UCC University College Cork, Ireland Coláiste na hOllscoile Corcaigh | Centre for Global Development

PRAXIS Development and Global Citizenship Education, UCC

Creating a Community of Praxis At University College Cork

Academic Report Part 1

An Academic Report documenting the work of staff at University College Cork (UCC) who participated in the Praxis Project 2020-2021

The report presents the findings of their collaborative efforts to deepen the integration of Global Citizenship and Development Education (GCDE) at UCC, with a view to informing academic research in the field of GCDE in Higher Education

Date of Publication: October 2021

AUTHOR: DR GERTRUDE COTTER

The Praxis Project is University College Cork's

Global Citizenship and Development Education Project which seeks to integrate GCDE across the University

Irish Aid An Roinn Gnóthaí Eachtracha agus Trádála Department of Foreign Affairs and Trade

The Praxis Project, UCC is funded by Irish Aid

Principle Investigator: Dr. Gertrude Cotter

In collaboration with UCC staff as research participants:-

Dr. Bonenfant, Yvon

Dr. Butler, Jenny

Ms. Caulfield, Marian

Dr. Doyle, Barbara

Dr. Griffin, Rosarii

Dr. Hally, Ruth

Dr. Khabbar, Sanaa

Dr. Mishra, Nita

Dr. Murphy, Margaret

Dr. Murphy, Orla

Ms. O'Mahony, Ruth

Dr. O'Sullivan, Maeve

Dr. Orren, Sally

Ms. Phelan, Martha

Dr. Reidy, Darren, Acting Sustainability Officer, Office of Buildings and Estates.

Dr. Schneider, Julia, Lecturer, Department of Asian Studies

Dr. Sharifi Isaloo, Amin

Dr. Turner, Brian

Dr. Usher, Ruth

Dr. Williamson Sinalo, Caroline

TABLE OF CONTENTS

TABLE OF FIGURES

ABSTRACT

This study is based on the early work of the Praxis Project, University College Cork (UCC) which was established in September 2018 with funding from Irish Aid, the Irish State International Development Agency. Located at the Centre for Global Development (CGC) in UCC, the Praxis Project aims to integrate 'Global Citizenship and Development Education' (GCDE) into pedagogy, research and capacity building activities across UCC. GCDE asks educators to empower learners to "analyse, reflect on and challenge at a local and global level, the root causes and consequences of global hunger, poverty, injustice, inequality and climate change; presenting multiple perspectives on global justice issues" (Irish Aid, 2017: 6). It encourages reflecting and acting to transform the world and considers educational theory and practice. It seeks to promote experiential learning and participative methodologies (Daly, Regan and Regan: 2015: 1). The Praxis Project works with both students and staff, but this research project relates specifically to staff. It asks, "how can we integrate the theory and practice of GCDE into the work of UCC across all disciplines and across the work of the university as a whole and what are we learning as we do so"? This academic report is part one of what will be a three-year report based on the work of the Praxis Project with UCC staff from 2020 to 2023. This first study began in October 2020 and relates to the academic year 2020-2021 at UCC. Twenty UCC staff participated on a voluntary basis in this, the first year of the study.

Theoretically the study is grounded in a Critical Pedagogy (CP) theoretical framework with a GCDE lens. From a methodological perspective, it explores how critical participatory action research (CPAR) can foster personal transformation and global citizenship while creating bridges of understanding between local and global development, human rights and social justice issues. It encourages debate and explores the potential for social transformation through the process of integration of GCDE into pedagogy, research, policy and practice.

The findings are set broadly within three categories: Pedagogy, Research and 'University-Wide' work. From a pedagogical and research perspective we are learning how GCDE approaches can be applied to different disciplines and how we can learn from the theoretical underpinnings of GCDE and other disciplines. The study finds that keeping the justice and human rights 'intent' of GCDE at the centre of all aspects of GCDE is important. This helps to focus on themes, values, skills and methodologies which are relevant to transformative education. Forming a community of practice within the university can also help staff to share experiences. Participants are at different stages in their career development. The study also points to the importance of taking learning out of the classroom. Real-world engagement is important, for instance through linking learning to community or to civic society organisations. At the same time encouraging active citizenship engagement does not have to result in 'big actions' which may be unrealistic within the constraints of curricula, time and resources. What matters is instilling a culture of active citizenship, one that also incorporates a sense of local/global interconnectivity and responsibility. It is about setting seeds and providing signposts and tools to students on facilitate them to act upon what they are learning individually and collectively.

GCDE is not well developed as a discipline in UCC and it needs to be recognised as a discipline in its own right. This means creating a research culture both for specialist GCDE scholarship and as it interlinks with other disciplines, policy initiatives and practices in UCC. This task is not helped by the confusion about terminology in this field and the meanings attached to various branches of what we can broadly call Global Education. There are many 'faces' to Global Education in UCC, perhaps leading GCDE to lose sight of its radical roots.

The study shows however that there is great potential for GCDE in all aspects of university life. Participants acknowledge the great interest by the current generation of students. We need to listen deeply to students, be led by their passion, and establish mechanisms to include the student voice in the GCDE work of the university. This study shows that leadership is also happening at a staff level. It is important that this leadership results in a more strategic approach to the integration of GCDE within UCC's structures, policies and strategies.

GCDE is a pedagogy of discomfort (Boler, 1999) but it is also a pedagogy of hope (Freire, 1992) and the interest by participants in this idea is encouraging. This 'Pedagogy in Hope' should not be mistaken for idealism, although idealism is also useful. Rather, it is based on an understanding that as a pedagogy GCDE seeks to act in the world to transform oppressive conditions and expand possibilities for global justice. Paolo Freire's (1970) central position that education should be about "reflection and action upon the world in order to transform it" remains relevant. This idea remains at the centre of GCDE in this study and it remains essential for emancipatory praxis in higher education.

ACKNOWLEDGEMENTS

I am extremely appreciative of the UCC staff participants in this research project. In a very busy year, with work and stress levels heightened by the impact of the Covid-19 pandemic, the participants' commitment to global citizenship, academic rigour, good-will and spirit of collaboration, shone through. My thanks to: -

Dr. Amin Sharifi Isaloo, Dr. Barbara Doyle, Dr. Brian Turner, Dr. Caroline Williamson Sinalo, Dr. Darren Reidy, Dr. Jenny Butler, Dr. Julia Schneider, Dr. Maeve O'Sullivan, Dr. Margaret Murphy, Ms. Marian Caulfield, Ms. Martha Phelan, Dr. Nita Mishra, Dr. Orla Murphy, Dr. Rosarii Griffin, Dr. Ruth Hally, Ms. Ruth O'Mahony, Dr. Ruth Usher, Dr. Sally Orren, Dr. Sanaa Khabbar, Dr. Yvon Bonenfant.

I also wish to thank the Praxis Advisory Committee for 2020-2021: Dr. Amin Sharifi Isaloo, Dr. Barbara Doyle, Dr. Catherine Forde, Professor Douglas Bourne, Dr. Nick Chisholm, Dr. Orla Murphy, Dr. Ruth Hally, Dr. Stephen O'Brien, Mr. Tony Daly and Ms. Vicki Donnelly.

A particular note of thanks to Professor Douglas Bourne, Founder and Co-Director of the Development Education Research Centre (DERC), University College London, who brought his considerable experience to bear as an advisory throughout the year

My thanks to Dr. Nick Chisholm, Director of the Centre of Global Development, UCC for hosting the Praxis Project.

My thanks to the staff of the international development agency Trócaire, Maynooth, Co. Kildare for ongoing collaboration and support.

The Praxis Project would not be able to carry out this work without financial support from Irish Aid, the Irish government's International Development Agency. We are very grateful for their ongoing trust in our work, through their Development Education work.

ABBREVIATIONS AND ACRONYMNS

CPAR:	Critical Participatory Action Research
CSOs:	Civic and Civil Society organisations
CGD:	Centre for Global Development, UCC
CT:	Critical Theory
CP:	Critical Pedagogy
CRT:	Critical Race Theory
DE:	Development Education
ESD:	Education for Sustainable Development
EGC:	Education for Global Citizenship (EGC)
DFAT:	Department of Foreign Affairs and Trade
GC:	Global Citizenship
GCE:	Global Citizenship Education
GE:	Global Education
GENE:	Global Education Network Europe
GL:	Global Learning
GCDE:	Global Citizenship and Development Education
IDEA:	Irish Development Education Association
NGDO:	Non-governmental Development Organisation
NGO:	Non-governmental Organisation
PAR:	Participatory Action Research
SDGs:	Sustainable Development Goals
UCC:	University College Cork
UN:	United nations
UDHR:	The Universal Declaration of Human Rights
UNESCO:	United Nations Educational, Scientific and Cultural Organisation
UNHCR:	The UN High Commissioner for Human rights

TERMINOLOGY USED BY THE PRAXIS PROJECT

As we begin this work the Praxis Project uses the term 'Global Citizenship and Development Education' (GCDE) rather than either the term 'Development Education' or the term 'Global Citizenship Education'. Both are commonly used in this sector in Ireland. Our rationale for using this terminology at the outset is explained in more detail in Chapter 1, section 1.3.2. However, our understanding of this work is well described by Irish Aid in their definition of Development Education:

> Development Education is a lifelong educational process which aims to increase public awareness and understanding of the rapidly changing, interdependent and unequal world in which we live. By challenging stereotypes and encouraging independent thinking, Development Education helps people to critically explore how global justice issues interlink with their everyday lives. Informed and engaged citizens are best placed to address complex social, economic and environmental issues linked to development. Development Education empowers people to analyse, reflect on and challenge at a local and global level, the root causes and consequences of global hunger, poverty, injustice, inequality and climate change; presenting multiple perspectives on global justice issues" (Irish Aid's, 2017: 6).

Part of the work of this project is to explore our own use and understanding of terminology. Therefore, as described in the research findings, we reserve the right to change the terminology we use to describe our work, should the research findings take us in that direction. While the terminology may change the meaning of our work is clear and is well articulate by Irish Aid's definition above.

The Praxis Project also aligns with the comprehensive description of Development Education proposed by Daly, Regan and Regan (2015: 1). Having explored definitions from many sources, they draw together a useful description which incorporates the various attributes of how the Praxis Project understands GCDE:

- Focuses directly on key development and human rights issues locally and internationally;
- Seeks to stimulate, inform and raise awareness of issues from a justice and/or rights perspective;
- Routinely links local and global issues;
- Explores key dimensions such as individual and public dispositions and values; ideas and understandings, capabilities and skills;
- Critically engages with the causes and effects of poverty and injustice;
- Encourages public enquiry, discussion, debate and judgement of key issues;
- Encourages, supports and informs action-orientated activities and reflection in support of greater justice;
- Takes significant account of educational theory and practice;
- Emphasises critical thinking and self-directed action;
- Seeks to promote experiential learning and participative methodologies;
- Routinely challenges assumptions by engaging with multiple, diverse and contested perspectives.

PRINCIPAL INVESTIGATOR: DR. GERTRUDE COTTER

Dr. Gertrude Cotter is a Lecturer at the Centre for Global Development, UCC. She lectures in the field of Development and Global Citizenship Education. She is the academic coordinator of the Praxis Project, UCC's flagship project aiming to promote and integrate Global Citizenship and Development Education (GCDE) across the university. This project is based at the Centre for Global Development. She has also been the co-academic coordinator of 'Id Est' a project which introduces student teachers to Development Education, over the past seven years. In the past, she has lectured in International Relations and Latin American History at the School of History, UCC and coordinated UCC's Diploma in Development Studies. She also lectured in Community Development, Social Care Management and Reflective Practice at the Tralee Institute of Technology. From the late 1990s she the Chief Executive Officer for almost a decade, of Nasc, the Irish Immigrant Support Centre, and played a seminal role in its development. She also managed community development projects and family resource centres in Ireland. She has worked in France, Italy and the UK in different capacities. In earlier years she worked as a development worker in Bolivia and Thailand. Alongside Development Education, she has a particular interest in Refugee, Asylum-Seeker and Migrant support and advocacy, education for people with disabilities, Community-Linked Learning and Multimedia Learning. She is a founding member of UCC's University of Sanctuary Committee which aims to advocate for and welcome refugees, asylum-seekers and migrants at risk, as students and staff at UCC. Her PhD research was about engaging students in development education through community-linked learning and multimedia storytelling, locally and globally. She has a wide range of third-level qualifications, including three masters, an MSc in Development Management, an MA in (Latin American) History and an MA in Digital Humanities. She is also a qualified secondary school teacher and has four higher diplomas, in Education, Social Science Research, Public Relations and Creative Digital Marketing.

CHAPTER 1: INTRODUCTION

1.1 OVERVIEW

This research report is based on the work of the Praxis Project over the academic year 2020-2021. Praxis is an Irish Aid[1]-funded project at University College Cork (UCC), which aims to promote Global Citizenship and Development Education across the work of the university. It is housed at the Centre for Global Development (CGD), UCC. The study is led by Dr. Gertrude Cotter who is a lecturer in Global Citizenship and Development Education (GCDE) and the academic coordinator of the Praxis Project. The Praxis Project aims to integrate 'Global Citizenship and Development Education' (GCDE) into pedagogy, research and capacity building activities across University College Cork. She was joined in the academic year 2020-2021 by a group of eighteen academic and two administrative staff at UCC who worked collaboratively to explore the power, challenges and potential of GCDE in Higher Education pedagogy and practice. This report is part 1 of what we are referring to as a 'living' report, one which will deepen further over three years as we discover how best to instil a culture of GCDE in our university, how we can learn from the experience of others in our sector and how we can contribute to academic discourse relating to GCDE in Higher Education in Ireland and beyond. It is envisaged that the process of working together will create not just an academic report but also a 'community of Praxis' within the university, which will continue into the future to welcome new members and participants.

This is a collaborative research process and one which provides a deep, critical reflection on what we are learning as a university community. Participating staff attended six, two-hour collaborative GCDE sessions, participated in seminars and experiential workshops and developed a series of case studies on how they might apply GCDE approaches to their work at UCC. These case studies are described in Chapter 5 and are also available on the Praxis website www.praxisucc.ie. Chapters 1 to 3 are adapted from Dr. Gertrude Cotter's PhD dissertation (Cotter, 2019). Chapter 1 describes the historical, human development, research and policy contexts in which GCDE works. It touches on some current discourses within the field of GCDE and it contextualises the research in the context of the aims and aspirations of the Praxis Project. Chapter 2 explores GCDE in more detail, explaining how we might describe our understanding of characteristics and components of GCDE. Chapter 3 presents a literature review which contextualises this research report within its theoretical and philosophical underpinnings. Chapter 4 explains the research methodology, while chapter 5 presents and analyses findings. These findings are based on a collaborative approach to exploring what we have learned and are followed in chapter 6 by a set of conclusions and recommendations.

We hope that this project will contribute not just to our own development as educators and practitioners in a Higher Education institution, but that our experience of integrating GCDE into our university, can contribute to academic debate and practice in a wider national and

[1] Irish Aid is the Irish Government's programme for overseas development. The programme is managed by the Development Co-operation Division of the Department of Foreign Affairs.

international context. We hope to disseminate our learnings widely across the Higher Education sector and wider GCDE sectors. We welcome comment and suggestions for the ongoing development of this project.

1.2 RESEARCH AIMS AND QUESTIONS

Overall Aim

The overall aim of this research study is to understand, through critical engagement with UCC staff, how best to integrate the theory and practice of GCDE into the work of UCC across all disciplines and across the work of the university.

Central Question

How can we integrate the theory and practice of GCDE into the work of UCC across all disciplines and across the work of the university as a whole and what are we learning as we do so?

Subsidiary Questions

1. What approaches to GCDE are most effective in engaging Higher Education staff from across the university?
2. What are the key challenges in integrating GCDE across the university and how can we best address such challenges?
3. What can Higher Education institutions and the GCDE sector learn about enhancing staff engagement and in turn student engagement with the theory and practice of GCDE?
4. What is the impact of integration GCDE into the work of the university?

1.3 THE PRAXIS PROJECT

The Praxis Project began in September 2018 with funding from Irish Aid for a part time lecturer/academic coordinator. It is housed at the Centre for Global Development. Over the first two years the work of the project (September 2018-August 2020) involved exploring how to best enhance GCDE approaches at UCC, initiating contact with both staff and students and developing the first strategic plan. An early survey with staff revealed that GCDE was of interest to 88% of the 52 staff who responded. 66% of 230 students who responded expressed interest. The remit of the project was set out as follows:

The Praxis Project aims to integrate 'Global Citizenship and Development Education' (GCDE) into pedagogy, research and capacity building activities across University College Cork. It is housed at the Centre for Global Development (CGD) in UCC and funded by Irish Aid, under the Department of Foreign Affairs in Ireland.

Vision

The UCC community, staff and students, are actively promoting and encouraging critical reflective engagement with the meaning and effectiveness of development education and global (which includes local) citizenship education.

Mission

To provide quality Development and Global Citizenship Education to UCC students, staff and local communities and to develop UCC as a centre of research excellence, knowledge exchange and publications in this field.

Objectives

1. To integrate GCDE into UCC **pedagogy** at all academic levels;
2. To establish UCC as a centre of **research** excellence in the field of GCDE;
3. To ensure that UCC staff and students are enabled to engage in sustained, sustainable **action** for social change relevant to GCDE
4. UCC staff build their GCDE **capacity.**

A university wide module was developed and piloted in 2019 with students invited from all disciplines. Eighteen students participated. The module (UW0012 Development and Global Citizenship Education) was developed and accepted for UCC's Book of Modules. The module has five credits which equates to 24 hours of student contact. The course was formally launched in October 2019 by Government of Ireland Senator Alice-Mary Higgins who has a long-term interest in Development Education.

Also, in the first two years an advisory group was set up which included UCC staff and GCDE practitioners from civic society organisations and other universities. A website www.praxisucc.ie was built with a view to showcasing the work of the project, work of both students and staff. We established good working relations with the international aid agency Trócaire who supported the work with a small project fund and by providing a training session to students on the theme of Business and Human Rights. Praxis Lecturer, Dr. Cotter presented an online seminar as part of the Centre for Global Development's Seminar Series on the Sustainable Development Goals. This seminar was attended by twenty staff members of UCC. We found new allies for our work through this process. We began to o develop a programme for staff which would bring together staff already engaging with GCDE or related work and staff interested in learning more and bringing GCDE approaches into their work. Staff from all aspects of UCC life were invited to join the Praxis Project, so that we could begin to talk about a GCDE culture across UCC both inside and outside of the classroom. In year 3 we successfully applied for UCC to recognise this work as a digital badge[2] called The Global Citizenship and Development Education Award for Higher Education Staff. The Praxis Project again successfully applied to Irish Aid and a full-time lecturer/academic coordinator was appointed, firstly for one year (2020-2021), then for two years (2021-2022). A three-year strategic plan was now in place starting in September 2020.

[2] Within UCC, a digital badge is a validated micro-credential awarded to earners in an online format. It is a means for the university to recognise non-accredited learning that support the values and attributes the university seeks to foster.

Year three of the Praxis Project began in September 2020. This was year 1 of a new three-year strategic plan, which includes this significant research study. While the work of UCC was impacted greatly by the covid-19 pandemic, both the University Wide Module and the new Digital Badge for staff, went ahead in an online format. Twenty-four students completed UW0012, and 20 staff actively participated in the new Digital Badge. A further three online seminars were also presented by the Praxis Project and work continued with partnerships with non-governmental organisations.

Staff participating in the digital badge were also invited to participate in this three-year research study and all participants agreed to become research participants. This study documents what we are learning and the impact of our work as we embark on this exciting GCDE journey in our university. This research study is based on the work of the Praxis Project with staff at UCC (the student experience is documented elsewhere). This first report of a three-year research project is based on the work of the first cohort of 20 staff who have participated in the first digital badge. In addition to documenting what we are learning together in group sessions, the lead researcher also met with each staff member individually at least twice to discuss their work within the context of this research study. This is described in more detail in the methodology section. Each staff member has developed a case study based on the integration of GCDE into their existing work, with a view to implementing and evaluating this work next year. Our collective learning is analysed in this report which will also inform a collaborative peer-reviewed journal article. We hope to continue to work together as a community of Praxis and to invite a new cohort of staff to join us each year. We acknowledge the many other initiatives in UCC which focus on global issues in different ways and this research also aims to map these initiatives. In this way we will form a clearer picture of what 'Global Education' means in UCC and of where and how the Praxis Project, with its focus on GCDE, can best contribute a unique but complimentary academic scholarship and university-wide interest in GCDE.

1.4 FRAMING THE RESEARCH

The theoretical perspective of the study is based on a critical social reality perspective, specifically that of critical pedagogy with a GCDE lens. Critical Pedagogy (CP) as a philosophy of education and social movement developed within the Critical Theory (CT) tradition and has strongly informed the Praxis approach to GCDE. Indeed, the Praxis Project is so called because of the influence of the Freirean approach to education. in his seminal work 'Pedagogy of the Oppressed' educationalist Paolo Freire defines Praxis as, "reflection and action directed at the structures to be transformed" (Freire, 1970/2000: 126). It is not enough, he says, for people to come together in dialogue in order to gain knowledge of their social reality. They must act together upon their environment in order critically to reflect upon their reality and so transform it through further action and critical reflection. The work of UCC's Praxis Project and its approach to GCDE is strongly influenced by critical pedagogy.

It is important therefore that the research methodology too aligns with this 'critical'[3] approach and is grounded in critical theory. The study takes a critical participatory action research approach (CPAR). This is described by Fine and Torre's (2021: 3) as "a framework for engaging research with communities interested in documenting, challenging, and transforming conditions of social injustice". In essence this is what this community of practice in a Higher Education institution is doing. We are not directly experiencing social injustice, but we are consciously raising our own awareness of global social injustice, and that of our students or work colleagues. The participants in this study are documenting, challenging and transforming their own understanding and their identity as Higher Education staff. Together they are considering how they can learn, think and act on the integration of GCDE in their own work environment or classrooms. They are framing the questions, design, methods, analysis and determining what products and actions might be the most useful in affecting change.

The research design and methodology are described in detail in Chapter 4. Through our work as university staff and educators, we are, through a conscious learning process, not just accepting a global society that is essentially unjust but, as Tripp suggests, we are also of the belief that society is capable, through purposeful human action, of becoming less unjust if not actually just. In this way, our methodological approach aligns with critical pedagogy, in that they both offer what Bourne (2021) terms a 'Pedagogy of Hope'.

1.5 DEFINING GCDE

1.3.1 Introduction

We acknowledge that terminology in the field of GCDE can be confusing. Different terms are used, often interchangeably. They include: 'development education', 'global education', 'global citizenship education', 'global education' and 'education for sustainable development'. This can be confusing for learners and educators. Traditionally the term Development Education has been used in Ireland although the term Global Citizenship Education is now also widely in use. GCDE is practised by a range of actors, including Development NGOs, community and voluntary organisations, educational institutions and networks, trade unions, educators, researchers, and activists, and takes place in formal, non-formal and informal settings, engaging hundreds of thousands of people across all ages and communities throughout the island of Ireland each year.

As we begin this work the Praxis Project uses the term 'Global Citizenship and Development Education' (GCDE) as follows:

1.3.2 Terminology Used by Praxis

There are differences between the academic and activist tradition that is 'Development Education' and that of 'Global Citizenship Education', the former linking more with theories of development and the latter linking more with ideas of citizenship.

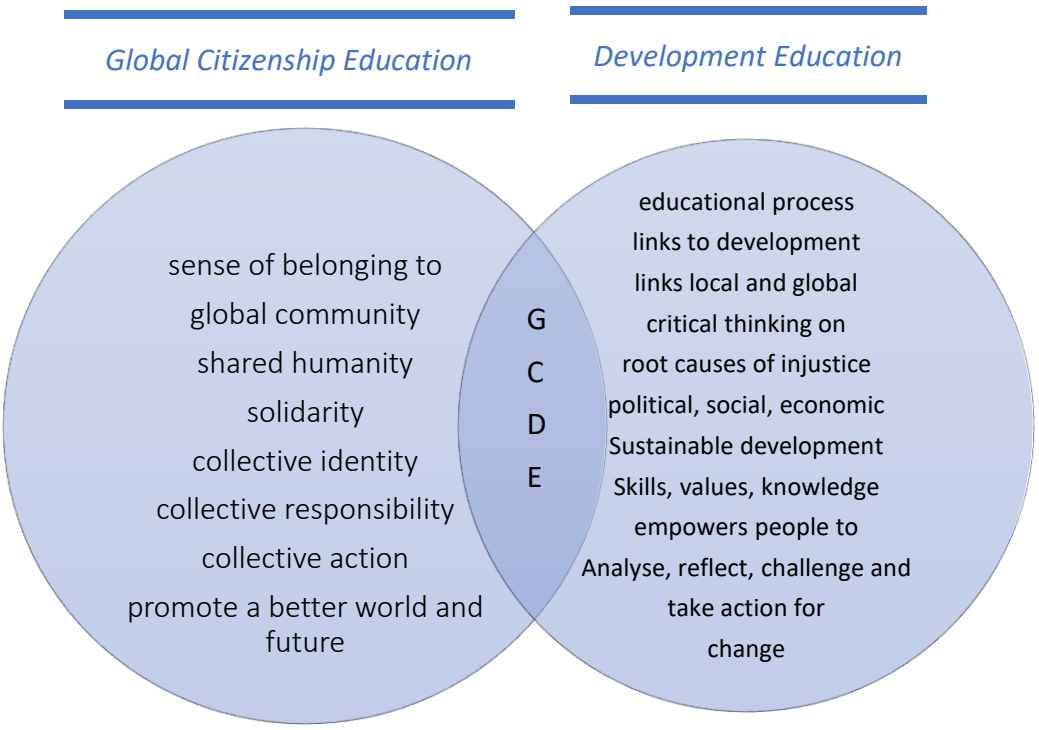
[3] In this study 'critical' means to actively participate in the shaping of a more socially just reality and aligns with Carspecken's (1996: x-xi) view that "critical qualitative research" to be a form of social "activism".

The Praxis Project considers it important to retain the term Development Education in order to honour the rich tradition in Ireland of practitioners, government bodies, activists and academics who have defined, imagined and reimagined this deep philosophical, participatory, action-led and practical approach to pedagogy and active citizenship with a focus on development, justice and human rights. Likewise, the term Global Citizenship, links intrinsically with Development Education, but draws too on the rich heritage and discourse of ideas of citizenship that can be traced back to at least ancient Greece if not before. The Praxis Project therefore uses the term Global Citizenship and Development Education to bring these two academic strands together, thus connecting and honouring both traditions.

While many might argue that the terminology is not important and that it is a distraction from the work itself, we believe that as GCDE develops as an academic discipline, we need clarity on what we mean by GCDE, we need to understand why we use terminology and what are the nuanced differences between the different terms. These approaches to education do indeed have much in common, we must work together with activists, academics and educationalists who share values and goals. However, we also want to ensure that we do not lose the essence of what GCDE is as an academic discipline and particularly not lose the strong Development Education activist traditions on which we stand.

Figure 1 below is a graphic representation of GCDE.

Figure 1: Global Citizenship and Development Education



1.3.3 Definitions

Definitions of Development Education (DE) in Ireland can be found in the work of statutory agencies such as Irish Aid, NDGOs such as Trócaire, The Irish Development Education Association (IDEA), Dóchas, Concern, Oxfam, GOAL or '80:20' and in academic discourse. Some examples are as follows:

Irish Aid's (2017: 6) current strategic plan defines DE as follows:

> Development Education is a lifelong educational process which aims to increase public awareness and understanding of the rapidly changing, interdependent and unequal world in which we live. By challenging stereotypes and encouraging independent thinking, Development Education helps people to critically explore how global justice issues interlink with their everyday lives. Informed and engaged citizens are best placed to address complex social, economic and environmental issues linked to development. Development Education empowers people to analyse, reflect on and challenge at a local and global level, the root causes and consequences of global hunger, poverty, injustice, inequality and climate change; presenting multiple perspectives on global justice issues" (Irish Aid's, 2017: 6).

In addition, Irish Aid is now using the term Global Citizenship Education (GCE) as an umbrella terms to include DE and Education for Sustainable Development (ESD) (Irish Aid, 2017: 9).

The 2015 GENE[4] report uses the term 'Global Education' (GE) as the umbrella term (GENE, 2015: 13):

> Global Education is education that opens people's eyes and minds to the realities of the world and awakens them to bring about a world of greater justice, equity and human rights for all. GE is understood to encompass Development Education, Human Rights Education, Education for Sustainability, Education for Peace and Conflict Prevention and Intercultural Education; being the global dimensions of Education for Citizenship.

The 2019 GENE Report (GENE, 2019: 26) describes the essence of 'Global Education' as:

> Values such as a focus on global justice, on economic development and equality, on solidarity, on the relationship between local and global dimensions of justice, on action for greater human rights for all, and on planetary sustainability are not neglected, as they sometimes can be; so that, building on whatever tradition is strong or in vogue in a particular country, there can nevertheless be "sine qua nons", bottom lines, quality criteria, and movement in the direction of greater integration of core concepts, non-negotiables and GE values.

At a United Nations (UN) level Goal 4.7 of the Sustainable Development Goals **focuses** on 'global citizenship'. Goal 4.7 aims to ensure, by 2030, that:

[4] Global Education Network Europe (GENE) is the European network of Ministries and Agencies with national responsibility for policymaking, funding and support in the field of Global Education.

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

The Irish Development Education Association (IDEA) (2021: 9) defines Development Education as follows:

> Development Education enables people to understand the world around them and to act to transform it. It works to tackle the root causes of injustice and inequality, globally and locally, to create a more just and sustainable future for everyone.
>
> IDEA uses Development Education as a term that includes Global Citizenship Education, Education for Sustainable Development, and related terms.

In Ireland, DE is also being increasingly situated within an Education for Sustainable Development (ESD) frame. For instance, Irish Aid's *DE Strategy 2017-2023* (Irish Aid, 2017: 6) links DE to the Sustainable Education Strategy for Ireland (DES, 2014: 3). It is interesting to note the different emphasis in this definition, from earlier definitions such as in the first Irish Aid (then *Development Cooperation Ireland*) strategic plan (DCI, 2003: 11). The current definition places emphasis on "environmental" and "climate justice", and the word "political (structures)" has been removed from the earlier 2003 definition. The Praxis Project is clear that the term 'political' is essential in any definition of its work.

Having explored these many definitions, Daly, Regan and Regan (2015: 1) draw together a useful description which incorporates the various attributes of GCDE. The Praxis Project aligns strongly with this description:

- Focuses directly on key development and human rights issues locally and internationally;
- Seeks to stimulate, inform and raise awareness of issues from a justice and/or rights perspective;
- Routinely links local and global issues;
- Explores key dimensions such as individual and public dispositions and values; ideas and understandings, capabilities and skills;
- Critically engages with the causes and effects of poverty and injustice;
- Encourages public enquiry, discussion, debate and judgement of key issues;
- Encourages, supports and informs action-orientated activities and reflection in support of greater justice;
- Takes significant account of educational theory and practice;
- Emphasises critical thinking and self-directed action;
- Seeks to promote experiential learning and participative methodologies;
- Routinely challenges assumptions by engaging with multiple, diverse and contested perspectives.

1.6 THE BENEFITS OF GCDE

Why Higher Education? GCDE is a lifelong learning process. All parts of society, all education sectors have a responsibility to respond to the difficult challenges facing our world and our society. Staff and students at UCC can and do play their part in questioning local and global injustice. The Id Est Project emphatically places itself on the side of those who are socially excluded or who are in shadows corners of the world, where their rights as human beings are eroded.

1.7 CONTEXT

1.7.1 Human Development Context

As we write in Year 1 of this research study, during the Covid-19 pandemic, development outcomes across the world are impacted by a widening gap between rich and poor within and between countries of the world; by the impact of climate change, unsustainable economic growth models and destruction of biodiversity; by unfair trading and financial injustices; by the impact of poor education or health systems; by the impact (e.g. covid-19) of our globalised and interconnected societies; by the erosion in some parts of the world of democratic structures and progress made in the past in relation to human rights as they relate to gender, religion, ethnicity or sexual orientation. Given the wide range of global issues, it is imperative, that all faculties in Higher Education are deeply engaged with GCDE and can bring their considerable expertise to bear on pedagogy, methodologies, research, knowledge and debate in this field and bridge local and global responsibilities.

1.7.2 Development Education in a Historical Context

In Ireland DE has been shaped by a political and often radical agenda with strong links to the civil society sector. O'Sullivan (2007: 92) traces its growth to the social and political movements, which were emerging in reaction to international developments, such as the war in Vietnam, the student movement of the late 1960s and the anti-apartheid movement. He singled out, in particular, the Nigerian civil war and the public response to the plight of Biafrans.

Fiedler, Bryan and Bracken (2011: 16) find that earlier DE was very much led by missionaries, 'returned development workers', activists, educators and campaigners. The term DE did not come into use until the late 1960s, when aid agencies, churches and the United Nations (UN) identified a need for education programmes that went beyond promotional and development advocacy work (ibid.). Non-Governmental Organisations (NGOs) came to regard DE as something more than filling an 'information deficit' gap in the 'West' to 'seeing education as the very fuel for the engine of development both in the 'West' and in the 'Third World' (Regan and Sinclair, 2006: 109). DE emerged through direct contact with social movements and solidarity groups around the world, alongside engagement with the work of critical educators such as Paulo Freire.

Fiedler, Bryan and Bracken (ibid.: 12) note that some of the DE practitioners interviewed as part of their mapping DE in Ireland research, knew of missionaries who were influenced by liberation theology and Paulo Freire's radical pedagogical concepts, while others promoted the idea of the 'starving black babies' and what Paulo Freire (Freire, 1974/2005: 12) called an 'assistencialist' mind-set towards poverty. Freire associates 'assistencialism' with colonialism, treating the person as a passive recipient of aid rather than an active transformer of his or her environment (ibid.). There have always been some tensions, within the DE sector, between those whose awareness-raising approaches are framed by a charity perspective and those who espouse a justice or human rights approach.

From the Irish State point of view, Irish Aid was established in 1974 as a division of the Department of Foreign Affairs and Trade, with responsibility for overseas development and DE. It is currently working from its third *Strategic Plan 2017-2023*, which is aimed at a wide range of sectors including education, youth and community groups, trade unions, local

authorities, corporate organisations, and Non-governmental Development Organisation or 'NGDOs' (Irish Aid, 2017: 40).

1.7.3 GCDE in Higher Education

While there are few courses in the country which are specifically titled "Development Education" (or similar) some third level programmes do incorporate an element of DE. For instance, the Development and Intercultural Education Project (DICE) is a national education initiative, which promotes the integration of development education and intercultural education in Initial Teacher Education at primary level in Ireland. Likewise, the Ubuntu Network was established in 2006 to support the integration of Development Education into post primary Initial Teacher Education (ITE) in Ireland. Both DICE and the Ubuntu Network are funded by Irish Aid (Department of Foreign Affairs). It brings together post-primary teacher educators and partner NGOs to enhance ITE curriculum to include a living understanding of and commitment to education for global citizenship, sustainable development and social justice. It seeks to ensure that graduate teachers are equipped with the knowledge, skills and positive disposition to integrate into their teaching, and into the schools in which they work, perspectives that encourage active engagement to build a more just and sustainable world.

Ubuntu promotes ITE DE at post-primary level. The School of Education, University College Cork, is funded by Ubuntu to run the *Id Est Project: Integrating Development Education into Student Teacher Practice.* The project provides extra-curricular workshops on DE and supports student teachers to into their teaching practice (Ubuntu, 2017: 1). Aspects of DE can be found in teaching, learning and research at most Irish universities particularly in courses and programmes concerned with international development, environment and sustainable development, human rights, migration, health promotion, race and ethnicity and gender studies (IDEA, 2016: 23). In UCC, the Centre for Global Development (CGD) was established in 2011. It is the main vehicle for UCC's global development strategy and is an umbrella forum for the wide range of development work which UCC staff, students and personnel are involved with from across all schools in the university.

There are also opportunities for non-accredited learning in Higher Education in Ireland. One of Irish Aid's strategic partners is SUAS which seeks to support the progressive engagement of third level students with global justice issues, through *Global Campus*, SUAS runs an interactive course one evening a week over a period of seven weeks on six university campuses in Ireland.

While the above gives a flavour of GCDE or related areas of study which are available, it says nothing about the quality or perspectives of the learning opportunities. Educators at all levels need to be 'critically literate' and as Andreotti says, if they are not critically aware, they run the risk of "reproducing the systems of belief and practices that harm those they want to support" (Andreotti, V, 2006: 40–51).

1.7.4 GCDE at University College Cork

1.7.4.1 Praxis and 'Id Est'

The Praxis Project is one of two projects in UCC specifically focusing on GCDE as a discipline in its own right and as an approach to the work as a university. The second project is the 'Id Est' Project: Integrating Development Education into Student Teacher Practice. It is a project run by the School of Education UCC and has been running since 2014. Its main aim is to integrate Development Education into UCC's Professional Master of Education (PME) programme, with a view to building the capacity of student teachers to integrate Development Education into their classrooms and schools and building the capacity of UCC's School of Education to integrate Development and Global Citizenship Education (DGCE) across its teaching and learning activities at local, national and international levels. It too is funded by Irish Aid, through the Ubuntu network which is a national network, bringing together post-primary teacher educators and partner NGOs to enhance ITE curriculum to include a living understanding of and commitment to education for global citizenship, sustainable development and social justice. It seeks to ensure that graduate teachers are equipped with the knowledge, skills and positive disposition to integrate into their teaching, and into the schools in which they work, perspectives that encourage active engagement to build a more just and sustainable world. Since the funding allocated to the Praxis Project by Irish Aid is specifically aimed at Higher Education, excluding teacher education, and the 'Id Est' project specifically targets teacher training, there is little reference to the 'Id Est' Project in this research, although some learnings are drawn from its work in Chapter 5.

1.7.4.2 The Centre for Global Development (CGD)

The Praxis Project is housed at the CGD. The CGD was launched at UCC in 2011 in support of UCC's strategic commitment to adopt a global perspective in all its activities and recognising the existing diverse range of global development activities already taking place across the University. The main purpose of the CGD is to provide a forum to stimulate further engagement by staff and students in global development initiatives and to enable interdisciplinary cooperation in this mission across the University. The CGD aims to bring the concept of sustainable global development to the forefront of UCC activities. While many may not call their work GCDE there is significant global development/sustainable development work happening across campus in UCC. We are undertaking in this research study to collate as much of this work as possible, especially current work, with a view to understanding how GCDE can best work with such a vibrant community. Such mapping also helps to clarify more clearly what we mean by GCDE within the university, explore the different understandings of global education within the university and discover where best to situate GCDE work associated with the Praxis Project.

Staff from across campus engage with global development in their own work and many are also associates of the CGD. In addition, some staff carry out projects directly as part of their association with the CGD. For instance, the CGC hosts the Praxis digital badge outlined above, while a digital badge in Citizenship for Global Development, led by the School of Biological

Earth and Environmental Sciences (BEES), is also run-in association with the CGD. The two badges have a different focus as explained in Chapter 5 below. Other projects, such as a recent lunchtime seminar series on 'Global Sustainable Development' is led by staff at the Office of the Vice President for Learning and Teaching, in collaboration with the CGD.

Closely related too to the work of the Praxis Project and the CGD is the recent development of an SDG Curriculum Toolkit which has been developed by the UCC Green Campus Programme and the Centre for the Integration of Research, Teaching and Learning. The project has developed and curated resources to support staff in integrating sustainability into learning and teaching using the lens of the U.N. Sustainable Development Goals (SDGs). Resources in the SDG Toolkit were informed by student and staff consultations. The resulting SDG Toolkit emphasizes active learning pedagogies, including project-based learning, problem-based learning, and case studies. A Community of Interest emerged during the development and piloting of the toolkit which makes it more dynamic and can be built on to encourage further knowledge exchange and transdisciplinary collaboration.

Part of the work of this research study is to collate information about current practice in UCC. Examples of these and other projects are outlined in Chapter 5 (and appendix X) below and details are provided on the Praxis website.

All this work points to three important aspects of our work. GCDE is about the student, it is about the educator and it is also about the institution.

1.7.4.3 GCDE is about the Educator

As key actors in ensuring quality education, educators face a lot of pressure. They are required to deepen their knowledge base and pedagogic skills in response to new demands and changing curricula. Great teaching needs practice and teachers must be nurtured through high-quality training and continuous learning. Praxis is a project which can enhance the capacity of Higher Education educators to transmit appropriate and relevant knowledge and skills about global citizenship to their students. Ultimately, the project seeks to empower learners, through their educators, to engage and assume active roles in addressing and resolving local and global challenges.

GCDE is not a new concept, and many references and publications are already available. The Praxis Project seeks to direct educators to useful GCDE related supports, resources and materials on how they can integrate GCDE into the curriculum, research, projects and teaching practices. The Praxis workshops which are provided to staff serve to guide and provide exemplars of what is possible, but participants are encouraged to look beyond it and look for other exemplars, models and practices that match their respective needs, disciplines and conditions.

Underpinning the pragmatism of this project is the desire to embed GCDE into Higher Education to lay a strong foundation for future professionals across all disciplines to become engaged and critical global citizens themselves. Our beliefs, values and approaches drive the design of our teaching materials and our behaviour with students inside and out of the classroom or lecture hall. They include how we believe learning happens, how we believe we can intervene in the learning process, the goals we have for students, and the actions we take as educators. In addition, we make day-to-day decisions about who we are in the classroom that influence our model for students and the classroom atmosphere. It is useful to think of

ourselves, as well as our philosophy of teaching and learning, as a work-in-progress as we develop as educators over the years. It is important therefore that we encourage reflective practice in our teaching.

1.7.4.4 GCDE is about the Student

Our students' experiences of our teaching will be shaped by, among other influences, what they bring with them into the classroom. By taking into consideration the motivations, identities and experiences that students bring, we can take these into account when selecting goals and objectives, our choice of course content, approach to teaching, and expectations of how students will learn. By considering students as unique individuals and seeking to understand their needs, interests and prior knowledge, we contribute to their learning and model the basic values of inclusion and respect for persons.

Likewise, beyond the classroom, there are a myriad of opportunities for students to engage with GCDE in the form or community linked voluntary work, clubs and societies, attendance at events, campaigns, conferences and the wide range of opportunities both on and offline which students can participate in, lead and influence. While this research study does not focus on students per se (the focus is on higher education staff), the work of all of us places students at the centre. Our work is to facilitate their learning journeys and to do so we need to guide, listen deeply and provide a wide variety to perspectives to bear on their university experience both within and outside of the classroom.

1.7.4.5 GCDE is about the Institution and its staff

Embedding GCDE across campus is not the preserve of one project or discipline. Creating such a culture involved inviting all administrative departments, colleges, schools, disciplines, research, clubs, societies and other projects, to engage with GCDE. How best to instil this institutional culture in our university is the purpose of this research project. This includes engaging with staff from the bottom up but also influencing senior management and university policies. All students and staff are entitled to the opportunity to understand GCDE. At seen above, Sustainable Development Goal (SDG) 4.7 states that by 2030 all learners should:

> … acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development (UN, accessed 2021: 1).

UCC's Strategic Plan 2017-2022 has identified eight "leading actions" one of which is the goal of embedding "a global perspective in all of UCC's activities" (UCC, 2017: 13). This plan aims to ensure that this "global perspective" exposes UCC staff and students to the social justice, sustainable development, human rights, solidarity and ethical aspects of their work. It endeavours to encourage critical thinking about what we mean by a "global perspective".

1.7.5 Research Context

A number of significant research reports or reviews point to the need for increased research in this field (GENE, 2015a.: 15, IDEA, 2015: 5, Irish Aid, 2011: 23-24, Fiedler, Bryan & Bracken, 2011: 73; Mallon, 2018:43). Indeed, Irish Aid's (2017: 13) DE strategy states that: …there is a

need for targeted strategic research to inform and enhance the effective delivery and practice of high-quality Development Education in Ireland. UCC is well placed to respond to this need.

In terms of pedagogy, research, resources and curriculum development, there is a gap which UCC strives to fill, not just within UCC but as a beacon for other Higher Education institutions in Ireland and beyond. The Praxis Project can, with sufficient funding, make a significant contribution to the development of GCDE in Higher Education.

Social transformation models of internationalisation suggest the need for radical reform to curricula to foster engaged global citizenship, yet little is written, depicting how individual universities, courses and their instructors might support such reform. This research proposes a deep analysis of philosophical, pedagogical and practical aspects of GCDE at UCC, with a view to informing nation-wide pedagogical, institutional, and curricular issues related to the challenges posed by the UN, Irish and UCC policies. From a research methodology perspective, it will explore too how critical participatory action research can foster personal transformation and global citizenship while creating bridges of understanding between local and global development, human rights and social justice issues. It encourages debate and explores the potential for social transformation through the process of integration of Global Citizenship Education into curriculum, pedagogy, policy and practice.

We are motivated by the increased interest of our student population in global issues and by national and international policies promoting and implementing the Sustainable Development Goals (SDGs). These offer hope and a framework in which we can support society to value social justice, equality, human rights and intellectual freedom both for people in Ireland and in other countries. UCC's strategic plan emphasises its 'global reach' and we seek to bring a justice perspective to this work. Universities, as President Higgins says, have a crucial role to play in enabling citizens to foster independent thought, engaged citizens and skills to address challenges such as global poverty, climate change and sustainability.

1.7.6 Policy Context

1.7.6.1 International Policy

The SDGs provide an important set of global targets for the international community to achieve by 2030. These include 17 wide-reaching goals relating to education, hunger, poverty, inequality, gender, sustainability and peace.

As explained above, of particular interest for this project is SDG Goal 4.7 which for the first time, this means that Global Education (GE) and Global Citizenship Education are formally embedded within global targets and, as such, should also be embedded within national and local educational aims and practices.

While many educators would agree that integrating Global Education and learning is a laudable goal, research suggests that Global Education is often not consciously integrated within Higher Education and educators' continuing professional development (see Bourn, Hunt and Bamber 2017). As a result, educators are often either unaware of Global Education or feel insufficiently prepared to include it in their practice. A number of international organisations, and particularly UNESCO, have created guides and resources to support educators with these concerns. You might like to look at some examples of these.

1.7.6.2 The European Context

At a European level the work of the Praxis Project and this study speaks to the 2017 European Parliament consensus on development which defines a shared vision and action framework for development cooperation which is explicitly linked (article 122) to Development Education and how such education can play an important part in raising levels of engagement among the public and in addressing the SDGs at national and global level, thus contributing to global citizenship.

At the European level, the Global Education Network Europe (GENE) is a network of 40 ministries, agencies and other national bodies in 25 countries, responsible for support, funding and policymaking in the field of Global Education. The GENE (2015) *Peer Review Process: National Report on Global Education in Ireland* describes DE work in Ireland as "exemplary" especially Irish Aid's strategic DE partnership[5] (ibid.: 56). In its *The State of Global Education in Europe* (GENE: 2017: 23) report GENE outlines a number of high priority "cross-cutting" issues that are of concern for development educationalists in the twenty-three participating countries. In a political context three issues of major concern to DE are: (1) refugees coming into Europe, primarily from the war in Syria. This is leading to challenges within national education systems in terms of resources and in terms of the needs of children who have experienced recent trauma and/or do not speak the local language; (2) the rise of right-wing political parties, increasing anti-immigration sentiments and rhetoric, ethno-nationalist ideologies and euro-scepticism and anti-elitist, anti-globalisation discourse on the back of rising unemployment and political disenfranchisement; and (3) the rise of radicalisation and terrorism in Europe and the accompanying fear and debate about radicalisation and resilience including how governments are being forced to reconsider how they keep people safe. GENE participants are interested in exploring root causes of radicalisation and possible remedial approaches to addressing these.

At an international level political processes such as the Sustainable Development Goals[6] (SDGs) and agreements such as the Paris Agreement on climate change in 2015[7], also provide an important context for DE in the European context (GENE, 2017: 58).

The GENE report also highlights a need for more conceptual clarity and praises some of the emerging national strategies and policy frameworks (ibid.).

---

[5] Irish Aid provides multi-annual funding for strategic partnerships in DE to support a number of strategic priority areas such as initial teacher training (DICE – the Development and Intercultural Education Project and Ubuntu, Teacher Education for Sustainable Development – second level education), the 80:20 consortium, including the website www.developmenteducation.ie, SUAS (informal third level education), IDEA the Irish Development Education Association and the WorldWise Global Schools Programme.

[6] A new agenda, entitled "Transforming Our World: The 2030 Agenda for Sustainable Development," was agreed upon by the 193 Member States of the United Nations in September 2015. It includes a set of 17 Global Goals to end poverty, protect the planet and ensure that all people enjoy peace and prosperity. They came into effect in January 2016 as part of the United Nations Development Programme (UNDP) and they will continue to guide UNDP policy and funding until 2030.

[7] The Paris Agreement is a UN agreement dealing with greenhouse-gas-emissions mitigation, adaptation, and finance, signed in 2016 by 196 state parties. As of March 2019, 195 countries have signed the agreement. The Paris Agreement's long-term goal is to keep the increase in global average temperature to well below 2 °C above pre-industrial levels; and to limit the increase to 1.5 °C, since this would substantially reduce the risks and effects of climate change. On June 1, 2017, United States President Donald Trump announced that the U.S. would cease all participation in the 2015 Paris Agreement and stated that "The Paris accord will undermine (the U.S.) economy," and "puts (the U.S.) at a permanent disadvantage."

At an NGO level, the *Confederation of European Non-Governmental Organisations for Relief and Development* (CONCORD) has a permanent working group on development education called the DARE Forum (Development Awareness-Raising and Education). Until December 2015, the European Commission funded a project called *Development Education Exchange in Europe Project* (DEEEP) to coordinate and manage the activities of the DARE forum. DEEEP was established as a platform for European civil society actors active in Development Education and Awareness Raising (DEAR) and there were four funded DEEEP projects. By the time the confederation reached DEEEP4 there was a highly ambitious intention to reconceptualise DEAR as Global Citizens Empowerment for Systemic Change. DEEEP4 wanted to radicalise and politicise DEAR and development discourse by reframing this work as an endeavour for system change, radically questioning the dominant economic system and Western culture. It set out to move DEAR out of:

> …its nice cosy niche and to build cross-sectoral alliances for citizen empowerment by linking with wider areas of education, activism, social movements and global networks for change. DEEEP got engaged in a process of building a global coalition in the perspective of a world citizens' movement (CONCORD, 2015: 1).

The DEEEP project finished in 2015 and global citizenship and public engagement for global justice are now carried out through a new *CONCORD Strategy – 2018 to 2030* which focuses on sustainable development, financing for development, promoting civil society space, Global Citizen Education and people engagement. The article 'Goodbye DEEEP' explains the paradox which is also at the heart of some academic discourse in Ireland:

> The key contradiction built into DEEEP4 was the inherent opposition between its ambition (transformative system change) and its realisation (the fact that it was part of the very system it was criticising and challenging) (CONCORD, 2015: 1).

Joanne Krause in her 'critical friend' final evaluation attributes the end of DEEEP to:

> **…** the gap between the extremely challenging, progressive and radical **discourse** DEEEP generated at European level and the realities of DEAR actors within their rather traditional environment of development NGOs was enormous and often hard to bridge. DEAR actors often work in a context were the majority of people in the society firmly believe in the narrative of Western development, capitalism and economic growth. In such circumstances, engagement for overseas development may already need justification" (Krause, 2015: 20).

Surian (Surian, 2012: 68), writing from an DE activist perspective, analyses how DE is currently defined and positioned in relation to the European Commission and the Member States' policies which he says is a "narrow focus". DE issues need to be approached from a transformative postcolonial learning perspective acknowledging a diversity of resistance practices while promoting consistent alternatives to the growth paradigm. He suggests a radical conception of Citizenship Education, engaging strongly with issues of power (ibid.).

1.7.6.3 Irish National Policy

Irish Aid has statutory responsibility for supporting GCDE across all sectors in society, including Higher Education. This research is aligned with the section in Irish Aid's strategic plan which aims to "support Higher Education institutions, NGOs and Development Education practitioners to increase the number and spread of Third Level students engaging in quality Development Education in both the formal and non-formal spheres of Higher Education". Irish Aid's success in this activity is being measured by "the level of integration of Development Education into Third Level institutions" (Irish Aid, 2017:31).

While GCDE in youth, community, adult education, pre-school, primary and post-primary education sectors is well developed and understood, it is not as well defined at Third Level, particularly outside of teacher-training.

Irish Aid's current strategic plan clearly sets its work within the framework of the SDGs:

> The United Nations Sustainable Development Goals 2015-2030, to which Ireland has committed, provide the first international framework to guide and support active global citizenship at both national and international levels, enabling people to become active global citizens in the creation of a fairer, more just, more secure and more sustainable world for all (Irish Aid, 2017: 4).

Referring to Target 4.7[8] of the SDGs it notes that the SDGs acknowledge the important role of EGC including DE in building the conditions for a more peaceful, fair and sustainable world. It is notable that Irish Aid is now using the term Education for Global Citizenship (EGC) as an umbrella terms to include DE *and* Education for Sustainable Development (ESD). There is an emphasis too on interdepartmental cooperation and collaboration with other government strategies currently supporting the principles of global citizenship education. Examples here include initial teacher education, initial youth worker education, promoting youth participation, promoting action for sustainable living and the provision of professional development for teachers, youth workers and adult educators (ibid.: 9-10). Reference is made in particular to the *National Strategy for Education for Sustainable Development 2014-2020* and the *National Youth Strategy 2015-2020* (Irish Aid, 2017: 9). Irish Aid's strategy states that its long-term goal is to ensure that the people of Ireland are empowered to analyse and challenge the root causes and consequences of global hunger, poverty, inequality, injustice and climate change. It is hoped that DE will encourage people to be active global citizens working towards the creation of a fairer and more sustainable future for all (ibid.: 4).

A significant feature of Irish Aid's approach in recent years has been the formation of strategic partnerships. There are five strategic multi-annual funding partnerships: IDEA, the Irish Development Education Association; WorldWise Global Schools (WWGS) which works with post-primary schools; DICE, the Development and Intercultural Education Project which works with primary school student teachers and SUAS which provides DE in the non-formal sphere of Higher Education. The fifth partner is the 'developmenteducation.ie' website which maintains a central on-line repository to increase access to and usage of DE resources. In

[8] SDG Target 4.7: "By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development".

2015 the Global Education Network Europe (GENE) carried out a peer review of the 'State of Global Education in Europe' and used the word "exemplary" to describe Ireland's partnership approach to DE (GENE, 2015a: 56). Two independent reports at European level commissioned by the European Commission (DE Watch and DEAR study) have also found that Ireland is one of the leading European countries in DE, both in terms of support structures, delivery and the quality of organisations delivering DE programmes (Dóchas, 2015: 3).

1.7.6.4 Irish Civil Society Organisations (CSO) – Influencing Policy

CSOs have played a very strong part in the development of DE in Ireland. In 1973 the international development agency of the Catholic Church, Trócaire, was established and funding split three ways – 70% on long-term projects; 10% on emergency relief and 20% on development education. The latter reflects a belief that unless there is public awareness of development and the political will to bring about greater justice, there will be little change in the relationships between rich and poor (Dillon, 2009: 7). In 1975, what were then called 'returned development workers', set up Comhlámh, began to co-ordinate longer-term DE activities and established a regional network of DE centres (Fiedler et al., 2011: 81; Dóchas, 2004). The first allocation of state funds for DE was delivered in 1978 and amounted to £33,840.53 in grant aid to a number of NGOs - Concern, CONGOOD, Comhlámh, Christian Aid, Voluntary Service International, Irish Council for Overseas Students, Trócaire – most of which still exist. This funding also included grant aid to the media, for example to Éamonn de Buitléar (Fiedler et al., 2011: 82). In 2004 IDEA, the Irish Development Education Association, emerged as a result of calls from the DE sector for an umbrella body to represent them nationally. It is the national network for DE in Ireland and a leading voice for the sector. Another key stakeholder is Dóchas, the Irish association of Non-Governmental Development. Established in 1974, it provides a forum for consultation and co-operation between its members and helps them speak with a single voice on development issues. Dóchas is an umbrella group of 58 international development, humanitarian and global justice organisations in Ireland, that share a commitment to tackling poverty and inequality in the world. Dóchas provides a sense of coherence and strength to this important network of development organisations. It has a DE Working Group ('Development Education Group' or 'DEG') which represents and promotes DE both for and amongst Dóchas members.

DEG's 2015 submission to Irish Aid as part of the consultation process on Irish Aid's Development Education strategic plan, throws some light on some of the issues which concern the sector at the present time. The Dóchas submission acknowledges that there has been "significant progress" since 2006 in strengthening, in collaboration with the Department of Education, the integration of DE in the school curriculum and practice in the formal education sector. It also welcomes the strategic support to partners, World Wise Global Schools, Ubuntu (working with second-level student teachers) and the Dice project (working with student teachers at primary level). The DEG recommends that similar focus should now be placed on the non-formal arena in order to balance the investment made by Irish Aid. The DEG submission also highlights the importance of the SDGs 2015-2030 in that it offers a "unique opportunity" for DE organisations and practitioners to work with other civil society organisations and with government to support the process and to deliver on the goals and targets by 2030. The DEG sees the impact of climate change on the world's poorest and most vulnerable people and their habitats as an urgent and important DE priority for everyone. The submission also suggests that the Irish Aid strategy should recognise the increased diversity of communities in Ireland, many from the Global South, and should "enhance dialogue" while

strengthening the scope, diversity and quality of DE practice. At a national level the submission sees opportunities to collaborate with new policies and strategies such as the National Strategy on Education for Sustainable Development (2014) and the National Youth Strategy (Dóchas, 2015: 4–5).

The submission does point to some current challenges. The first is the availability of resources for the DE sector. Due to lack of funds, many NGDOs have had to cut back, or stop, their DE work (Dóchas, 2015: 5- 6). It highlights, in particular, the growing pressure in recent years to show "results/impact", and "value for money". The DEG suggests that consideration be given to researching and developing alternative methodologies that recognise more qualitative aspects of DE although it does not describe what it means by 'qualitative aspects. It also recommends that investment in research and knowledge should be made central to the Strategic Plan, that there should be increased advocacy at EU level to ensure an enabling environment for Irish DE sector and that the volunteer sector should be seen as a key driver in the delivery of DE in Ireland. The submission emphasises, in particular, the need for a review of funding modalities. An important point here highlights again the debate mentioned earlier about the role of Irish Aid as the sole funder:

> While the DEG recognises the importance of Irish Aid's support to the Development Education sector, we also recognise that the primary responsibility for the sector should not solely be with Irish Aid. Historically, the Development Education sector was highly supported by other civil society actors. Irish Aid through the new policy should recognise that civil society at large has a responsibility in ensuring that the sector is adequately resourced (Dóchas, 2015: 8).

The DEG calls on Irish Aid to move towards a more mixed, balanced and longer-term funding model and stresses too that a number of current priority areas do not have a strategic partner. Irish Aid should also be clear on how strategic partners are selected; clear criteria should be developed and communicated to the sector. The DEG would also welcome the setting of a funding ceiling set by Irish Aid to ensure no over reliance on Irish Aid funds occurs.

1.7.7 Discourse Context

Like any field of study there are many debates in current GCDE discourse. Examples of some of the debates which are relevant to our work are discussed in this section.

1.7.7.1 Decolonisation of Higher Education

Post-colonial theory refers to a set of debates about North-South relations which came about various de-colonisation struggles, 'movements and academic disciplines which challenged European domination. Fanon's *Wretched of the Earth* (Fanon, 2007/1961) focused on colonisation and the radical dehumanisation of the Other (Black, colonial slave, non-European, etc.). Said (2003) wrote of the representation of the 'First' and 'Third' worlds in literary and of non-literary texts. More recently, Andreotti (2011: 13-57) presents a practical approach to 'actioning postcolonial theory' in educational research, policy and practice. She proposes using a 'Colonial Discourse Analysis' (CDA) lens, to critique, challenge and engage with educational policy and practice (ibid.: 85-174). She proposes an education of epistemic transformation based on persuasion and not coercion. She argues that postcolonial theory

provides directions that point to a move beyond ethnocentrism and its claims of cultural supremacy, towards 'planetary citizenship' based on a deep understanding of interdependence (in 'material' and cultural terms) and causal responsibility towards the South. Postcolonial theory, she says, offers both an outline for an educational agenda and important tools for internal critique of DE. The challenge now, she says,

> …is to check if DE (with its multiple contexts and constraints) can create spaces where we, as development educators and our audiences, can make our choices in an informed way and take responsibility for the implications of our decisions (2006: 11).

Khoo (2014, pp.200–220) applies a postcolonial lens to Higher Education in Ireland. She problematises the 'postcolonial moment' in the context of 'knowledge economies' that place emphasis on transnational mobility and bureaucratic excellence. She asks if global citizens can really be educated in a postcolonial world through the University, since internationalisation practices can reproduce ideals of exceptionalism, entitlement, and (market) expansionism as they de-emphasise issues of global ethics. These shifts complicate the emancipatory projects and intents of postcolonial criticism, education and citizenship, making the task of pulling these three projects together difficult, yet necessary.

1.7.7.2 Neoliberalism and Globalisation and Higher Education

Khoo, S. and McCloskey (2015: 3) in their ten-year review of the Irish DE Journal *Policy and Practice: A Development Education Review* note that a recurring question for the DE sector is: to what extent should learning and action focus on transformative agendas seeking alternatives to the Neoliberal model of economic growth that has created current levels of extreme inequality? Should it seek instead accommodation and traction within existing Neoliberal structures and institutions? They cite Selby and Kagawa (2011) who favour a transformative approach and Bourne (2011) who favours a 'constructivist' approach. Bourne (2011: 11) argues that DE should not be regarded as a "monolithic approach" to education but that it is "a pedagogy that opens minds to question, consider, reflect and above all challenge viewpoints about the wider world and to identify different ways to critique them" (ibid.: 26). Selby and Kagawa (2011: 15-31) ask if DE and Education for Sustainable Development (ESD) are "striking a Faustian bargain"? (ibid.: 15). Reviewing DE literature, they ask why neo-liberal growth and globalisation are kept in the shadows when so clearly complicit in deepening poverty and injustice and harming the environment. They suggest that institutions should nurture what they call their 'shadow spaces', that cut across the formal organisational structures and are concerned with individual and social learning, spaces where experimentation is possible. Transformative educators should think creatively about how to use such spaces and at the same time aim to influence the more formal spaces. They suggest too that transformative educators question power and speak its truth at any opportunity, expose the contradictions in mainstream thinking and ask questions such as 'why is [economic growth] the single over-riding goal of every government, of every economy, the world over?' They suggest returning to first principles. What are our motivations for doing this work, what are the core requisite values, skills and dispositions needed to realise the

future we want and is anything we are, or are not, saying or doing, compromising our deeply held views?

McCloskey (2017:159) suggests that:

> … wider adoption of the radical, participative, empowering and action-oriented DE approach to learning is needed to provide the kind of critical thinking required in today's world of 'alternative facts.

He argues that greater support is needed at local level, for community-based development education particularly in politically disconnected and economically marginalised areas. DE approaches to education, he says, could help to restore hope, confidence and agency to communities that have been seduced by a resurgent political right. He also suggests we also build on resistance movements that are already in existence (ibid.: 165). Gaynor (2016: 1) sees education as being at a critical juncture and is concerned that "talk of civic values, justice, transformation, and flourishing has been replaced with talk of efficiency, performance, competition, and employment". She maintains that schools and colleges are being influenced by "a range of new forces, influences and technologies" in a way that places it at the service of the global economy rather than society more broadly. In this context, this study aims to explore some of the ways in which new technologies can be harnessed to support the work of development educators and how DE discourse can be integrated into everyday life in classrooms and wider communities.

1.7.7.3 Mainstreaming, Professionalisation and Deradicalisation

These debates are also closely linked with another debate regarding the 'professionalisation' and 'deradicalisation'[9] of DE within educational institutions. Waldron (2014:1) asks: "does the policy environment in education, which is seen as increasingly instrumentalist, inevitably compromise DE as a radical, political project? Does dependence on state funding inexorably lead to the individualisation and domestication of the concept of social action in development education contexts? She cites McCloskey (2014: 6) who suggests that while state agencies might envision social action as the desirable outcome of DE, it is likely to be conceptualised as individualised consumer-oriented responses such as fair trade rather than the potentially radical responses envisaged by Freirean pedagogy. Waldron takes the view that Freire's argument of not giving in to 'annihilating pessimism' where contexts are hostile, educators should do 'what is historically possible'. She cites Bourne as taking a similar view and argues that development educators should seek to identify and maximise the possibilities for DE in any given learning environment (2014: 61).

Bryan (2011: 1) suggests that Citizenship Education in the Republic of Ireland context functions as a kind of 'band-aid' pedagogical response to the problems of global injustice – denying complex political or economic realities in favour of overly-simplistic, easily digestible and 'regurgitate' laundry lists of symptoms of global poverty and the promotion of overly-

[9] Deradicalisation: a softening of pedagogical approaches to DE, moving away from radical social-justice oriented educationalists who espoused active, student-centred transformative learning which challenges inequality (Andreotti, 2006; Bourn, 2015).

simplistic, quick fix and ultimately ineffectual solutions to global problems. Consistent with the 'soft' versions of development education being promoted in textbooks, development activism in schools is often characterised by a 'three Fs' approach, which defines development education within narrow parameters of *fundraising, fasting and having fun* in aid of specific development causes (Bryan & Bracken, forthcoming).

Khoo (2006: 35) discusses the issue of 'mainstreaming' at third level and argues that the increased profile of global development issues coupled with new teaching and learning strategies provide strong opportunities to introduce development education as content and process in a wide variety of disciplines and pathways. Mainstreaming offers greater credibility and resources to teachers and learners, but it will also involve greater commitment, higher expectations and the possibility of being co-opted. Critical and reflective concerns are gradually emerging around the moral, affective, emotional and processual dimensions of development education, and these contrast quite starkly with professionalised, strategically driven visions of mainstreaming.

All sides of this debate are compelling. It is hard to reconcile DE pedagogy with the marketised model promoted within the third level sector. The impact of one main funder for the entire sector is problematic (Dillon, 2017:11). On the other hand, while it is difficult, spaces do exist within universities. Gaynor (Gaynor, Niamh, 2016, p. 3) goes as far as to say that round pegs can indeed fit into square holes, giving the example of eighteenth century woodworkers who employed both to increase the structural integrity of their buildings. What matters she says, is that in driving the pegs through, we take care not to deform or damage them in any way. In other words, in attempting to implement development education in formal contexts, it is imperative that we examine and analyse our approaches and practices in the context of the wider power relations, structural imperatives and institutional structures, discourses and practices with which they interact.

It is also the case that third level education does still offer some hope of independent thought with less restrictions perhaps than in a second level classroom. Students are generally over eighteen and therefore adults who are more at liberty to act on their own opinions. The Universities Act 1997 (A.5a) upholds the principle of academic freedom, there has been significant progress in terms of policies relating to diversity, inclusion, equality, civic engagement, multi-culturalism and anti-racism. Development educationists have a responsibility to "nail our flag to the mast and fly it high" (Cotter, 2018: 127), to be clear about our purpose and to find spaces and opportunities to sail the ship through the murky Neoliberal waters that are third level education at this time.

1.7.7.4 DE and the Global North

In their review of the 'Irish Journal Policy and Practice: A Development Education Review', for its twentieth issue, Khoo and McCloskey (2015: 1–17) note that a recurring theme over the past decade, but particularly in the aftermath of the 2008 international financial crisis, has concerned the role of DE in the global North. DE has always been concerned with poverty and inequality in the global South, but the crisis resulted in recession, mass unemployment and cuts to public services in Europe and North America. Khoo and McCloskey (2015: 2) note

that while DE has traditionally focused on the Global South (Daly et al., 2017:16), 'the local' has generally been included by means of encouraging learners to take local action for global change (e.g. the fair trade movement) or to encourage learners to explore issues in their country with a view to comparing with other parts of the world (e.g. famine and emigration from Ireland). There is now a shift towards focusing on understanding the causes of social and economic inequality, locally and globally, including in the global North.,. Inequality has deepened on a global scale and been attended by an increasing concentration of wealth in fewer hands. Governments and non-governmental development organisations (NGDOs) alike agree that development education should contribute to public debate and understanding of the causes of social and economic inequality, locally and globally. For instance, Irish Aid sees the purpose of DE as "deepening understanding of global poverty and encouraging people towards action for a more just and equal world" (2007: 6). The Development Awareness Raising and Education (DARE) Forum which represents development NGOs across the European Union take a similar approach, although it emphasises the role of the individual rather than collective responses to inequality and injustice suggesting that we:

> …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 (DARE, 2004).

Writing in 2012 Ní Chasaide (2012:33-44) took up this theme in relation to the work of the Debt and Development Coalition Ireland (DDCI). The key challenge, she says, is one of maintaining relevance and credibility in Ireland, where people are suffering increased economic hardship, while educating people on the need for economic justice in the global South. "The main opportunity presented by this new context is to engage with this moment in Ireland in a way that succeeds in linking learning and action for greater justice at home and in the wider world" (ibid.: 33). She shows how the DDCI worked with the development education sector in Ireland with a view to bridging the gap between local and global learning and action. DDCI, along with many organisations formed a new network in Ireland of local and global justice groups called Debt Justice Action (DJA). Working with similar campaigning and education groups in Europe and in the global South, they acted in solidarity with people in Ireland in relation to the Anglo-Irish Bank/Irish Nationwide Building Society, as well as carrying out solidarity work against the Anglo debt in Argentina, in the UK, Germany and the USA. This formation of DJA has been one of intensive dialogue between its members which has challenged isolated ways of working and shown that learning from the global South leads to important new working relationships between local and global justice groups, and in concrete education and campaigning actions in Ireland (ibid.: 41).

1.7.8 Chapter Conclusion

This chapter has aimed to provide an overview of the research and present the research questions. It introduces definitions of GCDE and shows some of the benefits and importance of GCDE. It explains the purpose of the Praxis Project in UCC and sets out broadly how this study has been framed. This chapter has also set this study in its complex context. It begins with the historical context of DE in Ireland, showing that DE has strong roots in both church and radical activism on the part of 'returned development workers' and NDGOs. It discusses

the current role of the non-statutory sector in DE in Ireland. It shows how DE developed in Ireland from a statutory perspective and particularly the role of Irish Aid in progressing policy and practice in both formal and informal sectors. It shows how Irish Aid DE policy is now strongly influenced by the SDGs and how collaboration across government departments and strategic partnerships across different sectors, are now the hallmark of Irish Aid policy in this field. It argues that the dependency of the sector on one major funder, that of Irish Aid, is problematic and challenging and acknowledges the limitations of such a model. It also sets DE in Ireland in a European context, outlining a number of cross-cutting concerns for DE stakeholders across twenty-three European countries. It also discusses the third level context in Ireland, detailing both the challenges and the opportunities that exist for DE within third level education. Finally, it discusses some of the current debates that are influencing DE discourse in Ireland. This sets the scene for the next three chapters which together form the literature review for this study. Many of the DE debates in Ireland at this time can be seen too in the rich academic tradition that is Critical Theory (CT) and particularly Critical Pedagogy (CP) over many decades.

Chapter two continues on the GCDE journey. Its main focus is to deepen understanding of GCDE and its characteristics. It explores the theoretical and philosophical underpinnings of GCDE along with its cognitive, emotional and behavioural dimensions. It discusses GCDE methodologies and the importance of how we approach education as a process rather than as a product to be consumed. It shows how GCDE places the learner at the centre.

CHAPTER 2: CHARACTERISTICS OF GLOBAL CITIZENSHIP AND DEVELOPMENT EDUCATION

2.1 OVERVIEW

As explained earlier the work of the Praxis Project aligns with Irish Aid's definition of Development Education:

> *Development Education is a lifelong educational process which aims to increase public awareness and understanding of the rapidly changing, interdependent and unequal world in which we live. By challenging stereotypes and encouraging independent thinking, Development Education helps people to critically explore how global justice issues interlink with their everyday lives. Informed and engaged citizens are best placed to address complex social, economic and environmental issues linked to development. Development Education empowers people to analyse, reflect on and challenge at a local and global level, the root causes and consequences of global hunger, poverty, injustice, inequality and climate change; presenting multiple perspectives on global justice issues" (Irish Aid's, 2017: 6).*

The Praxis Project also aligns with the description of Development Education proposed by Daly, Regan and Regan (2015: 1). Having explored definitions from many sources, they draw together a useful description which incorporates the various attributes of how the Praxis Project understands GCDE:

- Focuses directly on key development and human rights issues locally and internationally;
- Seeks to stimulate, inform and raise awareness of issues from a justice and/or rights perspective;
- Routinely links local and global issues;
- Explores key dimensions such as individual and public dispositions and values; ideas and understandings, capabilities and skills;
- Critically engages with the causes and effects of poverty and injustice;
- Encourages public enquiry, discussion, debate and judgement of key issues;
- Encourages, supports and informs action-orientated activities and reflection in support of greater justice;
- Takes significant account of educational theory and practice;
- Emphasises critical thinking and self-directed action;
- Seeks to promote experiential learning and participative methodologies;
- Routinely challenges assumptions by engaging with multiple, diverse and contested perspectives.

This chapter describes the characteristics and components of GCDE in more detail. It begins by providing an overview of some of the theoretical perspectives which inform our work (Chapter 3 provides a deeper literature review). This is followed by an overview of the cognitive (themes and issues), skills, emotional (values and attitudes) and behavioural (action) dimensions associated with GCDE. It also signposts examples of some of the methodologies which are used to enhance student engagement with GCDE in and outside of the classroom.

Figure 2: Determinants which Describe GCDE in this Report

Theoretical dimensions:	how we frame our thinking about the world.
Cognitive dimension:	themes, issues, knowledge and how we approach 'knowledge'.
Skills dimension:	to enhance understanding, debate and action for change.
Emotional dimensions:	values and attitudes.
Action dimensions:	what is and how we can take action for change.
Methodologies:	GCDE methodologies both inside and outside of the classroom.

2.1.1 Global Citizenship and Development Education (DE) – Theory and Practice

For the purposes of clarity, figure 2 below - adapted from Skinner et al. (2013: 1); IDEA (2015: 9); and WorldWise Schools (2019:1) - shows in schematic form, how DE is generally described. The 'practice' of DE of course includes theoretical analysis and the use of 'participatory and transformative methodologies' which promote action and support active engagement.

Figure 3: Characteristics of Global Citizenship and Development Education

Using Participatory and Transformative Methodologies:

DE is a **PROCESS** of learning which encourages **PARTICIPATORY** and **TRANSFORMATIVE** learning **METHODOLOGIES**: methodologies are active and learner-centred, reflective, experiential and involving seeing the world from multiple perspectives. They aim to empower the learner and change the role of the educator to one of facilitator of learning, entering into a mutually respectful relationship with learners.

Based on strong theoretical underpinnings:

DE is underpinned by strong **theoretical** positionality: From a 'development' perspective DE is influenced by theoretical positions such as post-colonialism, social justice, engaged citizenship, intersectionality, sustainability, feminism and human rights. From an 'education' perspective DE comes from a Critical Pedagogy position, which aims to transform oppressive power structures, alleviate human suffering, promote student empowerment. CP is not neutral, it is political. It has a social and educational vision of justice and equality based on concepts such as dialogue and Praxis – reflection, critical consciousness and action..

With the aim of promoting active local and global citizenship and a just world.

Empower people to participate in public affairs, strengthen civil society and foster a living democracy, enhance citizens' active involvement and engagement for social change within their local communities, and promote a sense of global citizenship and of co-responsibility at the global level

Developing an understanding of the globalised world:

Developing an understanding of links between our own lives and those of people throughout the world, local-global interdependencies and power relations, global and local development and environmental challenges, and issues of identity and diversity in multicultural contexts.

This understanding is developed through:

Critically engaging with **KNOWLEDGE AND UNDERSTANDING**: exploring cultural, environmental, political, economic and social relationships and challenges at local and global levels, power inequalities, including those caused by patterns of production, distribution and consumption.

Developing a **VALUES** based approach to learning based on: values and attitudes which seek to bring about positive change, informed by values of justice, equality, inclusion, diversity, solidarity, resilience, sustainability, democracy, human rights and responsibilities and respect for self, others and the environment. Developing a sense of social responsibility, connectivity and belonging. A commitment to learning, taking action for change and a belief that you can make a difference.

Developing **SKILLS** competencies of critical (self) reflection, critical thinking, critical media analysis, political engagement and critical engagement with links between local and global issues. Developing 21st century skills such as communication, critical analysis, creativity, connectivity, co-creation and collaboration, with a social justice intent.

Promoting **ACTION** and supporting **active engagement:** This work implicitly and explicitly addresses and investigates attitudes and behaviours (of ourselves, and of others), particularly those that encourage and discourage responsible and informed action and engagement in a more just and sustainable world. DE empowers people to make a positive difference in the world.

2.2 THEORETCIAL/ONTOLOGICAL CONTEXT

The vision of GCDE to build more just, peaceful, equitable and inclusive societies requires appropriate visions, policies, strategies, commitment and sustained action. It is important too that such transformative approaches are clearly understood within frames or theories which align with such vision.

Through a critical education process, the root causes of conflicts and crises are fully understood, followed by the design and implementation of appropriate actions for resolving them. It is through education that the next generation of youth and adults form their values, principles and knowledge of peaceful futures and develop their sense of responsibility and accountability to take personal and social actions for transformation toward a culture of peace. Over the past century, concerned educators and educational agencies have formulated and implemented various fields of transformative education that have contributed a range of often interrelated conceptual ideas and strategies. Some of the major fields are summarized in this section.

Global Citizenship and Development Education interrelates with diverse fields of transformative education notably Peace Education, Intercultural and Multicultural Education, anti-racism Education, Human Rights Education and Education for Sustainable Development.

2.2.1 Critical Pedagogy (CP)

CP is an approach to education that aims to transform oppressive structures by engaging people who have been marginalised and drawing on what they already know.

Paolo Freire (1968) is often described as the 'father' of Critical Pedagogy.

Key Freirean concepts are:

(1) **Praxis (Action/Reflection) -** it is not enough for people to come together in dialogue in order to gain knowledge of their social reality. They must act together upon their environment in order critically to reflect upon their reality and so transform it through further action and critical reflection. People must engage in.

(2) **Dialogue.** To enter dialogue presupposes equality amongst participants, educator and students. Through dialogue existing thoughts will change and new knowledge will be created.

(3) **Conscientization -** the process of developing a critical awareness of one's social reality through reflection and action.

(4) We must reject the **Banking concept of knowledge -** the concept of education in which "knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing".

More recent examples of Critical Pedagogy Writers are:

Shor (1992: 129) states that: …students must go beyond myths, clichés, received wisdom, and mere opinions in order to understand the deep meaning, root causes, social context and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, mass media, or discourse.

Mc Laren and Kincheloe (2007) Students must be able to analyse competing power interests between groups and individuals within a society.

Kincheloe (2008): The purpose of education is to alleviate oppression and human suffering. A social and educational vision of justice and equality should be the basis of all education. CP is political and its role is to expose the forces that prevent individuals and groups from making the decisions that will affect their lives. The purpose of Education is to promote freedom and intellectual growth. It requires strong, real strategies that will contribute to ongoing movements and counter-hegemonic struggles already active in education today.

Embracing the idea that education is a process of action and reflection upon a world in order to change it bell hooks uses the idea of education as a practice of freedom.

2.2.2 Critical Global Citizenship Education (CGCE)

UNESCO (2014:1) describe global citizenship education (GCE) as developing the knowledge, skills, values and attitudes learners need to build a more just, peaceful, tolerant, inclusive, secure and sustainable world. In a globalized and fast-changing world, these are critical skills that current and future generations need to act today and find solutions to tomorrow's global challenges. GCE recognises that the starting point of GCE is to recognize the relevance of education in understanding and resolving global issues in their social, political, cultural, economic and environmental dimensions. It also implies acknowledging the role of education in moving beyond the development of knowledge and so-called cognitive skills – e.g., reading and mathematics - to build values, social and emotional skills and attitudes among learners that can facilitate international cooperation and promote social transformation.

Osler et al (2015: 501), defining 'critical' Global Citizenship Education, refer to a "pedagogy of transformation". This definition emphasises an understanding of "power relations and power structures" and refers to a "radical activism". It places empowerment and social justice at the centre:

> The magnitude of human rights violations and antidemocratic practices, as well as the obstacles to change, are so vast that critical global citizenship education must go beyond the need for amelioration and reform. By urging students and teachers to make those connections between the local and the global, the classroom becomes a space to develop awareness of oppression and to act accordingly. Critical global citizenship education, through critical thinking, meaningful experiences, and radical activism, can contribute to an understanding of power relations and power structures. By enabling learners to examine discourse and power structures critically and creatively, critical global citizenship education opens a dynamic and evolving space that can accommodate diverse and changing communities and contexts, though without imposing a specific mode of action on them. Thus, critical global citizenship education and the struggle for social change are in a constant dialectical relationship along the path to empowerment and social justice.

2.2.3 Critical Race Theory (CRT) / Anti-Racism

CRT is steeped too in radical activism traditions that seek to explore and challenge the prevalence of racial inequality in society. It is based on the understanding that race and racism are the product of social thought and power relations. It endeavours to expose the way in which racial inequality is maintained through the operation of structures and assumptions that appear normal and unremarkable.

The Irish Network against Racism (INAR) (2021:1) defines racism as:

> Any action, practice, policy, law, speech, or incident which has the effect (whether intentional or not) of undermining anyone's enjoyment of their human rights, based on their actual or perceived ethnic or national origin or background, where that background is that of a marginalised or historically subordinated group. Racism carries connotations of violence because the dehumanisation of ethnic groups has been historically enforced through violence.
>
> In other words, racism is when an individual, group, structure or institution intentionally or unintentionally abuse their power to the detriment of people, because of their actual or perceived "racialised" background.
>
> Anti-racism is a process of actively identifying and opposing racism. The goal of anti-racism is to challenge racism and pro-actively change the policies, behaviours, and beliefs that perpetuate racist ideas and actions. Anti-racism is rooted in action. It is about taking steps to eliminate racism at the individual, institutional, and structural levels.

Anti-racism work requires sustained, proactive education and engagement as well as systemic, intentional efforts at micro- and macro-levels. Anti-racism work also requires individuals to take responsibility for their own learning and avoid placing the responsibility for that education on already marginalized and disenfranchised groups.

To be antiracist is a radical choice in the face of history, requiring a radical reorientation of our consciousness.

IBRAM KENDI
"How to be an Antiracist" (2019)

2.2.4 Ecofeminism

Ecofeminism or ecological feminism is a branch of feminism that looks at the connections between the oppression of women and the domination of nature. It is both a social movement and a philosophical theory. Women in academia started looking at the relationship between the domination of women and that of nature in the 1970s and 1980s. On the other hand, some groups of activist women, who were mainly women of colour, from all over the world have led protests and activist movements to protect their environment.

Ecofeminism uses the basic feminist tenets of equality between genders, a revaluing of non-patriarchal or nonlinear structures, and a view of the world that respects organic processes, holistic connections, and the merits of intuition and collaboration. To these notions ecofeminism adds both a commitment to the environment and an awareness of the associations made between women and nature. Specifically, this philosophy emphasizes the ways both nature and women are treated by patriarchal (or male-centred) society. Ecofeminists examine the effect of gender categories in order to demonstrate the ways in which social norms exert unjust dominance over women and nature. The philosophy also contends that those norms lead to an incomplete view of the world, and its practitioners advocate an alternative worldview that values the earth as sacred, recognizes humanity's dependency on the natural world, and embraces all life as valuable.

2.2.5 Education for Sustainable Development (ESD)

ESD enables citizens to address present and future global challenges and create more sustainable and resilient societies; empowers learners to take informed decisions and responsible actions for environmental integrity, economic viability and a just society, for present and future generations, while respecting cultural diversity constructively and creatively

The Irish National Strategy on Education for Sustainable Development in Ireland (DES, 2014: 7) defines Education for Sustainable Development as developing and strengthening the capacity of individuals, groups, communities, organizations and countries to make judgements and choices in favour of sustainable development. It can promote a shift in people's mindsets and in so doing enable them to make our world safer, healthier and more prosperous, thereby improving the quality of life. Education for sustainable development can provide critical reflection and greater awareness and empowerment so that new visions and concepts can be explored, and new methods and tools developed (UNECE 2005, 1; UNECE, 2009, 15).

2.2.6 Human Rights

The Praxis project takes a human rights-based approach to all aspects of its work.

The Universal Declaration of Human Rights (UDHR), adopted by the UN General Assembly in 1948, was the first legal document to set out the fundamental human rights to be universally protected. It continues to be the foundation of international human rights law. Its 30 articles provide the principles and building blocks of current and future human rights conventions, treaties and other legal instruments. The UDHR, together with the 2 covenants - the International Covenant for Civil and Political Rights, and the International Covenant for Economic, Social and Cultural Rights - make up the International Bill of Rights.

The UN High Commissioner for Human rights (UNHCR: 2021) explains that these are rights we have simply because we exist as human beings - they are not granted by any state. These universal rights are inherent to us all, regardless of nationality, sex, national or ethnic origin, colour, religion, language, or any other status. They range from the most fundamental - the right to life - to those that make life worth living, such as the rights to food, education, work, health, and liberty.

It must be acknowledged that many of these rights are aspirational in many parts of the world. For instance, ccitizenship often can incur extra rights and to be effective these rights need to be incorporated into criminal and civil law in every country. This means that these rights are often contested and to attain their rights individual people and communities must often

mobilise support within everyday social life to have those rights upheld. GCDE works in solidarity with those who seek the right to access to their human rights. This includes the right to Development. The Declaration on the Right to Development in (UN, 1986) states:

> The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in all human rights and fundamental freedoms can be fully realised." (Adopted by General Assembly resolution 41/128 of 4 December 1986).

With human rights as one of the core GCDE frames, it removes any paternalistic ideas that development and related education, are, for instance, acts of charity. The Praxis Project sees Human Rights and Human Rights Education as an important component of our work. The Irish Human Rights Committee (2011: 10) uses the following definition of Human Rights Education:

> Adopted in December 2011, the United Nations Declaration on Human Rights Education and Training, based on principles of equality, states that human rights education and training include all education, training, information, awareness-raising and learning activities aimed at promoting universal respect for and observance of human rights and fundamental freedoms (United Nations, 2011). A lifelong process, human rights education increases people's knowledge, skills and understanding, develops their attitudes and behaviour, and empowers them to contribute to the building and promotion of a universal culture of human rights.

A comprehensive education in human rights not only provides knowledge about human rights and the mechanisms that protect them, but also imparts the skills needed to promote, defend and apply human rights in daily life. Human rights education fosters the attitudes and behaviours needed to uphold human rights for all members of society. The World Council for Human Rights Education (OHESCO/UNESCO: 2005/ongoing) plan of action states that the purpose of human rights education is to build a culture of human rights. This is a duty placed upon the State by virtue of its membership of the United Nations and adherence to a range of international human rights treaties and conventions, the State must impart knowledge about human rights and their enforcement/protection mechanisms, provide skills to promote, defend and apply human rights, and shape attitudes and behaviour so that human rights are upheld.

2.2.7 Intercultural Education or Multicultural Education

Increasing rural-urban and cross-border migration of people from diverse cultures and ethnic groups, speaking different languages, practising different religions and social norms has led to multicultural societies. Interculturality refers to evolving relations between cultural groups, while multiculturality describes the culturally diverse nature of human society. To foster harmonious and respectful relationships among them, Intercultural Education provides learners with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society, and enable them to contribute to respect, understanding and

solidarity among individuals, ethnic, social, cultural and religious groups and nations (UNESCO, 2006). Multicultural Education seeks to respect and appreciate cultural diversity, promote the understanding of unique cultural and ethnic heritage and the development of culturally responsible and responsive curricula, facilitate acquisition of the attitudes, skills, and knowledge to function in various cultures, eliminate racism and discrimination in society, achieve social, political, economic, and educational equity (NAME, n.d.). Variations in this field include Antiracist Education, Indigenous Education, Education for Interfaith Dialogue.

2.2.8 Postcolonial Theory

Post-colonial theory is the name given to a set of debates about North-South relations arising from various disciplines and 'movements': de-colonisation struggles and Southern responses and social movements challenging European domination (like those of Fanon, Freire and Gandhi) literary studies concerned with the representations of the 'First' and 'Third' worlds in literary and non-literary texts (like that of Edward Said) and recent debates in the fields of sociology, political theory, international relations and development and cultural studies triggered by new trends of discussion related to knowledge and power (e.g. Foucault, Derrida, Spivak and Bhabha). PC is inter-disciplinary and provides links with practices of resistance: from grassroots struggles for independence to intellectual activism. However, as there are many strands within the field, PC is best described as a set of debates rather than a coherent theory as such. These debates interrogate North-South modes of thought, representations and power relations, as well as their effects on identities, social relations, politics and the distributions of labour and wealth in the world. According to Diana Brydon:…postcolonial thinking challenges the failures of imagination that led to colonialism and its aftermath, a failure that continues with globalization, but is now assuming horrific new forms. Postcolonial work involves re-examining the past to see where things went wrong and where they might have been set right, abandoning Darwinian narratives of progress for an openness to learning from other ways, not to return to the ways of the past but to imagine better ways of living together in the future (Brydon, 2005 p.4).In this sense it shares with DE the search for a new globalism that has an ethical relationship to 'difference' and that does not reproduce the universalistic and oppressive claims of cultural superiority that were the basis of colonialism. On the other hand, like any perspective, PC offers a situated account of reality that is partial and shaped by its context of production, therefore it is important to engage critically with what it proposes too. In summary, the PC set of debates:

- problematises the representation of the Third World and issues of power, voice and cultural subordination/domination questions notions of development and visions of reality that are imposed as universal;
- recognises the violence of colonialism and its effects, but also acknowledges its productive outcomes;
- questions Eurocentrism, charity and 'benevolence';
- also questions issues of identity, belonging and representation, and the romanticisation of the South.

Reference: de Oliveira Andreotti, Vanessa, The Contributions of postcolonial theory to Development Education (DEA Thinkpieces, 2006).

2.3 COGNITIVE DIMENSIONS/THEMES OF GCDE

While there can be no 'definitive' list of themes or issues that constitute GCDE, figure 3 below provides examples of themes which are typically covered in a DE classroom or context. This list of themes can be dauting to the student of GCDE, yet the purpose of GCDE is to support us to realise that these themes do impact on all of us and that no matter where one stands in society, we have a right to understand and name how the issues impact on our lives. This means that GCDE is about engaging with complex issues but in a way which is relevant, accessible and understandable to a particular audience. This audience might be a three-year-old in pre-school or a third level academic 'expert' in her or his field. One purpose of GCDE might be to encourage people to see that they are 'experts' too on their own lives and that all our experiences together bring new perspectives, points of view and rich understandings and meanings. Knowledge is not about learning facts and figures (although these can be useful too in demonstrating a point), but to know how to engage with material, to critically analyse, to dialogue, to explore the material from a range of perspectives. To not always stand in one's comfort zone. GCDE is also about co-creating knowledge and not always accepting how knowledge is owned, understood and shared. It can be a very complex process at personal, classroom, community, national or international levels, to know how best to position oneself in support of development, human rights, equality and diversity when all of these concepts are contested in the first place. Walking this minefield (Andreotti and de Souza, 2008b: 23) requires critical reflexivity, self-reflection and many other skills such as mediation, negotiation and dialogue. Often there are no easy answers and, as Bourn (2005 quoted in Andreotti, 2008b: 33) says, "if development education and global learning are to become a powerhouse of ideas, creativity and new thinking on how to create a world with fewer inequalities the importance of dissenting voices needs to be recognised. As Freirean ideas set out above discuss, we are often presented with knowledge and content which is 'packaged' and uncontested. This approach leaves us in a disempowered and passive place, which when challenged can be discomforting and disruptive. Hence the term 'pedagogy of discomfort' (Boler, 1999) is relevant for GCDE.

World Wise Global Schools (accessed 2021) describes the knowledge aspects of GCDE as follows:

> Global Citizenship Education is about really getting to the root of inequality and injustice in the world today and doing something about it! When teaching and learning about Global Citizenship these roots and an explanation about how the world works is essential. Remember, the most important question in GCDE is 'Why?'. The students will identify with issues of unfairness but digging deep for the reasons and the root causes are essential. There are a myriad of themes and issues relating to Global Citizenship Education that teachers can explore with students. Teachers may choose these based on issues covered in the curriculum; an issue teachers are interested in and feel confident exploring with students; students' interests and/or what is happening in the news.

Below are examples of GCDE themes compiled by Cotter (2019).

Figure 4: Examples of GCDE Themes

Core concepts & theories e.g. • 'Development' • Development Education • Critical pedagogy • Social Justice • Sustainable Development • Global Citizenship Education • Colonialism	The State of Human Development e.g. – • Inequality • Life expectancy • Child mortality • Access to quality education, health, housing, food security • Measuring Development	Basic Needs, Human Rights and Responsibilities e.g. – • Water & Food security • Shelter, sanitation • Civil and political rights • Freedom of speech • Equality based on gender, sexual identity, ethnicity, religion, ability, colour
Sustainable Development e.g. • Environment, • Climate Change • Climate Justice • Biodiversity • SDGs • Ethical Production and Consumption.	Population and Migration e.g. – • Forced Migration • Refugee and Asylum Seeker Rights • Rise in anti-immigrant sentiment around world • Globalisation	Intercultural and Anti-Racism learning e.g. – • Intercultural Communications • 'Race' • Ethnicity • Interdependence
Financial and Trade Justice • Unequal financial flows • Illicit trade • Debt repayments • Tax evasion • Brain drain	Aid e.g. – • Humanitarian and emergency aid • Multilateral • Bilateral aid • NGO aid • Impact of aid	Politics and Geopolitics • Justice is political • International systems • Multinationals • Globalisation • Conflict, war • Peace, Stability
Analysis/Action – Local • **POWER** • Empowerment • Participation • How change happens • Social movements • Activism	Analysis/Action – National • **POWER** • Empowerment • Participation • How change happens • Social movements • Activism	Analysis/Action – Global • **POWER** • Empowerment • Participation • How change happens • Social movements • Activism •

WorldWise Schools (WWS: 2021:1) point out that it is important for students to make connections between the local and global**.** This should be a key focus, regardless of the GCDE theme(s) you are exploring.

- Ensure you are exploring the root causes of the theme(s) you have chosen and examining it from a global justice perspective.
- Asking the right questions! It is important to ask questions when exploring global issues, injustice and inequality. Ask Why 5 times and you should get to the root of the problem. Here are some other questions to consider - Who does this issue affect? What are the root causes of the issue? What are the consequences? Etc.
- It is vital that time is given to exploring multiple perspectives, as it allows you and your students to acquire a more comprehensive understanding of these themes.
- It is important to reflect on your GCDE work**.** For example, what have you learned about yourself, your communities, and the wider world as a result of this learning process?

Henry Giroux suggests that critical pedagogy needs to create new forms of knowledge and break down disciplinary boundaries (Giroux,2005). McLaren (2009) in defining critical pedagogy emphasises not only the importance of forms of knowledge but also dominant and subordinate cultures and consequent influences of power and ideology. This questioning of dominant myths and ideas, to go beneath the surface and look at root causes and social context lies at the heart of critical pedagogy (Shor, I,1992). These theoretical viewpoints relate closely to the practical manifestations of a 'critical development education' in terms of making sense of understanding the global forces that shapes one life.

Andreotti and de Souza (2008b: 23) recognising that educators are encouraged to 'bring the world into their classrooms' by addressing global issues outlined above. However, they point out that research in this field, (referencing Foubert, 1986; Pardíñaz-Solís, 2006; Andreotti, 2006; Biccum, 2005; Development Education Association, 2001; McCollum, 1996), indicates that educational approaches tend to address the agenda for international development in a manner that leaves assumptions unexamined and ignores how the agenda itself is re-interpreted in other contexts. These different interpretations must be addressed since they can result in the uncritical reinforcement of notions of the supremacy and universality of 'our' (Western) ways of seeing and knowing. This can undervalue other knowledge systems and reinforce unequal relations of dialogue and power. This brings us back to some core CP concepts discussed earlier. Freire's (1970/2000) emphasis for instance on reflection, questioning of knowledge and dominant orthodoxies and empowerment and social change is relevant to this discussion. Giroux's (2005) discussion on CP needing to create new forms of knowledge and break down disciplinary boundaries also contributes to this debate. Shor's (1992) questioning of dominant myths and ideas, to go beneath the surface and look at root causes and social context lies at the heart of DE and CP. At the core of these debates, as discussed above (Mc Laren and Kincheloe 2007: 21) students, must be able to analyse competing power interests between groups and individuals within a society. "school knowledge is historically and socially rooted, and interest bound," and "is never neutral but... rooted in the notion of power relations". As McLaren (2003: 133) argues that teachers, themselves, have political notions, they bring into the classroom (Kincheloe, 2008: 74). Students must be equipped with the tools necessary to understand that these institutional forces bias their education.

Andreotti's influential projects, 'Open Space for Dialogue and Enquiry' (OSDE, 2006) and 'Through Other Eyes' (OSDE, 2008), have encouraged an approach to learning that questions assumptions about development, seeing the issues through a range of world viewpoints and recognising the value of dialogue, reflection and critical enquiry (Andreotti and de Souza, 2008). In relation to knowledge construction, they suggest (ibid: 33-34) that professional learning should focus on the connections between language, knowledge and power and the construction of meaning and representations (i.e., critical literacy). It should develop educators' awareness of how different social/cultural groups interpret reality in different ways, emphasise the partial nature of these perspectives and prompt a critical examination of the implications of these differences in different contexts. This kind of learning should develop a self-reflexive attitude that would help educators situate their own perspective in social-historical contexts. It should also increase their capacity to relate to 'difference' in an ethical way, to include dissenting voices in the learning process and to negotiate imbalances of power relations in the communities where they operate. Ultimately Andreotti and de Souza encourage a more rigorous and theoretical approach, rooted in social theories and post colonialism so that DE critically engages with knowledge and understanding.

2.4 EMOTIONAL DIMENSIONS (VALUES AND ATTITUDES)

Imagining a fairer better world requires wisdom as well as knowledge. It is important to use methodologies that allow students to foster global citizenship values and attitudes.

GCDE reports and writers (e.g., Skinner et al., 2013: 1, IDEA, 2015: 9, and WorldWise Schools, 2019:1) will generally point to DE as a value-based approach to learning and tend to name values such as being engaged citizens and acting for positive change; being informed by values of justice, equality, inclusion, diversity, solidarity, resilience, sustainability, democracy, human rights and responsibilities and respect for self, others and the environment. Developing a sense of social responsibility, connectivity and belonging and having a commitment to learning, acting for change and a belief that you can make a difference.

WorldWise Schools sets out some examples of what some of these values/attitudes might be, but these are far from exhaustive.

Figure 5: GCDE Values: WorldWise Schools (2021: 1)

Empathy not sympathy: Empathy is about feeling with other people, sympathy is about feeling for. It's important that we try and put students in the shoes of people affected by the global issues we are learning about, and make sure that they feel with instead of feeling sorry for people who are affected.

Solidarity not charity: It's important to instil a sense of solidarity in our students, to stand with people as fellow human beings with whom we can collaborate, instead of seeing people as 'charity cases' and resorting to fundraising as the only action to 'help'. Making connections with how our lifestyles and behaviours can impact the world's people and planet is a good place to start.

Respect for self: In a just and democratic society, respect for self is central to the flourishing of wellbeing of both the individual and the wider community. Respecting oneself brings both the capacity to act autonomously and be self-motivated. It is an essential pre-requisite to have respect and concern for others.

Respect for others and human rights for all: The disposition to respect and care for others is central to living interdependently. The positive relationships forged among individuals and groups are essential to the development of qualities such as cooperation, interdependence and respect for a diversity of people and cultures, which allows us to live and work in the realities of the world of today – and the future.

A sense of social responsibility and belonging: In a society geared to the general wellbeing of all, it is essential to develop a commitment to social responsibility – without shying away from a critical examination of power relationships, privilege and traditions. Such a disposition to social responsibility should also entail a commitment to social justice and the sustainable use of the environment, where we all feel collectively part of our global enterprise as a result of common purpose, rather than personal self-interest.

A commitment to learning: In a world increasingly characterised by change and adaptation, the need to have an open disposition to learning, to making new connections and new meanings, is fundamental. This would also require willingness to adopt a critical stance towards information; willingness to give reasons why one holds a view or acts in a certain way, and to expect similar reasons from others; respect for evidence in holding and forming opinions; willingness to be open to the possibility of changing one's own attitudes and values in the light of the evidence.

Belief that you can make a difference: We can actually effect change! There will be times when you and your students may not think that you are having any impact, so don't lose heart and let your teaching and learning slide into apathy.

For Swanson (2010), it's not about the need for more 'values-education' as all education is 'value-laden'. It is about making "explicit the values-laden nature of pedagogy and practice" (2010: 137) and using 'values-education' as "a discussion place ... It is not a set of advocated values more than a place to grapple critically with crucial ideas about motives, purpose, ideas and what may be of worth to/in educational practice 'globally', and why" (2010: 138). One approach among those who theorise values-education is to advance possible values which should underpin such education processes, for example, social justice as a central value in DE (McCloskey,2014; Bourn, 2015). Swanson talks about "advancing forms of education focused on core human issues of contentment, peace and wellbeing; on the core ideological issues of democracy, freedom and egalitarianism; and on the principles of global justice" (2010: 146). For her, the philosophy of Ubuntu sums up what this might involve (2010; 2015). In a similar vein, the work of Martha Nussbaum has been very significant in terms of articulating alternatives for transforming education. She argues for education for human development based on her analysis of capabilities (2008). She suggests that there are three values "crucial to decent global citizenship" (2008: 15). "The first is the capacity for Socratic self-criticism and critical thought about one's own tradition" (ibid). "The second is the ability to see oneself as a member of a heterogeneous nation, and world" (2008: 18) and the third is "narrative imagination. This means the ability to think what it might be like to be in the shoes of a person different from oneself, to be an intelligent reader of that person's story, and to understand the emotions and wishes and desires that someone so placed might have. The cultivation of sympathy has been a key part of the best modern ideas of progressive education, in both Western and non-Western nations" (2008: 19). Her early work in this area became popular because of its focus on cosmopolitanism as a core principle of citizenship education. She argues that "if one begins life as a child who loves and trusts its parents, it is tempting to want to reconstruct citizenship along the same lines, finding in an idealised image of a nation a surrogate parent who will do one's thinking for one. Cosmopolitanism offers no such refuge; it offers only reason and the love of humanity, which may seem at times less colourful than other sources of belonging" (1994: 6). While Nussbaum's sense of cosmopolitanism underpins some discourses of educations which aim to transform the world such as human rights education, citizenship education and DE, there is growing criticism of the universal application of modernist values in education processes (Todd, 2009; Swanson, 2010; Andreotti, 2014). Swanson refers to Biesta's (2006) work where he "warns us of humanistic ideals adopted in education in ways that deflect the plurality of other options and provide a singularly socialising effect on individuals and groups such that they would lose the critical capacity to107 critique, question and contest in favour of a given common good into which they are enculturated" (2010: 147). For her, "an open and critical values education would need to address this even as it advocates for a greater explicit focus on what values we participate in within the educational field" (ibid). Todd (2009) also raises questions about different forms of education (like DE) which are based on universal values and suggests that they mask the complexities in global existence and experience. In focusing on cosmopolitanism, she argues that "the cosmopolitan project also seeks to educate for global awareness and unquestionably positions a 'shared humanity' as a condition of world citizenship beyond the narrow borders of national identities" (2009: 7). She argues that most of these forms of education (including DE, global citizenship education, etc) draw on "appeals to humanity based on universal ideals – dignity, reason, respect and freedom ... there is an unsightly side to the apparent idea of 'goodness' that is contained in the term humanity itself ... the present human condition is in crisis" (2009: 8). She questions "how do we imagine an education that

seeks not to cultivate humanity ... but instead seeks to face it – head-on, so to speak, without sentimentalism, idealism, or false hope" (2009:9). In drawing on Hannah Arendt's criticisms of the political use of education, Todd argues that "education risks posing a danger to itself if it takes on the task of 'constructing' a new world for children, instead of embracing the very ambiguity that lies at the core of education; the task of teaching for a 'world that is or is becoming out of joint' (1956: 192)" (2009: 14). She agrees, with Arendt, that education should be concerned with the "complexities of the human condition, in all its pluralities" (Todd, 2009: 16). Thus, reflection on values in education can be about trying to advance ethical education practice or exploring and critiquing the values which lie at the heart of it, or both. This is part of the task of those engaged in critical pedagogy who, while they often advance, for example, social justice education, also question the universality, modernism, patriarchy or coloniality of the values which underpin it. Pashby and Andreotti (2016), among others, explore ethical internationalisation in Higher Education as part of a decolonising knowledge project and Abdi, Shultz and Pillay (2015) explore what is involved in 'Decolonising Global Citizenship Education'. Todd explains that her purpose in rethinking the terms of cosmopolitanism "is to promote a critical awareness of the ways in which our 'talk' about humanity, rights, citizenship and belonging can mask the complexity of human pluralism ... the point is to expose those ambivalences, paradoxes, and tensions that mark our continual immersion in a divided modernity – so that in echoing Kristeva, we can better come to terms with our own ghosts" (2009: 49). Such a critical approach problematises "our naive acceptance of human rights in education" (2009: 53). She argues that human rights education makes claims about humanity that are "historically and politically situated, and thereby incomplete. To my mind, its only options are to choose to ignore the claims it is basing its pedagogy upon or to interrogate its own practices and beliefs ... reflecting on the incomplete nature of rights actually allows us to explore the extent to which an ethical and political concern for others can inform the way we teach ... rights are by their nature incomplete because they cannot foresee the particularities of human life in the future" (Todd, 2009:108

55)

2.5 SKILL DIMENSIONS

Broadly speaking, we can divide the 'skills' aspects of GCDE into three categories. The first relates to educators and staff who work in or outside the classroom and who need facilitation and methodologies which will enable them to reach their GCDE goals. This aspect is dealt with in section 2.8 'Methodologies' below. A second set of skills can be broadly included under so called '21st Century' skills. Many of the skills traditionally associated with GCDE are also important '21st Century' skills. Students need to be supported to develop these skills but from a GCDE perspective. At the same time educators can support their students to develop more focused active citizenship skills that enable students to be effective and reflective social justice advocates.

2.5.1 'Twenty-First Century' Skills

Like any other aspect of GCDE, the key point is that these skills have a conscious social justice, equality and human rights focus. These skills can be described in a broader sense, such as critical thinking, communication, creative and collaborative skills.

Buckle (2021: 1) defines 21st century skills as:

> *...the knowledge, life skills, career skills, habits, and traits that are critically important to student success in today's world, particularly as students move on to college, the workforce, and adult life.*

She gives the following non-exhaustive list of the most commonly cited 21st century skills, all of which are encouraged in the GCDE classroom:

Figure 6: 'Twenty-first century' skills

Critical thinking	Communication skills	Creativity
Problem solving	Perseverance	Collaboration
Information literacy	Technology skills	Digital literacy
Global awareness	Self-direction	Social skills
Literacy skills	Civic literacy	Social responsibility
Innovation skills	Thinking skills	Media literacy

2.5.2 Skills for Social Justice Advocates and Activists

Educators and staff need GCDE skills for classroom facilitation, but they also need skills which will support them and their students to be social justice advocates. Such skills will vary widely depending on the interest of students, but some important skills might be strategic planning for advocacy, recognising and working with allies, requesting accountability, understanding and engaging those with a different perspective, documenting complaints, acting as an advocate, working with the media, conducting research to influence policy or being able to argue and demonstrate arguments about social, political, environmental, cultural or economic benefit or harm.

Another important set of skills for a global citizen advocate is group work skills especially how to understand, work with, facilitate and support groups.

Another range of skills might relate to working for equality, social inclusion, intercultural communication and anti-racism. Skills in this category might include developing strategies or activities on reducing racism, sexism, ageism, homophobia and 'ableism'; understanding culture and diversity in building communities; building relationships with people from different cultures; healing from the effects of internalised oppression; learning to be an ally

for people from diverse groups and backgrounds; building culturally competent organisations, multicultural collaboration; transforming conflicts in diverse communities, building inclusive communities; self-care and understanding culture, social organisation and leadership to enhance civic engagement.

Yet another set of skills might come under the heading 'Direct Action'. These might be skills such as writing letters to elected officials or newspapers; seeking enforcements of existing laws or policies; lobbying decision makers; conducting surveys, campaigns and petitions; helping newcomers to a community to register to vote; encouraging census participation; using social media for digital advocacy or developing and maintaining ongoing relationships with legislators and their staff.

While not all of these skills can be addressed all of the time, student could be encouraged to develop a 'toolbox' of skills which will assist them in supporting themselves and their students to achieve the kind of social justice changes they wish to see in the world both locally and globally. It should not be assumed that these are skills which students have had opportunities to develop and many ethical aspects of skills development link closely to attitude, values, reflection and critical analysis.

2.6 BEHAVIOURAL DIMENSIONS (ACTION FOR SOCIAL CHANGE)

GCDE is very much based on the Freirean concept of praxis, described in the following way by the Freire Institute:

> *It is not enough for people to come together in dialogue in order to gain knowledge of their social reality. They must act together upon their environment in order critically to reflect upon their reality and so transform it through further action and critical reflection (Freirean Institute 2021: 1).*

GCDE therefore has 'action' and 'reflection' at its heart. Both educators and students are encouraged to reflect deeply on the action they wish to take and to articulate why they are choosing this action. Having explored the issue or issues in depth, participants identify actions which they feel will have the most positive impact within their area of influence or ability. Students can be encouraged to work in small groups to plan, implement and carry out their actions. Critical reflection is to be encouraged from the outset. It should be noted that the process of carrying out the action is as important as the 'product'. Participants might reflect on how they worked together, what they learned about the issues and how they would evaluate the impact of their actions. Participants are encouraged to influence others, for instance their families, other students or staff in their discipline or department. In this way they are multiplying the impact of their efforts. In these actions too, participants are encouraged to carry out meaningful research based on real-world problems, they are encouraged to back up their position with arguments and information they have found on their chosen real-world contexts. At this point too, as with other aspects of the learning, they are encouraged to make connections between the local and the global aspects of the issue they are tackling. They can also think about their 'positioning'. Is their action coming from a human rights, justice and equality perspective for example? Are they really looking at 'root causes' of the injustice or inequality? Who are they involving in their actions and why? Who

are they trying to influence? These are real world experiences which is empowering for both the student and for others they wish to involve.

Many educational institutions will carry out fundraising activities. GCDE encourages students to go further than this. Education is at the centre, education for the participant and for those they wish to influence. It encourages critical analysis and efforts to effect meaningful societal change. While fundraising may form part of a wider strategy it should in no way be the ultimate goal of an intervention. Action may take many forms. Participants might want to raise awareness by creating a website, social media page or developing a series of workshops for other classes in their college, school or community. They might use local media such as local radio and newspapers or they might invite a guest speaker to come to their school to highlight and add strength to their awareness raising activity. They might use video, film, photography or indeed any of the creative arts to stimulate engagement, debate, discussion and deeper reflection. Creative writing, poetry, poster making, musicals, drama, might all bring a unique perspective on the issues. Alternatively, they might look at their own college or department and present an action plan for a change they would like to see. For instance, is the school operating a fair-trade policy, would it benefit from setting a garden, from reducing waste or preserving energy? If students would like to go beyond the university, they might look at policies in local councils or at national and international levels relating to the issue they are addressing.

There are many possibilities and many ways 'in' to acting for local and global change. Students should be encouraged to look for allies. Who else is working on a particular issue? For instance, are there NGOs or academics or politicians who support their perspective? How can they contribute strategically to what others are doing?

There are many websites and organisations providing examples of actions which students might consider. Students should be signposted to these websites for further information. A good starting point is developmenteducation.ie or the World Wise Schools website.

2.7 METHODOLOGIES (LEARNING PROCESSES)

How we approach working with learners in GCDE work, is important. We want people to critically engage with the issues, actively participate in their own learning and co-create new knowledge. Active learning or participatory learning methodologies (PLM) can help us to achieve our GCDE goals. PLMs challenge what Freire refers to as the 'banking system' of education where knowledge is transferred directly from the 'expert' to the learner (Horgan and O'Rourke, n.d.: 2-3). Instead, participants are actively involved with the learning process and connecting with transformative pedagogies. Working in pairs, group work, role play, images, film, storytelling, walking debates, open space dialogue, community-linked learning, creation of resources, website, videos and so on, are regularly used as active learning tools. Part of the work of an educator is to understand which methodologies best suit the particular learning stage or issue under consideration. A myriad of such methodologies is available on websites such as *developmenteducation.ie*, WorldWise Schools or UNESCO. Horgan and O'Rourke's study (ibid: 5) finds that third level educators identify the size and structure of the lecture theatre as the biggest deterrent to using PLMs. They provide advice on how to

overcome the challenges and show the possibilities which do exist in large classrooms. In recent Covid-19 times practitioners have also had to adapt some of these tried and tested methodologies to online platforms. This has been helped by advancements in online technologies with a vast array of web-based collaboration, communication and creative tools now available.

However, no matter how new, engaging or technologically advanced our methodologies become the critical reflection, analysis and action dimensions of GCDE are at the centre. GCDE methodologies in themselves could become superficial if not 'fun' education experiences, as though completing the 'activity' was the end in itself. The approach we take and methodologies we use are central to breaking issues down and unpacking them with students. However, the learning methodologies are deeply linked to the cognitive, emotional and behavioural aspects of GCDE described above. The student is still at the centre. Critical analysis, understanding the nature of power, local-global connectivity and responsibility, are what really matter. While the educator will of course select suitable pedagogical approaches, the issue, as Bourn (2011b: 20, quoted in Dillon, 2017: 97) argues, "… is not about encouraging DE activities in the classroom, but rather […] the extent to which the practices are questioning and challenging dominant educational thinking". It is important too to remember that active learning education is a process and not a 'product'. As Fiedler (2008: 8, cited in Dillon: ibid) puts it, "knowledge is not a product to be 'accumulated'. Knowledge is the activity and "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".

2.8 CHAPTER CONCLUSION

CP and DE have strong Freirean roots which open doors for learners and educators to theoretical perspectives, knowledge, skills and values which are political, complex and transformative. At the heart is critical reflection, 'conscientisation' and caring, active citizenship, where co-creation and individual autonomy are equally nurtured. The next chapter reviews the more specific literature relating to *how* learners and educators can realise Freire's idea of 'praxis' by coming together in dialogue with communities, gaining knowledge of their social reality and taking individual and collaborative action, using multimedia methodologies, to actively engage with social change.

CHAPTER 3: LITERATURE REVIEW

This chapter has been adapted from the PhD thesis of Dr. Gertrude Cotter (2019).

The chapter explores how critical pedagogy (CP) as a philosophy of education and social movement developed within the Critical Theory (CT) tradition. It explains how a CP theoretical framework underpins Development Education (DE) and it reviews the literature within the fields of CP and DE. It supports Kellner's (2003: 1-2) argument that a democratic and multicultural reconstruction of education needs to build on and synthesize perspectives of classical philosophy of education (see section 4.3 above), Deweyean radical pragmatism[10], Freirean critical pedagogy, Poststructuralism, and various critical theories of gender, race, class, and society while criticising obsolete idealist, elitist and antidemocratic aspects of traditional concepts of education.

3.1 CRITICAL PEDAGOGY – KEY CONCEPTS

3.1.1 A Pedagogy of the Oppressed

Brazilian educationalist, Paulo Freire is commonly regarded as the inaugural philosopher of critical pedagogy (McLaren, 2004: 1). Writing from the 1960s onwards and influenced by South American Liberation theology, Freire presented a theory of education in the context of revolutionary struggle. His seminal work *Pedagogy of the Oppressed* (1968) discusses the struggle between the 'oppressed' and the 'oppressor' (Freire and Macedo, 2001a:41). He argues that the oppressed, the underclasses, have not equally shared or received the benefits of education; they should not expect it as a 'gift' from the ruling classes, but should educate themselves and develop a 'pedagogy of the oppressed'. This is an approach to education that aims to transform oppressive structures by engaging people who have been marginalized and dehumanized and drawing on what they already know (ibid.: 63). Both the 'oppressed' and the 'oppressor' are diminished in their humanity when their relationship is characterized by oppressive dynamics. "The great humanistic and historical task of the oppressed [is] to liberate themselves and their oppressors as well" (ibid.: 44). The objective of CP is to empower students and help them help themselves**.** The role of the educator becomes one of a facilitator of learning.

Joe Kincheloe (2008: 7-8) takes up this theme. The purpose of education, he says, is to alleviate oppression and human suffering. A social and educational vision of justice and equality should be the basis of all education. Critical pedagogy is political, and its role is to expose the forces that prevent individuals and groups from making the decisions that will affect their lives. The purpose of Education is to promote freedom and intellectual growth. It

[10] In the Twentieth Century John Dewey, proposed that education is a process by which all individuals can participate in the social consciousness of the human race. As they share in social consciousness, they naturally adjust their own activities resulting in social reform and progress (Dewey, 1897: 77).

requires strong, real strategies that will contribute to ongoing movements and counter-hegemonic struggles already active in education today. Likewise, Michael Apple (2012b: 195-196) grounds his scholarship in daily struggles for social justice. Schools, he says, cannot be separated from political and economic life. The entire process of education is political in the way it is funded, its goals and objectives, the manner in which the goals are evaluated, the nature of textbooks, who attends and does not attend and who has the power to make decisions.

3.1.2 Praxis – Reflection/Critical Consciousness/Action

Central to Freire's pedagogy is the concept of 'praxis', which he defines as "reflection and action directed at the structures to be transformed" (Freire and Macedo, 2001a: 51). 'Praxis' is at the centre of CP and DE and an objective of this research is to explore how it can underpin a modern third level institution. Participating students are encouraged to develop an ability to reflect and think critically. Freire argues that in the traditional 'banking system' (ibid.: 72) model of education the teacher deposits information into the heads of students who become more like "receptacles" of content which the students memorise and repeat. This dehumanises the student since Freire's notion of 'humanisation' seeks to transform human beings from objects to subjects who know and act. In his definition of CP Shor (1992: 129) states that:

> …students must go beyond myths, clichés, received wisdom, and mere opinions in order to understand the deep meaning, root causes, social context and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, mass media, or discourse.

When the oppressed are convinced that they must fight for their liberation it is a result of their own 'conscientizagao' ('critical consciousness') not a 'gift' from revolutionary leaders (Freire and Macedo, 2001a: 168). As the oppressed acquire this knowledge of reality through common reflection and action, they discover themselves as its permanent re-creators. In this way, the presence of the oppressed in the struggle for their liberation will be what it should be: not pseudo-participation but committed involvement. The development of this critical political and social consciousness is an essential part of Freire's model. Furthermore, those who work for liberation must not take advantage of the emotional dependence of the oppressed. Using their dependence to create still greater dependence is an oppressor tactic. They must attempt through reflection and action to transform it into independence.

Shor (1992: 129) describes critical consciousness as the process of coming to understand the relationship between our own individual experiences and the social system. He writes that critical consciousness allows students to understand that "society and history are made by contending forces and interests, that human action makes society, and that society is unfinished and can be transformed".

Freire (Freire and Macedo, 2001a: 43) says that in order to understand and transform reality, the teacher and the student must enter into a dialogue. People do not create themselves in silence, but through words, actions and reflection. Knowledge emerges only through invention and re-invention, through inquiry with the world and between people. It is not enough for people to come together in dialogue in order to gain knowledge of their social reality. They must act together upon their environment in order to critically reflect upon their reality, uncover their oppression and transform it through further action and critical reflection

Drawing on Freire's struggle for social justice and change and on the personal narratives of Australian activists, Ollis (2014: 517), argues that without purposeful reflection activism can become what Freire termed "naïve activism''. Theory and philosophical underpinnings alongside tactics and strategies can create pedagogical praxis and instigate personal and social change. She finds however that the urgency of activism and the desire for more immediate social change can also prevent a critical space for the reflection to occur.

3.1.3 Critical Pedagogy (CP) is Political.

Degener (2002: 37) cites critical theorists (Edelsky, 1996; Giroux, 1997; Lankshear & McLaren, 1993; Macedo, 1994) who argue that critical education must guide students toward becoming political. She describes how different theorists have different names for this process—*emancipatory education, liberatory education, democratic education, transformative education*—but the ultimate aim is to move students beyond learning content and toward taking political action. Echoing the Freirean perspective, Degener says critical education should ensure that marginalized students understand the role that systemic factors play in placing them at a disadvantage. To achieve this, educators should teach in opposition to the inequalities that exist in their students' lives—racial inequalities, gender inequalities, and socioeconomic inequalities. Educators should help their students understand that trying to work within the institutions that keep them marginalized will not be enough; they may need to change the wider conditions that conspire to prevent their academic and socioeconomic success (ibid.).

Mc Laren and Kincheloe (2007: 21) link critical thinking to concepts of power. Students, he says, must be able to analyse competing power interests between groups and individuals within a society. They must be made aware that privileged groups often have an interest in supporting the status quo to protect their advantages. McLaren (2003: 133) argues that "school knowledge is historically and socially rooted, and interest bound," and "is never neutral but... rooted in the notion of power relations". Teachers, themselves, have political notions, they bring into the classroom (Kincheloe, 2008: 74). Students must be equipped with the tools necessary to understand that these institutional forces bias their education. A democracy is an institution in which the participants exercise direct or representative control. Therefore, democratic education must be modelled in such a way that students are participants in the process rather than separated from it (Mayo and McLaren, 1999: 402).

As discussed in section 2.4, Sorrells presents a practical *Intercultural Praxis model* (Sorrells, 2012: 15-20) which she describes as, a process of critical, reflective thinking, analysing, and acting in the world (ibid.: 15). Her praxis model offers six interrelated points of entry (inquiry,

framing, positioning, dialogue, reflection, and action), as a tool to reflect on Intercultural Communication and Social Justice. The "intercultural praxis uses our multifaceted identity positions and shifting access to privilege and power to develop our consciousness, imagine alternatives, and build alliances in our struggles for social responsibility and social justice" (ibid.). If adapted to a wider critical pedagogy approach it presents an explicit theoretically informed, inquiry-based model for the third level learning experience. 'Positioning' recognises that socially constructed categories of difference, position us in terms of power and acknowledges that our positioning impacts how we make sense of and act in the world. It encourages us to consider who can speak and who is silenced and whose knowledge is privileged. She describes (ibid.: 17) framing as "different perspective-taking options" that we can learn to make available to ourselves. We need to be aware of frames of reference that include and exclude and learn to shift perspectives between macro, meso and macro frames.

Critical pedagogy goes beyond framing and positioning and proposes that students are actively involved in their own education (Anderson & Irvine, 1993; Macedo, 1994; Shor, 1992/ referenced in Degener, 2002: 34). Students who are active participants are engaged with the teacher and the curriculum. They contribute their own ideas and learn to wrestle with ambiguities and challenge assumptions. Active participation also means that they co-create curricula with the teacher to ensure that their needs and interests are given primary importance. The practice of this dialogic, problem-solving and action-orientated approach to education brings about a change too in the relationship between student and teacher. A deep respect should exist between teacher and student (Freire and Macedo, 2005/1970: 72-75). We should think in terms of teacher-student and student teacher, that is, a teacher who learns and a learner who teaches. Freire suggests that cultural circles (ibid.: 120) are a way to generate critical conversations among "teacher-students" and "student-teachers" and can provide the motivation for critical consciousness and political action. Both teachers and students learn from one another as their democratic dialogue provides a means to name and upend social structures of privilege and oppression.

bell Hooks challenges educators to approach education as an art form (hooks, 2009: 4) and an exercise of free speech (ibid.: 2009:16). An engaged pedagogy is a process of building relationships with others based on respect and equality in order to build a democratic society free from oppression. Kohn (1999: 135) describes the teacher as a "facilitator of learning" who stimulates learning "by making problems more complex, involving and arousing" and challenging the students to create their own knowledge, think more critically, "harder and better".

3.1.4 'Naming' the World

Speaking their 'Word' is also part of the student's transformative process. The right to name the world is not the right of just a privileged few; it is a right that belongs to everyone. People who have been denied the right to speak their 'Word' must first reclaim their right (Freire and Macedo, 2001a: 87 - 88). In the 'banking system' knowledge is given by people who think they are knowledgeable to people they think know nothing. The solution is not to 'integrate'

them into the structure of oppression, but to transform that structure so that they can become "beings for themselves" (ibid.: 80).

Freire maintains that each time in history and each local area have their own 'generative' themes; key political themes within the community (ibid.: 96). In his literacy work with the rural poor in Brazil, Freire gathered information in order to build up a picture (codify) around their real situations. This was followed by a process of 'decodification' meaning that a particular community or group became more critically aware of their reality, could reflect upon it, build their understanding and take action to change that reality. It is this praxis model of naming, reflecting, critically analysing and taking action that defines 'pedagogy of the oppressed' (ibid.: 105). 'Naming the World' also raises questions about knowledge production. Kincheloe (2008b: 3) questions knowledge production and control of knowledge, which perpetuates a neo-colonial, oppressive socio-cultural, political economic and educational system. He argues that the lack of attention to knowledge production in pedagogical institutions undermines the value of education and its role as a force of social justice. He cites the example of the Iraqi War when "a range of lies about Iraq's threat to the world and the necessity of immediate military action" (ibid.). This "knowledge problem of our age" (ibid.), he says, must become a central concern of critical pedagogy. Teachers and students must, as knowledge producers instil anti-oppressive educational and social practices, and learn critical literacies which enable seeing the media, society and the world from diverse perspectives from multiple social locations. Likewise, Giroux (1997/in Macedo, 1994:121) links knowledge to 'critical consciousness', which, he says, is the ability to understand the dominant forms of knowledge in order to be able to critique them. Students acquire this knowledge in order to understand it, critique it, and incorporate it into their ways of knowing so that they can challenge and transform it.

3.2 POSTSTRUCTURALIST THEORIES

Kellner stresses that it is important to not neglect the importance of gender, race, sexuality and other dimensions of human life, which can provide tools for a Critical Theory of education in the present age (Kellner, 2003: 1-2). We need to intentionally include voices of people often excluded. For example, critical disability theory is rooted in a critique of socially constructed discourses and assumptions, which serve to oppress persons with disabilities and infringe on their human rights. Aldrecht & Levy (1981: 14) argue that "despite the objective reality, what becomes a disability is determined by the social meaning individuals attach to physical and mental impairments". Devlin & Pothier (2006: 2) argue that critical disability theory is based on the idea that "disability is not fundamentally a question of medicine or health, nor is it just an issue of sensitivity and compassion; rather, it is a question of politics and power (lessness), power over, and power to". Mladenov (2016: 3) focuses on the existential-ontological aspects of disability and what it means to be human. The meaning of one's being, he says, becomes associated with "disability-related practices" such as assessment of one's disability, personal assistance, activism, discrimination, media-representation, discourse on sexuality, rights. He argues (ibid.: 4) that restrictions of activity amount to undermining of disabled people's very existence. (Nguyen, 2018) suggests that we look at critical disability studies through the lens of Southern theory. Colonialism continues to make "invisible" people with disabilities in the global South. Debates about access to,

participation in and outcomes from education are also pertinent here. While there is some progress in terms of access to education for people with physical and sensory disabilities (Banks et al., 2018: 12–13), only a tiny number of programmes welcome people with intellectual disabilities at third level.

Critical Race Theory (CRT) also offers a conceptual base to aspects this study. Gunaratnam (2003: 4) states that 'race' is a political and social construct around which there is a system of socio-economic power, exploitation and exclusion. Critical race theory (CRT) offers a radical lens through which to make sense of, deconstruct and challenge racialised inequality (Rollock and Gillborn 2011: 1). In the field of education CRT literature has been influenced by CRT's foundational legal scholarship, ethnic studies, as well as to the pioneering work of Ladson-Billings and Tate (1995: 47-68) and Solorzano (1998: 121-136), who introduced the study of CRT to Higher Education. According to Ledesma and Calderón (2015: 206), recent scholarship in the field of CRT as applied to Education (citing Dixson & Rousseau, 2005; Ladson-Billings, 2005; Tate, 2005) suggests that scholars should be more mindful of grounding their work within CRT's (legal) roots in Ethnic Studies. To ignore this, is to weaken the potency of CRT's praxis. CRT can help to expose the ways in which institutional structures, practices and policies perpetual racial/ethnic educational inequalities. It can help to emphasise the importance of viewing policies within historical and cultural context, and it can highlight how race and racism are interwoven into the structures and practices of policies in a university environment. As Allen (2007: 1) says, "we cannot truly assess, respond, and promote educational praxis when policy discussions and decision making are debated within an ahistorical and a contextual framework".

CRT is steeped too in radical activism traditions that seek to explore and challenge the prevalence of racial inequality in society. It is based on the understanding that race and racism are the product of social thought and power relations. It endeavours to expose the way in which racial inequality is maintained through the operation of structures and assumptions that appear normal and unremarkable (ibid.). Particularly helpful is Ladson-Billings (2005: 117) discussion on the "uncritical" use of narrative, or storytelling:

> I sometimes worry that scholars who are attracted to CRT focus on storytelling to the exclusion of the central ideas such stories purport to illustrate. Thus I clamour [sic] for richer, more detailed stories that place our stories in more robust and powerful contexts (Ledesma and Calderón, 2015).

While it is important to illuminate the specificity of the socially constructed identities in the examples above, it is important too to focus on how they intersect. Kimberlé Crenshaw (1989: 1241), intersectionality theory provides a framework for conceptualising a person, group of people, or social problem as affected by a number of discriminations and disadvantages. It asserts that people are often disadvantaged by multiple sources of oppression: their race, class, gender identity, sexual orientation, religion, and other identity markers. It recognises that identity markers (e.g., "female" and "black") do not exist independently of each other, and that each informs the others, often creating a complex convergence of oppression. Understanding intersectionality is essential to combatting the interwoven prejudices people face in their daily lives and important in the context of research which explores pedagogy from the perspective of experiences of 'the other', 'identity', equality and social justice.

3.3 CRITICAL PEDAGOGY AND THIRD LEVEL EDUCATION

There is considerable disquiet within the CP literature regarding the impact of globalisation and neoliberalism on education systems. Arowitz (2001: 39) discusses how Higher Education is moving towards training students to meet the demands of corporate private interests. He calls for greater civic participation and encourages colleges and universities to engage students in critical conversations about social, economic and political realities that confront systems of power (ibid.: 126). Chomsky (2001: 1) discusses the privatisation of education as a deliberate and systematic transfer of institutions from the public domain, where the public can have some minor role in determining what it is, into the hands of "private tyrannies" which are unaccountable.

The writings of educational theorist and cultural critic, Ira Shor first brought the theory of critical pedagogy to the third level North American classroom. Shor (1982/87: 48) refers to Freire's understanding of 'critical consciousness' and 'conscientization' as denoting both product and process of liberatory learning. He contends that critical pedagogy empowers learners to be their own agents of social change and their own creators of a democratic culture. This notion of the university as a "Site for Transformative Education" is taken up by Lynch and Crean (2011: 51–68). They ask how we can link transformative scholarship, with the everyday realities of oppressed peoples' lives in a university setting. They explore, using examples from their own work, how the university can be a site of resistance. The Equality Studies Centre at UCD is a scholarly space for equality activists, a centre of research and action that stresses not only poverty and inequality but movements towards equality. It challenges structural inequalities and brings together dialogue discourse; critical thinking discourse and the struggle discourse of activists. This work is difficult given that "dominant groups control the university" (ibid.: 51), the "growth of academic capitalism in recent years" (ibid.: 52) and an "increasingly commercialised high education system" (ibid.: 55). Referring to access to education by people from a working-class background and other groups such as ethnic minorities, carers, mature learners and so on, they discuss both structural and cultural exclusion. They suggest practical approaches for 'resistance' for instance: developing alliances between the university and social movements or groups working in wider society; recognising dialogue as the basis for developing transformative knowledge and that social change that is liberatory is not top-down; and "reclaiming those who are formally educated in the universities but who are endangered of becoming domesticated by their professionalism" (ibid.: 56). Moving beyond the boundaries of the academy might help to bridge the divide between experiential and academic knowledge, otherwise knowledge is in danger of being transformative in theory but not in practice. They suggest taking "the outside in" and "putting the inside out" and changing the character of both in the process (ibid.). They challenge structural inequalities and bring together dialogue of discourses; critical thinking discourse and the struggle discourse of activists (ibid.).

O'Brien et. al. (2017: 1) discuss this resistance in the context of how educational 'freedom' is framed. Critical analysis allows us to "re-imagine" an 'other' education, one with social, democratic, cultural and civic values at the centre, as opposed to "learning outcomes or performative 'success' as scripted" (ibid.). Referring to Willis's (2000) idea of imaginative socio-symbolic spaces, he suggests that some spaces of resistance can be found where

transformative possibilities can be fostered and nurtured. He cites examples such as "the arts, film, cultural studies, sociology, anthropology, development education, critical pedagogy, critical ethnography, narratives and life history work" (ibid.: 6). He refers to the value of Kincheloe's (2001) idea of *bricolage,* a meeting place of different scholarly traditions working together in a 'reflexive' (quoting Butler, 1997) space. Such convergence might help educators to articulate a collective loss of 'freedom', but this can happen only if they can firstly feel and acknowledge a personal slip in 'freedom'. There is hope too, he says, in the fact that there are many sensitive, caring, critically informed educators who *feel* they want to cultivate a new 'sense and sensibility' and imagine an 'other' kind of education, one with a more "authentic soul", who can come together in a common cultural platform and tell their and their students' more ordinary stories. Hopefully this might lead to the formation of a new "integrity of practice" (ibid.: 7).

3.4 DEVELOPMENT EDUCATION (DE) - THEORY

3.4.1 The Concept of Development Education (DE) and related educations

Within the broader CP paradigm this thesis is framed more specifically with a GCDE lens. The term DE can be difficult to articulate, not least because it is often used interchangeably with terms such as Education for Global Citizenship (EGC), Global Education (GE) (GENE Report, 2015:13; DICE, 2005: 11). The GENE Report (ibid.) recognises that the term DE is widely accepted in Ireland. This section sets out some of the often-used definitions of DE in Ireland and to briefly explain how these sit alongside other so-called 'adjectival' educations such as Global Citizenship Education (GCE) and Education for Sustainable Development (ESD).

Definitions of DE in Ireland can be found in the work of statutory agencies such as Irish Aid, NDGOs such as Trócaire, IDEA or 80:20 and in academic discourse such as Bourne (2003). Irish Aid's (2017: 6) current strategic plan defines DE is as follows:

> Development education is a lifelong educational process which aims to increase public awareness and understanding of the rapidly changing, interdependent and unequal world in which we live. By challenging stereotypes and encouraging independent thinking, development education helps people to critically explore how global justice issues interlink with their everyday lives. Informed and engaged citizens are best placed to address complex social, economic and environmental issues linked to development. Development education empowers people to analyse, reflect on and challenge at a local and global level, the root causes and consequences of global hunger, poverty, injustice, inequality and climate change; presenting multiple perspectives on global justice issues.

In addition, Irish Aid is now using the term Global Citizenship Education (GCE) as an umbrella terms to include DE and ESD (Irish Aid, 207: 9). The GENE report uses the term 'Global Education' as the umbrella term (GENE, 2015: 13).

> Global Education is education that opens people's eyes and minds to the realities of the world and awakens them to bring about a world of greater justice, equity and human rights for all. GE is understood to encompass Development Education, Human Rights Education, Education for Sustainability, Education for Peace and Conflict Prevention and Intercultural Education; being the global dimensions of Education for Citizenship (GENE, 2015: 13).

In Ireland, DE is also being increasingly situated within an Education for Sustainable Development (ESD) frame. For instance, Irish Aid's *DE Strategy 2017-2023* (Irish Aid, 2017: 6) links DE to the Sustainable Education Strategy for Ireland (DES, 2014: 3). It is interesting to note the different emphasis in this definition, from earlier definitions such as in the first Irish Aid (then *Development Cooperation Ireland*) strategic plan (DCI, 2003: 11). The current definition places emphasis on "environmental" and "climate justice", and the word "political (structures)" has been removed from the earlier 2003 definition.

There is some tension in academic discourse in Ireland regarding retention of the term DE. For instance, Hogan and Tormey (DE 2008: 6) argue that ESD and DE, are similar in terms of content, methodology, ideology and commitment to action for positive change and it is essential that practitioners work together to "share educational expertise, to combine forces and to strategically plan for a future that places DE and ESD at the centre of formal, non-formal and informal education". Regan (2015: 1), argues that DE has a "unique and specific pedigree" (2015:1) which is "rooted primarily in the lived experiences of aid and development workers and organisations working in Africa, Latin America and Asia. He notes too that "there is another rich strand emanating from those working with marginalised communities in the 'developed world'" (ibid.: 1). DE, he says, highlights the condition of the world's excluded, oppressed, poor and hungry and attempts to mobilise international action. DE is specifically political; something we are in danger of losing as DE becomes institutionalised:

> The interests of the poorest must be at the forefront of debates about sustainability, climate change, the SDGs, ethical trade and consumption. The place of DE is alongside the poor and the excluded in the world. It is not in academia and libraries, which are increasingly inaccessible to all but a few. DE is about educational activism; it is about stimulating public debate … we would do well to reconsider some of our roots and histories and not be swept along, by the latest theory or fashion – our roots are strong, specific and political – we lose them at our peril (Regan., 2015:1).

Having reviewed a wide range of DE definitions Colm Regan, of the organisation 80:20 (Daly et al, 2015: 1) provide a useful description of DE as follows:

> (DE) Focuses directly on key development and human rights issues locally and internationally; seeks to stimulate, inform and raise awareness of issues from a justice and/or rights perspective; routinely links local and global issues; explores key dimensions such as individual and public dispositions and values; ideas and understandings, capabilities and skills; Critically engages with the causes and effects of poverty and injustice; encourages public enquiry, discussion, debate and judgement of key issues; encourages, supports and informs action-orientated activities and reflection in support of greater justice; takes significant account of educational theory and practice; Emphasises critical thinking and self-directed action; Seeks to promote experiential learning and participative methodologies; routinely challenges assumptions by engaging with multiple, diverse and contested perspectives.

Overall, according to Dillon (2018: 60) for IDEA, the Irish Development Education Association, there is a working assumption that the term 'DE' is used in the Irish context and that it encompasses ESD, human rights education, intercultural education and education for global citizenship (2016c). Bryan (2014: 2-3) recognises that there are concerns within some in the DE sector who prefer to use the term 'global citizenship education' (GCE) rather than DE. They question the appropriateness of the term 'development education' as an umbrella for a range of so-called adjectival educations, such as human rights education, multicultural education, or global education. Bourn (2014: 1) expresses concern about the conceptual confusion that

has arisen from the use of different terms to refer to similar themes, issues and pedagogical approaches (Bourn, 2014). Bryan (ibid: 2) argues that these different educations are "deeply entangled terms that more or less represent one and the same thing" (2014: 2). She suggests that whether we refer to the pedagogical process as DE or GCE is probably of less significance than the underlying vision and political and ideological interests which shape how educational programmes are designed and enacted.

Skinner et al outline how recent theory and practice in the field draws on a range of work by academics and thinkers from a variety of contexts around the world, and there is growing evidence of a diverse range of perspectives on development education deriving from a plethora of organisations (e.g. NGOs, government initiatives) anchored in particular national contexts (see Dudková, 2008; Helin, 2009; Ishii, 2003; Knutsson, 2011; Rasaren, 2009; Regan, 2006). (Skinner et al., 2013).

Drawing on these experiences of theory and practice Skinner et all set out a useful set of principles of development education theory and practice. They suggest that there is an emerging consensus amongst NGOs and academics regarding the main constituents of this body of practice. They summarise this in figure 5 below:

Figure 7: Skinner et al's Principles of Development Education theory and practice

Developing an understanding of the globalised world	Developing an understanding of links between our own lives and those of people throughout the world, local-global interdependencies and power relations, global and local development and environmental challenges, and issues of identity and diversity in multicultural contexts
This understanding is developed through:	
A values-based approach to learning	A learning approach based on values of justice, equality, inclusion, human rights, solidarity, and respect for others and for the environment.
Participatory and transformative learning process	Methodologies are active and learner-centred, participatory and reflective, experiential, and involve multiple perspectives and aim to empower the learner
Developing competencies of critical (self) reflection	A learning process relevant to development in a globalised world develops the skills to evaluate and reflect on the learner's place, role and responsibility in their community and the wider world, to change perspectives and critically scrutinise their own attitudes, stereotypes and points of view, to form their own opinion, to make autonomous and responsible choices, to participate in decision-making processes, and to learn how to learn.
Supporting active engagement	This work implicitly and explicitly addresses and investigates attitudes and behaviours (of ourselves, and of others), particularly those that encourage and discourage responsible and informed action and engagement in a more just and sustainable world
The development of the above-mentioned skills, values, attitudes and processes of engagement aims to:	
Active local and global citizenship	Empower people to participate in public affairs, strengthen civil society and foster a living democracy, enhance citizens' active involvement and engagement for social change within their local communities, and promote a sense of global citizenship and of co-responsibility at the global level

Skinner has adapted this from Rajacic et al., 2010, 118.

This is useful because it situates the concept of "Local and Global Citizenship" within a Development Education framework. Essentially it frames the citizenship aspects within what has traditionally been termed the "action" part of the development education paradigm. Citizenship is about enhancing citizens' active involvement and engagement for social change. Again, Skinner draws on a range of theorists and practitioners from around the world (Andreotti, 2011; Bourn, 2008; Cronkhite, 2000), including, significantly, a number of thinkers from the Global South, such as Paulo Freire (Brazil), Ajay Kumar (India), and Catherine Odora Hoppers (South Africa).

As part of this research study, we have discussed the issue of terminology and our discussions are outlined in Chapters 5 and 6. At the outset however, as explained in Chapter 1, we are using the term Global Citizenship and Development Education with a view to incorporating both academic lineages. We are of the opinion that Global Citizenship Education, Education for Sustainable Development and Development Education are deeply aligned but different branches of Global Education. Within each branch too there are different approaches and positionings. Academics or activists come from many perspectives. They might take any of the following approaches to their work yet still categorise themselves within one the 'Global Education', 'Global Citizenship Education', 'Development Education', 'Education for Sustainable Development' paradigms: charitable, revolutionary love, scientific, goal orientated, psychological, business, profit-making, corporate social responsibility, development or human rights approach to their work. Within each of these paradigms however, there are strands of thinking, both activist and academic, which come from a more critical dimension and these strands are very similar ontologically and epistemologically. It is important to remember that this discussion is not about a competition about which is the 'best term' but rather it is about clarity of definition. What is also important, for an academic community, is that when we use terminology, we provide clarity about what we mean when we use terminology. We do want to clearly situate ourselves within a critical pedagogical paradigm which is underpinned by social justice, human rights, sustainable development, equality, anti-racist, eco-feminist, action-orientated philosophies. We do, as Regan proposes, want to hold onto our roots and core aspirations, articulate them, strive to achieve them and understand more clearly who our allies are from all traditions and disciplines. Activist, academic and state stakeholders in DE have fought hard to develop an action-orientated, development-focused, human rights-based agenda which works on global themes and in solidarity with the poor and marginalised of societies around the world, including Ireland. In short, the Praxis Project agrees with Douglas Bourn (2014a) that DE is a pedagogy for global social justice, although we would explicitly include the word 'action'. Development Education is pedagogy of action for global social justice. Let us not allow this hard-won tradition to be diluted or swayed from its radical roots. Let us take control of our own terminology and definitions and let us not be led by current funding or political agendas, international and regional bodies, or any other players away from our goal.

3.4.2 The Purpose of DE

Definitions such as those above describe the components - skills, knowledge, values - of DE. They describe the pedagogical methodology, for instance DE uses participatory and transformative learning processes. They describe characteristics of DE. For instance, DE is action-orientated; it focuses on local-global interdependencies and power relations, global and local development and environmental challenges, and issues of identity and diversity in

multicultural contexts. They also describe the educational purpose of DE as being to increase public awareness, create informed and engaged citizens, develop an ability to critically analyse, reflect and challenge root causes of global hunger, poverty, injustice, act for social change, and promote a sense of global citizenship and of co-responsibility at the global level. What is perhaps not as strongly addressed is the question of 'why' DE wants to do all of this and what kind of a society, locally or globally, DE is trying to achieve. What the concept of 'Development' means is not addressed in the above definitions and the kind of societal change envisaged is vague and aspirational. The definitions talk about addressing the root causes and consequences of global hunger, poverty, injustice, inequality and climate change and complex social, economic and environmental issues linked to development. However, they did not offer clearly defined alternatives to the current models they seek to change. The 'development' aspects are defined in aspirational terms e.g., "greater justice, equity and human rights for all" (GENE, 2015: 13) or to "to stimulate, inform and raise awareness of issues from a justice and/or rights perspective" (Daly et al, 2015: 1).

This is why it is important for educators to understand and situate themselves within the discourses of 'Global Development'. In his chapter "Towards a Theory of Development Education", Bourne (2015: 71) sets DE within the critical pedagogy educational framework (ibid: 90-93), but also within a "critiquing development" (ibid: 75) framework. He says (ibid) that "the evolution of DE cannot be divorced from an understanding of views about development". We cannot talk about the 'purpose' of DE without positioning ourselves in relation to theories of global development. The educator is not neutral and does take a position, not just in terms of educational outcomes, but ultimately in terms of outcomes for our communities at local and global levels, human wellbeing and planetary harmony. Bourne says that one of DE's greatest difficulties has been "its failure to address and critique the assumption of development as just being about economic and social progress […] any review of theories and practices of DE needs to take account of critiques of, and methodologies for assessing, concepts of development (ibid)".

The positionality of this project is one which sides with people, countries and a planet in distress. It rejects neoliberalism and it proposes that current global growth models be replaced by Human and Sustainable Development paradigms, Feminist, Human Rights, Diversity and Equality frameworks. As discussed earlier President of Ireland, Michael D. Higgins (2019: 1), suggests that this requires a 'rethinking of the role of the State' so that the State plays a central role in "ecological-social paradigm" combining ecology, economy, and the ethics of equality, one which recognises the limits of the world's natural resources and the role that "unrestrained greed" has played in the climate crisis. The next section details some of the more important theories and approaches to 'Global Development' which have influenced DE and attempts to explain why this thesis aligns with Human Development discourses and not growth-led models of "unrestrained greed".

3.4.3 Development Education within 'Global Development' Discourse.

CP and DE share most of the characteristics and approaches to education as discussed above. However, DE also includes a second core discourse, that of 'Development' itself. There are multiple (often contested) conceptions of the term 'Development', ranging from capitalist,

neoliberal ideas to people-centred, feminist, human rights and ecological perspectives and definitions. The perspective of indigenous leader Senator Patrick Dodson of the Yawuru people of Broome in Western Australia is perhaps a good place to start, since it brings us back to the spirit of why many of us do this work. Dodson (cited in Daly, Regan, Regan, 2018: 6) describes his (Yawuru) community's way of knowing and understanding:

> Mabu ngarrung: a strong community where people matter and are valued.
> Mabu buru: a strong place, a good country where use of resources is balanced and sacredness is embedded in the landscape.
> Mabu liyan: a healthy spirit, a good state of being for individuals, families and community. Its essence arised from our encounter with the land and people.

Dodson says that this conceptualisation of being in the world came from what the Yawuru people call *Bugarrigarra*, "a time before time, well before Western philosophy, religion and laws existed or travelled to our lands". It seems almost idealistic to imagine policymakers, governments and multinationals - who have been exercised for decades with the idea of 'Development' - using this as their guiding definition. There is no mention of 'profit', 'border walls', 'progress', 'competition' or even 'development'. However, as an approach to Development, the planet and its people might be best served, not by going forward in the name of 'progress', but by going back to *Bugarrigarra.* Nevertheless, as Bourne (2014: 26) says, any review of DE theory and practice needs to take account of critiques of, and methodologies for assessing, development thinking. Therefore, while it would be impossible to chart a full account of development thinking in the space available, it is important to situate DE within discourses about 'development'.

3.4.3.1 Modernisation, Dependency and 'World Systems' Theories of Development

After World War II there were two dominant theories of development, known as modernisation theory and dependency theory. The term "underdevelopment" for the first time by President Truman (Regan, 2006: 31) in his inaugural address to the newly establish United Nations. He promised that the "benefits of our scientific advances and industrial progress would be made available for the improvement and growth of "underdeveloped areas". The term 'underdevelopment' became synonymous with 'economically backward' (ibid.). Development was defined in economic terms and policy emphasised investment, industrialisation and increased powers for the IMF and World Bank. The World Bank measured 'development' in terms of gross domestic product (GDP) and gross national product (GNP) expressed in per capita terms. As McCann and McCloskey (2009, p.3) point out, this does not tell us how national wealth is distributed within a society both among the citizens and to social institutions to maximise societal well-being. This view of 'development' as 'modernisation' became popular in the 1960s and was particularly influenced by the work of Rostow (1960) (Regan, 2006: 34), whose 'stages' approach saw development as a path of progress from 'tradition to modernity', with the West's role being one of assistance through aid and technical assistance. At the core of Modernisation theory are the assumptions that

scientific progress, technological development and rationality, mobility, and economic growth are good things and are to be constantly aimed for.

Dependency theory emerged in the 1950s, not as one unified theory of dependency but as a school of thought. Dependency theorists critiqued modernisation theory as seeking a "westernisation" (McCann and McCloskey 2009:3) of the world rather than development per se as appropriate to different parts of the world. In general terms the theories emphasised unequal power relations between rich and poor economies with resources flowing from a 'periphery' of underdeveloped states to a 'core' of wealthy states. Development was a perpetuation of such relations for the benefit of the powerful (Daly et al., 2016: 39-41). Relations between dominant and dependent states are dynamic, they tend to not only reinforce but also intensify the unequal patterns. Moreover, dependency is a very deep-seated historical process, rooted in the internationalisation of capitalism (Ferraro, 2008: 58-64). Daly et al., (ibid.: 39), point out that development was now something one agent could "do to another" whereas underdevelopment was "apparently a cause-less state". This, they argue, obscured historical context which led to development and underdevelopment.

Dependency Theory was popular with Latin American intellectuals and North American Marxists. It progressed in the 1950s under the guidance of the Director of the United Nations Economic Commission for Latin America, Raul Prebisch, a structuralist economist. As an approach to development structuralists highlighted the structural bias in the global economy against growth and industrialisation in developing countries. They favoured strong public action in the form of national controls on economic flows (investment, trade) and international regulation to change international commodity markets, technology transfer, etc. (Hanlin and Brown, 2013: 35–36).

In June 1964 the Group of 77 (G-77) of seventy-seven developing countries signed the "Joint Declaration of the Seventy-Seven Countries" at the United Nations Conference on Trade and Development (UNCTAD) in Geneva. This demanded "a fairer 'New International Economic Order' (NIEO), a more equal international trade organisation and better terms on the funding of development, through loan grants and an increase in the volume and quality of Official Development Aid (ODA).

While sitting broadly under 'dependency theory', a world-systems theory emerged in the late 1970s arguing that both dependency and modernisation theory continue to base their assumptions and results on the nation-state. Wallerstein (1979: 22) argued that one must look at the world system as a whole. Global Corporations, and global capital, transcend national boundaries, and nation states (even wealthy ones) are relatively powerless to control them. In order to understand why countries are rich or poor, we should be looking at global economic institutions and corporations rather than countries. Three ways of extracting profit from poor countries are unfair trade rules, western corporations negotiating tax deals in the developing world and land grabs.

Skinner et al. (2013: 1) refer to the 'missing links' between DE and Development discourse. However, DE has in a sense been 'growing up' alongside Development discourse post WW2. Development educationalists were influenced by dependency theory as a social paradigm. DE emerged alongside anti-colonialist, anti-imperialist movements which were emerging worldwide after 1945. Revello (2011: 4-5) discusses how 'a critical and solidarity-based Development Education', emerged at the end of the 60's on a different world-stage: anticolonial and national liberation movements, growing international activism, the anti-Vietnam War movement. DE was also influenced by events such as the Cuban Revolution, the Second Vatican Council, the Episcopalian Conference of Medellín (CELAM), dictatorships in Brazil, Chile, Paraguay, Argentina and Bolivia and Liberation Theology had also influenced such movements.

German American economic historian and sociologist Andre Gunder Frank promoted a more radical dependency theory arguing that persistent poverty as a consequence of capitalist exploitation. By the 1970s he was arguing that development itself was being replaced by "only economic or debt crisis management" and the return of "efficiency before equity" in theory and policy (ibid.). Guyanese history and activist, Walter Rodney's book How Europe Underdeveloped Europe (1972), challenged the dominant view that under-development was somehow a 'natural' state as though there were no historical processes creating different 'levels' of 'development' and 'underdevelopment'.

Revello (ibid.) discusses how DE was also strongly influenced by Dependency theory in the 1970s. DE was taking a more critical approach in the South and there was more awareness of historical (post-colonial) responsibilities in the North. At the same time the international political arena was for the first time beginning to address issues such as population growth, poverty, migration, major problems of food/energy supply and environmental destruction reveal the regional and intercontinental 'sense of interdependence' that has big influence on the analysis of development. While the development model of the richest societies was being challenged in the political arena, educational curricula were opening up to 'world problems. In Europe DE was taking a more critical approach in the South and more awareness of historical responsibilities in the North. An ecological wave or 'eco-developmentalist' vision of education was also emerging. DE was also closely associated with terms like 'human rights', 'peace' and 'environment' (ibid.: 5).

3.4.3.2 Neoliberal Approaches to Development

The 1980s saw the rise of Neoliberalism as an approach to Development. Brown and Hanlin (2013: 34) discuss how apparent failures of government-led modernisation investments, the debt crisis of the 1970s and subsequent fiscal crises in developing countries, led, in the 1980s and 1990s, to Neoliberal views coming to dominate much development thinking and practice. While associated with Reaganism and Thatcherism in the USA and UK, many governments (North and South) and organisations like the World Bank and the International Monetary Fund, introduced policies which emphasised the importance of free markets (national and international) and the unrestricted activity of buying and selling, as the best means of

providing development. Neoliberals distrusted the state and pointed to multiple weaknesses in governments. The role of the State was to uphold the conditions needed for markets to work, such as enforcing the law, upholding contracts and providing a stable currency. The belief was that private individuals and companies would bring the best results for economic efficiency. As the economy would grow the benefits would 'trickle down' eventually to the poorest in society (ibid.).

Development educationalists were deeply critical of Neoliberalism which emerged in the 1980s, in response to failed modernisation policies. Neoliberal policies led to uncontrolled growth in external debt in poor countries, severe structural adjustment programmes and appalling international response to famines such as that in sub-Saharan Africa (Revello, 2011: 5-6). Even senior IMF economists published a paper questioning the benefits of neoliberalism (Ostry, J et al., 2016). Albeit a gentle critique, they do discuss how deregulation was enforced on economies around the world, how national markets to trade and capital were forced open, and how neoliberalism demanded that governments shrink themselves via austerity or privatisation. They provide statistical evidence for the spread of neoliberal policies since 1980, and they show how this is associated with stunted growth, boom-and-bust cycles and inequality.

3.4.3.3 Basic Needs and Human Development Theories

The impact of neoliberal policies on the poor put in question the meaning of the word 'development'. Theories of Human and Sustainable Development began to grow in influence, particularly in NGOs in the 1980s and 1990s and such approaches were reflected too in DE discourse (Revello, 2011: 6). Human development theory is a broad school of thought with different origins, such as ecology, sustainable development, feminism and welfare economics.

In 1976 the International Labour Organization's World Employment Conference introduced the 'basic needs' approach which proposed the satisfaction of basic human needs as the overriding objective of national and international development policy (Jolly, 1976, 31-44). The approach became one of the major approaches to the measurement of absolute poverty in developing countries. It attempted to define the absolute minimum resources necessary for long-term physical well-being, usually in terms of consumption goods. The poverty line is then defined as the amount of income required to satisfy those needs. These Basic Needs included the essentials of physical survival such as adequate food, shelter and clothing, as well as certain household equipment and furniture. They also included to access to services, employment and decision- making to provide a real basis for participation (ibid). Hoadley (1981: 149) argues that the implementation of Basic Needs approaches was slow and uneven. In the late 1970s attention shifted away from basic needs to building the New International Economic Order. Hoadley also reviews and tries to account for this rise and fall, then speculates about fashion cycles in aid and development concepts. Nevertheless, the basic needs approach to development was endorsed by governments and workers' and employers' organizations from all over the world. It influenced the programmes and policies of major multilateral and bilateral development agencies and was the precursor to the human development approach.

In the 1990s Indian economist Amartya Sen's 'Human Capabilities' (2007/1994: 270-295) perspective focused on what people can do or be that as determinants of their well-being. Traditional welfare economics focused on the income or goods that people receive (as in the Basic Needs approach) whereas the capabilities approach recognised that poverty involves a wider range of deprivations in health, education and living standards which were not captured by income alone. Sen's work led to introduction of the UN Human Development Index, and subsequently the Multidimensional Poverty Index, both of which aim to measure development in this broader sense (Barder, 2012: 1). Sen later (1999) put forward the theory of that freedoms "constitute not only the means but the ends in development" (ibid.). Thus, according to Sen, development must be judged not just by income but by its impact on peoples' choices, capabilities and freedoms.

Nussbaum's, "Human Capabilities, Female Human Beings," (Nussbaum and Glover, 1995) builds on the capabilities approach, arguing that we can say a great deal about what is needed for a good human life (which she lists), that this account is substantially independent of cultural variations (that is, human beings have the same capabilities for functioning in a wide variety of social and cultural settings). She argues that this list can serve as both a guide and a critical standard for development policy. "The basic claim I wish to make . . . is that the central goal of public planning should be the capabilities of citizens to perform various important functions" (Nussbaum and Glover: 87). This argument has been constructively critiqued by Wolf on a number of grounds, including the argument that Nussbaum's one-humanity-fits-all claim does not capture the historical and cultural contingency and inevitability of gender differentiation (Wolf, 1995: 105-116).

3.4.3.4 Environmental and Feminist Perspectives (1970s and 80s)

In the 1980s environmental and ecological perspectives - always part of the 'development story' – became more intrinsically central to it and vice versa (Daly et al., 2017: 58). Development educationalists generally welcomed the 'Brundtland Report' ('Our Common Future') and the oft-quoted definition of Sustainable Development as defined in the report:

> …development that meets the needs of the present without compromising the ability of future generations to meet their own needs (Bruntland Section 3.27).

Development educationalists were generally supportive of Brundtland's contention that there is a need for global equality and that it is aware of environmental, economic and social needs (Revello, 2011: 5-6). Finally, and importantly, in 1987 'Our Common Future', or 'The Brundtland Report', first used the term "sustainable development" and defined it as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs". Environmental and ecological perspectives were always part of the 'development story' but, as Daly et al., point out, in recent decades it has become intrinsically central to it and vice versa. They quote Indian activist Vandana Shiva's (1989) work which states that "as GNP rises, it does not necessarily mean that either wealth

or welfare increase proportionally… In actual fact, there is less water, less fertile soil, less genetic wealth as a result of the development process". Shiva also points to the hidden and heavier costs of ecological destruction on women. The "Brundtland Report" submitted by the United Nations in 1986 reveals the fact that the industrial development reached by the richest countries of the world not only has negative repercussions for the development and environmental protection of the South, but also of the entire planet. The tension between pollution and ecological conservation in the discussion of development brings to light an important new dimension of human interdependence which becomes articulated in the concept of 'sustainability'.

Since 2000, much of the debate on development has been dominated by firstly the millennium development goals (MDGs) and currently the sustainable development goals. The MDGs targeted eight key areas – poverty, education, gender equality, child mortality, maternal health, disease, the environment and global partnership. Each goal was supported by 21 specific targets and more than 60 indicators. While these are not theories of development, they have drawn on previous understandings and discourse (Daly: 43).

There has been some progress and the world has learnt a lot about development. For instance, following the MDGs the number of people living on less than $1.25 [11]a day was reduced from 1.9 billion in 1990 to 836 million in 2015, primary school enrolment figures had risen, two-thirds of developing countries have had achieved gender parity in primary education, child mortality rate had been reduced by more than half over 25 years – falling from 90 to 43 deaths per 1,000 live births, the global maternal mortality ratio has fallen by nearly half and some 2.6 billion people have gained access to improved drinking water since 1990 (U.N., 2015, p: 3–6). On the other hand, according to the U.N.'s own analysis of the MDGs (ibid.), about 1 billion people still live on less than $1.25 a day – the World Bank measure on poverty – and more than 800 million people do not have enough food to eat. Women were still fighting hard for their rights, and millions of women still die in childbirth. The U.N. recognises that the "despite many successes, the poorest and most vulnerable people are being left behind" and that progress has been uneven across regions and countries, especially the poorest and those disadvantaged because of their sex, age, disability, ethnicity or geographic location. (U.N., 2015:7).

At the UN Sustainable Development Summit on 25 September 2015, the MDGs were replaced by a set of 17 Sustainable Development Goals (SDGs) to end poverty, fight inequality and injustice, and tackle climate change by 2030. Sustainable development and DE are discussed further in section 5.4.2.4 below.

Feminist perspectives on Development and DE were coming to the fore in the 1970s and 1980s (Struckman 2018: 18-22). These grew in strength after the UN reviewed the results of the First Development Decade of the 1960s and found that the industrialization strategies of the 1960s had worsened the lives of women in poorer countries. 1976 to 1985 was

[11] Although one can also argue that living on $1.25 a day is such a low threshold in the first place, that rising above it does not necessarily indicate an 'eradication of poverty'.

designated the *UN Decade for women*. In 1985, the third *World Conference on Women,* held to review and appraise the achievements of the *UN Decade for Women* adopted the 'Nairobi Forward-looking Strategies for the Advancement of Women'. In several international meetings that followed, gender aspects of and women's role in development were recognized. Duffy (2012: 162-163) explains that the effectiveness or otherwise of such strategies is part of the story of DE. The *Gender and Development* (GAD) approach emerged in the 1980s and drew on the lessons learned from the *Women in Development'* of the early 70s and the *Women and Development* of the late 70s. GAD focused on the social or gender relations (i.e., division of labour) between men and women in society and emphasised the productive and reproductive roles of women. It goes beyond seeing development as mainly economic well-being, but also the social and mental well-being of the individual (ibid.).

3.4.3.5 DE Links to 'other' movements and educational approaches since 1980s

Revello (ibid.: 6) points to several other factors which were influencing DE in the 1980s. Firstly, DE practitioners in Europe were taking a peace education and human rights perspective as a result of disarmament negotiations and the decline in several armed conflicts such as those in Afghanistan, Angola Mozambique, the Middle East and Central America. Secondly, growing economic interdependence between producers and consumers across the world brought strong criticism of mass culture and excessive consumption. DE practitioners began to promote humane and fair international trade and an understanding of the dependence between conscious consumption in the North and labour exploitation in the South. Thirdly, an increase in intercontinental migration at the end of the 80s created a new multicultural societies and problems of acceptance, inequality, social inclusion and racism. This brings a focus on 'intercultural education' with a view to promoting exchange and human enrichment.

3.4.3.6 Post-Development Theory

Another school of thought that emerged in the 1980s and 1990s was that of 'Post Development' (PD) theory. For many critics, development has reached an impasse. PD is fundamentally critical of the very idea of 'development' and promotes alternative ways of thinking and acting beyond this idea. Ziai (2012: 1) says that PD was inspired by Ivan Illich and is usually linked to the works of writers such as Gustavo Esteva (1987), Wolfgang Sachs (1992), Arturo Escobar (1995) and Majid Rahnema (1997). Matthews (2010:1) explains that the critique offered by post development thinkers went beyond other critical engagements with development theory, in that it sought to reject, rather than reform, development. It critiqued the very idea of development. The critique was strongly informed by concerns about Westernisation and by an associated desire to validate, protect, and revive non-Western ways of life.

In *Encountering Development* (1995) Columbian writer Arturo Escobar said: "…development was shown to be a pervasive cultural discourse with profound consequences for the production of social reality in the so-called Third World." (Batterbury, S.P.J and Fernando, JL, 2004: 113). For Escobar, development amounted to little more than the West's convenient "discovery" of poverty in the third world for the purposes of reasserting its moral and cultural superiority in supposedly post-colonial times (Reid-Henry, 2012: 1). In his later work, Escobar began to look beyond the failures and limitations of state, market and international aid, to a form of social change led by new social movements and progressive non-governmental organizations (ibid.). He is critical of globalisation and interested instead in local culture and knowledge, a critical view against established sciences and the promotion of local grassroots movements. He argues for structural change in order to reach solidarity, reciprocity, and a larger involvement of traditional knowledge (Matthews: ibid.). Reid-Henry (ibid.) shows how Escobar brings us back full circle to the work of Foucault and Said. Influenced by Foucault, Escobar concluded that development planning was not only a problem to the extent that it failed; it was a problem even when it succeeded, because it so strongly set the terms for how people in poor countries could live. Development was just a modern way of re-enacting Said's Orientalism and was ultimately a way for the west to manage the rest for their own gain, only ever allowing poor people a future that the rich could imagine for them.

Reid-Henry argues that Escobar's thinking is more sophisticated than it has been given credit. It is not "a back-to-the-soil populism" but about creating space – intellectual first and foremost – for "local agency" to assert itself. This mean encouraging local communities to address their own problems and criticising any existing economic or political distortions that limit peoples' ability to develop. Escobar has therefore been highly critical of free trade zones, such as the Maquiladoras in Mexico, or what is happening on a vaster scale in parts of China. Instead, he points to a politics of "degrowth" as a way of addressing some of these distortions. However, Reid-Henry argues, an excessive localism may end up as no less essentialising than an all-out universalism: little more than a romanticism of the poor (ibid.). Ziai (ibid.) agrees. The academic debates which sharply criticise PD (e.g., Kiely 1999, Corbridge 1998, Nanda 1999, Nederveen Pieterse 2000) are also concerned with the romanticisation of local communities and cultural traditions. They claim that PD engages in dichotomies ignoring the positive aspects of modernity, legitimise oppression through cultural relativism and yet again prescribe ways of living to the people in the global south. Yet, Ziai argues, none but the most ardent critics would deny that PD has undoubtedly shown that the concept of 'development' is Eurocentric and legitimises relations of domination between 'developers' (be it the typical white male or other versions) and those 'to be developed', and that PD paved the way not only for more nuanced critiques of 'development' discourse, but also for alternative conceptions of human societies.

Matthews (ibid.) points out that PD critics have been particularly concerned about post development theorists' reluctance or inability to move beyond critique in order to clearly outline possible alternatives to development. She does note that some of the recent work of post development writers has begun to take on a more constructive character. She concludes that post-development theory is relevant not only to those interested in development theory, but also to all those interested in thinking of alternatives to the capitalist, industrialized way of life that has for so long been held up as an ideal toward which all should strive.

3.4.3.7 Current policy framing of Development Education – SDGs

At the UN Sustainable Development Summit on 25 September 2015, the MDGs were replaced by a set of 17 Sustainable Development Goals (SDGs) to end poverty, fight inequality and injustice, and tackle climate change by 2030. In Ireland, a national Sustainable Development Strategy 'Our Sustainable Future' – the Framework for Sustainable Development in Ireland' (Department of Environment, Community and Local Government - DELG, 2012) was published on 6th June 2012 and was followed by a Sustainable Education Strategy in July 2014 which aimed to provide 'a framework to support the contribution that the education sector is making and will continue to make towards a more sustainable future at a number of levels: individual, community, local, national and international' (DELG, 2014: 3).

A new set of 17 goals, the sustainable development goals (SDGs) were put in place in 2015 to frame their agendas and political policies until 2030. However, as Daly et al. (Daly, Regan and Regan, 2016: 44) argue the SDG agenda seeks to eradicate extreme poverty (US$1.25 a day) by 2030, but even with the most optimistic growth rates and existing environmental limits, this target is "well-nigh impossible". Supporters of the SDGs praise the wide-level consultations involved at the planning stages, they point to the fact that are put on all states and they welcome the central importance of climate change. In the 'Spotlight on Sustainable Development: Report by the Reflection Group on the 2030 Agenda for Sustainable Development 2016" Jens Martens sees the 2030 Agenda as offering "the opportunity to challenge the idea that development is a phenomenon that occurs only in countries of the global South while the North is already 'developed'"(Martens, 2016, :11).

Critics look to the fact that funding goals are voluntary for states, data collection is problematic and costly, and the SDGs promote inequality and growth-led development. Hickel, anthropologist at the London School of Economics sums this up:

> Basically, the SDGs want to reduce inequality by ratcheting the poor up, but while leaving the wealth and power of the global 1 percent intact. They want the best of both worlds. They fail to accept that mass impoverishment is the produce of extreme wealth accumulation and overconsumption by a few, which entails processes of enclosure, extraction, and exploitation along the way. You can't solve the problem of poverty without challenging the pathologies of accumulation (Hickel, 2015: 1).

Daly et al., do not envisage the "trickle down" economic growth model working over the next 15 years, since it has not worked in the past. "With the current model of capitalism, it would take 100 years to eradicate extreme poverty and at US$5 a day, it would take 207 years" (Daly et al., 2016: 48).

3.4.4 Global South perspectives on DE

Bourne (2014: 1) gives an overview of three traditions from the Global South, which he identifies as having a connection to or using the term development education. As examples of the first tradition, he cites the work of Freire as discussed earlier. As a more specific

example, Khoo and Walsh (2016: 10-34) discuss initiatives by the Zapatistas in Mexico to create alternative educational spaces. The Zapatistas re-envision local development using education as an enabling force to create space for a plurality of human concerns and ways of being. Khoo and Walsh explore the potential of such autonomous educational niches, as well as their limitations from a rights-based perspective. O'Connell (2016: 35-58) points to the case of Ecuador's Yasuní-ITT as an example of the potential of Freirean pedagogy to construct civil society responses. The Yasuní-ITT Initiative (ITT stands for Ishpingo Tambococha Tiputini) was one of the world's most innovative global environmental governance mechanisms, which was leaving nearly 900 million barrels of oil underground in an effort of co-responsibility with the world to combat climate change. The initiative emerged from civil society and was seen as a possible model of 'post-oil' development. When it was closed down by President Correa there was widespread opposition from local civil society and calls for a referendum. At the forefront of the resistance was a new generation of activists styling themselves *Yasunídos* (United for Yasuní). The article contends that given the complex balance of forces in many countries, Freirean critical pedagogy is fundamental to the survival of social movements and, consequently, for the generation of new paradigms of development. O'Connell's study of the *Mi Futuro Yasuní* schools' programme shows the influence of Freirean education on the emergence of the *Yasunídos* collective. O Connell contends that this surprising outcome can only be understood by reference to the development education (DE) programme organised by environmental non-governmental organisations (NGOs).

A second tradition, discussed by Bourne (ibid.) has been strongly influenced by Catherine Odora Hoppers from South Africa, who raises the important question of the privileging of certain knowledges at the expense of others. In particular, she emphasises the importance of valuing a variety of knowledges, particularly indigenous knowledge systems and, in doing so, explicitly engaging with the multiplicity of worlds and forms of life (Odora Hoppers, 2008 and 2010). She further argues that the focus of development education should be not on learners' competency to adapt to the current state of globalization, but the destabilization of the homogenization of diverse forms of knowledge (Skinner et al.: 15).

A third tradition has its origins in India and brings together notions of human development with concepts of dialogical learning and critical humanism, merging, as Kumar (2008: 41) explains, the influence of Freire and Gandhi. Favouring McKay and Romm's (1992) "critical humanist" approach to education, rather than a structuralist approach, Kumar says development education must be concerned with:

> How learning, knowledge and education can be used to assist individuals and groups to overcome educational disadvantage, combat social exclusion and discrimination, and challenge economic and political inequalities - with a view to securing their own emancipation and promoting progressive social change (Kumar, 2008: 41).

He goes on to suggest that development education is a kind of "emancipatory and dialogical learning based on critical humanist pedagogy" (ibid.). Dialogic education, he suggests, is where learners together pose problems, enquire and seek solutions. It builds on Freire's notions of teachers and students being co-investigators in an open and ongoing enquiry,

combined with Gandhian notions of an education that liberates us from servitude and builds mutual respect and trust. He emphasises that education is not a neutral space and is not separate from the practices and thought processes of society in general. Education systems have themselves been transformed by the present era of globalisation and Neoliberalism; he says (ibid.: 37). It is time, he believes, to bring back the ideas of people like Dewey, Gandhi, Habermas and Freire, to bring back democratic and moral accountability, critical thinking and critical learning spaces in education.

These perspectives are often at variance with the dominant messages in the Global South about education and development, where the focus has been more on access to education than on quality and pedagogy. Bourne notes Liddy's (2013) discussion that pressure in many countries means that the focus is on skills development rather than themes such as gender, conflict, the environment and other global issues which require an understanding of different perspectives and critical reflection (Bourne, ibid.: 18).

3.5 POST-COLONIAL THEORY

An important theoretical perspective in the study of DE is post-colonial theory, which introduces a critical lens for analysing and explaining the effects that colonisation, imperialism or the extension of power into 'other' (non-Western countries) parts of the world, have on people and countries. Colonialism is a powerful metanarrative which allows for the belief that Western society is at the height of civilisation and it is the job of the West to civilise the primitive non-Western people.

A comprehensive description of "postcolonial" is provided by Chatterji (2000, 2000: 42 cited in Boje et al., 2001: 3).

> Post colonialism -- The diverse field of thinking, resistance, and action, within the Academy and sites of activism in the North and the South, defined through a critical relationship to colonised/neocolonised history, imagination, society, politics, economics, culture, aesthetics, the relations of race, class, gender, through a critique of the impact of European and other Northern cultures on the Global South and other areas of internal colonisation.

She says that post colonialism "relanguages the present" so that those who are "subaltern" are given a voice and are heard.

Tuck and Yang (2012: 1) point out that we need to remember that `decolonization' is not a metaphor. Because the term is now often used to describe many types of activism or social movements related to anti-oppressive education, the term can become a metaphor for educational advocacy that is "critically conscious of racism, sexism, homophobia, classism, and xenophobia" (Tuck & Yang, 2012). Decolonization brings about the repatriation of Indigenous land and life; it is not a metaphor for other things we want to do to improve our societies and schools.

Chapter 2 above touches on Franz Fanon book the *Wretched of the Earth* (1961) in which he provides a psychological analysis of the dehumanizing effects (ibid.: 2) of colonization on

individuals and on nations. In his earlier (1952) book *Black Skins, White Masks* he raised the problem of internalising European perspectives and values by colonised elites. He described (1952 / 1986: 210) the contradictions of his own social group, the colonised intellectuals, who under the prevailing power structures had to wear "white masks" in to achieve recognition from the outside and even to respect themselves. He was anticipating later post-colonial writers of the 1980s and 1990s, such as Edward Said's book *Orientalism* (1978). Said shows how academia in the West has constructed an object of study of the Orient that has very little to do with the East (which is East of course, only in relationship to the West, a binary relationship in which one terms has more value than the other) (Said, 2003/1978: 49). During the research process for this project, working together with people in or from the Global South, who did not have the same opportunities as the mainstream Irish students, brought a very real appreciation and awareness of the privilege attached to being white, Irish, European and from the Global North.

Andreotti's influential article *Soft Versus Critical Education for Global Citizenship* (2006b) sets out soft and critical frameworks in terms of basic assumptions and implications for citizenship education. A 'critical global citizenship education' is a "complex web of cultural and material local/global processes and contexts which needs to be examined and unpacked" (2006b:40). Soft versions of development education include those that fail to acknowledge the role of colonialism in the creation of wealth in the Global North or to problematise the power inequalities inherent in North-South relationships. This ideology produces the discourse of 'development' and policies of structural adjustment and free trade which prompt Third World countries to buy (culturally, ideologically, socially and structurally) from the 'First' a "self-contained version of the West", ignoring both its complicity with and production by the 'imperialist project' (citing Spivak, 1988). Also, within this framework, Andreotti argues, poverty is constructed as a lack of resources, services and markets, and of education (as the right subjectivity to participate in the global market), rather than a lack of control over the production of resources (citing Biccum, 2005: 1017) or enforced disempowerment. Humanitarian engagement is promoted as *the* most appropriate response to global inequality. This places the responsibility for poverty upon the poor themselves and justifies the project of development of the 'Other' as a 'civilising mission' (2006b: 44-45). Development Education, on the other hand, is an education process that engages learners with the ideologies, political-economic systems and other structures that create and maintain exploitation, and the ways in which human beings, often through their ordinary actions—are implicated in the suffering of distant others. Critical development education involves disrupting learners' deeply entrenched, often-tacit understanding of how the world works, to produce alternative ways of seeing, hearing and reading the world. Soft education is 'dangerous' as it encourages people to believe that they can change the world simply by caring enough. DE must address the "the economic and cultural roots of the inequalities in power and wealth/labour distribution in a global complex and uncertain system" (Andreotti, 2006: 41).

In an Irish educational context, Audrey Bryan (2011) applies Andreotti's 'critical' and 'soft' conceptual framework to research by drawing on two separate, but related pieces of research which critically explores how development issues are represented in different educative domains. The research study focused on the ways in which international development is represented in the formal and informal curriculum in post-primary schools in Ireland. It finds

(2011: 14) that the status of DE within schools is marginal and falls mostly on the shoulders of individual teachers with a personal and passionate commitment to social and global justice. The exam-driven focus of the system is a major obstacle to meaningful inclusion and in-depth exploration of global justice themes in the classroom. The discourse of development within state-sanctioned curriculum materials is not uniform, coherent, or consistent, either within or across texts; exceptions, inconsistencies and contradictions are evident within the same texts. The second research study (Bryan, 2013 : 5–29) draws on a case study of the 'new' development advocacy, i.e. government, philanthropic, and celebrity humanitarian engagement with international development and statutory efforts to deepen understanding of international development among citizens in the global North. It highlights the function played by remembering instances of historical trauma and suffering - and of forgetting or ignoring Ireland's role in the history of imperialism - in shaping and constituting the nation through orthodox development discourses. The paper stresses the need for alternative development discourses that open – rather than close down – possibilities for a deeper engagement with difficult questions of individual and collective responsibility, and with what it means to 'take action' in response to global problems or to engage with the suffering of others.

In her 2014 UNIDEV Keynote address (July 8th, 2014), drawing on this research, Bryan concludes that educators have a much greater political and pedagogical responsibility, one that includes, but also goes beyond, the responsibility to raise awareness, or talk about difficult development themes or issues, such as genocide, extreme violence, or global poverty. To be true to its goals and radical roots, Bryan argues, it must throw light on the causes of poverty, inequality and injustice in the global North as well as the global South. It must focus on global actors, institutions and ideologies which perpetuate injustice. For DE to be a meaningful encounter for learners, it must be engaged with the local and rooted in peoples' own experiences and situated lives. This means making explicit local-global linkages, whether in terms of highlighting the connection between the global consequences of local everyday choices, actions or behaviours or drawing parallels between local and global experiences and manifestations of oppression or indeed of highlighting the ways in which international political-economic arrangements and issues are intertwined with peoples' lived realities in different contexts. It also means drawing upon local as well as global illustrations of the extent to which dominant political-economic arrangements have resulted in the extraction of wealth from those who can least afford it, and being more honest about the limitations of the proposed mechanisms and frameworks, such as the Millennium Development Goals, which, in effect, serve what Klees (2008) calls a 'compensatory legitimation' function for states and agencies who are deeply implicated in the perpetuation of global poverty, enabling them to restore some of their legitimacy through playing a 'good cop' role (Bryan, 2014: 10).

3.6 GLOBAL CITIZENSHIP (GC)

There is a vast literature in the field of GC and the term GC has many overlapping and contested meanings emerging from political, social and legal ideas of 'citizenship' at a national level (Andreotti, 2006; Andreotti & De Souza, 2012; Dower and Williams, 2002; Gaventa, 2006; Gaudelli, 2016; Jefferess, 2008; Noddings, 2005; Shultz, 2007; 2011; Sterri, 2014, Tully, 2014). At its most basic, according to Gaventa and Tandon (2006:6), GC can be defined as

challenging "the conventional meaning of citizenship as exclusive membership and participation within a domestic political community". UNESCO describes GC as:

> …a sense of belonging to a broader community and common humanity, promoting a 'global gaze' that links the local to the global and the national to the international. It is also a way of understanding, acting and relating oneself to others and the environment in space and in time, based on universal values, through respect for diversity and pluralism. In this context, each individual's life has implications in day-to-day decisions that connect the global with the local, and vice versa (2014:14).

Shultz (2007) outlines three different approaches to global citizenship: the neo-liberal global citizen, whose primary aim is to increase transnational mobility of knowledge and skills; the radical global citizen, whose goal is to disrupt the structures that hold the dominant global capitalist system in place; and the transformationalist citizen, who engages in social justice work to eradicate poverty, oppression and marginalization. DE aligns itself with the radical and the transformationalist approaches to GC and vice versa.

A more detailed typology is provided by Oxley and Morris (2013: 306). See figure 8 below.

This is useful in that it helps to situate the relationship between GC and DE in this study. This study and the Praxis Project are aligned most closely with critical global citizenship, especially with the Freirean critical pedagogy traditions and with post-colonialist approaches like that of Andreotti. We consider GC to be a vital component of the DE paradigm. Indeed, GC is at the heart of this research which agrees with (Skinner, Blum and Bourn, 2013: 11) positioning of GC as aiming to:

> Empower people to participate in public affairs, strengthen civil society and foster a living democracy, enhance citizens' active involvement and engagement for social change within their local communities, and promote a sense of global citizenship and of co-responsibility at the global level.

Figure 8: Typology of Global Citizenship – Oxley and Morris (2013: 306)

Conception	Key theorists (contemporary proponents)	Focus, *key concepts*
Cosmopolitan types		
Political global citizenship	Kant; Rawls (Held; McGrew; Linklater; Carter; Archibugi; Wendt)	A focus on the relationships of the individual to the state and other polities, particularly in the form of *cosmopolitan democracy*
Moral global citizenship	Stoics; Kant; Sen; Nussbaum (Osler and Starkey; Veugelers; Cabrera)	A focus on the ethical positioning of individuals and groups to each other, most often featuring ideas of *human rights*
Economic global citizenship	Hayek; Friedman; Smith; Quesnay; Bowen (Carroll and Shabana; Waddock and Smith; Logsdon and Wood)	A focus on the interplay between power, forms of capital, labour, resources and the human condition, often presented as *international development*
Cultural global citizenship	J. S. Mill; Nietzsche (*übermensch*) (He; Brimm; De Ruyter and Spiecker)	A focus on the symbols that unite and divide members of societies, with particular emphasis on *globalisation of arts, media, languages, sciences and technologies*
Advocacy types		
Social global citizenship	Habermas (communicative rationality) (Falk; Cogan and Derricott)	A focus on the interconnections between individuals and groups and their advocacy of the 'people's' voice, often referred to as *global civil society*
Critical global citizenship	Escobar; Said; Gramsci; Marx; critical pedagogy (for example, Freire) (Andreotti; Tully; Shultz)	A focus on the challenges arising from inequalities and oppression, using critique of social norms to advocate action to improve the lives of dispossessed/subaltern populations, particularly through a *post-colonial agenda*
Environmental global citizenship	Enviro-scientific research (Dobson; Richardson; Jelin)	A focus on advocating changes in the actions of humans in relation to the natural environment, generally called the *sustainable development agenda*
Spiritual global citizenship	Danesh; religious texts (Noddings; Golmohamad; Lindner)	A focus on the non-scientific and immeasurable aspects of human relations, advocating commitment to axioms relating to *caring, loving, spiritual and emotional connections*

Mansouri et al., (2017:9) expand on this idea. They maintain that 'citizenship', at whatever level, national, international or global, reflects status, feelings and practices that are intrinsically interlinked. Formal, legal status gives people a sense of belonging to a political community within a nation-state. 'Critical global citizenship' (CGC) asks people to extend such affinities beyond these boundaries and to consider their relationship critically and ethically with people at local, national and global levels, with people who are different from themselves. CGC also means recognising material inequalities that affect the most vulnerable (i.e., migrants, asylum seekers, those experiencing poverty, etc.) and to realise that cultivating global citizenship orientations are not enacted on an even playing field and requires addressing social injustice. As such, a critical global citizenship approach must be a "performative citizenship", that is democratic and ethical, aiming at achieving social peace and sustainable justice "but which is also affected by material conditions of inequality that require political solutions and commitment from individuals, states, non-governmental organisations (NGOs) and civil society organisations" (ibid.). In other words, as Rai (2017: 25) says, CGC is performed and reconstituted, through action, popular struggles and social movements, at local and global levels, as well as through changes in national and international law.

> The aspirations of a global citizenship are articulated in normative theory but even more in the everyday politics of concern—for those in unjust wars across the world, for those living in grinding poverty in a world of plenty and for those who are abused and excluded from their rights to freedom. And yet, such wider citizenship concerns are limited by not only state-bounded discourses of exclusion, but also exclusions in the name of cultural and social cohesion.

How this can translate into the everyday life of the third level classroom or campus and its surrounding local, national and global contexts, is at the heart of this study.

3.7 CONCLUSION

This chapter is essentially the meeting place between CP and DE. It illustrates that CP is at the heart of DE, it inhabits DE as a way of teaching, learning and being in the world and in the classroom. DE offers a window inward to the self and outwards to local and global perspectives. CP and DE have strong Freirean roots which open doors for learners and educators to theoretical perspectives, knowledge, skills and values which are political, complex and transformative. At the heart is critical reflection, 'conscientisation' and caring, active citizenship, where co-creation and individual autonomy are equally nurtured. The next chapter explains the methodology used in this study to explore how such we can open doors in other disciplines and in other corners of the university campus.

CHAPTER 4: RESEARCH DESIGN AND METHODOLOGY

4.1 INTRODUCTION

The purpose of this chapter is to describe the methodological approach chosen for this research project. The research is located within a qualitative research paradigm (Denzin & Lincoln, 2011: 27). This approach was chosen so that the study could take an in-depth, open-ended approach and place emphasis on the meaning that the participants take from the experience of participating in, teaching or engaging with GCDE. It provides a deeper understanding of participant insight, attitudes, values, skill development and knowledge acquisition. It it process driven and flexible, allowing a for ideas to be generated in a 'real world' environment, ideas which form content, reflection and creative reimagining of what 'might be' in the work or learning environment. It incorportes the human experience and not just statistics, facts or subjective perspectives. The perspective of all participants becomes important both individually and as they interact and learn with other participants. This leads to a focus on data subtlety rather than on a specific metric. It is within this cocreation of data and experience , that genuine learning and wisdom emerges.

As outlined in Chapter 3 this study as a whole is framed by a critical theoretical perspective. From an ontological[12] perspective this means that it is based on the assumption that reality is socially constructed and that it is under constant internal influence (Patel, 2015: 1). From an epistemological[13] perspective the critical paradigm makes the assumption that reality and knowledge are both socially constructed and influenced by power relations within society (ibid.). The theoretical perspective of the study is based on a critical social reality perspective, specifically that of critical pedagogy with a development education lens. Because of these underlying onthological and epistemological assumptions and theoretical underpinnings, the methodology[14] is also grounded in critical theory. It is important that the research methodology aligns with the theoretical framework and that the 'critical' approach is seamless throughout the research process. In this study 'critical' means to actively participate in the shaping of a more socially just reality and aligns with Carspecken's (1996: x-xi) view that "critical qualitative research" to be a form of social "activism".

[12] Ontology is defined by (Crotty: 2003:10) as "the study of being". It is concerned with "what kind of world we are investigating, with the nature of existence, with the structure of reality as such". In other words, 'what is reality?'

[13] Epistemology is "a way of understanding and explaining how we know what we know", (Crotty, 2003:3). Epistemology is also "concerned with providing a philosophical grounding for deciding what kinds of knowledge are possible and how we can ensure that they are both adequate and legitimate". (Maynard, 1994:10) in Crotty (Ibid., 8).

[14] Methodology: the research approach I undertook in this study.

4.2 PARTICIPATORY ACTION RESEARCH

Within this paradigm, the specific methodological approach used in this study is 'critical participatory action research' (CPAR). The origins of Participatory Action Research (PAR) as a research methodology have been well documented (e.g., Glassman and Erdem, 2014, Reason and Bradbury 2008 and Kemmis and McTaggart, 2005). The German American Psychologist Kurt Lewin is usually credited with coining the term 'action research' (AR) to distinguish a client-centred approach to the study of social systems with the intent of finding solutions to particular social problems and bringing about change (MacDonald, 2012). The approach in this study is aligned to what Glassman and Erdem (ibid: 208) term a second 'genre' of PAR which emerged in the 1960s and 1970s in developing societies. It emerged from colonial contexts of oppression by local bureaucracies and imperial powers—and it was more revolutionary as opposed to reactionary to the existing social order. The evolution of these ideas was decentralized and international with scholars and activists collaborating across various countries. There were shared socio-political and economic circumstances as opposed to a shared programme administered by a core group of researchers.

PAR in the 'developing world' evolved through bottom-up processes and had strong ties with local communities as well as issues involving distribution of wealth and power. Development Education also emerged from such origins and continues to question the distribution of wealth and power at global and local levels. All are agreed on the influence of Paolo Freire on both DE and on PAR. As we have seen, Freire demanded a more "actionist" approach to education and to research, arguing that participatory action researchers should connect their research to broad social movements (Kemmis and McTaggart, 2005). In this study the participating staff at a Higher Education institution are concerned about highlighting human rights and social injustice in their work, and in promoting the voices of those most marginalised in their local environment and across the world. It is therefore congruent to consider an approach to research which honours the 'actionist' lineage which promotes ideas of acting for social change. While doing so, the participants themselves put PAR into practice as they become co-researchers actively engaged in the development of their own identity as GCDE practitioners.

4.3 CRITICAL PARTICIPATORY ACTION RESEARCH (CPAR) AND EDUCATION

CPAR is often described in much the same way PAR with little to distinguish the two. However, Kemmis et al., (2016: 21) distinguish the 'critical' aspect by recognising that action research itself is a social practice—a practice changing practice.

> It arises when people share concerns and work together to make their individual and collective practices less irrational, unsustainable, and unjust. By participating in PUBLIC SPHERES, participants create COMMUNICATIVE ACTION and COMMUNICATIVE SPACE—clarifying their concerns, informing changes in their practices, and creating COMMUNICATIVE POWER and SOLIDARITY. Participants' own analyses of their practices are supported by understanding PRACTICE ARCHITECTURES, local arrangements enabling or constraining their work. Changing a practice also involves changing practice

> architectures. Critical participatory action research differs from other research traditions because it supports participants changing "what is happening HERE" in disciplined, prudent, and informed ways.

This definition aligns well with the aims of CPAR in the field of education, which has been influenced by the ideas of critical pedagogy and the politics of emancipatory action formulated by Freire and those who followed him. This approach is also posited by Torre (2009 as cited in Moore, 2013: 1) who describes CPAR as "a framework for creating knowledge that is rooted in the belief that the most impacted by the research should take the lead in This study combined this concept of CPAR with a conscious social justice perspective such as that defined by Fine and Torre's (2021: 3). They define CPAR as "a framework for engaging research with communities interested in documenting, challenging, and transforming conditions of social injustice". In essence this is what this community of practice in a Higher Education institution is doing. They are perhaps not directly experiencing social injustice, but they are consciously raising their own awareness of global social injustice, and that of their students or work colleagues. The participants in this study are documenting, challenging and transforming their own understanding and their identity as Higher Education staff. Together they are considering how they can learn, think and act on the integration of GCDE in their own work environment or classrooms. They are framing the questions, design, methods, analysis and determining what products and actions might be the most useful in affecting change. It would seem congruent that in encouraging a socially-just, action and solidarity-oriented approach to their work, that the staff themselves would put this approach into practice in consideration of their own work.

The role of critical action researchers is further detailed by McTaggart et al. (2017: 5) one which enables them to transform for themselves: (1) their understanding of what they are doing (i.e. their practices); (2) the conduct of their practices; and (3) the conditions under which they practice. Their research is a form of research from within practice traditions. This means we as researchers are engaged in research into our shared practices, collaboratively collecting data and evidence about our changing practices. Through cycles of research, we come to a deeper understanding of our changed practice and critically reflect, conceptualise and theorise the results. Critical participatory action research is research from within our social practice and environment – within the traditions of our practice and not conducted from outside by specialist researchers. Traditional social research has separated theory from practice; that is, scientists produce theory and practitioners are expected to apply the theory. Critical participatory action researchers integrate theory and practice, and research and development, thus conducting research within practice traditions.

Approaches to CPAR in education often focus on hearing students. Morales (2016: 156) argues that the absence of young people in research initiatives is similar to the absence of women in traditional patriarchal research. Brydon-Miller & Maguire, (2009, cited in Morales 2016: 156) argue that schools are an ideal site for social change efforts and (Hooks, 1994, cited in Morales, ibid) sees the classroom as a radical space of possibility. Pine (cited in Morales, ibid) says that each school has its own culture, history, norms, values, and beliefs and that school culture affects the behaviour and achievements of its members. All of these points relate too to Higher Education (HE) institutions. This study proposes that HE staff also

need places, spaces and time to reflect upon, plan and consider their identity as professionals acting in global justice solidarity, both individually and collectively.

In the context of education CPAR has been linked to notions of professional development. Gaffney (2008: 9) discusses the idea of the 'reflective partitioner'. Morales (2019: 317) suggests that PAR could be effective as a method of staff development for improving teaching and learning at the tertiary level. Action research involves practitioners in attempting to improve their own teaching through cycles of planning, acting, observing and reflecting. Educational practices are regarded as social practices to be changed through collaborative action. However, as Torre (2009:1) argues CPAR goes beyond reflection and brings with it the assumption that all people and institutions are embedded in complex social, cultural, and political systems historically defined by power and privilege and that social research is most valid when using multiple methods**.** Tripp (1990: 158-166) also suggests going beyond self-reflection. Using the term 'socially critical action research'(SCAR) - because SCAR actually means socially critical and therefore the word 'social' should be made explicit – he argues that an emancipatory approach to SCAR not only recognises the difference between the natural and social worlds, but critiques and seeks to improve the latter by, for instance, making it more egalitarian. In education, SCAR can be defined as being strategic critical pedagogic action aimed at increasing social justice. It is productive of and based on knowledge generated by formal research and occurs within the context of critically oriented professional communities. SCAR is informed by the principle of social justice, both in terms of its own ways of working and in terms of its outcomes in and orientation to the community. In practical terms, it is not simply a matter of challenging the system, but of seeking to understand what makes the system be the way it is, and challenging that, while remaining conscious that one's own sense of justice and equality is itself open to question. Tripp sets out five characteristics of SCAR:

Participation: Socially critical action research is most effective when done by mutually supporting groups of teachers, not only because such research is difficult but also because only a group is usually sufficiently powerful to affect other factors, such as changing the situational constraints in which the project operates. Furthermore, people who are interested in social justice tend to wish to work with like-minded others.

Direction: Whether group or individual, SCAR tends to be internally directed because the emancipatory interest of the participants informs the way they themselves work as well as what they aim to achieve. Since much of the "other/outside" direction of a project is likely to come from "above," those interested in SCAR tend to run their own project.

Consciousness: The problematisation of consciousness, and the values embedded in it, are key characteristics of SCAR. Consciousness here means one's world view, including the values embedded in one's lifestyle, aspirations, ideology, and habits. Because all action involves choice, and choices stem from values (whether articulated or not), it makes a crucial difference to what actually happens if an action research project is seen to (a) work within an existing and unproblematized value system, (b) work within an existing but problematized value system, or (c) work on the values themselves. Socially critical action research is characterized by the last option.

Constraints: In a SCAR project, one needs to specify the constraints in order to examine them so as to discover their nature more precisely. There are always a number of very real

constraints, such as time available, but some turn out to be myths. Once the constraints have been recognized, and found to be real, they can often be worked around. Any feature can constrain, including our own personalities and social relationships. The point is not that the action research will vary according to the nature, number, and severity of the constraints, but that it will vary according to how the participants regard them, i.e., as givens to be worked within, as givens to be worked around, or as human constructs that may be changed.

Outcomes: SCAR tends to develop new practices, rather than to modify existing ones. This is because the existing practices are often instrumental in maintaining the socially unjust practices that the socially critical action researcher wishes to change. It is often difficult, however, to tell whether a change in practice an improvement is merely to an existing one or an altogether new one. It does not matter as such; rather it matters only inasmuch as the participants need to choose how to initiate action and how they may best present it to others. Some kinds of action research tend to be evolutionary, others revolutionary, but the difference between the two is often a matter of interest and viewpoint.

Through our work as university staff and educators, we are, through a conscious learning process, not just accepting a global society that is essentially unjust but, as Tripp suggests, we are also of the belief that society is capable, through purposeful human action, of becoming less unjust if not actually just. In this way, our methodological approach aligns with critical pedagogy, in that they both offer what Bourne (2021) terms a 'Pedagogy of Hope'.

4.4 RESEARCH DESIGN AND PROCESS

4.4.1 Research Aims and Questions

Overall Aim

The overall aim of this research study is to understand, through critical engagement with UCC staff, how best to integrate the theory and practice of GCDE into the work of UCC across all disciplines and across the work of the university as a whole.

Central Question

How can we integrate the theory and practice of GCDE into the work of UCC across all disciplines and across the work of the university as a whole and what are we learning as we do so?

Subsidiary Questions

5. What approaches to GCDE are most effective in engaging Higher Education staff from across the university?
6. What are the key challenges in integrating GCDE across the university and how can we best address such challenges?
7. What can Higher Education institutions and the GCDE sector as a whole learn about enhancing staff engagement and in turn student engagement with the theory and practice of GCDE?
8. What is the impact of integration GCDE into the work of the university?

4.4.2 Overview of Research Process

This research process takes place over three academic years starting in October 2021. The findings are being made available on a yearly basis, so that there are three parts to a final Academic Report. This report is Part 1 of the three-year study and based on research carried out at UCC between October 2020 and September 2021. It is hoped that in each of the three years a different group of 15-20 UCC academic and 'university-wide' staff will take part in this study, through a collaborative CPAR project. In year one this was a bottom-up approach, whereby we have been learning how best to work with individual staff who are interested in engaging with GCDE in their teaching or other work across the university. We successfully applied for UCC to recognise this work as a digital badge[15] - The Global Citizenship and Development Education Award for Higher Education Staff. Therefore, all participating staff will receive this award for their participation. In year one, twenty staff participated in up to six group sessions and each staff member met with the principle investigator at least twice to discuss their own individual work, as described below. Each staff member has developed a case study based on the integration of GCDE into their existing work, with a view to implementing and evaluating this work next year. Our collective learning has been recorded in this report which will also inform a collaborative peer-reviewed journal article.

4.4.3 Recruitment of Participants

Recruitment was very much an open process of emailing the 'all staff email circulation list' at the university and inviting those who wished to participate to join the project. Some potential participants were also approached directly by the principle investigator. The aim was to have as diverse a range of participants as possible, from different disciplines and departments across campus, including lecturers, researchers, administrative staff and any other interested staff member at UCC.

4.4.4 Participant Profiles

This process resulted in a group of 20 UCC staff from 18 departments who participated in the study on a voluntary basis. Four were male and sixteen were female. Ten academic staff focused on their classroom-based work for this study. They are categorised under the heading 'Pedagogy'. Their focus was on how they might incorporate GCDE into their teaching. Four academic staff focus on how they might integrate GCDE into their research work. These participants are categorised under 'Research'. The third group are those who work in a range of positions across UCC, one is in an academic position, five are in a range of administrative or policy positions within the university. Staff biographies are in Appendix 1.

Figure 9 below illustrates the range of disciplines or departments involved in this study.

[15] Within UCC, a digital badge is a validated micro-credential awarded to earners in an online format. It is a means for the university to recognise non-accredited learning that support the values and attributes the university seeks to foster.

Figure 9: UCC Staff Disciplines and Departments

Pedagogy	Research	University Wide
1. Asian Studies 2. Digital Humanities 3. Economics 4. Francophone African Studies 5. Human Resources Management 6. International Development 7. Occupational Therapy and Occupational Science 8. Nursing Studies 9. Sociology 10. Theatre Studies	11. Study of Religions – Staff member 1 12. Study of Religions – Staff member 2 13. TESOL: Teaching English to Speakers of other Languages (Language Centre) – Staff member 1 14. TESOL: Teaching English to Speakers of other Languages (Language Centre) – Staff member 2	15. Accommodation and Community Life Office 16. Centre for Global Development Staff member 1 17. Centre for Global Development Staff members 2 (Biological, Earth and Environmental Sciences) 18. Civic Engagement Programme 19. Sustainable Development Section (Building and Estates Office) 20. Senior Executive Assistant (Three case studies)

4.4.5 Research Process

Participants attended up to six two-hour sessions on GCDE and considered how they might integrate GCDE approaches into their own work. Each participant also met with the lead researcher at least twice. This resulted in 20 case studies detailing their GCDE plans for the following academic year. It was not possible, given the timeframe and the exigencies of university life, to plan and implement these plans in one year. Therefore, a decision was made to plan their work in year one and to present their reflections on how they implemented and evaluated their work during year 2 of this study. A summary of these case studies is in Chapter 5.7 below and a full version of each study is available on the Praxis website https://praxisucc.ie/staff-case-studies/ under three broad headings:- pedagogy, research and 'university-wide'. As explained above, the case studies are categorised into three main categories: Pedagogy, Research and 'University-Wide'.

4.4.5 Research Methods

4.4.5.1 Field Notes and Recordings of Group Workshops and One-to-one Discussions

Where possible the proceedings of all workshops, conversations and seminars were recorded. The recordings provide data about what transpired but there is a certain amount of selectivity in the field notes (Atkinson et al., 1992: 355). The field notes are about what the principle researcher and participants considered to be relevant to the setting, context of study and to the questions we wished to explore in line with the study's focus.

> Field notes are written observations recorded during or immediately following participant observations in the field and are considered critical to understanding phenomena encountered in the field. Field notes are commonly associated with scratch notes, diaries, and journals. They are one way of collecting data that can be combined with interviews and focus groups or stand on their own as a text for analysis. Field notes are a collection of documents from a researcher's observed experience in a specific setting or environment. Documents such as written notes, reports, and materials from the environment, including pictures, videos, and pamphlets, can all be used to help the researcher become immersed in the environment under observation (Allen, 2017: 1).

Staff participants attended up to six workshops where they were introduced to core GCDE concepts, theory and practice. The sessions were facilitated broadly by the principle investigator of the Praxis Project but as the year progressed participants themselves took a lead in group sessions and/or the group were invited to attend seminars organised as part of the Praxis Project. Because of the prevailing contact restrictions relating to the Covid-19 pandemic, all workshops were online, as were all individual sessions. The study was therefore both a 'living' project aimed at supporting staff to think about GCDE and how it can relate to their work, and at the same time a research project documenting learnings in the process of doing so. The sessions were recorded on online meeting platforms Zoom or Teams and participants also used the 'chat' function to discuss ideas with one another. These notes were also collated. The details of each of these sessions are set out in Chapter 5. The work was recognised by UCC as a digital badge during the year and participants each year will receive a Digital Badge with the award of Global Citizenship and Development Education Higher Education Staff Award.

In addition, the Principle Investigator met with each of the participants on a one-to-one basis for at least two individual discussions. These conversations were open ended and aimed to address individual understandings of the learning process, broader questions, challenges and meaning making, as well as practical aspects such as how specifically the participants might apply their GCDE learning to their own pedagogy, research or non-academic work. Together we agreed on a plan for each participant which they would implement and evaluate in year 2 of this research process. While initially it was hoped that participants would plan, implement and evaluate their GCDE work in one year, this was not possible for any of the staff, given the time restraints and workload during the academic year. Therefore, each participant developed either a 'case study' (see below) of their work and their GCDE plan for the following

year, or, for those who already had substantial experience of GCDE or related areas, a description of their existing work, which in this report is called a 'mapping process'. The mapping process will happen over the three years of the research project and will provide a comprehensive description of what UCC already considers as 'GCDE' and related areas of work. The findings from the mapping process are also analysed in this report.

The principle investigator sought to find ways of engaging staff so that they could reflect on their experiences and learning. These conversations might be called 'interviews' as described in many descriptions of research methods (Stringer, 1999; Kaufman,1992; Kvale, 1996; Reinhartz 1992; Marshall & Rossman, 2006; Gillis & Jackson, 2002), although that would not be a fully accurate description. The conversations were approximately one hour in duration, were unstructured and open-ended. A conceptualisation of 'the interview' which perhaps aligns with the approach in this research is that of Holstein and Gubrium (1995: 4 quoted in Roulston et al: 645), who argue for the notion of the "active interview," emphasising "that all interviews are reality-constructing, meaning-making occasions". The interview is "a site in which interviewers and interviewees co-construct data for research projects" (ditto.: 645). An interview is an extendable conversation between partners that aims at having 'in-depth information' about a certain topic, and through which a phenomenon can be interpreted in terms of the meanings interviewees bring to it (Schostak, 2006: 54). The full findings of the conversations and workshops are described in Chapter 5. However, overall, the purpose was to answer the core research question: 'how can we integrate the theory and practice of GCDE into the work of UCC across all disciplines and across the work of the university as a whole and what are we learning as we do so?'. In doing so we also addressed the subsidiary questions: what approaches to GCDE are most effective in engaging Higher Education staff from across the university? what are the key challenges in integrating GCDE across the university and how can we best address such challenges?; what can Higher Education institutions and the GCDE sector as a whole learn about enhancing staff engagement and in turn student engagement with the theory and practice of GCDE? And what is the impact of integration GCDE into the work of the university?

In a sense too this approach is borrowing from concepts of 'deliberative dialogue' sometimes used in the field of citizenship engagement. Deliberative dialogue is described by Guzman (1999:1) as a structured, face-to-face method of public interaction that takes place within small groups over an extended period of time, to ensure that all voices are heard. Johnson and Mutchler (1999: 1) explain that when people engage in deliberative dialogues their shared purpose typically is to understand the complexities of an issue of concern and come to an informed opinion about it. To accomplish this, the dialogues are led by facilitators who guide participants to exchange and consider, or deliberate on, personal experiences, information, and diverse ideas on the issue.

These conversations were a useful way of getting to know participants in a more authentic manner than was possible in group workshops. At the same time the conversations informed the progress of the group workshops. They enabled both parties to discuss current understanding of GCDE, expectations of the Praxis Project, leaning interests and challenges of integrating GCDE into their work. As the project developed a clearer picture emerged both

of the experiences of participants and also of the type of questions that might encourage meaning-making and deeper reflection on core GCDE characteristics, policy and practice. This is discussed further in Chapter 5 under the heading 'learnings from the research process'. These were very much conversations between peers with a focus on exploring the possibilities for the integration of GCDE into the work of the participants. Both the researcher and the participants shared and learned throughout the process in a reciprocal manner. As field notes were recorded in a shared document, based on deliberations during the one-to-one sessions and during the workshops, all participants were invited to comment or add further ideas, suggestions or interpretations. It was important that these conversations were "carefully formulated to ensure that participants are given maximum opportunity to present events and phenomena in their own terms and to follow agendas of their own choosing" (Stringer, 1999: 70).

4.4.5.2 Case Study Analysis

Through the process of collective learning and individual conversations, it became evident that the best approach to realise our objectives was for each participant to create what we call a 'case study' of their own work. Participants felt that given how busy their work lives were, that a template would help to guide the work and focus on key points. Three templates were provided, one for pedagogy, one for research and the third for other staff working in a range of jobs across campus. The templates can be found in Appendix 2.

The focus for year one was to create a 'plan' of how they propose to integrate GCDE into their work. These plans will be implemented and evaluated in year two of the research study. Some participants chose to document their existing work in the field of GCDE (or related work) as the understand it. In addition, we discussed how we would proceed as a 'Community of Praxis' and how we would work together on collaborative projects in the future. The case studies are summarised in Section 5.7 below.

The creation of the case studies allows us to understand what we are learning as individuals but to also draw conclusions from cross-case analysis. (Ryan, 2006) describe a case study as the development of "detailed intensive knowledge about a single 'case' or a small number of related cases. The context is extremely important, and the object is to find out what kinds of things are happening, how and why they are happening and what they mean to the people involved, rather than to determine the frequency of pre-determined kinds of things the researcher believes can happen". Fletcher et. al. argue that while the importance of a single case study should not be underestimated (quoting Flyvbjerg, 2006; Gerring, 2007), the use of multiple case studies can reveal common features of a phenomenon that persevere across different contexts, making multi case studies a useful approach for understanding vague or underexplored concepts and for facilitating generalization (quoting Taylor, 2013; Yin, 2009). In the case of this research, individual case studies can tell us about how GCDE can be integrated into the work of university staff and at the same time a cross-case-study analysis can reveal wider learnings, meanings, common experiences, challenges, understandings and

so on. It can also reveal wider contexts, such as the context of working in this university at this time, wider societal and interdisciplinary contexts.

Ryan explains that generalisability is present in any single case, every individual is representative in some way of the social. However, generalisability does not have to be the goal of every case study. Case studies can also be simultaneously unique and general. In other words, discourses, frames of reference or mental models are common, but everybody has a unique relationship to them (ditto: 71). This research is therefore the story of individual case studies and group workshops, in the context of real-world collaborative, reflexive, mostly intentionally political or engaged global citizenship education.

4.4.6 Data Synthesis and Analysis

LeCompte and Schensul (1999: 195) define data analysis as "the process of reducing large amounts of collected data to make sense of them" or in their later book (2012:2) they state that analysis reduces data to a story that researcher can tell. Guba & Lincoln (1989: 263) pparticipatory action synthesis is a process whereby the research team can move toward or agree upon some shared outcome(s). However, Thomas (1993: 43), argues that "something more" happens in data analysis, the "value-added element". It is not sufficient to study the world without also attempting to change it. Analysis also directs attention to things that are not quite right in our culture (ibid.: 47), it requires that we attend to the various dimensions of topic selection, data acquisition, interpretation, and discourse to look for ways to move. An overview of the approach taken to data analysis is set out in figure 7 below.

his general approach is adapted and influenced by the experience of (Galletta and Torre, 2019), MacDonald, (2012)and Savin-Baden and Wimpenny (2007). Data analysis in this study is a cyclical process (Savin-Baden and Wimpenny, 2007: 694) of discussion, reflection and action. While a certain structure is important to guide the scholarly process, flexibility and creativity has also been important (ibid.). Data was not gathered in a linear fashion and then analysed only at the end of the process. Indeed, the process is ongoing and will continue as a 'living' study over three years, with the Praxis Project itself hopefully continuing sustainably and strategically into the future life of UCC. Data was collated and analysed at different stages with final deep discussions to agree on 'final' conclusions.

Step 1: A summary of data and key findings was agreed between the researcher and participants after each of the group workshops. These included accompanying reflexive field notes identifying researcher and participant positionality/stance. These were made available in a shared document to all those who attended the workshops for comment and suggestions, with a view to learning and further development of ideas and actions;

Step 2: A summary of data and key findings was agreed between the principle researcher and participants after individual meetings between the principle researcher and

participants. These included accompanying reflexive field notes identifying researcher and participant positionality/stance. These were collated anonymously and made available on a shared document, for participants to comment, clarify or add any further comments;

Step 3: Case studies were discussed in detail at individual and group sessions and each participating staff member devised a 'case study' plan for the following year. These plans will be implemented and evaluated in year 2. Some participants opted to present case studies which describe what they are currently doing in UCC which they consider to be 'GCDE';

Step 4: Participants read the findings in steps 1 to 3. This allowed them to understand individual contexts but also to identify and note, in the shared context, common meanings, first order themes and findings as they related to their ability to address the research questions;

Step 5: The team then met for deep discussion on what we are learning and to develop a set of second order constructs, combining/subsuming first order themes and adding deeper insights and consideration to the subtext of narratives. The synthesis process moved beyond comparison to examining the relationships between themes and team members' perspectives, toward integration of themes;

Step 6: Through the interpretation, negotiation and interpretation of these iterative cycles we developed third order interpretations. At this stage of the process the research team identify what can be said about the data sets as a whole. This is where we drew overall conclusions and also prepared a collaborative article intended for peer review and publication as an academic article. Savin-Baden and Wimpenny's (2007: 695) point (quoting Stake, (1995) and Wolcott (1994), was taken onboard, that although participatory action synthesis should avoid making more of the data than is realistic, the process should nonetheless take worthy risks to engage in meta-interpretation and the construction of (new) knowledge. This does not mean a lack of academic rigour, but rather that data was used optimally within a process of analysis, synthesis and interpretation so that the reader can identify how and why conclusions were made;

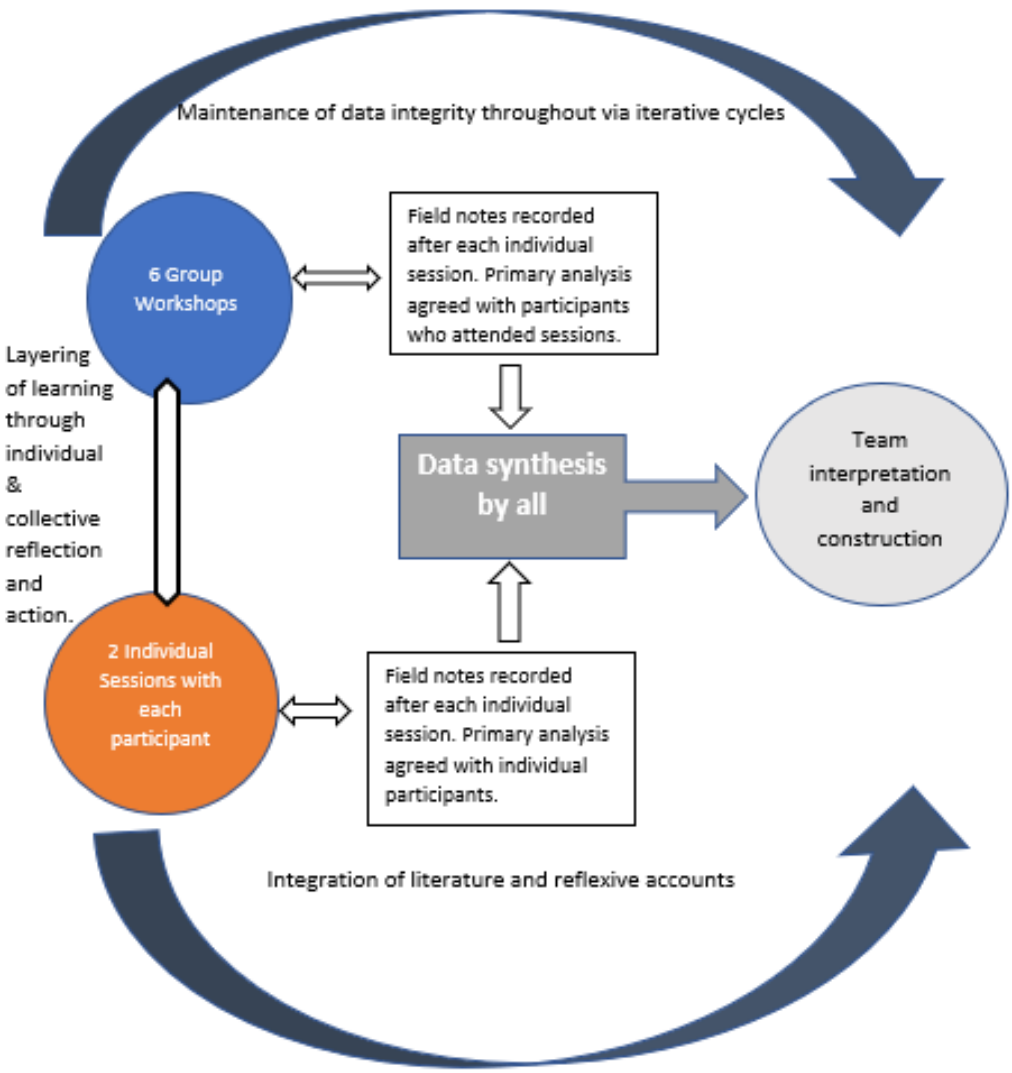
Step 7: In writing the final analysis of findings and conclusions, an initial and then a final draft were agreed with participants. It aims to engage both the theoretical literature and the reflections of all participants. It also aims to balance description and explanation with interpretation and academic analysis. It recognises that this is an action-orientated process and that absolute neutrality in interpretation is neither possible nor desirable. It is based on the real-world experience of participants. It also considers broader perspectives and contexts, such as the impact of the prevailing covid-19 pandemic, the limitations and challenges of a project of this nature, the global, local and university

contexts – political, economic, social and environmental - in which the research is taking place. The findings and analysis of findings are laid out on Chapter 5 below.

Overarching considerations

Overarching the steps above were integration of literature and reflexivity along with issues of rigour and ethical considerations. Participants introduced readings which were relevant to their own disciplines or work areas, while they were also introduced to some core readings in the field of GCDE. The merging of literature from a range of disciplines forms an interesting aspect of the findings and analysis in Chapter 5 below. Equally important in the research process as a whole are the issues of academic rigour and ethics.

Figure 10: Process of Data Analysis



4.4.7 Academic Rigour

Academic rigour is embedded at all stages of this study and is not an 'add on' to be applied only at the final data analysis stage. Kemmis and McTaggart (1988:5) define academic rigour as:

> A form of collective, self-reflective enquiry undertaken by participants in social situations in order to improve the rationality, coherence, satisfactoriness or justice of their own social or educational practices, as well as the understanding of these practices and the situations in which these practices are carried out.

(Dillon: 130) When many people think of what makes research valid, they think in terms of numbers, proof and generalisability. Influenced by critical post-structuralist epistemology which challenges these tendencies, the focus here is on validity rather than verification, people rather than numbers, and reflection rather than proof or generalisability. I regard validity as being established through rigour, congruence and appropriateness in terms of the research focus and the methods used for carrying out the research, through self-reflexivity on my part, and through transparency regarding research processes and decisions taken. Given my epistemological position, I regard this thesis as representing one possible, though valid, account of the research undertaken, albeit one which is partial (Andreotti, 2006: 6) and open to interpretation.

The study was guided by a number of principles. This first relates to interpretation and reporting. McTaggart (1997: 224) argues that "writing, or otherwise reporting the work of the project will often be an individual activity but confirmation must always be collective". At each stage of this study participants, whether individually or collectively, were invited to confirm the validity of field notes, findings from case studies and analysis of group and individual conversations and reports. of relevant to them. This implied ongoing meta-evaluation and critical reflection throughout the process. It implied a commitment to rigorous data analysis and reporting processes. At later stages interpretations, analyses of findings and conclusions were collective processes. Meanings, patterns and theories for instance were agreed on by the group, with differences discussed in a transparent and authentic manner. Participants confirmed their agreement with the final conclusions before the report was published. The knowledge generated in this way means that in this study educators and other third level staff are active generators and mediators and not just consumers or transmitters of knowledge. Their GCDE work is authentic, developed with patience in a real-world setting, with guidance, collaboration and support from like-minded peers. Individually and collectively they are developing real insights and constructing knowledge which can inform academic discourse, policy, theory and practice in this field. Melrose (2001: 172 quoting (Zeichner and Noffke 1998) argues that this approach means that practitioners have "better insights than academic researchers who merely study or observe the practice". This kind of engagement did not happen without the building of trust within the team and like any collective engagement of this kind, such trust and respect had to be nurtured and given time to development. A wider principle of transparency, openness and honesty was encouraged throughout. There were many differences of approach and opinion, but mutual respect and professionalism was inherent in the process.

The second principle relates to purpose. Throughout this study there has been a commitment to 'action' and that action is to integrate or enhance GCDE into pedagogy, policy, practice

across as many sections of university life as possible. There was a commitment to constantly focusing and refocusing on the purpose of this work. This ensured a rigorous interrogation of the research question but also a rigorous alignment of the principles of CPAR with the principles of GCDE. Both CPAR and GCDE emphasise 'taking action for change', participants are not passive recipients of information, but are co-creators of knowledge, promoters of a particular kind of culture in or approach to their work and are willing to take the time and effort and develop skills which enable them and their students to consider global social justice in their work.

Principle three relates to what many PAR writers refer to as "repeating the cycle" (Melrose, ibid.: 7). Quoting Dick, Passfield, and Wildman (1995: 3), Melrose argues that "action research requires a flexibility which some research methods cannot provide. To develop adequate rigor, it proceeds through a number of cycles in which the early cycles are used to help decide how to conduct the later cycles". Melrose (ibid: 7) argues that sometimes the first cycle is exploratory, when participants are finding their way into the situation, the second is an attempt to improve or change (intervention), and the third an evaluation of the intervention. The use of critical reflection in each cycle allows the action (or change or improvement or intervention) to be integrated with research (or building understanding about the process and the practice or evaluating progress or generating theory). This is the case in this research study, not just within this first year but as a general principle for the three-year research project. Within year 1, in this real-world setting, there was no roadmap, as an authentic CPAR project the principle researcher did not come with predefined approaches to be 'imposed' on 'passive participants. Because the Praxis Project had already had a strategic planning process, the research questions were defined in advance and there were also commitments to the funder Irish Aid. However, how best to find answers to our research questions was an organic process, and one which will continue beyond year one. In this first year we have learned a great deal both about our methodology and in answer to our research questions. The value of a CPAR approach is that it is flexible and can respond to the needs of participants, it can integrate new participants in years 2 and 3 and can invite existing participants to remain part of the process if they wish to do so beyond year 1. The early stages of this research were exploratory as participants learned more about GCDE and as the principle researcher sought to facilitate a way forward that would best help us to answer the research questions in a meaningful and realistic manner. Time was a critical consideration since participants were taking part in this project on a voluntary basis during a busy academic year. As we moved forward into what Melrose considers a second phase, it became clearer that introducing case studies for each participant offered the most practical tool for participants to apply what they were learning, thinking and doing in the Praxis Project, to their teaching, discipline, department or other aspects of college life. This was not an easy process as explained in the findings section below, but it was rewarding, authentic and realistic. The third phase was an initial evaluation of what we were finding as a group, but this phase will continue for this first cohort into year 2 and possibly beyond, as staff implement and assess their GCDE work. While in years two and three of this research project, new participants joining the Praxis Project will benefit from what we have been learning, but we can also discover new ways in which our purpose can be realised. In this way, the project will have an increasing circle of staff (and in turn their students) familiar with both GCDE and with CPAR. Melrose (ibid.) argues that this repetition over time of action research cycles sustains the learning, experience and growing understanding of action researchers. It also reassures any

audience that knowledge claims about these understandings will be well grounded. She describes the process as a spiral of cycles through time, with the focus of each cycle sometimes shifting a little within the general knowledge field while understanding and improvement occurs.

Principle four related to deep academic interrogation, again something encouraged at all stages and including at the synthesis stages. Together colleagues examined and reviewed emerging findings. Criticality was welcomed and encouraged. It was assumed that such honesty could be the only way to have meaningful, sustainable, truly research informed answers to the research questions. Examples of the kinds of questions used at the synthesis stage are those suggested by Major and Savin-Baden (2010: 86): what expressed realities seem to be accepted without any scrutiny? whose voices are being heard/not heard in the final analysis and why; what contradictions are revealed? Under what conditions might these be reconciled? What is being given prominence in the findings and are there underlying challenges that are not being given attention or what is not being said? In addition, where colleagues could not agree on a finding different perspective were presented.

Principle five refers to keeping the integrity of the academic disciplines that are GCDE and CPAR. Academic rigour means staying true to the principles of GCDE and well CPAR. This does not mean that GCDE and CPAR remain as static disciplines. We recognise that they are vibrant traditions that continue to grow and change but some basic principles do underpin our work. These are set out in Chapter 2 and earlier in this chapter. This also means that at the synthesis stage we are placing the outcomes within a socio-political, economic, cultural and environmental context, in this case the local university context, national policies, global developments and funding requirements. It is important to constantly come back to why we are doing this work and to place the human rights, equality and social justice aspects at the centre. Bringing ourselves back to basic principles is helpful and ensures that we have core values that inform our work. Part of this task is to recognise that we are not neutral researchers or participants, we share or are learning about certain value-based pedagogies, we are part of a process which is about answering research questions but also about making a conscious choice to integrate GCDE into the work of our university. Our research task is asking how we can best do this, along with subsidiary questions, but we are approaching the questions in a real-world action-orientated context. We openly recognise our own biases in doing this and acknowledge too that findings are social constructions which are subject to reinterpretation. However, the experience we gain over three years, with three groups of staff participants, will provide a deep and honest reflection on the value of CPAR synthesis being a continuous, recurrent and varied process (Guba and Lincoln, 1989).

Principle six refers to the literature and bibliography. Melrose argues (ibid) that academic audiences will also have confidence in the results and emerging theory if they know that previous key knowledge in the field is understood and has been reviewed. The literature review or bibliography, therefore, is still important for action research. Melrose points out that action researchers are likely to generate their literature review as an ongoing process

throughout their research rather than prior to the project. This is not precisely how year 1 of this study has progressed. Because this process was also one which introduced staff to GCDE, through a series of workshops, and because most of the participants were new to GCDE, a certain grounding was required initially. The initial literature review is adapted from the PhD (Cotter: 2019) of the principle investigator. The findings section (Chapter 5 below) will explain how the process of integrating literature from different academic disciplines became a part of our discussion, particularly for those who were using theoretical approaches in research and/or pedagogy. What will emerge over the course of the three-year study is a second literature review which brings together literature and philosophical underpinnings from a range of disciplines which we deem to compliment and/or enhance theoretical approaches to GCDE. In this way we are adding to existing knowledge in GCDE discourse not just in terms of our practical outcomes but also in terms of our integration of other philosophical traditions. The final report will explain why certain pieces of existing literature or prior knowledge were useful to the research questions and why others were not. One of our findings is that time needs to be created for theory and knowledge sharing if GCDE is to be integrated into the work of a university. It is hoped too that beyond this we will develop our own theories using a cocreation of knowledge approach.

Academic rigour in this study comes therefore from a set of principles upon which the the experiences, perspectives and understandings of those who participated, were given a voice. Participants have engaged in an iterative, multi-dimensional process of analysis. The study provides accounts of individual and collective experiences of integrating GCDE into the work of UCC staff and is not reduced as Dillon (2017: 130) terms it to a "common-denominator" account. Patterns and themes do emerge, but these should not be considered as a definitive set of 'conclusions' on integrating GCDE into Higher Education. Other readers, coming from different contexts, might interpret our experiences differently. However, we can say that our research is valid, authentic, rigorous and based on well-documented CPAR and GCDE principles and approaches. Our findings should be taken as tools for reflection or a contribution to discourse rather than a definitive account of GCDE in Higher Education.

4.4.8 Ethics

The ethical considerations of this project is also an ongoing process of discovery but is informed too by the principles set out under the section on 'academic rigour' above. As peer researcher/participants we discussed the ethical aspects of this study throughout the year and developed what we believe are realistic ethical considerations which we can present for approval to the ethics committee at the university in the Autumn of 2021. In this way we feel again that our approach is meaningful, authentic and based on our real lived experiences of implementing this project. Incoming new participants may wish to add their perspectives and build upon what we have been negotiating. Our approach to 'ethics' acknowledges that there are as Moriña (2020: 4) argues, both implicit and explicit contracts between researchers and research participants. The explicit contract establishes the relationship between researcher and participant (Moriña, ibid., quoting Josselson,2007). This might include a code of ethics, agreed principles, voluntary participation, issues relating to confidentiality etc. Cullen (2005: 254) refers to this as the 'principlist' approach. This approach assumes that research can be guided by a straightforward code of ethical conduct that focuses on the individual rights of the participant. The implicit contract, on the other hand, is linked to the relationship between

parties, which develops as the study progresses (Moriña, ibid). Cullen refers to this as a *relationships* paradigm of ethics "concerned with relationships and groups involved in the research and is context based" (ibid.: 254).

The relationship paradigm is important in this study. While broader the explicit guidance is important, ethical issues of two broad kinds also arise. The first relates to the content of discussions, the kinds of themes which are discussed, the many ethical issues which arise within the context of complex exploration of difficult topics. Participants are informed by different values, sensibilities, world perspectives and there are many lively debates about complex issues. Many of these ethical issues were unpacked through relationships between participants as they offered opinions and perspectives in a mutually supportive environment. Of help too are GCDE guides such as the Dóchas[16]Code of Conduct on Images and Messages, a code of conduct on Images and Messaging which is widely used in the GCDE sector in Ireland. While the code is currently (Summer 2021) being updated to address broader areas of ethical communications and International Development, nevertheless the existing code provides a useful framework which academia and other organisations can refer to when designing and implementing their public communication strategy. The Code offers a set of guidelines to assist organisations in their decision-making about which images and messages to choose in their communication while maintaining full respect for human dignity. Throughout the process of engaged discussion participants and researcher brought their own knowledge, both lived and theoretical, from their own fields of study. Literature from the initial literature review (Chapter 3 above) was also shared and referred to when addressing the many ethical issues which can arise in the GCDE learning environment.

While there are collective ethical issues, there were also individual ethical quandaries which colleagues sometimes shared in the wider group or in one-to-one conversations. For instance, staff positioning and roles within the university raised some ethical issues. These kinds of ethical considerations are discussed in more detail in Chapter 5 'Findings and Analysis'. The approach to such ethical considerations was intrinsically relational. A generic Code of Ethics, while very important, cannot address the kinds of ethical issues arising for individual participants in a real working environment. Solutions or suggestions were negotiated with professionalism either individually or in the group. Ethics therefore is not just about following a set of fairly standard guidelines, but a core part of ongoing deep reflexivity in practice, based on our own ethical responsibility as researcher and collaborators. In this regard Moriña, quoting Simons (2009) and Suarez (2020), points to the importance of generating and maintaining relationships built on trust. points to the important to generate and maintain relationships based on trust.

The explicit contract was informed by UCCC's Code of Ethics mandated by the UCC Ethics Committee under their 'Code of Research Conduct, University College Cork' 2019. These include guidance relating to informed and voluntary consent, respect for rights of privacy and confidentiality and ownership of data.

[16] The Irish Association of Non-Governmental Development Organisations

4.4.9 Research Limitations

Qualitative research studies are designed to provide a deep understanding of a particular phenomenon, making the results difficult to generalize (Yin, 2003). Some would see this as a limitation, but as mentioned earlier, all studies have their limits. The depth of understanding of the experiences of all participants in this research far outweighs, in our view, the limitations. There are however a number of limitations which are important to mention. The first limitation of this study is that the staff participants were self-selecting. This has a number of implications. As highly interested and motivated professionals, they were not fully representative of a wider university staff who may have little or no interest in GCDE. It would be helpful if in the second phase of this study the issue of identifying a more representative group from across the university, can be addressed. On the other hand, it was helpful that the initial stages of the study comprised participants who were open to GCDE. Some had more experience in this field than others but having highly engaged participants at this stage enabled a safe, supporting environment, whereby mistakes could be made but in the knowledge that the journey was worth making.

A second limitation initially was the lack of any incentive, especially for those who are less interested, to volunteer to participate in what is a demanding piece of work from a participant perspective. This limitation was identified at an early stage by several colleagues. The Praxis Project, as described earlier, therefore applied to UCC and was accepted for a Digital Badge leading to the Award of Global Citizenship and Development Education for Higher Education staff. A digital badge may not fully answer the limitations associated with voluntary participation, but it may be of interest to a wider audience. It will also be made explicit in future promotion of this project that all those who participate will also, if they wish, be part of a team who will collaborate to publish a peer-reviewed academic journal article. Again, this is a welcome opportunity for academics in particular who are expected to and who often wish to publish their own work. However, if the work of the Praxis Project is to be embedded across the university, then further measures are needed in order to engage with middle and senior level management. This is discussed further in Chapter 5 below.

The most significant limitation however was the busy work schedule of staff, particularly in a year dominated by Covid-19 restrictions and an increased workload due to the fact that the work of the university move online. To mitigate this challenge, it was important to be as practical and supportive as possible and for participants to understand that GCDE is not as difficult to implement as it may sound, that it does speak to important values and global issues. The integration of GCDE does not mean adding extra work, but rather thinking about ways, even very small ways, to develop a GCDE culture within their work and amongst their students.

4.4.10 Chapter Conclusion

This chapter has described the research methodological approach used in this study. CPAR was chosen for a number of reasons, its philosophical underpinning aligns with the critical pedagogical approach which is at the centre of this study. Both GCDE and CPAR share values of social justice, human rights, equality and the hope that if reality is socially constructed, it can also be deconstructed and reimagined. The central research question is, how can we

integrate the theory and practice of GCDE into the work of UCC across all disciplines and across the work of the university as a whole and what are we learning as we do so? A group of self-selecting staff at UCC volunteered to participate in this project, which aimed to integrate GCDE into the work of UCC and also to conduct a rigorous academic study of the process and what we are learning as an academic community. This report is part one of an academic report which will completed at the end of the three-year study. The findings will be collated each year and learnings disseminated.

The 20 participants in this project consciously and intentionally explore how they might integrate GCDE into their work. In doing so they are developing their identity as professionals taking a 'critical' approach to their work. This means that through their work they are aiming to shape, in whatever way they can, a more socially just reality. This professional commitment, the Praxis Project itself and the research process, is a form of social "activism". Influenced by Freire, both CPAR and DE promote a more 'actionist' approach to education and to research, arguing that participatory action researchers should connect their research to broad social movements, emancipatory action or to real-world social, economic, political and ecological challenges. In doing so, the participants themselves are becoming co-creators and not just recipients of knowledge and they are actively engaged in the development of their own identity as GCDE practitioners. Through cycles of research the team come to a deeper understanding of our changing practice. As a Higher Education community, we are also exploring how to integrate theory and practice from our own and from other disciplines. This is not just a staff development process, it goes beyond reflection, and has a clear intention to instil in ourselves and with UCC students we work with, a culture of global social justice.

The recruitment process involved an open call to all UCC staff to participate in this study. Participants attended up to six sessions to explore GCDE and discuss how they could integrate GCDE into their own work. The work was deepened by at least two one-to-one conversations between participants and lead researcher. This process resulted in staff developing a case study, with a plan for the integration of GCDE into their work in the following academic year. The case studies form part of the data, along with field notes, which are used to analyse the outcomes of the study. Data analysis is a cyclical process of discussion, reflection and action. Data was collated and analysed at different stages with final deep discussions to agree on 'final' conclusions. Data analysis also involved integration of literature and an emphasis on academic rigour and ethics.

Principle five refers to keeping the integrity of the academic disciplines that are GCDE and CPAR. Academic rigour means staying true to the principles of GCDE and well CPAR. Maintaining the integrity, especially the 'critical' philosophical lineage of the discipline GCDE and CPAR was central to ensuring such rigour. We were conscious too of our ethical obligations as a research community. We were guided by UCC's Code of Ethics and by the Dóchas Code of Conduct on images and messaging. However, a *relationships* paradigm of ethics is important in this study, a relationship between researcher and participants and between participants themselves. Not all ethical issues which arise collectively or individually can be meaningfully addressed in a Code of Ethics. This is why building a culture of trust, mutual respect, solidarity, confidentiality and openness. Indeed, ethics are a core part of ongoing deep reflexivity in practice, based on our own ethical responsibility as researcher and collaborators.

There were a number of limitations to this study. These include the fact that participants were self-selecting and therefore not representative of all staff who may be less interested in GCDE. The most significant limitation however was time limitation of staff in busy work schedules and the need for incentives to join such a project. To mitigate these limitations a Digital Badge was applied for and accepted by UCC and participants can now apply for a digital badge award in GCDE. In addition, the participants will collectively publish a peer-reviewed academic journal article. However, for most participants the intrinsic value of this work is what really mattered and their deep commitment to global social justice is ultimately what lead to the success of this project and offers hope for future collaboration and learning.

CHAPTER 5: FINDINGS YEAR 1

This chapter presents and analyses the findings of the research. The analysis is based primarily on the experiences of participants and researcher. This chapter presents an analysis of what the group sessions, one-to-one conversations and case studies are telling us about how best to integrate GCDE into the work of the university.

5.1 PHASE 1: JANUARY TO MARCH 2021 WORKSHOPS AND CONVERSATIONS

Having responded to a call by the Praxis Project to participate in this research project, 25 staff met for the first time in January 2021 for a two-hour workshop. Due to Covid restrictions this meeting was online, but breakout room facilities were available for discussions.

5.1.1 Group Workshop 1 – Summary

Staff were introduced to the Praxis Project and to this research project. In breakout rooms they discussed ideas of 'development', 'education', and 'global citizenship'. They were introduced to the history, landscape and definitions of GCDE. We looked at the human development context and policy context at international, European, National, Higher Education and UCC levels. We look at the Sustainable Development Goals and particularly Goal 4.7 relating to Global Citizenship Education. They were introduced to postcolonial theory and signposted to further reading and resources. They were introduced to writers in the field of critical pedagogy such as Freire, Shor, Kincheloe, Hooks, Mc Laren, Apple, Giroux, Kohn. They were introduced to the work of Douglas Bourn and Vanessa Andreotti in the field of Development Education and Post-colonialism.

The Goals of the Praxis Project and the Research Study were set out as follows:

1. To establish a DGCE community of practice at UCC, with a focus on integrating DGCE in Higher Education.
2. To develop a team of advocates from all disciplines or any aspect of work at UCC with a view to integrating DGCE in policy, pedagogy, projects, partnerships, practice and research.
3. To facilitate a collaborative learning and research process for interested staff with a view to reflecting on their work from a DGCE perspective resulting in a set of case studies from a wide range of UCC disciplines and departments. These will form part 1 of a 'living report' which will be developed over three years.
4. For staff who wish to do so, co-write a peer-reviewed article for an academic journal.
5. For those who wish to do so we will work together with the GCDE sector and with local and global South community and academic partners, particularly in relation to areas of joint actions in real-world settings.

Decisions made:

- Each participant will contribute their official biography to include on this shared document;
- Each participant will read one article on GCDE;
- Praxis lead will meet with all participants on a one-to-one basis to discuss their work in more detail;
- Praxis lead will meet with staff teams in two disciplines;
- Praxis lead will document key findings from Session 1 and from individual conversations.

5.1.2 Individual Conversations Phase 1

Following our first group session, Dr. Gertrude Cotter met with 25 participating staff on a one-to-one basis, for one hour each, with a view to:

- Understanding at a deeper level the reasons why staff chose to participate and what initial ideas they might have for the integration of GCDE into their work at UCC;
- Exploring deeper questions, ideas and suggestions which arose from their participating at the first session;
- Identifying some specific steps which might now be taken by each participant either individually or collectively.

5.1.3 'Whole College' or 'Whole Discipline' Approaches to GCDE

At the outset it had been hoped that the Praxis Project would work with individual Colleges, starting with two as a pilot. The core academic colleges are 1. Arts, Celtic Studies and Social Sciences; 2. Business and Law; 3. Medicine and Health; 4. Science, Engineering and Food Science; and 5. Adult Continuing Education. There are many individual degree programmes and disciplines within each of these colleges.

The Praxis Lead / Researcher had initial discussions with one college and one discipline in a different college. In each case five staff attended a meeting and were introduced to GCDE concepts. In the College despite significant interest by individuals, the reality of implementing a plan for the College as a whole proved too difficult. Such an approach would require the involvement of more senior management and the individuals themselves were extremely busy during this academic year. It was ultimately decided that we would not go ahead this year, but we would explore opportunities in Year 2 to discuss the project with senior management in this School. It was felt however, that such a plan would be very ambitious within very busy academic programmes. The individuals who did attend were interested in developing partnerships with universities in the Global South and in developing online training courses and resources.

The Praxis Lead / Researcher also met with staff at one discipline, that of Theatre and Performative Practices. Again, the staff were introduced to GCDE through a short half hour workshop. Again, it was felt that taking a whole discipline approach was very ambitious, but it was agreed that they would begin the following year by piloting the integration of GCDE into one module (this is discussed further under the 'case studies' section 5.7 below).

5.1.4 Group Workshop 2: Guest Speaker Pedagogy of Hope

In early March 2021 the Praxis Project held a lunchtime seminar which was presented by an eminent scholar in the field of Development Education professional. Professor Douglas Bourn[17] is Professor of Development Education and Director of the Development Education Research Centre at University College London's Institute of Education. He was invited at this point to talk to the staff participants because of his long experience in the field. The title of his talk was: A Pedagogy of Hope: the contribution of Development Education and Global Learning. He was speaking in the context of the major challenges posed for educationalists by the global Covid-19 pandemic and the continued threat of climate change. Professor Bourn argued that there is an ever present need to promote a sense of hope and positive futures and development educationalists have a major role in empowering learners of all ages to engage in societal change that can secure a more just and sustainable world. The ideas and work of Paulo Freire were suggested as particularly relevant. Through a review of the debates around hope and futures education, he examined recent examples from the UK that have related these themes to posing discussions about the purpose of education.

By way of giving examples of hopeful developments he pointed to the fact that so many young people around the world are campaigning for and acting on the climate emergency, emerging consensus around the world for action and the upcoming Cop26 in Glasgow in October 2021. The COP26 summit will bring parties together to accelerate action towards the goals of the Paris Agreement and the UN Framework Convention on Climate Change. He spoke of the Black Lives Matter movement which mobilised thousands of people around the world to challenge discrimination and racism and which had major impact in empowering black communities. He quoted the following writers on Education as Hope:

> 'Because education is essentially a future-oriented project concerned to bring about improvement, specifically growth in the learner's knowledge and understanding, successful teaching requires its practitioners to teach with hope in mind' Halpin (2003:16) >
>
> Educated hope…combines the pedagogical and the political in ways that stress the contextual nature of learning, emphasising that different contexts give rise to diverse questions, problems and possibilities (Giroux, 2002: 102).
>
> Hope has to be more than personal ambitions or even lifestyle changes or even de-emphasising the seriousness of the problem (Ojala, 2012).

A crucial role of education should be to encourage engagement in the complexity of issues, and the need to go beyond emotional responses to recognition of forces that affect processes

[17] Professor Douglas Bourn is Professor of Development Education and Director of the Development Education Research Centre at University College London's Institute of Education. He is the author of numerous books including Theory and Practice of Development Education and Understanding Global Skills and edited The Bloomsbury Handbook of Global Education and Learning. Professor Bourn also edited the International Journal of Development Education and Global Learning from 2006 to 2018 and is currently chair of the Advisory Board for the Academic Network of Global Education Researchers (ANGEL). He has advised UK governments in the past in the areas of development awareness, global citizenship and sustainable development education and is currently a member of the programme Board for the major government funded development education programme in the UK, Connecting Classrooms Through Global Learning.

of social change. Hope requires an understanding of ways of dealing with challenging situations and emotional responses and promoting positive ways forward. This means posing desirable futures. He also quoted Freire on the Pedagogy of Hope:

> 'One of the tasks of the progressive educator is to unveil opportunities for hope, no matter what the obstacles may be' Freire (2004:9).

A point which was picked up by the participants was Bourn's observation that Freire was not proposing an education for hope, he was promoting a kind of education in hope. Followers of Freire, he said, such as Giroux (2011), use the term 'educated hope'. Hope is based on the recognition that it is only through education that human beings can learn the limits of the present and the conditions necessary for them to combine a gritty sense of limits with a lofty vision of possibility. Similar themes of relating hope to praxis can be seen in writings of bell hooks (2003) where she sees a successful pedagogy of hope built on students' and teachers' interactions in a form that is anti-oppressive and encourages reflexivity, dialogue and criticality (Carolissen et.al.2011).

Development Education and Global Learning (and its various conceptual interpretations such as global education and global citizenship education) can contribute to this Education in Hope. They have a common conceptual base of global social justice, empowering learners to be active global citizens, and to pose a pedagogical approach that is learner centred, participatory, and encourages the challenging of assumptions and dominant societal norms regarding global forces.

Participants then listened to and discussed the film *Let's talk about #Rebooting Education* which was created by the Development Education Centre South Yorkshire (DECSY), Global Learning London, the Our Shared World coalition and Reboot the Future brings together parents, teachers and children to ask some big questions about the future of education. Participants were interested in discussing the question: 'what kind of an education is needed for a rapidly changing and uncertain future'? One participant was struck by the idea in the film 'why would we get back to normal when 'normal' brought us to where we are now'? The discussion moved to the idea of creating a culture within our university. A culture of critical thinking and compassion about global issues, about shared values which mean taking action to preserve nature, use technology as a force for good and promote wellbeing for all. The discussion on values and culture is of interest to participants which is to be discussed further at the following group session.

On climate change, Professor Bourn suggested creating spaces where young people can share their feelings about climate change issues, without feeling they will be criticised or laughed at; really listening to what students wish to say, so they feel appropriately consulted and reassured that what they share is okay; understanding: the nature of climate change – its origins, impacts and consequences as well as the action being taken to help minimise and adapt to this. Finally, acting and knowing what needs to be done in the classroom, home and community, as well as who one can work with and who will give ongoing support.

On Global Education, he suggested instilling a culture of deep understanding of Sustainable Development Goals, particularly 4.7 which states:

Ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development (United Nations, 2016).

On de-colonising the curriculum, he suggested identifying colonial systems, structures and relationships, and working to challenge those systems. It is not 'integration' or simply the token inclusion of the intellectual achievements of non-white cultures. Rather it involves a paradigm shift from a culture of exclusion and denial to the making of space for other political philosophies and knowledge systems. It's a culture shift to think more widely about why common knowledge is what it is, and in so doing adjusting cultural perceptions and power relations in real and significant ways (Keele University).

The Black Lives Matters movement and the various campaigns around the climate emergency have been built upon generations of forms of social action, of educational initiatives that have sought to challenge dominant colonial views of the world and the shortcomings of a narrow neo-liberalist and technocratic response to the crises affecting the future of the planet. These principles and approaches pose the purpose of education in general.

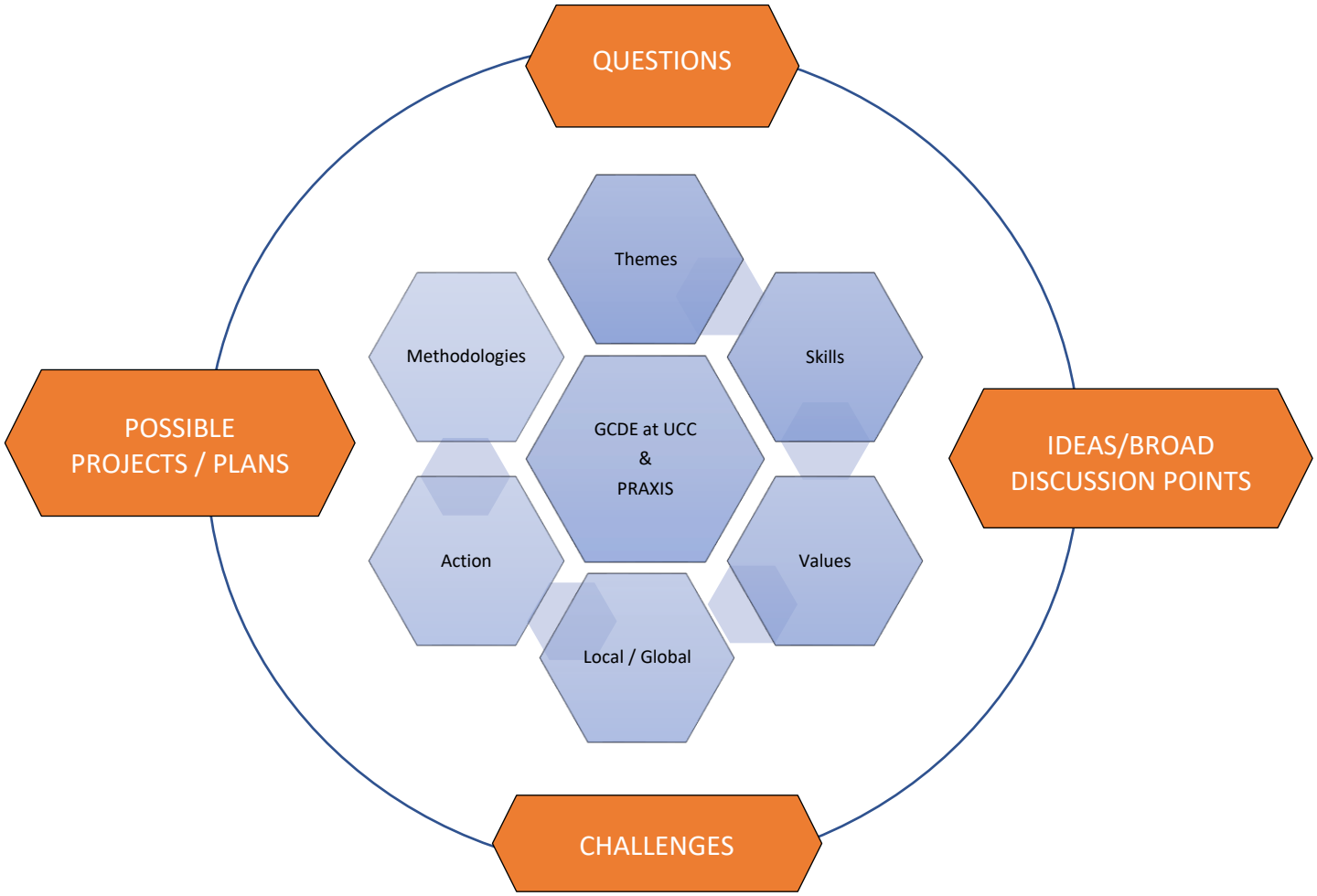
The global pandemic and the threat to the future of the planet as a result of the climate emergency have resulted in many educationalists around the world asking questions about what education is for, how can it be more relevant to the needs of societies today, and how it can help to empower learners to believe in a sense of hope, and that change is possible. However, it requires action and engagement, and a deepening understanding of the shortcomings of many existing societies and economies. More emphasis is needed to consider the importance of hope within its practices, and to locate this sense of hope within real world scenarios and options for the future of the planet. As Freire himself said, there is a 'need for a kind of education in hope' (2004:9).

5.2 ANALYSIS OF FINDINGS - PHASE 1 - JAN-MARCH 2021

Below are some of the key findings which emerged from these discussions. They have been organised thematically with some suggestions for discussion at the second group meeting.

Figure 9 below outlines the headings under which the initial findings have been organised. These findings include findings from individual interviews as well as findings from the first group session.

Figure 11: Organising Structure of Initial Findings



Inevitably many questions arose but these can be summarised as follows:

1. Do we need to define what we mean by 'Global Citizenship/Development Education' as a collective or for UCC as a university? How can we be guided by existing experience, acknowledge a strong academic and civic society traditions yet at the same time honour the need for academic freedom and interpretations? How do we honour the fact that Irish Aid funds the Praxis project and has clear guidelines and definitions, yet at the same time recognise that higher level education is intrinsically about academic freedom, critical and independent thinking?
2. How do we communicate clearly to a wider internal and external audiences what we mean by DGCDE and why it is important?
3. How can we work effectively together given time pressures?
4. What do we mean by 'interdisciplinary'?
5. How can non-teaching staff incorporate GCDE into their work?
6. GCDE can require resources which we often do not have, both time and funding. How do we address these issues?

7. How can we garner interest from students who are not interested?
8. How can we support students who are passionate about GCDE but feel restrained by current models of education?
9. How can we ensure a sense of ownership of this project by all participants and all UCC staff?
10. How can we encourage and support ourselves as a community of Practice or a Community of Praxis?

Action: it is suggested that these questions are discussion points for group session 2.

5.2.1 Initial Concerns and Challenges

Three main challenges were identified by staff. The first, mentioned by most participants, was the issue of staff time. Staff are feeling great pressure at this time. More resources would be needed if this work were to happen in the way we would wish it to be.

The second issue also related to time restraints, but in this case, staff referred to the difficulty of integrating GCDE into already full course curricula.

The current covid-19 restrictions add to already heavy workloads. Adding new layers to existing work demands is challenging.

Despite these challenges participating staff are supportive of the ideas being proposed by the Praxis Project and there is no shortage of good will. Many suggestions were put forward for the integration of GCDE into their work. The case studies which were finalised later in the year are presented in section 5.5 below.

5.2.2 Initial broad ideas, discussion points, suggestions

5.2.2.1 Mapping

Many UCC staff are already engaged with GCDE both consciously and unconsciously. Ideally, we would like to map all the work of UCC in this field and identify both existing models of good practice and opportunities for further integration of GCDE. With current resources we cannot do this for the entire university, but we can identify existing synergies and possibilities in our own work.

Action: it is suggested that each participant, who has time to do so, will identify existing GCDE synergies, challenges and potential in their own work. Those who can, will write a paragraph as part of this research project.

5.2.2.2 Interdisciplinarity

There is clearly an interest in interdisciplinary approaches amongst participants. Several participants expressed the idea of looking at global challenges from an interdisciplinary perspective. There was some discussion about how best to achieve this in a truly collaborative manner.

This discussion also linked to suggestions about partnerships. There was some discussion about how we might best ethically partner with communities in Ireland or in the Global South, with a view to mutual learning and practically supporting communities in a part of the world where resources, expertise or research are scarce.

Action: Dr. Amin Sharifi Isaloo will facilitate one of our group sessions with a view to progressing ideas relating to working together on specific themes or projects. It is suggested that we agree on one interdisciplinary project to work on over the coming year.

5.2.2.3 Developing online resources and online education

Several staff members expressed a view that the development of online resources to inform their work would be useful. Many GCDE resources are more suitable for younger audiences. Some staff have suggested that they might develop one online resource in their area of expertise, as part of their case study for this project.

In addition, at the discussion with staff from the School of Medicine and Health Sciences, one participant is interested in developing an online course on GCDE as part of his work with a group of medical students in a Global South country.

Action 1: At session 2 we will ascertain if anyone is in a position to collaborate with GC to develop a resource for online archive.

Action 2: At session 2 we will discuss the idea of developing an online course in DGCDE.

5.2.2.4 Partnerships

There was some discussion about how we might best ethically partner with communities in Ireland or in the Global South, with a view to mutual learning and practically supporting communities in a part of the world where resources, expertise or research are scarce.

As part of these discussions the following points or ideas were put forward:

1. We need to be careful not to approach this with a 'white saviour' mentality. We need to discuss and welcome advice on how to best approach such a partnership;
2. One participant already engages with a partner hospital/university in a global south country and wishes to include an online course as part of this work. This may be a good opportunity for some participants to engage in both a partnership, an intercultural experience and

Action 1: We will invite a speaker with extensive experience of North/South partnerships to discuss both possibilities and challenges.

Action 2: At session 2 we will ascertain if any participants would like to collaborate in this online project with a view to developing one class with a GCDE approach. We will agree on a concrete plan to complete this project by the end of June 2021.

5.2.2.5 Theoretical Perspectives

At this stage the two theoretical perspectives which arose in individual discussions were:

1. Post-Colonial Analysis

2. Anti-Racism
3. Intercultural Communications

Action 1: One participant will explore the possibility of running an anti-racism workshop, or related area, for her case study, as part of Refugee Week. She will also demonstrate how the creative arts can be used as a pedagogical approach in the Higher Education classroom.

5.2.2.6 Student Interest

There are two seemingly contradictory aspects to this point. The first is that many staff participants acknowledge that many UCC students are very interested in GCDE issues, particularly in acting for change. It is recognised that we need to encourage, respond to and support student enthusiasm and that we provide opportunities for students to think more deeply and act upon their interest in social change.

On the other hand, some participants point out that many students do want the traditional approach in the classroom, they are not in interested in or have time for the GCDE approach to learning. Linked to this is the fact that change to assessment and pedagogical practices comes slowly. There is a need for a cultural shift if we are to instil an appreciation of the kind of approaches to learning which are encouraged by GCDE as a discipline.

Action: the underlying issue here is the need for a wider cultural shift in how we perceive both the role of a university and the nature of pedagogy and assessment. This will be a discussion point at one of our group sessions.

5.2.2.7 Skills

The following points were discussed:

1. We need to develop our own GCDE skills. While there is a general understanding of what we mean by 'skills' in the context of GCDE, we need to discuss in more depth. It was suggested that it would be useful to bring together our collective experiences of successful GCDE engagement, document skills we have developed and perhaps collate these examples as part of a series of online resources.
2. We need to impart our experience to our students. This it is felt, very much connects with the 'action' aspects of GCDE. For those of us who can, we could perhaps endeavour to find ways in which students might take some civic engagement action as part of their course no matter how small.

Action 1: One group session will involve a discussion on GCDE skills, what this means in Higher Education, what is our own experience and how can we bring these skills into our work at UCC.

Action 2: We will discuss the idea of running a workshop on specific skills which might be relevant to our particular disciplines.

5.2.2.8 Values

- Several participants emphasised the importance of values in this work. Two 'values' related conversations related to the idea that we in the West often think of ourselves as 'fixers'. We will 'fix' 'their' problems. We need to challenge this approach and the assumption that we are superior. We also need to appreciate process and not always product. Development is iterative as is Development Education.
- This point was linked to discussion on the idea of 'Exoticism': we want to be careful to not portray 'other' parts of the world as 'exotic' places and it is suggested that all participants are exposed to some basic training on post-colonial approaches to our work.
- One participant has expressed a particular interest in exploring what we mean by 'values' within the context of sustainable development at UCC. It is suggested that he facilitates a discussion on 'values' with a view to defining/describing what we mean by 'values' in the context of this project.
- Social justice: there is significant good will amongst participants in integrating ideas of social justice into their teaching and other work. There is an openness to exploring what this means in their respective contexts.
- The value of 'courage' was also discussed. The importance of collective action and joining with peers at UCC to achieve the kinds of changes we would like to see happening.
- Another value mentioned by participants was that of 'open-mindedness'. It was felt that this is particularly important if we are to engage with a diverse range of discourses, disciplines and perspectives, including multi-cultural perspectives.
- One participant said that she felt that GCDE is about 'Being a better human being'.
- GCDE is about people. People make decisions, not organisations.

Action: one of our group sessions and one case study will focus specifically on GCDE 'values'.

5.2.2.9 Teaching Methodologies

Some of the classroom methodologies which were mentioned by participants in initial conversations were:

- Cocreation of knowledge
- Education as self-transformation.
- Knowledge as meaning making. Shared experiences.
- Drama.
- Voice.

5.2.2.10 Action

Most participants have already identified an area of their work where they are considering introducing some aspect of GCDE, or where they can encourage their students or colleague to act for change. A list of possible case studies is outlined in section 5.5 below.

5.3 PHASE 2A: JUNE-JULY 2021 GROUP WORKSHOPS 3-5

5.3.1 Group Workshop 3 Summary: Where are we now?

Session 3 took place in June 2021. It was co-facilitated by the lead researcher and by Dr. O Sullivan Department of Management and Marketing. This provides an example of how a sense of ownership of a process can be developed. In working together in this way, we were developing a sense of collective responsibility and also availing of the wisdom and experience of expertise at times when those expertise were important. In this case there was a great deal of material to discuss, synthesise and analyse in relation to the work of participants and to the research questions and the expertise of a person with this kind of experience was valuable.

By now five of the original participants had not been able to continue for a variety of reasons, mainly due to lack of time for what seemed to be a demanding task. It was a particularly difficult time for medical practitioners who were busy with the covid vaccination programme in their practices. Others were feeling overwhelmed with the volume of their own work, in what was overall quite a difficult year for many staff as they grappled with the new working environment which was primarily online. We were also joined by three other staff who were working as a team with one existing participant. All three worked at UCC's Language Centre and their case study presents an example of a team approach to GCDE.

The issue of staff 'time' and 'reward' was discussed throughout the entire process. Some participants felt that some 'reward' for their work was important to them. The Praxis Project had applied to UCC for this work to become a digital badge and at this point participants were aware that this application would be successful. It was felt too that a more structured approach, through the use of the Digital Badge Award, would be helpful to focus the work in years to come. It was noted that this is how academic life works. The participants, in this case university staff, work within the routine of an academic year, and are also accustomed to structured approaches. While GCDE is very much process-orientated and involved the co-creation of knowledge and experience, nevertheless, to achieve our goals, balancing this within familiar structures is a good place to start, at least when it comes to classroom-based work. The lead researcher was also able to confirm that the Continuing Professional Development Office had also accepted this programme as part of their available courses. Therefore, staff could choose either route and at the same time the programme was being integrated more deeply into college life. In addition, this would mean that while the primary focus of the Praxis Project is UCC, if other non-UCC staff wished to join us in the future, they could do so.

This session involved revisiting some core GCDE concepts, presenting the findings of research carried out to date and discussing individual work plans in breakout rooms. There was an animated discussion throughout the two hours. A number of decisions were made, partly in relation to the issues arising during phase 1 and partly in relation to specific actions which we would take to progress the work of the project. These are discussed further in Section 5.3 below. On a practical level the case study deadline for staff was given as 25th June 2021 and

our final discussion on 'conclusions on what we are learning' was agreed on for the 16th July. It was also agreed that we would write a collaborative peer reviewed journal article which we hoped would be published in the next academic year. Analysis of findings is in section 5.4 below.

5.3.2 Group Workshop 4: Guest Speaker Stephen McCloskey

We invited another experienced professional to speak to the group. Stephen McCloskey is the Director of the Centre for Global Education (CGE), a development non-governmental organisation in Belfast that provides training and resources on international development issues. He is editor of Policy and Practice: A Development Education Review, a bi-annual peer reviewed, open access journal available at www.developmenteducationreview.com. He regularly writes in both Policy and Practice and open Democracy on development, the Middle East, social justice and poverty. He is co-editor of From the Local to the Global: Key Issues in Development Studies (Pluto Press, 2003, 2009 and 2015). He also edited Development Education in Policy and Practice (Palgrave MacMillan, 2015). He manages education projects in the Gaza Strip, Palestine and Beirut, Lebanon, and is currently undertaking research on Palestinian refugees across the Middle East.

Summary of Session 4

Title of Presentation: Resisting Neoliberalism: The Role of Development Education

Aims:

- To discussion the correlation between neoliberalism and poverty;
- To assess the Sustainable Development Goals as the main policy response to poverty;
- To discuss the capacity of the SDGs to support effective development education.
- De-growth – what is it and how can it respond to the challenges of neoliberalism?

Key Indicators of Poverty

- Half of the world's population live on less than $5.50 a day;
- The world's billionaires – 2,153 people in 2019 – controlled as much wealth as 4.6 billion people;
- The combined wealth of the 22 richest men is more than the wealth of all the women in Africa;
- The monetary unpaid work of all women globally is at least $10.8 trillion annually – three times the size of the world's technology industry;
- A wealth tax of just 0.5% on the richest 1% over a decade could create 117 million jobs in education, health and other vital sectors.
- Poverty Trends

Neoliberalism Definition

"Neoliberalism sees competition as the defining characteristic of human relations. It redefines citizens as consumers, whose democratic choices are best exercised by buying and selling, a process that rewards merit and punishes inefficiency. It maintains that "the market" delivers benefits that could never be achieved by planning".

Neoliberal Characteristics

- The market knows best – neoliberals want to reduce the role of the state in economic planning and decision-making;
- Trickle-down economics: in a market-based system a rising sea of prosperity will raise all ships – in theory;
- Public services – health, education, energy, utilities, transportation – are privatised;
- Reduce tariffs on trade – do as I say not as I do;
- Tax cuts for the rich and the gradual withdrawal of welfare support;

Philip Alston, UN Rapporteur on Extreme Poverty and Human Rights

Philip Alston's Critique of the SDGs

***Eradicating poverty*:** the SDGs, like the Millennium Development Goals before them, use the World Bank International Poverty Line of $1.90 a day as a barometer of poverty. It's too low a level to support a life of dignity.

***Human rights**:* the SDGs fails to frame their targets in the context of human rights. 'There is not a single reference to any specific civil and political right, and human rights in general remain marginal and often invisible in the overall SDG context'.

Finance: The Goals are heavily dependent on private sector funding which calls into question their sustainability as a public good.

***Inequality**:* The Rapporteur found low levels of attention by governments with this issue, particularly in regard to gender. At the current rate of growth, he argues, 'closing the gender pay gap in economic opportunity is projected to take 257 years'

Philip Alston's Critique of the SDGs

Evaluation: The Rapporteur finds the annual High-Level Political Forum as a mechanism for monitoring SDG progress as weak and characterised by its 'voluntary nature'. The SDGs are characterised by "bland reports and colourful posters".

***Growth**:* The Rapporteur questions the sustainability of the SDG 8's commitment to achieving 7 per cent GDP growth in least developed countries as 'likely unattainable' and 'at odds with emerging challenges to the traditional growth paradigm'.

Climate Change: The Rapporteur found that the Goals "have had little impact in slowing climate change".

"The UN and its member states are sleepwalking towards failure...Five years after their adoption, it is time to acknowledge that the SDGs are simply not going to be met."

Development Education Definition

"Development Education is an educational process which enables people to understand the world around them and to act to transform it. It works to tackle the **root causes** of injustice and inequality, globally and locally to create a more just and sustainable future for everyone".

Irish Development Education Association (IDEA)

https://www.ideaonline.ie/development-education

Degrowth Definition

"A planned downscaling of the energy and resource use to bring the economy back into balance with the living world in a safe , just and equitable way." Jason Hickel, *Less is More*, p.29

Growth v Life Expectancy

Sustainable Development Index

Human Development Index 2020

Analysis of findings is in section 5.4 below.

5.3.3 Group Workshop 5: Global Partnerships and Revisiting Case Studies

Summary of Session 5

25th June 2021

Facilitated by Dr. Gertrude Cotter and Dr. Amin Sharifi Isaloo, this session provided an introduction to and examples of partnerships and interdisciplinary approaches to GCDE.

Dr. Amin also presented a case study of his work on the Far Right.

5.3.3.1 Partnership Approaches

Dr. Cotter gave examples of North South GCDE Educational and Intercultural Partnerships – online and 'in person'. These included partnerships she and her students had been involved with in Iraq, Mexico, Lesotho, India and Mexico

(example: https://2021businesshumanrights.praxisucc.ie/blog/)

Examples were also given from literature on this topic, with research findings discussed.

5.3.3.2 North South Partnerships…

O'Dowd and Lewis's (2016) comprehensive collection of studies on OIE brings together some key findings in this field.

Helm (150-173) shows how the facilitators' efforts to nominate speakers, reformulate questions or comments, or perhaps provide a text version of an oral contribution all help to

support exchanges which might otherwise have faltered or halted at uncomfortable junctures.

Dooly (192-209) and Helm (ibid.) show how students can learn from critical incidents of communicative difficulty or breakdown during particular OIE projects, while

Müller-Hartmann and Kurek (131-150) suggest how teacher educators can also learn from close analysis of such incidents.

Furstenbert, Guth and De Wit (ibid.) discuss tensions between freedom to experiment and institutional constraints, again at learner, teacher and OIE coordinator levels. Wilson demonstrates how unfavourable institutional conditions can be turned to advantage by enterprising individual instructors, and indeed the role of solo players or outliers in OIE to date is frequently emphasised (Furstenberg, Guth, De Wit). Such concerns clearly lie behind current efforts to institutionalise and consolidate OIE through scholarly organisations and journals.

5.3.3.3 Online intercultural exchange

What happens when we use online exchanges in different ways in DE pedagogy? Examples Lesotho, India, Iraq

There is a large body of research in the field of online intercultural exchange (OIE), particularly in language learning. Also known as 'telecollaboration' or 'virtual exchange', these terms are used to refer to:

…the engagement of groups of learners in online intercultural interactions and collaboration projects with partners from other cultural contexts or geographical locations as an integrated part of their educational programmes (O'Dowd, 2018: 1).

5.3.3.4 North-South partnerships in Higher Education.

One example is a virtually shared undergraduate class, held in 2012 on *Rural Sustainability in Latin America (RSLA) between* Universidad Privada Boliviana (UPB) in Cochabamba, Bolivia and Siena College in New York (Abrahamse et al., 2015: 143).

Provided a course to both science and social science students, along with intercultural, active learning and service-learning methodologies where students learn through working on real-world projects and applications.

The results of this educational partnership show that virtually shared classroom experiences can successfully facilitate international experiences for undergraduate students. Some of the difficulties encountered were the need for more administrative support; lack of technical support; cross-cultural communication factors (absence of early cross-group bonding and differences in learning styles); time investment of faculty; and curricular design issues and opportunities.

Key learnings:

Suggestions for improvement (ibid: 12-13) include using better, more reliable equipment and providing technical support throughout; making sure the students understand the learning objectives early on; learning cross-culturally about different modes of discussion; keeping the

assignments simple; incorporating more discussion and more active and discovery-based learning; and clarifying a lead role so that there would not be 'too many faculty cooks' at the beginning. Improved mentoring of student groups could also be beneficial, and a future rendition of the course could explore recruiting students from prior courses to serve as peer mentors and role models. With the increasing demand for globally competent citizens, this educational partnership can provide a model for providing international experience through virtual classroom exchange.

5.3.3.5 Irish-related Examples

Example: Reilly's (2017) *Capacity Building through Education Provision* was a collaborative joint research project between Kimmage DSC (Development Studies Centre), Ireland and MS-Training Centre for Development Cooperation (TCDC), Arusha, Tanzania, which aimed to discover to what extent graduates continued to use their skills in development practice and what difference their training made.

The two centres have had a long standing, and in the Irish context, unique 20-year collaboration in the provision of high quality third level education.

This training was delivered at MS-TCDC campus, Arusha, and attracted students from throughout east and southern Africa, and a few from further afield. Begun as a pilot in 1994, the collaboration was further enhanced through Irish accreditation of a BA course delivered in Tanzania (itself a first). The overall objective of this research was to explore what worked well in this partnership between two institutes from the 'North' and the 'South', and how this collaboration has advanced capacity building in its various forms to inform transformative learning and social change.

Key lessons: Kimmage DSC/MS TCDE to be drawn from the study include: (1) Capacity development did take place – for the students at the heart of the programmes run by MS-TCDC and Kimmage DSC – and in many instances, for their organisations and communities. There is also clear evidence that the staff in both institutes developed their individual and professional capacities through the dynamic of this partnership, and strong perceptions that both institutes were also transformed – being changed by the relationship forged by working together;

(2) partnerships can be challenging but extremely fruitful. If ways can be found to resource the partners separately or through reciprocal arrangements this could remove a lot of the 'wrong kind of power' from the dynamics between partners;

(3) the life span of partnerships needs to be longer than a typical project cycle of two or three years, as appears to be the consensus of many commentators, and endorsed by the TCDC/Kimmage partnership, which had no fixed time boundaries;

(4) relationships are key and must not be underestimated or undermined. By their nature, difficult if not impossible to quantify and hence challenging for funders to assess the value of, but the results of this modest review would seem to echo the strong arguments of others, that ways should be found to make 'what cannot be counted, count'. This study presents a strong argument that time spent by lecturers respectfully engaging with course participants, and time invested by both sets of staff to the developing of constructive but convivial relationships bore fruit.

Irish context: considerable literature NS Partnerships but not online

Downe's (2013:11) critical analysis of North-South educational partnerships, he questions the medium to long-term sustainability of the partnership process, the asymmetrical benefits which tend to accrue to partners from the process, the difficulties inherent in monitoring and evaluation, and the efficacy (or otherwise) of investing in educational partnerships.

Bailey and Dolan (2011: 42-43) note that partnerships form a strong pillar in current development co-operation policy. However, "it could be argued that commitments to partnership are tokenistic in some instances".

Bailey and Dolan (2011: 35-36) note that partnership approaches often fail to consider issues of power in the relationship, and that the impact of power imbalances ultimately have an impact in the development of sustainable co-operation. The relationships developed by partners could benefit from some of the principles of development and intercultural learning, particularly on analysis of power. Conversely, development education has much to gain from development partnerships especially teacher education partnerships.

UCD Example

https://www.ucdvo.org/about/

Our goal is for the UCD community to have a deeper understanding of the challenges facing humanity worldwide and the determination and self-belief to tackle the issues underlying global poverty and inequality.

A registered for the UCD community to have a deeper understanding of the challenges facing humanity worldwide and the determination and self-belief to tackle the issues underlying global poverty and inequality.

UCDVO combines a responsible and ethical approach to international volunteering and development education to create a vibrant active citizenship programme.

The programme is structured around a series of development education courses, workshops and events carried out in a non-formal context and also includes 4 weeks volunteering overseas or online with one of our partners in India, Tanzania and Uganda.

The volunteering projects are developed with UCDVO's partners in the areas of public health (including nutrition and physiotherapy), education, livelihoods, agriculture and community development. In addition to the year-long programme, UCDVO engages with the UCD community through a series of stimulating evening courses on activism and changemaking, as well as events such as the UCDVO Development Film Series and the Annual Forum.

Since our foundation, there has been an extremely high level of student involvement in the organisation. This led to the establishment of the UCDVO Student Society in 2008 which remains an integral part of UCDVO.

5.3.3.6 Revisiting Case Studies 1: Participant Presentation

Also, as part of Workshop 5, Praxis Participant, Dr Amin Sharifi Isaloo of Department of Sociology and Criminology presented a talk on:

The rise of far-right political parties and racism in EU.

Theories discussed and applied to GCDE

- Liminality
- Schismogenesis
- Scapegoat mechanism

Methodology

Dr. Sharifi Isaloo used a content analysis methodology to study published documents and communications and to analyse the information contents and online data.

- ➨ Newgrange is a 5,200-year-old passage tomb located in the Boyne Valley, County Meath
- ➨ - Prolonged Liminality

  - Permanent Liminality

Social isolation

Fear

Dependency

Uncertainty

Emotional disturbance

Pathological mental health consequences

- Liminality and the public sphere
- EU & Far Right Political Parties
- Far right parties are strong critics of the EU; however, they also benefit enormously from the process of European integration. The European Parliament elections' low salience and proportional system of voting has made it easier for them to gain seats.
- As members of the European Parliament, they have had access to important financial resources. As MEPs, they have also had opportunities to build transnational links with likeminded parties. Somewhat paradoxically, then, the EU has provided strong Eurosceptic actors with the symbolic and material resources to become more prominent.

(Marta Lorimer 2020).

- Warsaw - Poland - April 10, 2016: Participants of meeting organized by National Radical Camp in Warsaw 10 April 2016, banners with anti-immigrant slogans, man in First Nations/native Americans' costume
- So where does Vox get its figure of €4,700? In the Madrid region's 2020 budget for the care of protected minors, a total of €96.1 million was allocated to pay for 1,903 places in care homes – other minors are cared for by families – resulting in an average monthly cost

of €4,208 per place. It should be noted that this money is handed to the organizations responsible for the care of these minors.

- By law, the Madrid region takes all minors requiring "protection measures" into care, regardless of their "nationality or social circumstances." According to data released on March 31 from the regional department for family and social issues, Madrid has a total of 3,709 minors in its care. Of these, 2,637 are Spanish (71.1%) and 1,072 (28.9%) are foreign. Among the migrant minors, 269 have arrived in Spain unaccompanied by an adult, amounting to 7.2% of the total.
- Posters promoted by the Swiss People's Party featured a woman in a black niqab and captions such as "Stop extremism!" and "Stop radical Islam!"!
- **Switzerland has narrowly voted in favour of banning face coverings in public, including the burka or niqab worn by Muslim women.**
- Official results showed the measure had passed by 51.2% to 48.8% in Sunday's referendum. (BBC 7 March 2021)
- https://www.google.com/maps/d/embed?mid=1L8Fih2CA4UtOmsbuualTIr9njVzdIs1h&w=640&h=480&ll=45.00245856610214%2C29.1955659495585&z=2

- An image of Afghanistan's first female police officer is being used to promote an anti-burqa campaign by the Britain First party, causing uproar against the far-right nationalist political movement.
- The photographer who took the picture, Canadian Lana Slezic, said she was informed of her photo being used by Britain First without her permission from various media outlets.

Conclusion

- If the rise of the far-right political parties in EU will continue and they will receive more financial and political powers, we will face a schismognic process that controlling it will be extremely difficult in the future and may induce prolonged or permanent liminality.
- To prevent this, EU institutions, national governments and the media are responsible must use all opportunity to lead people in a right path rather than providing platforms to the far-right political parties . They must show genuine care for the whole community, without any discrimination and exclusion, and must strengthened the sense of caring, sharing and gift giving

5.3.3.7 Revisiting Case Studies 2

Breakout rooms

Three global/local social, economic, political or environmental justice/human rights issues which interests you and which you feel passionate about;

Can you identify the local/global connections or dimensions of these issues?

What approach would you envisage to tackling this issue - which will also form a research project? EG education, campaigning, research, technical / medical capacity building, developing resources;

What kind of partners might you like to work with on these issues e.g., international NGOs, local organisations, communities, hospitals, business, universities, politicians, government agencies, local government, youth groups, indigenous people, people who are refugees, environmental bodies?

What added value might there be in taking an interdisciplinary approach to the issues you are discussing? Perhaps identify other disciplines that could be involved?

What resources would be needed e.g., a researcher, a technician, funding, equipment?

This was a lively discussion and the outcomes of the discussion resulted in staff case studied which can be found in Section 5.3 below.

5.4 PHASE 2B JUNE-JULY 2021 - INDIVIDUAL CONVERSATIONS

A second cycle of individual conversations took place between participants and lead researcher. The purpose was to discuss progress and experiences of the project to date and to discuss individual case studies in more detail. We addressed some of the themes which were emerging in Phase 1 (see findings in section below). These conversations also resulted in a growing confidence and understanding of where participants might situate GCDE within their own work. The resulting case studies are summarised in Section 5.5 below and full case studies can be found on the Praxis website at www.praxisucc.ie.

In addition to case studies for new GCDE work, many UCC staff are already engaged with GCDE both consciously and unconsciously. Ideally, we would like to map all the work of UCC in this field and identify both existing models of good practice and opportunities for further integration of GCDE. With current resources we cannot do this for the entire university, but we will with current participants identifying existing synergies and possibilities in their own work. Therefore, some of the case studies will be what we are calling 'mapping' case studies, with a view to identifying the extent to which UCC understands and is acting on GCDE. Analysis of findings is in section 5.4 below.

5.5 PHASE 3 JUNE-AUGUST 2021: INDIVIDUAL CONVERSATIONS & WORKSHOP SIX

It is clear that many higher education staff have very little time during teaching semesters and participants were for the most part able to dedicate some time to this project during the Summer months. It had been agreed, as explained above, that a useful way to implement this project would be for participants to develop a case study. They would (1) in this year 1, plan their work for next year (2) in year two, implement and evaluate their work. It was agreed that a template would be helpful, outlining the aims and objectives of their GCDE work

and their plans for next year. These would also form resources which could be shared on the Praxis website and a publicly available sharing of knowledge and experience. These templates can be found in Appendix 2. Staff are divided into four groups for the purpose of this research study. The first group refers to academic staff whose case study focuses on an aspect of the classroom-based work. These are lecturers who are exploring GCDE as a pedagogy and how best to integrate GCDE into their classroom teaching. The second group are also academic staff, but this group are focusing on a research project rather than their classroom-based work. The third group are staff who work in a wide variety of settings in UCC, mostly in administrative positions, but perhaps also applying their interest in GCDE to 'other' aspects of college life such as a book club or an informal dialogue group. Finally, there is a template for departments who might wish to take a 'whole school', 'whole discipline' or 'whole department' approach to GCDE.

Participant case studies are summarised in Section 5.7 below with analysis of findings provided in Section 5.8 and full descriptions are available on the Praxis website www.praxisucc.ie.

Finally, phase three also included the co-authoring of a proposed peer-reviewed journal article based on the work presented in this study. At the time of writing, participating staff were working in pairs or small groups on different sections of the article, and we have approached two academic journals of relevance to our work. This article can only be completed when this report is fully agreed on, but it is clear, as we write, that having a joint task to focus on and needing to collaborate to articulate a synthesised version of our work together, is a very helpful way to learn, read and think more about how GCDE can be applied to our work.

5.5.1 Individual Conversations Round 2

A second cycle of individual conversations took place between participants and lead researcher. The purpose was to discuss progress and experiences of the project to date and to discuss individual case studies in more detail. We addressed some of the themes which were emerging in Phase 1 (see findings in section 5.6 below). These conversations also resulted in a growing confidence and understanding of where participants might situate GCDE within their own work. The resulting case studies are summarised in Section 5.7 below and full case studies can be found on the Praxis website at www.praxisucc.ie.

In addition to case studies for new GCDE work, many UCC staff see themselves as already engaged with GCDE. Ideally, we would like to map all the work of UCC in this and related fields and identify both existing models of good practice and opportunities for further research. With current participants we do hope to identify existing synergies and possibilities in their own work. Therefore, some of the case studies will be what we are calling 'mapping' case studies, with a view to identifying the extent to which UCC understands and is acting on GCDE.

5.5.2 Workshop Six

Once participants had had the opportunity to read the findings in this study and had time to work on their case studies, we convened the group again in September 2021, after what was for many the Summer recess in either July or August. A constructive consultation session took

place focusing on our concluding findings. These findings are integrated into the Analysis of Findings Section 5.6 below which include analysis of the workshops and conversations from phases 2 and 3.

5.6 ANALYSIS OF FINDINGS (WORKSHOPS & CONVERSATIONS) – PHASES 2 AND 3

Much of the discussion in individual conversations in particular related to individual case studies. The resulting case studies are summarised in sections 5.7 and analysed in section 5.8. This section discusses further emerging perspectives on issues raised earlier in the year. In doing so it should be noted that as the participants met and discussed these various themes they were learning in that conversation, they were developing a deeper sense of group connectivity and understanding and that they were recognising that it is the process itself that is the learning. This was challenging in itself, and some were still expressing confusion about aspects of GCDE by the time we reached the end of this first year. This expression of confusion could in itself be an indication of a transformative

5.6.1 Terminology

There was agreement on the need to be very clear on the terminology used, with agreement on the fact that there are many different interpretations and perspectives on what they mean. One participant made the point that "many people think they understand but in fact they don't". This participant felt that we should either keep the current terminology GCDE or replace it with "something more easily understood". There was also agreement that what matters is that when we use the terminology we finally agree on, that we are clear on which tradition we come from. We were not able to agree finally on terminology and for the moment have agreed to continue to use the term Global Citizenship and Development Education. One participant said:

> *… we have used it since the beginning and should continue with it. What matters is the meaning we give to the terminology. The description of GCDE.*

It was agreed that we need shared understanding. An "Umbrella term which is broad enough to be inclusive of different perspectives, but at the same time present a number of underlying principles and characteristics" which describe our work. Most felt that the definitions used in the earlier section of this document do define our approach and that we are clearly rooted in a desire for global justice, solidarity, human rights, equality and related concepts, as well as being action-orientated and engaging students in open dialogue, reflexion, creative thinking, skills development and critical analysis. It was noted too that while some may work in the field of GCDE as academics or activists, or both, others see GCDE as a lens through which they see their work. This work might be in the classroom but equally it may be about engaging students outside of their academic programme, for instance engaging in active citizenship, GCDE projects, advocacy, campaigning or direct action.

Generally, it was felt that this is an ongoing process of discovery and that the conversation in itself is raising many interesting questions and perspectives. One participant pointed out that

the terminology is contested and that this is a good thing because people can interpret it from their perspective.

> *…. We don't want to be too prescriptive. We want to open ideas and new thinking and we want to frame it within a Global Social Justice perspective. We want to put pedagogy and education at the centre, and the student. We want to get across core principles.*

However, it was also pointed out that while we do not want to be prescriptive, we agree at the same time that we still come back to our description of our work as described in Chapter two:

- Focuses directly on key development and human rights issues locally and internationally;
- Seeks to stimulate, inform and raise awareness of issues from a justice and/or rights perspective;
- Routinely links local and global issues;
- Explores key dimensions such as individual and public dispositions and values; ideas and understandings, capabilities and skills;
- Critically engages with the causes and effects of poverty and injustice;
- Encourages public enquiry, discussion, debate and judgement of key issues;
- Encourages, supports and informs action-orientated activities and reflection in support of greater justice;
- Takes significant account of educational theory and practice;
- Emphasises critical thinking and self-directed action;
- Seeks to promote experiential learning and participative methodologies;
- Routinely challenges assumptions by engaging with multiple, diverse and contested perspectives.

Hence, while learners might come to this in different ways, we do have clear guiding principles and components of GCDE which define our work. As one contributor suggested:

> *…there are a lot of issues, from decolonising curriculum, to sustainability. This work is a way of linking a lot of issues together and what to do with them. And it is not just about being aware but also what you do with them, how take action, social engagement. We are trying to do is encourage engagement in social change. It is about understanding and perspective and what you do with that. It is important not to reproduce bodies of knowledge, we need to engage with students leading initiatives, we need to help to join up the dots, make connections across all of these issues.*

The term 'community-based learning' was proposed by one participant. However, it was felt that while community-based learning may be an important way of engaging students in global and local citizenship, it does not capture the essence of this approach to pedagogy and education. It was pointed out that various Erasmus projects are currently encouraging community-based learning and some already use and value this approach greatly as being central to students' learning.

The word that caused the strongest debate was the word 'justice'. There were some strongly held views on different sides on the use of the terms 'Justice' in the title of our work. For instance, the example the terms 'Global Justice Citizenship', 'Global Justice and Citizenship Education' and 'Development Education for social justice & global citizenship' were proposed. Some participants expressed the view that using more precise terminology with the word 'justice' in the title of what we do

…might solve a lot, for instance Global Justice Citizenship it is clear to a wider audience and is not being mixed up with other things.

The problem, this contributor felt, was that while we as a group might now

… have a better understanding of GCDE, within the wider UCC a lot of people think they understand terms, because there is interchangeability, an assumption they understand but I wonder do they really?

On the other hand, two participants felt that the term 'justice' is "a bit off-putting".

… *I prefer GCDE because the education part is more inclusive. 'Justice' can be a frightening word. It could be a bit off-putting. Even though justice underpins what we are doing but at the same time it is off-putting ... if we can deflect a bit, we can bring more people into it. People more drawn to citizenship and education part. If you put yourself in the shoes of someone in Brazil, China or Colombia, justice is fierce strong word. Where is the education part?*

This contributor felt that one project she is involved with, which relates to tree-planting,

… is more an 'citizen action' or a 'development education' action and not a 'justice' project. I am learning by doing and this project has given me that platform to do the next thing which is get involved in Catch and plant trees. Justice is a key concept but no convinced it should be in title of what we are doing.

Another participant said that she felt that 'justice' is key concept and must be there. Suggesting the term "Development Education for social justice & global citizenship" a term favoured by several participants, she said:

I feel strongly about this. I saw word Global Citizenship and thought it was globalisation. Others could have same misunderstanding.

Others agreed with this perspective. One person added:

… maybe we should keep the word 'justice', it is good to have 'justice' as part of ongoing conversation. This is what we are trying to understand. Justice must be part of the conversation.

It was also pointed out that there is an activist and academic tradition and 'body of knowledge' which does use terms like Development Education and Global Citizenship Education. There is an assumption that we know what they mean but there is confusion. Again, it was agreed that what matters is how we describe our definition and how we clearly explain where we are coming from. As academics, one person added, what also matters is that we are opening ideas and exposing people to new ideas and thinking. Not trying to close them down. This experienced academic uses the term now uses the term "Global Justice Education" more because he believes it is more focused on the key concept of 'justice'. However, he sees the terminology as an area of debate rather than needing hard conclusions. We again agreed that what we really need to do is to concentrate on basic principles, we are not for instance coming from a 'profit-orientated', neoliberal perspective to education, we do have a perspective.

This led to a discussion on the importance of putting 'pedagogy at the heart of what we do'. However, it was felt by one person that not everyone working at UCC needs to link to 'critical pedagogy', their work may be outside of the classroom. In this way the term 'global citizenship' and not 'global citizenship education', suits her work better. Another staff member agreed with this perspective, he sees his area of work as one which provides an avenue for student to enter an active citizenship process. Working with students outside of the classroom environment, his role is to 'get students from the classroom to the streets'. Again, he felt however that he is clear that the underlying values of what he does are named, e.g., social justice, solidarity, values orientated.

Another contributor felt that what is important is that we resist "solutionism". For her "pedagogy and citizenship go hand in hand. Its multidimension, organic. We need to be open, foundational. This is not just about formal education. We don't exclude ways that may be possible. It is about opening up".

We agreed to continue this conversation into the future, along with other members and future participants. It was felt that using a poll was not the answer but rather that the development of language is a point of ongoing conversation. We are happy for now to retain the terminology which we have used at the outset Global Citizenship and Development Education. We agreed that the discussion raises many fundamental questions, and the robust conversation helps us understand and indeed own our own terminology.

5.6.2 Pedagogy

5.6.2.1 Creating a University Culture

At this stage the lecturing staff were working on their case studies for year 2 (these are presented below in Section 5.7. Some expressed a fear that some students may not be open to a pedagogy which is "not about coming in and listening passively to the lecturer". The discussion revolved around creating a culture from first year onwards whereby critical engagement with material being presented, is the 'norm' and that it is meaningful and not tokenistic. One staff member said that this is how many academics already work. One contributor to this particular discussion referred to a course she undertook over a year which included staff from many disciplines but with just two exceptions over a full semester, all the staff gave two-hour lectures. This was not a criticism, this was an excellent course, but mentioning it helps to clarify the kind of approach favoured in the GCDE approach to education. It highlights too that while we may believe that many of us have 'moved on' from the tradition 'lecture-only' format, in reality this is not always the case. One participant said, "but this is what students are used to and what they want". While it was agreed that a certain input and of course guidance from the lecturer is necessary, simply following a 'lecture-only' format is not best GCDE practice. We discussed too how some disciplines a very practical, that sometimes those courses are so taken up with developing skills (and in a very busy curriculum), that it is difficult to find time to integrate wider perspectives e.g., the impact of poverty on health, the impact of growing up in Direct Provision on educational outcomes, or the value of science and engineering research placing sustainable development and the needs of society at the centre.

The question of 'social justice' being at the centre was discussed. Global citizenship, it was felt, can be a 'catch-all' phrase. We again discussed the need to distinguish GCDE from 'anything that is global', that GCDE is about encouraging societal change and it is framed within a justice, equality and human rights lens.

5.6.2.2 Engaging Students before they come to university

One academic felt strongly that the root causes of students being passive in class relate to their education at primary and secondary school in Ireland. Having grown up elsewhere and worked in several countries he felt that we should work more closely with second level schools. He favoured the idea of creating a project which outreaches to primary and secondary schools. A team of academics from different disciplines who might influence the younger generation. This group would in effect talk to a younger population about asking questions, about 'thinking' and about critical analysis. He spoke of examples in other countries where such approaches to education are far more prevalent than in Ireland. He said we should also teach the younger generation how to participate and be active in future in society. It is his experience that international students in his class question things a lot more than Irish students do. His view was that the "colonising effect needs to be wiped out" and we "have to do something about it". The silence in Ireland in relation to global inequalities is, he believes, related to colonisation.

Another perspective on this was presented by a participant who said "never have we had a generation of young people who are as engaged as we now have in Ireland. We are pushing an open door and we must be led by our students". The latter was a point raised on several occasions. One contributor said that while this is true, it is also true that young people need guidance and need to be given the space to reflect, discuss and act.

This led to a discussion about the need for teacher education. It was noted that due to different funding streams the 'Id Est' Project at the school of Education has been working with student teachers for eight years now. It was noted that the programme provided to student teachers on Development Education, is popular with the student teachers, and at the same time the course has not yet been mainstreamed, so that students need to take it outside of their already busy course schedule. It was noted too that there are several other courses in UCC where there are young educators "coming up along" for instance the science undergraduate degree aimed at future science educators. Likewise, in Sports and Physical Education. Lots of courses that can be looked at to incorporate GCDE.

We returned to the purpose of the Praxis Project which aims to influence staff whom it is hoped will in turn influence their students across a wide range of disciplines.

This discussion raises a number of interesting points in relation to the research question "how to best integrate GCDE into higher education"? Firstly, we have a narrative about ourselves as a society, which is not always how others see us. We need to listen deeply to all voices and

especially voices of people from countries who have been deeply impacted by the forces of colonisation. Secondly, like projects in most sectors, we are limited by funding parameters. The student teacher GCDE project in UCC for instance is funded by the same funder as the Praxis Project, yet it is in a different evaluation and funding stream. In addition, there is a landscape within the Development Education sector in Ireland. Again, from a funding perspective, primary, secondary and third level education in this sphere, is separate. Praxis is funded to work with students and staff in higher education. Other organisations such as WorldWise Schools or the DICE Project, work at secondary and primary level schools respectfully. This is practical from a funder perspective and the funder in this case, Irish Aid, does encourage sectors to work together. However, the point is worth making that there may be room for dedicated funding which helps cut across sectors and the points raised by the academic in question throw a light on how primary, secondary and third level educators might work together.

5.6.2.3 Values

The discussions on values acknowledged that the idea of values can raise questions such as 'whose values'? Participants in this group view values as important and central to GCDE but recognise that values can be contentious. The group do not consider there to be one 'set of values', there are a range of perspectives, both at university level and at a global level. Different parts of the world have different societal values. One participant said "We are UCC. This should be about UCC's values, we are under the umbrella of the university as a whole". It was argued however that many, including in this group, would question some of the business-like approaches being taken by universities at this time. It was agreed by all those present that we would favour a statement regarding our position. This participant made the following suggestion:

> *… while we share values of social justice, active citizenship and human rights, our work is being carried out within a context. We are situated within an environment where our work has pivoted from being about education to being a business. So much so our heads are falling off. Our work is moving away from higher education. It is about bums on seats. We need to out that. So, we need to interrogate the values of the university in the first place. We also need to be cognizant that we are coming from a predominantly high income, white neoliberal perspective.*

It was also pointed out that UCC is not a homogenous group coming from one set of values. Values are contested, as evidenced by the discussion within this group. A point was also made that at a global level, the SDGs for instance have been critiqued as being Western led. At the same time, it was argued that GCDE does have a broad set of values which promotes social responsibility, global justice, human rights and being student cantered. It does not for instance stand for a set of values which promote neoliberalism, racism, sexism, homophobia or unsustainable economic policies based on growth models which serve to increase global and local inequalities. There are certain values which are not for negotiation, but within that as Global Citizens, we understand that there are different perspectives on how to achieve goals and we welcome what can often be negotiated spaces and relationship building.

5.6.2.4 Skills

Some participants work in disciplines where skills development is part of their students' formation in for example clinical, economic or digital humanity fields. In these examples academics were thinking about how to encourage students to think about wider societal issues that go beyond for instance a medical model or an acceptance of the current global status quo in relation to economic models. In other examples participants were of the opinion that their approach to pedagogy was intrinsically promoting students' intellectual abilities, and identified research, evaluation, critically analysing concepts and ideas, organising ideas, as important foundational skills. Most cited research, communication and critical thinking skills. However, as one participant said, "I think more about the topics and the information I am giving students, I don't know if I really think about communication and critical thinking skills, I just presume they are there in how I teach". Another participant felt that as someone who has come to live in Ireland and who has worked in several countries, he finds it hard to engage Irish students in debate and discussion. He believes that the ability to debate, question, think and not just 'receive information' is more visible with students in his classroom who are not from Ireland. One participant said "I think I take for granted that students know how to take action and know how to use social media for instance. I think they do that outside of the classroom though and I haven't encouraged taking action from within my course". In general, the kinds of skills associated with GCDE such as action skills, decision making, writing for a purpose, solidarity, cooperation and conflict resolution, event planning, influencing policy or lobbying skills were not areas which were being actively pursued but there was an interest in exploring how they could do so within the constraints of their course.

We also discussed again, that when supporting the development of skills, with a GCDE approach in mind, that keeping the 'intent' in mind is important. GCDE has a purpose therefore the skills are not just about developing skills 'for the sake of' developing skills.

On the question of skills, one participant said:

> *On global citizenship, the tendency by a lot of universities that promote the term is to see it as a marketing tool, of encouraging all their graduates to be global citizenship- which means in reality being able to get a job anywhere around the world. Some add references to skills and competencies but what is often missing is any reference to actual student engagement in terms of societal change, of developing a sense of global social and environmental responsibility. This is what we should mean by active global citizenship to distinguish it from a lot of what happens in many universities.*

5.6.2.5 Methodologies

A discussion emerged on two occasions which perhaps illustrates the experiences of two generations of educators. One participant felt she did not have the experience or knowledge of teaching methodologies that could help her to implement her GCDE plan. She has a desire to learn more. Another, perhaps more experienced academic twice referred to the fact that these methodologies have been used for generations and they are not new. When it was suggested that some workshops on methodology might be helpful, the former was open to

this idea while the latter felt that providing case studies would suffice. "Staff are so busy; they don't have time to go to these sorts of workshops".

We can conclude that we need to remember that staff are at different stages in their development as academics. Some are at earlier career stages and while they may be very experience academically or in a particular field, they may not have been exposed to methodologies in this particular field. It is also the case that others have practiced these kinds of skills in disciplines that are related or similar to GCDE and feel as though they are being introduced as 'new' approaches. This can be a common experience as people progress through their careers. We can forget that while the approaches are not new, they may be new to some who have not yet had the opportunity or time to prioritise them in their work. We can also conclude that this illustrates how useful a community of practice (and praxis) can be and sharing of experiences could be very valuable. We can over time also develop our experience and understanding of methodologies over time and collate our ideas and case studies in a manner which is available and accessible.

As with the discussion on skills and values, it was felt that the 'intent' of a methodology is important. One can learn for instance about storytelling as simply a storyteller, or you can learn how to tell stories with social change in mind with all the ethical issues that that might entail.

Another participant reminded us of the importance of taking learning out of the classroom. Real-world engagement is important, firstly because students can really enjoy working in real world situations and feel that they are contributing something meaningful. Secondly, how else can students develop their active citizenship and civic engagement skills if they are not in some way connected to the wider community both locally and globally. Learning through and with the wider environment is important. It was suggested that we can work with student societies and with local communities, so that we are "practicing what we are preaching".

5.6.2.6 Action for Change

At this point we were able to discuss some of the case studies which are described in section 5.7 below. These discussions illustrate that within the third level classroom the 'action' does not have to be a big action, it does not have to be about 'changing the world' but it can be about instilling a culture of 'taking action' and not just reflecting or receiving information. It is about providing signposts to students on how to act upon what they are learning, and it is about setting seeds, enabling students to think about what might be possible as individuals and collectively. It was agreed that as we gather more case study examples this in itself will help us as educators to understand how we might encourage social action in our classroom environment. It is important to be realistic about what is manageable within a twelve-week module. Again, a community of Praxis will hopefully help to share ideas and will also offer support including practical support to one another.

One participant said that she found the conversations about what she might do to be very interesting. She said that "collectively there is a coming together of a lot of people who are doing this work. We are pushing an open door, there is awareness amongst young people, but they do still need guidance to join the dots as well as interdisciplinary action". What we can do is offer opportunities within our learning environments where students can shape and evolve their ideas".

5.6.3 Research

Another important area of work for any university is that of research. Discussion emerged on the ways in which staff who are interested in GCDE could introduce GCDE themes to their departments which relate to their disciplines. An interesting discussion emerged about the implications for research methodologies when our focus is on GCDE. We discussed for instance how the methodology for this research study, has a critical intent, which aligns well with GCDE as a transformative education. One participant said:

> *We do want to do a simple questionnaire, but let us think too of how we could introduce different methodologies, going beyond our comfort zone?*

Action: It would be useful, over the course of this study, to collate theoretical and philosophical positionings which align with GCDE, in different disciplines. In year two we will endeavour to integrate such research methodologies into this study as cross-disciplinary examples.

The Language Centre staff, who are working on a collaborative project, will discuss the issue of methodology, so that the methodology they use for their research project, is congruous with their GCDE intent.

5.6.4 University-wide Staff

Many ideas emerged from the discussion on how to integrate GCDE across the university and not only in the classroom. The two participants working in administrative roles felt that in their particular roles they could not see how to integrate GCDE into their jobs, but they could see opportunities in other, non-work-related activities across the university. For instance, one participant who is in a book club at UCC could see how many of the GCDE themes or theoretical frameworks could be explored consciously through the use of literature. Likewise, she and another participant (and the lead researcher) are involved in a group called Bus Stop Chat, which invites staff across UCC to join in an informal discussion on different themes throughout the year. Again, it was felt that this provided an opportunity to reach new staff.

One participant said:

> *We need to find ways 'in' for all staff, not just for academic staff. There would be a great interest, but we need to show by example, what can be done.*

Action: The second staff member working in an administrative capacity said that her 'case study' for this project could be to make explore and make links with other initiatives across UCC where GCDE might be introduced in different ways (for instance, a staff group interested in textiles was mentioned).

5.6.5 Student Voice

The discussion about including students in our work continued and it was agreed that we need to find some way of including students in the work of Praxis. It is interesting to note the business language that can creep into a conversation. Students are "our most important stakeholder", said one participant. We agreed to have a meeting with some of the students who had taken the Praxis university-wide course which is aimed primarily at UCC students. Since the alumni group from 2020-2021 wish to continue their involvement in a community of Praxis, the idea of coming together is desirable for all concerned. We agreed that it is important that we are informed by the student voice and how that happens is a matter of negotiation and discussion.

5.6.6 Building Relationships

One of the positive aspects of developing a community of Praxis is that the learning is shared. Development Education methodologies form part of how we worked together in a spirit of collegiality. Building trust and relationships with and between participants, might be called 'soft' skills. The reality is that this openness to be willing to stick with the programme, is not soft, it is the glue that has held the group together. The process of working together, albeit in difficult times (due to restrictions imposed by covid-19, and not being able to meet in person), is what will ultimately lead to the long-term success of the GCDE work to which we are committed. It was agreed that this investment of time in the early development of the project is very much worth the time and effort if we are to succeed in achieving our individual and collective goals. It was agreed that a great deal had been achieved in just one academic year and that we need to be careful not to rush the process too much in year 2 of this study. Simply rushing into attracting more 'numbers' of participants may not be the best way for us to learn, given that this is already a steep learning curve for some of us, and given that we are operating under time and resource restraints.

5.6.7 Impact

While the impact of this work will not be fully understood until after participants implement their plans, there were some broad opinions expressed on the impact of the work in general. Some of the opinions expressed at session six were as follows:

"This has been a very positive development. Praxis has raised discussion and conversation".

"I found it very useful that GCDE asks people to be critical of own practices and self-assess and reflect. It is so impactful at individual level and at cultural level. It encourages self-critique and reflection".

"The process-initiated conversations in different ways. We can see synergies between our own work".

"There are different ways in which we can come together. Like doing anti-racism work together in UCC. Planning and supporting one another in this work. Ideas for future collaborations. Clairifcations

"It built links between people in the university who had no contact before. It created internal links through the project".

"Having allies in itself is so nice - to have people you know, are generally same place".

"We can disagree in a safe space too".

"We are also contributing to a global conversation on GCDE. More heads to think about these things".

"Once we get resources up, we can map and track our impact better, see who is downloading. It will be ongoing work".

"It is great to be writing the article together, that is an outcome".

"I like the idea of having some kind of seminar/present something in person or online which will bring attention. To showcase and invite the wider sector and also in UCC".

"We are contributing to a conversation".

"We need to talk too about strategic engagement and I think the mapping and the research will help to push our case".

"Even doing things in different way is an impact, to question, if we include other voices, other perspectives, we are more than half ways there".

"Remember that we should not be so busy 'doing' and forgetting to 'tell' our story".

"We have to work strategically as well as bottom-up work".

"There are opportunities in UCC. We need to closely explore strategic priorities. This work should be mainstreamed".

"I am learning so much".

5.7 SUMMARY OF CASE STUDIES

Participating staff were asked to present a case study of their work plans for year two of this study. It was not possible, given the timeframe and the exigencies of university life, to plan and implement these plans in one year. Therefore, a decision was made to plan their work in most cases with further reflection in year 2 of how they implemented and evaluated their work. The case studies are summarised in this section and an analysis of findings is in Section 5.8 below. There are three main categories. Ten staff present case studies under the heading of 'Pedagogy'. These are academic staff who are reflecting on how they might incorporate GCDE into their teaching in a module or module in year 2 of this study. The second group is 'Research'. These are staff who are thinking of their research work. Research is a very important part of the academic life of any university. Therefore, analysing what GCDE approaches to research mean, is also important. In this case two staff members who work in the Language Centre, reflect on GCDE from a research perspective. The third group are those who work in a range of positions across UCC, for instance administrative or policy positions or staff who work in specific programmes or projects which work at an institutional level. In this category there are six staff. It should be noted that, like any university, many staff are already working on Global Development and related issues and in some cases staff, particularly in Group 3, were asked to present an account of their existing work and how they believe it relates to GCDE. While the Praxis Project has begun to collate examples from across the university, this study focuses on those participating in this intentional participatory research process and not on every aspect of UCC life.

The full-length case studies are available on the Praxis website https://praxisucc.ie/staff-case-studies/

5.7.1 Group 1: Pedagogy

Ten academic staff presented a case study with a focus on their classroom work. Three were two male and eight female staff. The participating academics were from the following disciplines: Asian Studies, Digital Humanities, Economics, Francophone-African Studies, Human Resources Management, International Development, Nursing Studies, Occupational Therapy and Occupational Science (OTOS), Sociology, Study of Religions and Theatre Studies.

Asian Studies

Lecturer: Dr. Julia Schneider

Department: Asian Studies

Module 1: Module CH3304 "Ethnicity, Class and Gender in China".

Module 2: CH6334 "Ethnicity, Class and Gender in China".

Integration of GCDE

To introduce a lens which takes a human rights perspective to the content of all classes as well as aspects of teaching. In particular, to introduce topics related to human rights aspects regarding the concepts of ethnicity, class and gender and identities related to them in the People's Republic of China (PRC) and the Republic of China (ROC, Taiwan).

The course content as well as the methodology for the coming academic year 2021/2022 has been adjusted and reformed so that it now includes more topics that are related to GCDE and introduces clearer references to the issue of human rights. It opens rooms for students to discuss human rights issues based on academic approaches and analyses, giving them the opportunity to address sensitive issues safely, using GCDE methodologies and increase students' commitment to learning.

Class discussions will be led by GCDE-informed methodologies. In order to structure discussions, I will use methods from didactics in Higher Education such as "Brainstorming", "Concept-mapping", "Case study", "Role game", "Simulation game", "Kick-off presentations", "Pro-and-contra argumentation", "Partner interview", and "Active structuring".[18] With help of these methods, I aim at enhancing students' experience with and understanding of power relations and how they influence inequalities between different ethnic, class and gender groups. I also hope to increase awareness and empathy with discriminated and disadvantaged groups, and further broaden this to a move towards the political and analytical assessments of each situation.

Digital Humanities

Lecturer: Dr. Orla Murphy

Department: School of English and Digital Humanities

Module : *DH2006 Curation and Dissemination in the Digital Age*

Integration of GCDE

The module already includes many aspects of GCDE, particularly, themes, theory, skills, and values, digital injustice and instances of digital activism and advocacy. Where the module could be improved is in terms of global activity - Global Outlook Digital Humanities (GoDH) project best practice could be integrated. Intl. exemplars of digital activism (e.g.) in mapping location of migrant children's movement (anonymised). Use of inclusive co design, group work, listening and reflection are key elements of the Open Inquiry (Brew, 2015) approach.

Inclusion of themes: Social justice, Digital and Platform rights, Free Speech, Equality, Advocacy, Activism

Framing/Positioning**:** Ethics, inclusion, access. The focus is on histories, infrastructures, and global politics of Open Access. In a series of chapters, it explores colonial influences; epistemologies; publics and politics; archives and preservation; infrastructures and platforms; and global communities.

Economics

Lecturer: Dr. Brian Turner

Department: Department of Economics, Cork University Business School

Module: EC4215 – Business Econometrics I

[18] Macke, Hanke, and Viehmann 2012, 177f., 183-7, 202f., 215f., 241f., 245f., 253f., 257f.

Integration of GCDE

The module introduces econometrics to students. Econometrics is essentially a way of mathematically/statistically modelling economic phenomena using data. The plan is to introduce concepts relating to global citizenship through the use of examples of regression analysis, using datasets on relevant indicators and also existing research in this area. It will integrate GCDE-related examples rather than more generic economic examples when presenting ideas related to regression analysis. This would be a more subtle exposure of students to GCDE concepts than in a more qualitative module. I would hope that, by using CGDE-related examples in class, this would encourage students to develop an interest in these issues and research these further themselves.

Francophone African Studies

Lecturer: Dr Caroline Williamson Sinalo

Discipline: Francophone African Studies.

Department: Department of French, School of Languages, Literatures and Cultures.

Module: FR2311 Africa: Colonialism to Continental Crisis

Global Citizenship and Development Education Learning Objectives

The module already includes many aspects of GCDE, particularly, themes, theory, skills, and values, causes of injustice etc. because it teaches them about a postcolonial conflict in Africa.

Students learn about the legacy of colonial racism, the failures of the international community and the misrepresentation of this highly significant genocide and war.

Where the module could be improved is in terms of student actions and global local links. The GCDE learning objectives will therefore be as follows:

To encourage student action by asking them to organise a commemoration ceremony in honour of the victims of the 1994 genocide against the Tutsi – the first such event ever held in Cork.

To foster local/global links through bringing the memory of this African event to Cork.

Human Resources Management

Lecturer: Dr. Maeve O'Sullivan

Department: Management and Marketing, Cork University Business School.

Module: Managing the Employment Relationship (MG6805)

Discipline: Human Resource Management

Department and School: Management & Marketing, CUBS

Module Description: This module explores the diversity of approaches in managing the relationship the organisation has with its workforce. The student will gain an in-depth understanding and critical perspective on traditional and contemporary approaches to managing the employment relationship. Students will also gain experience of managing employment relationships in a role-play situation.

Plan for Integration of GCDE into Pedagogy.

- Global Citizenship and Development Education Learning Objectives.
- To increase students' awareness and understanding of the rapidly changing, interdependent and unequal world of work.
- To challenge work-related stereotypes and encourage independent/unbiased thinking with regard to recruitment and employment relations.
- To critically explore how global justice issues relate to workplace relations.

International Development

Lecturer: Dr. Nita Mishra

Department: International Development and Food Policy

Case Study: This is a presentation relating to GCDE 'Methodology' and is based on a workshop during UCC's Refugee Week 2021, for UCC staff.

GCDE Methodologies

The focus of this work is to introduce adult learners to GCDE methodologies, with a particular on the use of creative arts and anti-racism.

Visual artists Laragh Pittman and Hina Khan were invited by academic researchers Nita Mishra (NM) in collaboration with Gertrude Cotter (GC) to facilitate a session for lecturers and staff at UCC looking at creative ways to apply methodologies in the classroom from an anti-racist perspective and with the promotion of ideas of inclusive global citizenship. The purpose was to introduce creative tools for educators to make classrooms more inclusive for non-white, non-Irish students. To open up discussions around race and migration without making anyone uncomfortable in class. According to the facilitators, the purpose was:

> *…to get participants thinking about what their assumptions and stereotypes about people are and to be aware of the 'invisible whiteness' all around (emails between LP, NM, HK, June 2021).*

At this workshop were introduced to the power of visual art in exploring anti-racism and displacement and also to Dr. Mishra's use of Collective Memory-Work in her work with colleagues[19].

Nursing Studies

Lecturer: Dr Maeve O'Sullivan

Department: Management and Marketing, Cork University Business School.

Discipline: Human Resource Management

Department and School: Management & Marketing, CUBS

[19] **Citation**: Mishra, N, Onyx, J and McCormick, T (2021) 'Using Collective Memory Work in Development Education', Policy and Practice: A Development Education Review, Vol. 32, Spring, pp. 79-102.

Title of Teaching Module and Book of Modules Code: Managing the Employment Relationship (MG6805)

Module Description:

This module explores the diversity of approaches in managing the relationship the organisation has with its workforce. The student will gain an in-depth understanding and critical perspective on traditional and contemporary approaches to managing the employment relationship. Students will also gain experience of managing employment relationships in a role-play situation.

Plan for integration of GCDE approach to your teaching:

Global Citizenship and Development Education Learning Objectives.

- To increase students' awareness and understanding of the rapidly changing, interdependent and unequal world of work.
- To challenge work-related stereotypes and encourage independent/unbiased thinking regarding recruitment and employment relations.
- To critically explore how global justice issues relate to workplace relations.

Occupational Therapy and Occupational Science.

Lecturer: Dr. Ruth Usher

Department: Occupational Therapy and Occupational Science

Module: OT1001 Person-Environment-Occupation and others

Plan for Integration of GCDE.

To identify opportunities within current modules in occupational therapy degree programme to introduce a human rights perspective and global citizenship approach by firstly focusing on OT1001 Person-Environment-Occupation. Following liaison with colleagues, consider further opportunities to develop and adjust the teaching agenda and course content and incorporate this approach into teaching and learning across curriculum.

These could be further developed in the next module OT1002 which aims for students to develop an understanding of how differing elements of social, cultural, economic, political and physical environments affect occupational performance. It also aims to initiate the development of their skills in analysing and modifying environments, to promote participation in occupation.

In Years 3 and 4, PEO modules explicitly address cultural competency, cultural humility and cultural safety. Students may have deeper engagement with this content in later years if they are exposed to ideas earlier in their education.

Staff and Department

Map examples across the curriculum to identify how we are already engaged with this work and recognise where we can consciously improve or progress this work.

Identify opportunities to introduce to basic GCDE themes, theories, skills and values, as they relate to occupational therapy and occupational science

Issues of occupational and global justice will be explicitly articulated and integrated in the pedagogy, projects, practice and research of the department.

A continued cross-module approach to occupational justice and GCDE issues, and exploration for potential cross-curricular work

Opportunity to undertake the digital badge in GCDE

Enhance lecturers' critical consciousness in teaching and research as this project may involve the critique of occupational therapy philosophies, the reworking of pedagogies or even personal value systems. The vulnerability of questioning one's worldview may lead to defensiveness or resistance thus it will require time, supports, and leadership.

Sociology

Lecturer: Dr. Amin Sharifi Isaloo

Department: Department of Sociology and Criminology, School of Society, Politics and Ethics

Module: Sociology of Globalisation and Development (SC3003)

Plan for Integration of GCDE.

The SC3003 module is pretty straightforward and a very interesting module. The main strength of this module is that the students learn the analysis of global inequality in economic, political and cultural forms through study of contemporary examples and case studies. I focus on understanding rather than coverage. I use real examples, case studies, animations, short video clips and images to provide an integrated and interrelated curriculum. Indeed, it is a move from the assimilation of huge numbers of facts to an understanding of concepts. I try to encourage students to develop thinking and analytical skills rather than memorisation. The main successes of the module are 'learning by doing' and 'learning from each other'.

As President (of Ireland) Michael D. Higgins outlined in 2016, I believe we have a crucial role to play in enabling citizens to foster independent thought, engaged citizens and skills to address challenges such as global poverty, climate change and sustainability. I employ entry points of Multiple Intelligences (MI) theory via the pedagogical framework of Teaching for Understanding (TfU), which create a learning environment conducive to Universal Design for Learning (UDL), to have a fruitful and interesting classes. I encourage students to participate in group works and discussion, which, in turn, helps them to understand the course theories and concepts. I also provide opportunity to all students (individually) to discuss and debate contemporary issues related to the course topics in their class. I get a midterm feedback and a feedback during the last lecture to understand the strengths and weaknesses of my teaching strategy. As I received very positive feedback from students, I will work further to enhance equality and opportunities for learning in my classes.

To empower learners of all ages to assume active roles, both locally and globally, in building more peaceful, tolerant, inclusive and secure societies, I try to consider GCED's three domains

of learning cognitive, socio emotional and behavioural and to promote a sense of belonging to the global community and a common sense of humanity and global collective responsibility in all my classes. As McLaren and Kincheloe (2007:21) points out students must be able to analyse competing power interests between groups and individuals within a society.

Considering education for sustainable development and global citizenship (SDG goals), I have tried and will try to ensure that all students acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development.

Theatre Studies

Lecturer: Dr. Yvon Bonenfant

Department: Study of Religions

Module: DR6001 Collaborative Theatre and Performative Practices (Note: this is the only case study which focuses on a post-graduate module).

Plan for Integration of GCDE.

The MA Theatre and Performative Practices integrates theory, practice and artistic thinking to ask advanced students of theatre to find ways to challenge and extend established aesthetic, sociocultural and political values in theatre and performance to allow what we call 'outsider knowledges' to teach us how challenging performance can influence, transform, and ultimately question, problematise and challenge culture.

As part of our collaboration with Praxis Theatre Studies have planned to pilot its GCDE for the 2021-22 academic year with a focus on master's module: DR6001 Collaborative Theatre and Performance Practices.

We propose that within this curriculum, and the first list of 'topics' we explore in the module, we draw from the praxis model to enhance our already reflective and socially critical module with far deepened engagement with intercultural perspectives, world perspectives, and an emphasis on translating aesthetic values into actions that engender active citizenship. This will mean that we will need to find much better ways to link the topic of audience behaviour and reception studies, a new and burgeoning field in theatre, with issues of community, citizenship, development engagement, and above all world and intercultural perspective, and work much harder to link the personal, and the local, with the global.

We foresee that we will have to link engagement with the dynamics of selected case study performative practices around the world and across cultures to local actions for change and transformations in the kinds of messages embodied and sent by our theatre students' creative projects to their audiences. We will also attend to the aesthetic challenges posed by GCDE perspectives and how these can help audiences learn other ways that performance can be made manifest and encourage social reflection and sometimes action.

5.7.2 Group 2: Academic Research (Summaries)

Study of Religions

Lecturer: Dr. Jenny Butler

Department: Department, School of Society, Politics and Ethics

Discipline: Study of Religions

Title of Research Project: Sacred Landscapes, Meaning-Making and Traditional Knowledge

Based on mixed methodology research including ethnographic fieldwork and historical analysis, this research project examines the "sacred" landscapes of Ireland in cultural, social and historical context. Specific places, complexes of sites, and geographical areas are imbued with meaning and have what humans perceive to be religious or spiritual significance and qualities. The project documents traditional knowledge and ways of understanding such sites, topographical features and areas of land and their numinous associations in Ireland. A deeper understanding of the meaningful interconnection of people and place adds to awareness of the wider world and peoples' embeddedness in physical and cultural space, but also their connection to each other and global concerns about the environment, intangible cultural heritage, built heritage, and sustainable living. The value of traditional knowledge and sense of place transcends political and geographical boundaries: everyone belongs on this earth, each individual and community is rooted to place. How traditional worldviews are instilled in temporal and physical space is here explored through exploration of loci with spiritual significance in traditional Irish worldview. The ocean and the mounds and caves of the natural landscape as well as human-made forts, burial tumuli and ancient megalithic structures (stone circles, standing stones, and pre-Celtic sites such as Newgrange and the Hill of Tara in Co. Meath) are associated with the spiritual realm or otherworld in Irish tradition. These places are traditionally understood as the habitation of magical beings and deities, and to be points of intersection with the spiritual realm. Irish mythological accounts found in medieval manuscripts refer to the *aos sídhe* or "people of the mounds", otherworldly people hidden to usual human perception and referred to in later centuries as the "fairies". A spiritual connection to place, and the underlying framework of traditional knowledge in this regard, is an important facet of life found cross-culturally. Gaining insight into the unique context of Ireland in this case study will increase awareness and comprehension of spirituality in place and enable cultural and religious literacy when approaching other cultural contexts. In specific geographical and cultural contexts, such as that of indigenous peoples of Amazonia or First Nations peoples in North America, there has been legal and social consideration as well as academic scholarship on human rights issues concerned with ties to place and spiritual connection with, and access to, land and ancestral sites of significance. This approach seems novel in the European context, and while the historical and cultural situation is markedly different, there seems much to be gained from highlighting the value of indigenous knowledge and its ties to place. Colonisation and political suppression of aspects of Gaelic culture alongside industrialisation and modernisation processes led to the marginalisation of

traditional worldviews, especially in relation to sacred landscapes which were and are oftentimes viewed as obstructions for those with agendas in industry and transport infrastructure, traditionally special sites as obstacles to be rid of rather than respected and preserved. Such an evaluation of social, political and environmental factors in tandem reveal the root causes of injustice – the marginalisation of traditional worldviews, denigration of intangible cultural heritage, and the destruction of built heritage and natural topographical features – and the project has the objective of presenting knowledge of place as a reintegrative framework where people can see the intertwining of place, meaning, and belonging. From this framework, we can distil shared meaning of the environment/world as sacred and explore local-global links.

One project outcome will be a peer reviewed publication on this topic and its merit as regards global citizenship and development education.

TESOL (Teaching English to Speakers of Other Languages)

Lecturer: Dr. Sally Orren, Dr. Sanaa Khabbar

Department: The Language Centre

Discipline: UCC Language Centre

Plan for Integration of GCDE.

Research Proposal: Native speakerism in Higher Education in Ireland (UCC Case Study)

Description of Research Project: this will be an exploratory study to examine the attitudes towards and perceptions (self-perceptions & perceptions by others) of speakers of English as an additional language in UCC.

Global Citizenship and Development Education Research Objectives: to raise awareness of native speakerism in UCC. Native speakerism is defined as "a pervasive ideology within ELT [English Language Teaching], characterized by the belief that 'native-speaker' teachers represent a 'Western culture' from which spring the ideals both of the English language and of English language teaching methodology" (Holliday, 2006: 385). Our aim is to create a more inclusive and just space for UCC students and staff whose first language is other than English.

The workshop we propose as the action of this project will be reflective, participatory, and experiential in nature. As much as GCDE is about the student, it is also about the educator, the institution and in particular the institutional culture. We believe that, in tandem with focusing on pedagogy for students, we also need to provide training for staff that is underpinned by GCDE values. The action we suggest will be a first step in addressing this need. In so doing, we believe that this research project will also help to address some of the problems associated with programmes of internationalisation (see for example Khoo, 2014) that are now commonplace in HE in Ireland.

5.7.3 Group 3 University Wide

Book Club, Bus Stop Chat and CATCH

Staff Member: Ms. Martha Phelan, Senior Executive Assistant

Department: Research Support Services, Office of the Vice President for Research and Innovation. This work is being done on a voluntary basis as *extracurricular* activities at UCC.

Plan for Integration of GCDE.

The Book Club brings staff together 'virtually'-through Teams on a monthly basis and maintains connectedness between the university and staff and reduces feelings of isolation and separateness. The Book Club meets twice a week on the last week of each month.

GCDE Plan: Discuss two books with a focus on GCDE matters and discuss at the UCC Book Club during the academic year 2021-22.

Bus Stop Chats is a UCC cross faculty forum which aims to be an inclusive space for both academic and non-academic staff – where groups/communities come together in regular dialogue to look at important current discourses, debates and so on, from different perspectives and disciplines.

GCDE Plan: Organise two Bus Stop Chats with GCDE themes for Academic and Non-Academic Staff e.g., sustainable development, climate change, volunteering and action, geopolitics, and social justice issues.

The CATCH Project: CATCH stands for **C**ommunication and **A**ction through **T**ree-planting for **C**limate-**H**ealth and is a project being run within the School of Public Health and the Environmental Research Institute at University College Cork. "The project aims to communicate climate change and its impact on human health and wellbeing. It is important to consider climate actions that have co-benefits for the environment, health, and society[20]. Through an online event (See appendix 5), local community tree-planting and the production of a short animation film, the CATCH project aims to communicate these aspects.

GCDE Plan: Volunteer to host a tree planting ceremony to promote the CATCH project on home farm.

Centre for Global Development (CGD)

Director: Dr. Nick Chisholm

[20] A large focus of the project is on local climate action and particularly the benefits of green spaces and trees. High quality green spaces can offer a 'triple win': providing benefits to the environment, to human health, and to society (European Environment Agency, 2020). Through the CATCH project, twenty participants from the local community will have an opportunity to plant their own native Irish tree. (I am one of the twenty participants that will plant a native Irish tree and host a tree planting event later in the year.)

The Centre for Global Development at UCC was launched in 2011 in support of UCC's strategic commitment to adopt a global perspective in all its activities and recognising the existing diverse range of global development activities already taking place across the University. The main purpose of the CGD is to provide a forum to stimulate further engagement by staff and students in global development initiatives and to enable interdisciplinary cooperation in this mission across the University. The CGD aims to bring the concept of sustainable global development to the forefront of UCC activities. The CGD is also the home of the Praxis Project.

The CGD aims to promote a focus on addressing major global development challenges, informed by values of social justice, inclusivity and sustainability. In doing so the CGD will strengthen UCC's role in promoting global citizenship and in attracting a multi-cultural student community.

Further information about the CGD can be found on its website:

https://www.ucc.ie/en/cgd

Staff from across UCC collaborate with the CGD. Below are some case studies presented by staff members as examples of GCDE or related work.

DIGITAL BADGE IN GLOBAL CITIZENSHIP AND DEVELOPMENT EDUCATION

Praxis Global Citizenship and Development Education (Third Level Staff) Award

Lecturer: Dr. Gertrude Cotter

Position: Lecturer and Academic Coordinator of the Praxis Project

This badge was accepted by UCC in 2021 and is linked to this research study. Future participants in the Praxis Project will be awarded this Praxis Global Citizenship and Development Education (Third Level Staff) Award.

This badge will introduce learners to the theory, themes, values, methodologies and practice of Critical Global Citizenship and Development Education (DGCE). It will facilitate them to contextualise this learning within their disciplines, pedagogy, research or other third level work and support them to develop cross-disciplinary collaboration and civic engagement skills, with a view to taking informed, collective act ion towards a just society.

DIGITAL BADGE IN CITIZENSHIP FOR GLOBAL DEVELOPMENT

In collaboration with School of Biological Earth and Environmental Sciences UCC (BEES)

Lecturer: Dr Barbara Doyle Prestwich

Position: Principal investigator, lecturer and currently acting head of Plant Science based in the School of Biological Earth and Environmental Sciences UCC. Her research interests include plant biotechnology and sustainable crop improvement.

Digital Badge in Citizenship for Global Development

The badge is composed of four main criteria;

1. **Scholarship:** (reflective practice involving the current literature). How do the SDGs impact our lives locally and globally? All participants were asked to review key pieces of literature (some recommended by the team) and to keep a reflective diary.
2. **Participation in a workshop**: each participant was asked to give a presentation using the literature and how the SDGs could impact on their own area of work/interest. Each participant was asked to present 5 slides to the workshop audience and to the badge team.
3. **Becoming a CGD ambassador**: Part of the award of the badge was contingent on the participant agreeing to become a UCC CGD ambassador and to actively promote the CGD both within and outside of the university. A tangible output here would be the participation/organisation of online seminars/webinars which were managed by the CGD (lunchtime seminar series – amongst other organised events).
4. **Production of a vlog/blog:** The final badge criteria was for the participants to produce a vlog/blog on what it means to be a UCC CGD ambassador and its importance in addressing the SDGs.

RADIO

Staff member: Dr. Rosarii Griffin

Dr. Rosarii Griffin: Office of the Vice President for Learning and Teaching

Engaging with Local Community Radio during COVID-19: Targeting Goal no. 3 of the UCC Strategic Plan 2017-2022, Action 16, Target 1 (linking in with local, civic and community engagement projects)

Dr Rosarii Griffin is a volunteer Presenter and Producer at her local radio station (www.CRY104fm.com). During COVID-19 lock-down, with so many elderly people cocooning in rural communities, she requested UCC staff to volunteer to be interviewed about their UCC research, publications or indeed, their work in the voluntary sector of Irish society and NGOs operating either locally or globally. Dr Griffin got an enormous response from her UCC colleagues and has since interviewed at least 12 colleagues about their work.

These interviews were already aired on CRY104fm and are currently being turned into podcasts for a wider online audience. Interviews ranged from Dr Theresa Reidy (Dept of Government and Politics) who spoke knowledgeably about the Seanad and Government Formation; Dr Sabina Kriebel (Dept of History of Art) who spoke eloquently about her book 'Revolutionary Beauty' on the life of John Heartfield, artist, on his anti-Nazi war efforts with his photomontages; Dr Ned Dwyer, on his NGO work pertaining to Migrants in Portugal; Dr Helen Kelly, Dept of Speech and Language Therapy (SALT), on their Aphasia Café for those with Aphasia; Dr Domhall Fleming (School of Education) on the importance of the student voice in education, etc. This is just an example of the interviews undertaken. Podcasts will be made available to the wider public once the technical assistance at the radio studios increase (which is currently understaffed due to government health and safety COVID-19 restrictions in place). Link to these will follow.

DIGITAL BADGES

A digital badge is a validated micro credential awarded to earners in an online format and is an excellent addition to a CV. It is a means for the University to recognise non-accredited learning that support the values and attributes that the university seeks to foster. The following two digital badges are offered by the CGD:

UNIVERSITY WIDE (UW) MODULES

UCC offers a number of university wide modules which are open to all (except for first years) UCC students. Two UW modules are relevant to this study. One is UW0012, which is offered by the Praxis Project under the CGD and the School of Education. The second is UW1201 'Global Sustainable Development: Interdisciplinary Perspectives' offered by *Dr. Rosarii Griffin: Office of the Vice President for Learning and Teaching*

UW0012: GLOBAL CITIZENSHIP AND DEVELOPMENT EDUCATION

Lecturer(s): Staff, Department of Registrar's office, Dr Gertrude Cotter.

Module Objective: Introduce learners to the theory, themes, values and practice of Critical Global Citizenship and Development Education (GCDE); facilitate them to contextualise this learning within their disciplines and support them to develop cross-disciplinary collaboration and civic engagement skills, with a view to taking informed, collective action towards a just society.

Module Content: Students explore the theory and practice of GCDE using theoretically-informed, action-based learning. The module critically explores themes of global wealth/poverty, human rights, social justice, sustainable development, geopolitics, aid, financial justice, power, social movements, women, indigenous and refugee rights, local and global governance and intercultural communications. Students also develop skills and tools to empower them to act for social change. These include critical thinking, critical media analysis, group building and facilitation skills, planning and evaluation tools, campaigning tools, approaches to informed advocacy and policy change and where possible workshops in creative methodologies such as the arts, radio, multimedia storytelling, digital tools for communication, collaboration and creativity.

Full details: https://www.ucc.ie/admin/registrar/modules/?mod=UW0012

UW1201: GLOBAL SUSTAINABLE DEVELOPMENT: INTERDISCIPLINARY PERSPECTIVES.

Convenors: Dr. Rosarii Griffin: Office of the Vice President for Learning and Teaching and Dr. Claire Dorrity Applied Social Studies.

Lecturer(s): Lecturers from across a wide range of UCC disciplines.

Module Objective: To facilitate the development of critical thinking on (1) Theories around Human and Global Sustainable Development (2) Education as a humanitarian response in

developing contexts; (3) Global public health and well-being; and (4) Interdisciplinary perspectives on human security, global human rights; business, economy, society and global sustainable development as a foundation for global citizenship.

Module Content: This module explores issues relating to the UN Sustainable Development Goals. These include education for global development, gender equality and diversity, environmental concerns, human security, poverty and food security, human rights, education and global development, and global health issues including child and maternal health. The module invites participants to critically reflect on these issues with an emphasis on sustainable development goals, autonomy, and empowerment.

Full details: https://www.ucc.ie/admin/registrar/modules?mod=UW1201

THE CGD SEMINAR SERIES ON 'GLOBAL SUSTAINABLE DEVELOPMENT' –

Seminar Convenor: Dr Rosarii Griffin. Office of the Vice President for Learning and Teaching

Organised by Dr. Griffin, the CGD ran a series of lunchtime seminars in 2019-2020 and 2020-2021. The seminars were delivered by UCC academic staff and NGO representatives on a very wide range of topics relating to the Sustainable Development Goals. Examples from 2020 are below and these also show the range of global sustainable development work being carried out by UCC:

- Colette Cunningham Public Health

  'SDG 3: Ensure healthy lives and promote wellbeing for all at all ages. Aspirational or achievable?'

- Saba Loftus (TBC) APC Microbiome Ireland

  'The United Nations and the Sustainable Development Goals: An Internal Perspective'

- Dr Lijuan Qian Music

  'Ethnic Minority Women in Music-related Sustainable Development Programmes in Yunnan, China'

- Self-Help Africa

  'Meeting Ireland's SGD Commitment: The Amalgamation of Gorta with Self-Help Africa to form Ireland's biggest NGO'

- Ted O'Sullivan Centre for Cooperative Studies

  Title: 'UCC, Irish Credit Unions and the millennium development goals: A project in Sierra Leone

- Dr Marguerite Nyhan Engineering ORB R.203

  Title: 'Harnessing Emerging Technologies for Sustainable Development and Humanitarian Efforts: Perspectives from Working in the UN'.

- Dr Gordon Dalton /Dr Fiona Flemming MaREI ORB R.203

  Title: 'Responsible Research and Innovation in relation to the SDGs – Reporting on the Progress of an EU Horizon 2020 funded project'

- Jenny Byrne (UCC), Dr Stella Long (Mary Immaculate College) with Lesotho College of Education (LCE) colleagues Ms. Nophatheka Phela and Ms. Nthabeleng Mako-Maketela (tbc), Lesotho.

  Title: 'Education and Disability in Lesotho: Responding to the SDGs'.

- Dr Gertrude Cotter The Praxis Project

  Title: 'SDGs and Global Citizenship Education...Potential and Challenges'

SCHOOL OF BIOLOGICAL EARTH AND ENVIRONMENTAL SCIENCES (BEES) UNDERGRADUATE MODULES

(Modules Dr. Doyle is involved with in BEES)

Position: Principal investigator, lecturer and currently acting head of Plant Science based in the School of Biological Earth and Environmental Sciences UCC. Her research interests include plant biotechnology and sustainable crop improvement.

Mapping exercise from Barbara with respect to some UG modules.

Lecturer: Dr Barbara Doyle Prestwich

1. BL1002: Cells, Biomolecules, Genetics and Evolution
   And whilst the SDGS are not mentioned specifically, the module objective is to describe cell structure and biomolecules; to give a detailed introduction to genetics and the theory of evolution; to explain the role of biotechnology in the improvement of plants for global food security and acquire laboratory skills

2. PS4006: Genetic Manipulation of Plants
   This is a 4th year module, and the module content includes Sustainable development goals and food security. Plant breeding systems and novel approaches to plant improvement. Chemical and physical mutagenesis. Use of tissue culture systems in plant breeding. Genetic engineering - status of the industry globally. Technology for assessing transgenics. Transformation of monocot and dicot plants (chloroplast and nuclear). Case studies on transgenic plants - virus, herbicide and insect resistance. Genome editing. Field trialling of genetically modified crops and future prospects for the widespread use of genetically modified crops in agriculture. Crop safety and regulation.

3. PS6001 is a postgraduate module: Plant Genetic Engineering
   And again, the module content includes sustainable development goals and global food security. Transformation technology and the role of tissue culture. Chemical and physical mutagenesis. Nuclear versus chloroplast engineering. Commercial traits to include insect and herbicide resistance. Broadening the traditional remit of crops - edible vaccine production in plants. Genome editing techniques. The controlled release of GM crops from containment. How safe is safe enough in genetic engineering? IPR and patent protection. EU legislation governing the release of GM plants.

SUSTAINABLE DEVELOPMENT OFFICE AT BUILDINGS & ESTATES OFFICE

Staff member: Mr. Darren Reidy, Acting Sustainability Officer

The Sustainability Officer coordinates the delivery of UCC's Sustainability Strategy across UCC facilities, operations, research, teaching and learning. A key part of this role is supporting and enabling sustainability and climate action amongst UCC students, staff and the wider community. The Sustainability Officer supports the university in working toward reduced environmental impact across all functions. While the position of Sustainability Officer is homed under the Office of Buildings & Estates (much of the role relates to sustainability in the built environment), the role extends beyond just the estate and takes a whole institutional approach to sustainability. A large part of the role of Sustainability Officer is the coordination of the Green Campus Programme at UCC. The Green Campus Programme is Student led, Research Informed and Practise Focussed, with the aim to build and promote a culture of sustainability and environmental responsibility throughout the university community and further afield. The Sustainability Officer thus engages extensively with the university community (staff & students) to nurture the knowledge, skills and values of sustainability that will enable both individual and institutional action and activism. This includes the integration of sustainability into, UCC core functions, student activities, research, teaching and learning. An additional element of the role is the co-coordination of a University Wide Module in Sustainability (UW0005).

UCC Sustainability Strategy:
The UCC Sustainability Strategy was published in 2016 in order to guide the increased pace at which action for environmental sustainability was taking place throughout UCC. Like the UCC Strategic Plan, the Sustainability Strategy centres on the values of leadership, accountability, collaboration & diversity (amongst others), but also encompasses the value of stewardship, recognising UCC's role as educators, leaders and agents of change in the journey toward sustainability.

The Sustainability Strategy relies on the Brundtland et al (1987) definition of sustainability which refers to those social, environmental and economic principles which allow us to create and live in a society which meets the needs of the present without compromising the ability of future generations to meet their own needs, that lead us towards a thriving, equitable and ecologically healthy world for all. Part of the strategy's mission is to "facilitate the development and empowerment of future leaders in sustainability…" and to "engage our student body, staff and wider community in becoming active citizens for sustainability"

These objectives are addressed through nine key areas for implementation, the first of which is "Sustainability Citizenship" which aims to "engage our student body, staff and wider community in becoming active citizens for sustainability and establish sustainability citizenship as a central component of the University ethos – with students and staff giving a commitment to learning more about sustainability and taking responsible action." The second key area for implementation is "Teaching & Learning" which aims to "foster a culture of sustainability citizenship within the University Community through both formal and informal teaching and learning opportunities and activities". These key areas are directly linked with Global Citizenship Education as they aim to empower learners, and their educators, to engage and assume active roles in addressing and resolving local and global challenges.

CIVIC ENGAGEMENT PROGRAMME

Staff member: Dr Ruth Hally, Civic Engagement Programme Coordinator

Department/Unit: CIRTL (The Centre for the Integration of Research, Teaching and Learning)

Case Study Title: Incorporating a global development education perspective into Civic Engagement teaching approaches in University College Cork

In my role as Civic Engagement Programme coordinator, I foresee several options for integrating a GDE perspective into my work. GDE aligns very closely with the principles and values of Higher Education civic engagement; a transformative focus on social justice, developing community capacity to solve problems, and sharing responsibility for mutual goals etc. In practice, this close alignment makes it easy for me to continuously push for a GDE perspective and approach when carrying out my own civic engagement activities and when supporting colleagues to make progress in this area. There are three main categories of opportunity that I have identified as the most fertile at the present time, these are:

Community-based Participatory Research (PG6025) Module: Incorporating what I have learned as a member of the Praxis project, within the classroom-based discussions with students, I will begin to pose wider, critical questions about why our community partner exhibits certain characteristics, face particular obstacles etc. I will draw attention to global trends and developments (historical and current) that contribute to or are of relevance to this community and encourage students to examine the cause and effect of geo-political activities, including those of Ireland and its closest neighbours. I will also highlight how similar communities internationally respond to trends and developments and invite students to hypothesize what we can learn from these responses in relation to our local community partner.

Students will be invited to explore how particular policies, societal developments and cultural factors contribute to conditions for community organisations and individual citizens and to problematise how to reverse or begin to address these. If appropriate will we feed these comparisons back to our community partner and invite their opinion and reflections.

In sourcing community partners, I will actively try to engage communities from diverse or marginalised areas or at the very minimum encourage the community organisations with whom I am working to include and welcome diverse communities to contribute to their organisation and to the project/partnership at hand. If community partners have a heterogenous membership I will invite them to reflect on why this is and how they can have greater representation from all pockets of Irish society.

If appropriate, for some module iterations, I will invite guest speakers to provide input that can give an international perspective to the focus of the work.

I will review the course readings with a view to incorporating more international viewpoints and surfacing the voices of people and regions which are less represented in Irish and European Higher Education literature.

I will continue to emphasise experiential approaches that support all participants to challenge assumptions and think critically.

I will continue efforts to connect more with the International Office in UCC so that we attract more international students to this module. I will focus greater attention on my interactions with international students so that they feel confident and equipped to share examples and

scenarios from their home country and offer a critical comparison for the wider learnings of the group.

Staff development: integrating community-engaged learning into the UCC Curricula

When working with staff I will ask the question: to what extent does your work include a developmental education perspective? I will give them some context and examples and ask them can they spot any opportunities to weave dev. Ed into their teaching approaches.

I will use the Self Evaluation Framework developed as part of the Connected Curriculum to assess how dev. Education can be incorporated into part of teaching staff's work.

Where class groups have a large international cohort, e.g., postgraduate programmes in Medicine and Health, I will support the lecturer in bringing out these international perspectives and contributions to their classroom activities and overall student learning.

I am developing a Civic Engagement in the Curriculum webpage which will function as a toolkit and knowledge hub for staff interested in integrating civic engagement into their teaching. I am writing a series of articles which illuminate the wide range of activities occurring in this space. The intention of these articles is to illuminate the many different styles and preferences for carrying out high quality community engagement and to sign post staff to resources and tools so that they can adopt similar strategies in their own contexts. To make the clear link between Civic Engagement and GDE, I will seek out stories of where lecturers have successfully incorporated a GDE approach into their civic engagement efforts. These articles will provide detail on how it was done, why it was done and what was actually done and thereby make GDE as part of Civic Engagement more explicit and accessible to a wider cohort of staff.

Development Education and Civic Engagement

Development education can be an attractive and relatable entry point for many staff who are curious about civic engagement but unsure how to bring it into their teaching. I will work with the CGD or Praxis members to develop a 2 – 3 hour workshop on dev. ed. and civic engagement. The workshop will focus on the interlinkages between the two and aim to enrich teaching and learning.

Campus Engage working group

As co-convenor of the Community Engaged Teaching and Learning National Working Group, I will push for the inclusion of international perspectives, particularly to critique and enhance the focus of our work. For example, I will research and connect with international network who have similar aims and objectives to our Campus Engage working group but who are making strong advancements in GDE. I will invite them to present their work as well as giving them an overview of activities in Ireland and ask for an evaluation of sorts to be carried out.

I will champion any opportunity to develop Development and Global Citizenship Education in Irish Higher Education policy and strategy. This includes making greater connections to the entities most active in this area in Ireland.

Campus Engage Short Course Facilitator

I am a facilitator on Ireland's first online short course for Community Engaged Learning. In my role as facilitator of this course which has both institutional (all Universities) and national reach, I will direct participants to GDE resources and information. Through my teaching and mentorship, I will impress upon participants the importance of thinking globally while acting locally.

In this short course, there are webinars once per week. For one workshop, I will incorporate the theme of Development and Global Citizenship Education to generate ideas and stimulate the thinking of participants so that they can bring their learnings back into their Community Engaged Learning professional development plans. I will draw from the structure and materials created for the UCC staff workshop mentioned above.

UNIVERSITY WIDE LIAISON

Ms. Ruth O Mahony is an Executive Assistant in the Accommodation & Community Life office in UCC. She has a BSc in International Development & Food Policy and has an MSc researching refugee protection and specifically the challenges facing deportees.

Ruth's Praxis Plan is to support the work of Praxis by investigating the ways in which non-academic centres, offices, individuals or departments, might wish to undertake some work with a global social justice/solidarity focus. Ruth will develop a short educational flier explaining what GCDE is and how Praxis is striving to deepen a culture of global justice and solidarity work within the university. She will make contact with a range of UCC sections in Autumn 2021. Examples include the UCC library service, staff clubs and societies, administrative, maintenance, security and technical staff who are not necessarily working directly under an academic discipline. She will invite them to participate in the Praxis digital badge and research project and she will discuss with them, on an individual basis, some possibly project/work ideas which may be of interest to them as part of this work.

5.8 CASE STUDIES: ANALYSIS OF FINDINGS

5.8.1 Pedagogy

Ten academic staff presented a case study with a focus on their classroom work. Three were male and seven were female. The participating academics were from the following disciplines:

1. Chinese History
2. Digital Humanities
3. Economics
4. Francophone African Studies
5. International Development
6. Nursing
7. Occupational Therapy and Occupational Science
8. Religion and Popular Culture
9. Sociology & Criminology
10. Theatre Studies

Themes

As the case studies above illustrate the participants who undertook to plan the integration of GCDE into their classroom work were from a diverse range of disciplines. Examining the case studies from a thematic perspective reveals two broad categories. The first are those academics who are teaching modules which already have a strong global focus and the second are those who do not and whose area of expertise is in a very different area. For example, in an Asian Studies module which focuses on concepts of ethnicity, class, and gender as global and local identities, the lecturer already takes a thematic approach which is very much aligned with topics of interest to the Praxis understanding of GCDE. Her approach to this case study does not necessitate introducing new themes, but rather of exploring other aspects of GCDE pedagogy and how they might relate to her classroom-based work. Her intention is to deepen her emphasis on a human rights framework when approaching her work in the following year and she is also exploring GCDE methodologies. Again, she already uses methodologies which are exemplary GCDE approaches, and these are highlighted in the section 'methodologies' below. Her introduction of deepening GCDE positioning and methodologies is explored in the relevant sections below.

Likewise, the lecturer in Globalisation and Development already teaches a course which is thematically very aligned to GCDE. His course introduces the current state of theory in the Sociology of Development and illustrates how Globalization has transformed understandings of development. The course begins with a historical overview of the concept of globalisation and goes on to examine the roots of the development project and the major schools of

development theory. The third part of the course reviews various theories of globalisation and explores how these frameworks have altered development theory. The final section of the course examines responses to globalization and reviews case studies illustrating the impact of globalization on development projects. His deepening of Global Citizenship and Development Education Learning objectives are considered by reviewing assessments, class discussion and debate, and module evaluations. In particular he is interested in deepening student engagement with the themes by linking theory and practice more explicitly. He aims to look at assessment and learning objectives with a question relating to "whether students can perform their understanding of the theory and concept by applying them to our contemporary examples and case studies, and to what extent". In this way he is supporting students to think about applying their knowledge and relating that knowledge to present day realities, thus linking history, for instance the colonial past, to current global inequalities and at the same time encouraging deep critical analysis and examples of how students might think about taking an active citizenship role.

Similarly, the themes covered by the in Francophone African Studies, course entitled *Africa: Colonialism to Continental Crisis*, already includes many aspects of GCDE, particularly, themes, theory, skills, and values and the causes of injustice. It focuses on postcolonial conflict in Africa. Students learn about the legacy of colonial racism, the failures of the international community and the misrepresentation of the highly significant Rwandan genocide and war. The lecturer has identified some deeper GCDE approaches. The GCDE learning objectives will encourage student action by asking them to organise a commemoration ceremony in honour of the victims of the 1994 genocide against the Tutsi – the first such event ever held in Cork. She plans to foster local/global links through bringing the memory of this African event to Cork.

A second group of academics teach in fields which are quite different to GCDE and their interest is in introducing a GCDE lens to their work. An example here is Digital Humanities. The lecturer places emphasis on an education of 'hope'. She quotes Freire, Pedagogy of Hope - in Gannon, Radical Hope:

> *The essential thing … is this: hope, as an ontological need, demands an anchoring in practice.*

Her module deals with the theories and practices of curation, equipping students to critically assess the role of digital tools in the creation, curation, and sharing of knowledge. Having established how stories are gathered, students then turn to how it is that stories are told, exploring writings on the ethics, practice and history of digital dissemination through examples of digital archives and narratives, such as YouTube/Vimeo original documentaries, podcasts and online exhibitions of various forms. Students learn to critically evaluate these digital narratives and apply a host of theoretical paradigms to their analyses of these texts. This theoretical frame will position students to produce their own digital story in the form of an archive, podcast or documentary. She also considers her work to already include GCDE aligned theories, skills, values, methodologies, actions, global/local links and root causes of injustice. The Digital is Political. This module aims to practice critical digital pedagogy in action. Using an inclusive, bottom-up, community-driven approach students co create digital

objects (sites, podcasts, databases) with community participants over the course of a semester. The focus in Digital Humanities is always "Open Inquiry" (Brew, 2015) in that the knowledge is not fixed, determined or already known but co created amongst all participants, students, community and facilitator. Something new is made based in the values, ethics and scholarly practice of GCDE. The focus is on empowerment of those communities in designing, implementing and analysing solutions - throughout the students maintain a reflective journal, documenting their learning journey in response to set readings and as they build new resources.

Where the Digital Humanities lecturer see the module improving is in terms of global justice lens, is to give attention to the "Global Outlook Digital Humanities (GoDH) project" and best practice from this project could be integrated into the module. For instance, one example at GODH uses digital activism (e.g.) in mapping location of migrant children's movement (anonymised).

Global Outlook: Digital Humanities (GO:DH)

Global Outlook:Digital Humanities (GO:DH) aims to help break down barriers that hinder communication and collaboration among researchers and students of the Digital Arts, Humanities, and Cultural Heritage sectors in high, mid, and low-income economies. As noted by Domenico Fiormonte, the history of humanities computing is hybrid, marginal, and peripheral, with innovation at the margins, rather than the centre. The perspectives of the Global South are vital for shaping the future of digital humanities.

Participants come from all over the world, and we all recognize that excellent work is being done around the world. Students, researchers, and institutions in all geographic regions and types of economies have much to contribute to the development of digitally enabled work in the arts, humanities, and cultural heritage sector. GO:DH is not an aid or an outreach programme. What GO:DH does instead is leverage the complementary strengths, interests, abilities and experiences of participants through special projects and events, profile and publicity activity, and by encouraging collaboration among individual projects, institutions, and researchers.

Its core activities are discovery, community building, research, dissemination and advocacy.

Another example of a discipline not necessarily having a global focus but being able to integrate a GCDE approach to the work is that of Theatre Studies. In the master module *Collaborative Theatre and Performative Practices,* the aim is to integrate theory, practice and artistic thinking to ask advanced students of theatre to find ways to challenge and extend established aesthetic, sociocultural and political values in theatre and performance in order to allow what we call 'outsider knowledges' to teach us how challenging performance can influence, transform, and ultimately question, problematise and challenge culture. While there is already a strong emphasis on bringing queered and/or outsider knowledges into the

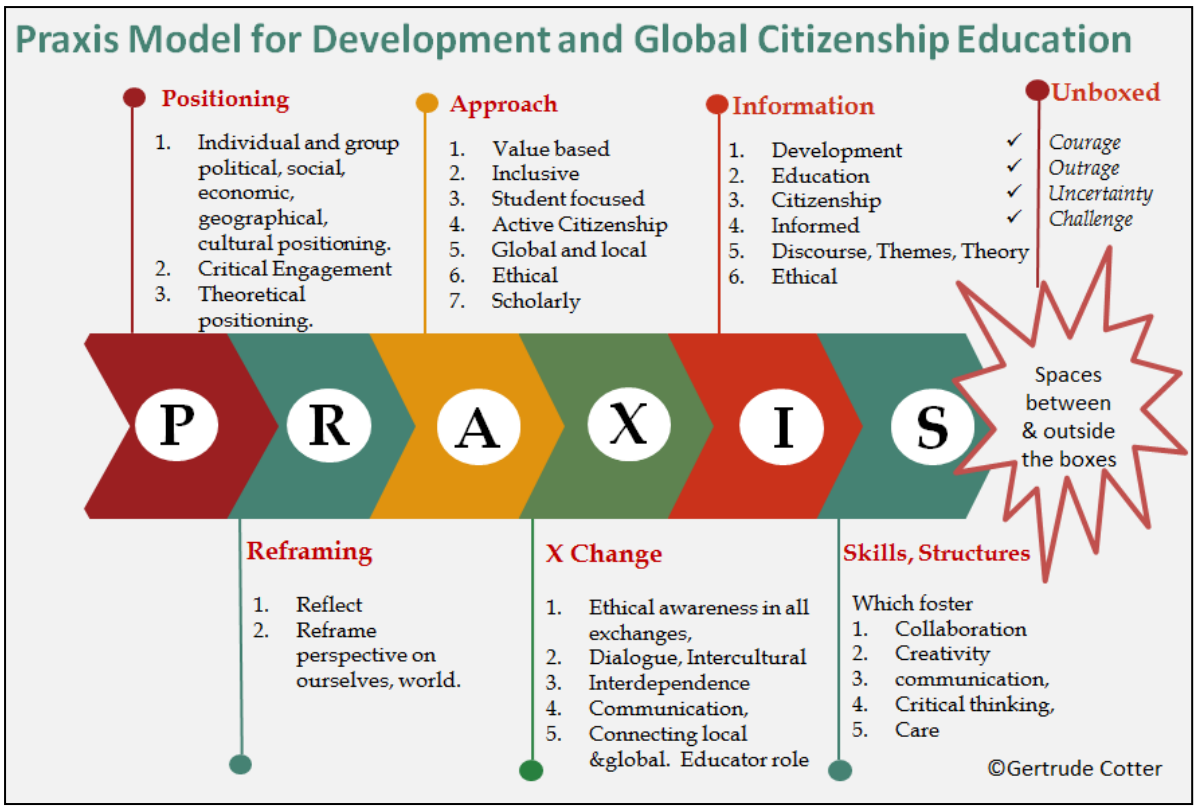
learning framework of the module, and on helping students link the interiority of personal values, feelings, and impulses to enact social change with external physical projects, there has, in the past, been no explicit effort to help students link these impulses with the goals or reflexive frameworks of GCDE. The case study also states:

> *…the degree has attracted students from a number of countries that are non-EU and non-post-industrial this year, and the lacuna caused by ignoring the GCDE agenda could position those students as outsiders in a deeply unconstructive way if not addressed.*

In 2021-22, therefore, the intention is to draw from the work of the Praxis Project to prototype ways to link the students' activist creative and intellectual practice with questions related to GCDE. "In our 'usual' model for module DR6001, the students undertake 72h of mixed-mode learning activities. These integrate sensory, artistic/creative, reflexive and intellectual-critical-analytic approaches to the topics we explore. They also undertake a kind of micro-apprenticeship in a role that we call 'artistic enabler' – usually exploring new ways of helping under-served arts communities access heightened expressive capacity in community contexts. For example, in 2020-21, the students enabled the artistic work of a group of young adults with mild to moderate learning disability". Some of the themes mentioned include theatre and change for children, theatre and disability, theatre, migration, racialisation and othering, theatre, performance and feminisms, theatre, popular making practices and disenfranchised macro communities (using the Cork's Dragon of Shandon events), theatre and super-diversity, theatre and the notion of the queered outsider, theatre, the human body, somatics and ecology, eco-theatres, gender-bend and embodied critical thinking. All these themes provide rich opportunities for critical GCDE, as the lecturer says:

> *…we are swimming between theory and practice, between critical thinking and the felt sense of inventive theatricality, is actually achieving the goals of engendering reflexive, activist and grounded thought about the place of the GCDE themes and goals in its learning spaces and outcomes might be up for debate. There, so far, has been no explicit emphasis on questions of interculturality, of post-colonial dynamics, or on the development of what we might call a critical, global, perspective, on what it means to use theatre to transformative messages or involve audiences in transformative feelings and actions vis a vis the cultivation of better global empathy, justice, and action.*

Thus, the lecturer in this case is proposing a prototype process for 2021-2022. Both he and the lecturer above (Digital Humanities) were influenced by a graphic being developed by Praxis (Cotter: 2019):



This academic is proposing that within this curriculum, and the first list of 'topics' they will explore in the module, draw from the praxis model reproduced above to enhance their already reflective and socially critical module with far deepened engagement with intercultural perspectives, world perspectives, and an emphasis on translating aesthetic values into actions that engender active citizenship.

This will mean that we will need to find much better ways to link the topic of audience behaviour and reception studies: a new and burgeoning field in theatre, with issues of community, citizenship, development engagement, and above all world and intercultural perspective, and work much harder to link the personal, and the local, with the global. The case study foresees that the pedagogy will have to link engagement with the dynamics of selected case study performative practices around the world and across cultures to local actions for change and "transformations in the kinds of messages embodied and sent by our theatre students' creative projects" to their audiences. It will also attend to the aesthetic challenges posed by GCDE perspectives and how these can help audiences learn other ways that performance can be made manifest and encourage social reflection and sometimes action.

The module has been reframed in the following way:

- Theatre and change for children: activist children's theatre – from local to global models.
- Theatre and disability: to include the representation of disability in cross-cultural and global contexts.

- Theatre, migration, racialisation, and othering: to include far more emphasis on exploring the ethno-centric and racialist-imperialist aesthetic values embedded in the post-Industrial/Western performance systems – who gets silenced by our aesthetics around the world?
- Theatre, performance and feminisms: to include both local and global feminisms
- Theatre, popular making practices and disenfranchised macro communities (using the Cork's Dragon of Shandon events, and the history and current incarnation of Shandon, Cork as a community case study): to include a case study on migration to Shandon, and the Nigerian diaspora's engagement with the Shandon projects
- Theatre and super-diversity (this year exceptionally, as a critical engagement with UNIC's first city-lab in Liege, Belgium: to include case studies that try to evaluate the problems and degree of 'success' of this particular intercultural experiment, embedded in the EU's debatable and often cosmetic commitment to financing and fostering intercultural understanding in Education (we will link this to an examination of the European Commission's current New European Bauhaus programmes and emphasis on 'cultural heritage' to the exclusion of migrant territories and marginalised and racialised histories.
- Theatre and the notion of the queered outsider: to include surveys of queer performance activism in three case study non-Western environments
- Theatre and marginalised languages: using Irish as a case study and then moving on to select two to three other marginalised languages and reflect on their performance histories (we will especially use Virginie Magnat's 'Performative Power of Vocality' and its intercultural emphasis here.
- Theatre and alternative mechanisms of production and dissemination: we will look at a sample Irish and another 'global south' festival in case studies.
- Theatre, the human body, somatics, and ecology: eco-theatres to focus on our involvement in the Global Water Dances project and its successes and failures.

Further examples of the integration of GCDE approaches into teaching practice are Nursing Studies, Economics, Human Resources Management and Occupational Therapy and Occupational Science. In Nursing Studies for instance, the lecturer intends to integrate research results with a global focus across several undergraduate and postgraduate midwifery and public health nursing modules. Her learning from the Praxis Project is in mapping midwifery and birth through lens of globalisation.

> *Women give birth across the globe and stillbirth remains an issue regardless of where in the world they live. Framing pregnancy loss within GCDE framework is valuable as it focuses student learning on initiatives working with support services on the ground especially in areas of greatest stillbirth burden e.g., India/Africa.*

Likewise, in a module entitled Business Econometrics 1, the lecturer in this case intends to introduce concepts relating to global citizenship through the use of examples of regression analysis, using datasets on relevant indicators and also existing research in this area. There would be scope to assess this using a regression relating to global citizenship for the project.

However, the scope to assess this may be limited as students will be answering questions on the regression rather than the wider topic per se.

In yet another module in the field of Human Resources Management, the lecturer teaches a course entitled 'Managing the Employment Relationship' which explores the diversity of approaches in managing the relationship the organisation has with its workforce. Her plan for the integration of an GCDE approach include increasing students' awareness and understanding of the rapidly changing, interdependent and unequal world of work; challenging work-related stereotypes and encourage independent/unbiased thinking with regard to recruitment and employment relations; and to critically explore how global justice issues relate to workplace relations. Specifically, two UN Sustainable Development Goals will be explored: Goal 5: Achieve gender equality and empower all women and girls and Goal 8: Decent Work: Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all.

A final example in this thematic section, is Occupational Therapy and Occupational Science (OTOS). This lecturer teaches an introductory module OT101 where she intends to make clearer references to issues of human rights and include more topics related to GCDE. Her aim is to identify opportunities within current modules in occupational therapy degree programme to introduce a human rights perspective and global citizenship approach by firstly focusing on *OT1001 Person-Environment-Occupation*. Following liaison with colleagues, consider further opportunities to develop and adjust the teaching agenda and course content and incorporate this approach into teaching and learning across curriculum.

She hopes to further develop these ideas in another module OT1002 which aims for students to develop an understanding of how differing elements of social, cultural, economic, political and physical environments affect occupational performance. It also aims to initiate the development of their skills in analysing and modifying environments, to promote participation in occupation. In Years 3 and 4, PEO modules explicitly address cultural competency, cultural humility and cultural safety. She hopes that students may have deeper engagement with this content in later years if they are exposed to ideas earlier in their education.

In this case the lecturer sees the ideal plan as one which takes a long-term and cross-disciplinary approach to the integration of GCDE as an approach to pedagogy. In this case the lecturer identifies the need for appraisal of her current teaching and capacity to introduce GCDE learning outcomes with aim of critically reorienting academic processes and structures. This will include:

- Reviewing the literature related to GCDE
- Critical appraisal of own teaching
- Consultation with OT colleagues on curriculum content to identify strengths and gaps, alignment and concerns in pedagogies, faculty development initiatives, and reflections on

informal and hidden curricula to identify recommendations that could lay a foundation for a culturally safe programme
- Identification of relevant communities, mapping of local resources and exploration of approaches to build partnerships

This will require consideration of the processes and outcomes for moving beyond inclusion to connect with marginalised communities and co-create what engaging in occupation could mean. She notes that "if not done in a critically conscious manner, it risks deepening occupational injustice".

For students she envisages the following:

- Incoming first year students will be introduced to basic GCDE themes, theories, skills and values, as they relate to occupational therapy
- Students will explore what we mean by 'understanding root causes of social injustice', the difference between human rights and charity approaches, and what taking local action for global change means.
- Students will begin to begin to explore the potential of occupational therapy in responding to and raising awareness global justice issues.
- Students will develop some key communication skills for both occupational therapy and GCDE including listening, discussion, silence, critical reflection, empathy, solidarity and ability to perceive and understand the interests, beliefs and viewpoints of others, including people from different social and cultural backgrounds to their own.
- Students will reflect on ideas relating to their values/attitude e.g., solidarity not charity, empathy not sympathy, a sense that they can make a difference.
- Post graduate students are encouraged to integrate GCDE approaches into their research work.

For staff and department, she envisages the following:

- Map examples across the curriculum to identify how we are already engaged with this work and recognise where we can consciously improve or progress this work.
- Identify opportunities to introduce to basic GCDE themes, theories, skills and values, as they relate to occupational therapy and occupational science
- Issues of occupational and global justice will be explicitly articulated and integrated in the pedagogy, projects, practice and research of the department.
- A continued cross-module approach to occupational justice and GCDE issues, and exploration for potential cross-curricular work
- Opportunity to undertake the digital badge in GCDE
- Enhance lecturers' critical consciousness in teaching and research as this project may involve the critique of occupational therapy philosophies, the reworking of pedagogies or

even personal value systems. The vulnerability of questioning one's worldview may lead to defensiveness or resistance thus it will require time, supports, and leadership.

In introducing OT theories and models to first year students, adopting an apolitical, ahistorical approach risks that their understanding of occupations will be limited to their experiences and expectations, to the here-and-now, separate from socio-political conditions which shape occupational possibilities and social power relations which produce inequities. Concerns have been raised that OT knowledge creation/dissemination and the subsequent practices it sustains may inadvertently reproduce structural situations that create such social problems and contribute to oppression and inequities if structural constraints are not addressed. There is a risk that theoretical imperialism and injustices based on the promotion of particular ways of understanding issues as universally applicable, and a failure to respect and learn from culturally diverse ways of producing knowledge will lead to further marginalisation of oppressed groups (Hammell, 2011; Rudman, 2018). Teaching fundamental OT concepts in a way that relies on the dominant western and northern cultures, without critique or reflexivity, risks perpetuating social and occupational injustices given that such approaches do not question how social problems have come to be framed, nor draw attention to the ways power relations simultaneously create situations of privilege and marginalization. Introducing a critically reflexive approach in first year may lead to less entrenched views later in the programme and more culturally competent OT practitioners.

Theoretical 'Framing'

Participants were asked to reflect upon their positioning in relation to the theme/s under consideration in their classrooms. All participants are now endeavouring to add a GCDE to some or all of their modules. They are thinking about what this might mean or look like in their classrooms. What we are learning is that some of the theoretical approaches often used in GCDE can help participants to reimagine or reframe their work. At the same time the participants, all experts in their fields, can offer considerable advancement of theoretical perspectives to GCDE paradigms. We can begin to gather other theoretical perspectives which can help us situate our work when approaching specific themes, concepts and idea.

Thus, for instance the lecturer in Asian Studies course Ethnicity, Class and Gender in China, plans to introduce clearer references to the issue of human rights. She hopes that this will enable students to discuss human rights issues based on academic approaches and analyses, giving them the opportunity to address sensitive issues safely. She will explore the question "are there specific human rights for women and men respectively?"; examine the history and current state of human rights in China; she will use the example of Xinjiang to highlight gender and ethnic human rights abuses; and in her intersectionality case study she will look at forced abortions and sterilizations in the history of the PRC and among Turkic Muslim women in the PRC today.

The Human Resources Management lecturer will encourage students to show awareness of multiple perspectives and cross-cultural awareness in engaging with social justice, development and human rights issues.

Some of the frames or theoretical approaches she uses are 'typically' used in GCDE pedagogy, for instance concepts of ethnicity, class, and gender as global and local identities, critical media analysis and theories of race and ethnicity, assimilation and acculturation, ethnic majorities and minorities, Marxist class theory, intersectionality, colonialism and imperialism.

We are now beginning to learn about the specificity of GCDE as it relates to individual disciplines. What her work offers GCDE are theories of nationalism, "imagined communities" (Anderson) and "invented traditions" (Hobsbawm/Ranger). She asks, "How are the concepts of ethnicity and nation/nationalism related?", and what does that mean with regard to nation-building and nation-states?" She explores Marxist-Leninist-Maoist class theory in China, China as an "imagined community" and the concept of Tianxia – "All Under Heaven". She also discusses the "theory of sinicisation" and how the New Qing History argues against it. She examines why the "theory of sinicisation" is important regarding the Chinese government's approach to non-Chinese/non-Han people in the PRC in general and human rights violations by the Chinese government of Tibetans, Mongols and Turkic. Finally, she explains the concept of "Lumpenproletariat" or "active structuring" (the unorganized and unpolitical lower orders of society who are not interested in revolutionary advancement).

In the Occupational Therapy programme the lecturer recognises that a prominent critique of OTOS scholarship has been that theories are underpinned by individualistic assumptions, a predominant Western worldview, emphasising individual experience of occupation, overlooking the macro-level environmental processes which shape occupation in ways that contribute to inequities and injustices (Galvaan, 2015; Gerlach et al., 2017; Rudman, 2018). It has also been argued that OT theorists developed ideas from their well-educated, urban, middle-class, middle-aged, able-bodied, white, and anglophone with Judeo-Christian cultural perspectives (Hammell, 2012). These characteristics do not match with the world's majority population. The focus of OT education on core concepts such as independence, productivity, and client-centred care reflects this ethnocentric bias. In addressing this challenge, the lecturer will endeavour to integrate GCDE in weekly sessions and challenge students to consider individuals and groups experiencing social and economic discrimination and marginalisation, such as LGBT+, asylum seekers/refugees, and those marginalised by long-term economic forces and, in line with sustainable development goals. In line with issues of occupational and social justice, core GCDE values such as equity (including participatory partnership and diversity); dialogue (open, engaging and inclusive); transformative (change, advocacy, activism). She recognises the urgency and complexity of this transformative approach to her pedagogy:

> *Responding to GCDE is clearly more than the inclusion of occupational justice as a topic or readings that explore refugees' experiences of displacement. Occupational therapy and science are facing calls for social transformation based on the growing awareness and concern about widening occupational inequities and injustices apparent at local and global scales and thus within education and scholarship there is a need for deeper engagement with critical and transformative paradigms; challenging dualistic thinking; critically situating and politicising occupation and questioning the status quo within and outside the discipline (Dirette, 2018; Pollard et al, 2010; Rudman, 2018).*

The Sociology lecturer draws our attention to the value too of theories which relate to how students learn, how we approach our teaching (theories relating to classroom-based methodologies). For instance, he refers Multiple Intelligences (MI) theories and the pedagogical framework of Teaching for Understanding (TfU), which create a learning environment conducive to Universal Design for Learning (UDL).

The Digital Humanities lecturer frames her work within an "Open Access" debate. The focus is on histories, infrastructures, and global politics of Open Access. She links this debate to colonial influences; epistemologies; publics and politics; archives and preservation; infrastructures and platforms; and global communities.

Methodology

University education has traditionally, especially in some disciplines, been about the 'expert', the lecturer, imparting information to their "empty vessel" (Freire, 1970) students . Freire calls this the "Banking Method" of education, which visually looks like graphic 1 below, whereas GCDE's teaching methodologies are aiming to look a little more like graphic two below, with a justice and sustainability purpose at the centre (words have been added to graphic):

Ref: The Freire Institute, (accessed Sept. 2021)

Ref: Students in Action, Larzarski University (accessed 2021)

This study is showing that those engaging with this research are very aware of the need to move beyond this pedagogical approach and to instead used participatory, student-focused, engaged methodologies with an emphasis too on critical analysis, independent thinking, cocreation of knowledge and creativity. At the same time, they are seeking further information on how they can do so within their classroom and teaching contexts.

The Asian Studies lecturer outlines what these methodologies look like in her classroom which illustrates a highly informed awareness of what a GCDE methodology looks like both from a practical and theoretical perspective:

> Class discussions are led by GCDE-informed methodologies. In order to structure discussions, I use methods from didactics in higher education such as "Brainstorming", "Concept-mapping", "Case study", "Role game", "Simulation game", "Kick-off presentations", "Pro-and-contra argumentation", "Partner interview", and "Active structuring".[21] With help of these methods, I aim at enhancing students' experience with and understanding of power relations and how they influence inequalities between different ethnic, class and gender groups. I also hope to increase awareness and empathy with

[21] Macke, Hanke, and Viehmann 2012, 177f., 183-7, 202f., 215f., 241f., 245f., 253f., 257f..

> discriminated and disadvantaged groups, and further broaden this to a move towards the political and analytical assessments of each situation.

She goes on to explain the discussions are guided, supervised, and supported by her as the teacher, ensuring a safe place for all students wherein they can discuss their opinions and understandings based on empathy, solidarity and respect for themselves and others. Active participation is encouraged but not enforced. Particularly in discussions on most recent developments, in particular human rights abuses in the PRC.

> *…the teacher aims to help students develop a sense of social responsibility and belonging as well as the belief that one can make a difference by discussing these issues, learning about and understanding them, as awareness is a first step towards engagement and change.*

Another academic (International Development lecturer) highlights the importance of the creative arts and collective memory work as her contribution to this study. She brought visual artists to the study group to facilitate a session for lecturers and staff at UCC looking at creative ways to apply methodologies in the classroom from an anti-racist perspective and with the promotion of ideas of inclusive global citizenship. The purpose was to introduce creative tools for educators to make classrooms more inclusive for non-white, non-Irish students. To open up discussions around race and migration without making anyone uncomfortable in class. The purpose was to encourage participants to think about their assumptions and stereotypes and to be aware of the 'invisible whiteness' all around. The workshop touched on a number of GCDE themes and issues, including a discussion on what the academic describes as "racism in the development education sector in Ireland" as participants recounted personal experiences of finding it difficult to find jobs in the sector. This highlights the importance, as in the research being carried out by the Language Centre above, of looking at our own institutions first.

This lecturer's case study describes a visual presentation by one of the artists, showing how through her art she has situated herself in the Irish context. Her painting on the gunning down of the Army Public School children in Pakistan by the Taliban a few years ago found resonance with the Irish mother-baby homes' tragedy. Her other works portrayed a split in ordinary lives, and how segregation has always been the case in societies. For instance, cities still have a designated 'red light' area which is set apart from ordinary folk residential sections. Thus, art could be used to draw creative maps where we, in classrooms, can situate ourselves within the four walls or outside of it. A further short introductory activity involving drawing participant names, using any script they use in their mother tongue aimed "to respect and bring attention to learning a person's name, it's spelling and correct pronunciation whatever the cultural origin". In her reflection, the academic said:

> *… it sounds banal and a childish approach. However, the session itself reveal hidden prejudices of the friendly group of educators in the room. It started with discussing meanings behind names and went to question the validity of the use of this approach. Interestingly, the efficacy of this approach was questioned by one who was struggling to 'tell' fellow colleagues in the institution that the English alphabet 'J' is actually pronounced as 'Y' in her name. The reasons behind not 'correcting' fellow colleagues reflects a personal choice and must be respected. It was, however, a moment of reckoning*

because we as educators do not realize how we are used to 'assimilating others' in our own culture because it may be dominant.

Another short exercise involved everyone sharing with the group any small hand-held item that is important to them. Some questions were: has this object travelled? where has it come from? What is it for? What does it remind you about? The aim was to learn and share from one another and to be open to discovering something new about other people.

A few of us were ready with our objects for discussions. We heard beautiful teacher-student stories from another part of the world around a wooden figurine which the participant values and looks at in times of academic chaos. We had memories around gifts of a bakelite granny brooch, grandma's measuring cup, to the music of a flute, a father's antique watch, the irreplaceable spectacle case, bells, wooden ladle and spoons, and lead pencils. Conversations led to discussions around how wooden spoons would "terrify any Irish child of a certain generation' to why 'slippers' would do that for children in other parts of the globe! There was potential to discuss on how children were 'managed', what should be considered 'abuse', and what is acceptable in current times. However, child rights and parental discretions can be the subject-matter for global citizenship discourse on another day. A Tibetan bell led to a brief discussion on cow bells and the beauty of Irish church-bells. One could possibly pick on this as an opportunity to delve deeper into temple-bells, other bells, and bring in memories of a distant past, of religious practices, of sharing, of discrimination, of exclusions, race and ethnicity. More importantly, one of us shared resources on name-coach which explicitly tells us how we should help 'the other' to be able to pronounce our names. We realized that 'identity is complex, multi-layered and not static indeed'.

This academic introduced us to her collective memory work (CMW). Due to time limitations, it was not possible to use this approach in a collective manner, but it is a methodology that we will explore in more detail in year 2. She references an article she has co-authored to describe CMW:

> Memory work is an open methodology (Haug, 2008) which offers the possibility of reinterpretation on an individual case basis and create different forms of knowledge leading to new ways of learning. Scholars such as Jansson, Wendt and Åse (2009) argue that through an analysis of reactions of participants in a collective memory work, and [new] processes initiated thereof, critical discussions emerge which help locate ruptures and ambivalences in the already known, and open-up for understandings and interpretations that takes the scholar beyond the discursively given. In the same vein, Onyx and Small (2001) contends that our construction of the self continuously influences the construction of the event, and collective memory work enables us to understand each other's construction of a specific event and allows participant to be both the subject and the object of the constructed event. 'Because the self is socially constructed through reflection…' (Ibid.: 774). Thus, as Onyx and Small (Ibid.) reminds us, as a feminist social constructionist method, memory work breaks barriers between the subject and object of research collapsing the researcher with the research and making everyday experience as the basis of knowledge. Questions on relationships emerge, including those based on power. As co-researchers in a collective memory work, the participants now have the same tools at their disposal to question inequalities and relationships based on unequal power. And this is where, we argue, collective memory work, and its search for not only 'how it really happened' but also in its search for moments when in 'the process of creating an image, memory becomes a tool for the dominant class', (Haug, 2008: 538) resonates with the goal of development education. (Mishra, N., Onyx, J and McCormick, Trees, 2021: 79)

Through a dialogical method, this academic and the principle investigator for this study did discuss the possibility of using this powerful tool as a method to open transparent ways of discussing a difficult topic, that of race, inclusion, and 'invisibility' of it all. She argued that:

> *… if the task of development education is to be transformatory then we seemed to be on the right track. Thus, we lay bare our thoughts and ask for trust from participants, researchers, educators & development practitioners acknowledging our differences, our positions, our opposing perspectives on the same event from various angles.*

We agreed that we would use CMW in the future as part of this process to understand more fully how it can offer deeply transformative educational experiences within a group setting.

Meanwhile Theatre Studies, the chosen module offers a refinement of creative, affective, technical-performative and intellectual skills so that students begin to think about how they can better compose, perform and realise new performance work, and ideas, that challenge culture. As part of this study, introducing a GCDE approach, lecturers will do the work of re-designing their theoretical, practical and teaching delivery to integrate scholarly writings, exercises, and online samples of performance from a much wider array of cultural frameworks and global perspectives. The academic here explains that we know that much scholarship has emerged that can help us (such as the work of Rustom Bharucha and the extensive dialogue of the Hemispheric Institute, etc.) – and we will make the time to do this. Many exemplar documentations of an anthropological nature regarding world theatres are available – however 'intercultural surfing' of aesthetics is not the goal and rather, in depth engagement with one or two in-depth case studies per topic will be highlighted.

Each student will be asked to design and teach a 45 minute theory practice integrated workshop linking GCDE values and knowledge with one element our list of topics which now include themes that are relevant to this study. By doing independent research to take us inside a performative exploration of the questions they have and problems they have uncovered about their theme. This will take place within the six-hour teaching day and will form part of our reflexive practice. He describes the methodology of 'embodied research reflection':

> *We will use Vida Midgelow's 'embodied research reflection' method, developed within a Dance Studies framework but now used throughout performance studies, to chart and track the sense and meaning that students distil from our workshop processes, We will use the materials produced: drawings, still images, videos, essay fragments, arguments, and creative work to form a 'research exhibition' in the free-to-user, and open access Research Catalogue*
>
> *of the Society for Artistic Research. This inter-media document will map their reflections and learning, ask them to link these to one another, and will form one of the collaborative elements in their portfolio assessment. It will be shared with the Praxis project group.*

Through this process of piloting, prototyping and reflection, this academic hopes to begin to learn how best to bring students inside the themes of GCDE and make them as meaningful as possible inside a GCDE context. We also hope to begin to learn how best to help students link

the creative freedom and critical thinking an artist needs with questions of global, intercultural and ethical action. We will chart later in the year to what degree questions of GCDE end up informing the students' summative research projects.

Further examples of methodology in the third level classroom were presented by Digital Humanities, Human Resources Management, Economics and Sociology. For instance, in digital humanities inclusive an Open Inquiry (Brew, 2015) approach is favoured using co-design, group work, listening and reflection as key elements. In Economics the lecturers Economics the lecturer recognises that the nature of the module limits possible methodologies but does proposes using GCDE-related examples rather than more generic economic examples when presenting ideas related to regression analysis. This, says, would be a more subtle exposure of students to GCDE concepts than in a more qualitative module. In Human Resources Management, guest speakers are welcomed to contribute to specific themes, relevant theories and concepts are discussed with a practical application and opportunities for feedback and guidance are maximised (e.g., two role play practice and feedback sessions in advance of assessment. Regular efforts are made to check students' understanding of concepts through, for example, the use of an online response system (mentimeter) and also through some comprehension focused think/pair/share questions. Classes engage students in a range of activities, including group tasks and discussion of key readings or resources. Students are also expected to engage with multimedia resources via Canvas (videos, podcasts, etc.). The Canvas site links directly to library subject guides, case studies and self-access library resources.

In Sociology the pedagogical frameworks, Teaching for Understanding (Wiske, 1998) and Universal Design for Learning, are favoured by the lecturer. Over the past few years he has gradually devoted about one third of the lecture time to the group discussion, participation and debate. Students are encouraged to think and ask openly questions in the class or privately after the lecture time. The student is at the centre of his teaching philosophy:

> *What excites and interests me most are the students, above all. Teaching is about making a difference in their lives and helping them achieve their educational and career goals. I believe knowledge is far more valuable when shared.*

He uses real examples, case studies, animations, short video clips and images to provide an integrated and interrelated curriculum. Indeed, it is a move from the assimilation of huge numbers of facts to an understanding of concepts. He tries to encourage students to develop thinking and analytical skills rather than memorisation. The main successes of the module are 'learning by doing' and 'learning from each other'.

The plan of the lecturer in Franco-African Studies, is focusing next year on methodologies which relate to helping students to prepare for a commemoration ceremony relating to the Rwandan genocide. Four hours will be integrated into the existing module and students will have the opportunity to work individually or in groups to produce a piece of creative work to

present at the ceremony. This could be a poem, a short prose piece, a picture, a video, a song, any form of creative expression that captures their personal experience of learning about the genocide against the Tutsi in Rwanda.

Finally, in Occupational therapy and Occupational Science (OTOS) the existing approach will continue, with pre-recorded lectures, LTD and task-based discussion. Through LTD, students work through reading review proforma headings – they share ideas, challenge each other, ask questions of others, answer peers' questions – practice listening, responding and articulation of ideas to develop understanding of concept. Lecturer will answer specific questions, clarify issues, ask probe questions, elaborate on students points.

The methodology plan for the occupational justice session (week 8), is that students are invited to complete a minute paper and work together to produce shared output, (i.e., to identify 3 key points from reading and clarify muddiest concept), negotiate ideas until agreed, challenge each other, give/receive peer feedback, integrate and develop concept understanding. Students could produce a slide for presentation to rest of class for feedback – integrate and develop concepts and practice.

In addition, to be able to address health inequities in marginalised populations, student occupational therapists require a core knowledge of current structures that maintain inequities, therefore in learning about the historical development of the profession (week 11 content), students could incorporate a critical socio-historical analysis of occupational models and issues and how they may perpetuate colonialism. Cultural safety requires questioning one's own power and positionalities within current structures that maintain inequities (Gerlach, 2012). Exploring opportunities for cross-curricular learning objectives and evaluation approaches for critical reflexivity, cultural safety, and political reasoning that draws on multiple frameworks may cultivate cultural safety. She sums up her approach as follows:

> *Promote pedagogies, such as use of storytelling, which prioritise knowledge creation and sharing based on personal experience, and align with alternative ways of knowing, going beyond the cognitive-rational mind to foster holistic relationship-centred, transformative learning. In addition to situating and politicizing occupation, intercultural dialogue is essential to create new approaches to knowing and doing that promote cultural sensitivity, political awareness and self-awareness. This requires building collaborative partnerships with collectives experiencing marginalization, other disciplines, and diverse stakeholders, aimed at enacting a shared vision of supporting human flourishing through occupation (Rudman, 2018). PRAXIS project partners, local community groups and collectives within UCC (e.g., Sanctuary project) may offer potential collaborative opportunities for students to engage with more diverse viewpoints and perspectives.*

Overall, we are finding that those who engaged with this study are highly aware of the values of participatory teaching methodologies but are also seeking advice and guidance on how best to introduce such approaches. In some disciplines it is also more difficult than others. In some of the case studies and individual discussions, it is apparent that the lecturer has not been using such participatory methods for a variety of reasons. Reasons which are cited are: it is difficult in 'my discipline'; it is hard to find time; it is difficult 'online'; 'I don't really know

enough about these methodologies but would like to learn more'. Participants are recommending that we develop resources for third level educators which document the methodologies mentioned above and new methodologies which we come across in our work. This resource bank will provide information on how to best use the approach and discuss their usefulness, potential and challenges, in the third level classroom.

Engaged Citizenship/Taking Action for Change

In individual discussions it became clear that many lecturers were not including an 'action' element to their pedagogy. It is not part of their usual engagement with students. For those who are interested in introducing even small active citizenship approaches, some of the barriers include 'lack of time within a busy module', 'no experience of doing such work' and 'it would mean changing the book of modules and this is difficult'. This was one of the areas that presented us with some very interesting discussion and while not all saw it as a possibility, nevertheless many academics were willing to explore some level of active citizenship engagement into their work.

For instance, the Franco-African Studies lecturer decided that she would like students to organise a commemorating ceremony that will be held in honour of the victims of the 1994 genocide against the Tutsi. She will invite students to do so during the next academic year. The lecturer in Asian studies felt it would be difficult to do something like this within the constraints of her module, but she said that she would talk to students about how they can act on human rights issues and she would signpost them to sources of information such as campaigning and human rights websites. The Human Resources Management lecturer said that she would support students to develop skills and tools to empower students to act for social change to include critical thinking, critical media analysis, group building and facilitation skills, planning and evaluation tools. The digital humanities lecturer said that students normally create a new piece of work (digital story / podcast / documentary / website / database) to support the goals of the participants, but that she would now encourage them to include global justice themes in this work. The Economics lecturer struggled to find an action point, but he said, "I would hope that, by using CGDE-related examples in class, this would encourage students to develop an interest in these issues and research these further themselves". Again, he would point students to further information and possibilities. In the Occupational Therapy case study 'action' is linked to career, with the important focus being on developing a consciousness and student identity where students:

> *… will have great awareness of for diverse worldviews in order to avoid enacting colonial agendas and will contribute to occupational therapy becoming an agent of social change.*

This aspect of GCDE offers great potential and opportunity to increase awareness of how a Freirean approach to Praxis "reflection and action upon the world in order to transform it" (Freire, 1970) can be put into practice in the third level classroom.

Skills Development

The development of GCDE skills is often linked to the 'action' aspects of GCDE. However, as detailed in Chapter 2.6 above, broadly speaking, we can divide the 'skills' aspects of GCDE into three categories. The first relates to educators and staff who work in or outside the classroom and who need facilitation and methodologies which will enable them to reach their GCDE goals. A second set of skills can be broadly included under so called '21st Century' skills. Many of the skills traditionally associated with GCDE are also important '21st Century' skills. Students need to be supported to develop these skills but from a GCDE perspective. At the same time educators can support their students to develop more focused active citizenship skills that enable students to be effective and reflective social justice advocates.

The digital humanities lecturer cites a list of skills which she would encourage in her students' learning: Creativity, Inclusivity, Critical thinking, Communication, Collaboration, Data and Information Literacy, Digital Fluency (digital and values literacy combined), Problem Solving, Foundational, pro-social, ethical values. She also quotes a section from a master's thesis by Cotter (2014) regarding the link between Digital Humanities and Development Education as follows:

> *I believe that these two academic fields have much in common and also have much to offer one another. Digital Humanities can bring a collaborative, solution-focused ethos to bear on Global Citizenship and Development Education. It also brings a myriad of educational, research, campaigning, interactive tools as well as tools for action not even heard of a decade ago. On the other hand, Global Citizenship and Development Education can bring a value-base, principles, social analysis and a worldview based on social justice, to bear on Digital Humanities.*
>
> *Perhaps the Irish saying Ní neart go cur le chéile, "there is no strength without unity" or the South African concept of Ubuntu, "I am because you are or unity of being", can provide a more interesting description of how the coming together of disciplines, which is at the heart of digital humanities and development education, can add deeper dimensions to both disciplines. As always such combining of skills, knowledge and attitudes adds a richness to the debate but more importantly contributes in some small way to social justice around the world. The strength in the unity of these two fields, if actively promoted, could create spaces for transformation and could symbolize and strengthen the desire of many human beings to achieve harmony, partnership and sharing of resources.*

The human resources lecturer refers to an "ability to analyse, reflect, co-operate and develop competencies aimed at creating positive social change". In Occupational Therapy skills which were emphasised are communication, collaboration and critical thinking. While in Franco African Studies students enrolled on this course will develop the following skills: critical thinking, communication skills, creativity, problem solving, perseverance, collaboration global awareness, self-direction, social skills, literacy skills, civic literacy, social responsibility, innovation skills and thinking skills.

It is interesting to note that, as with the 'active citizenship' aspects of this study, some academics are finding it difficult to integrate skills which will support them and their students to be social justice advocates, as described in Chapter 2 above. It stands to reason that if it is difficult to integrate active citizenship in a particular course, it will also be difficult to develop certain kinds of skills. Understanding of these 'skills' overlaps considerably with understandings of values and actions. As Regan (2006:9) says DE develops skills and

capabilities "that help us understand and engage with our world – analytical and communication skills, interpersonal and social skills, the ability to link knowledge and understanding with action, etc (2006: 9).

Values

The question of values and ethics was of importance to the academics who participated. When asked 'what values or ethical approaches to their studies/life, do you want your students to reflect upon or develop'? some reflected that while they believed values were intrinsic to their work, they had not always consciously thought about building in those values or to invite students to reflect upon the question of values. Only a few answered this question at all and those that did gave shorter answers than some of their previous questions.

For the digital humanities lecturer, 'inclusivity' is, she says, "built-in". "We will consider what knowledge is designated 'curatable' and interrogate open platforms for knowledge making and knowledge work. Inclusivity is built in - in inclusive co-design with participants - further historical methods that impact contemporary work are explored, and inequalities in access to knowledge representation explored". In Human Resources Management "the desirable outcome is that students reflect on inherent biases in the workplace and to instil in them values to empower global citizenship to take action for social change". In Franco-African Studies "students will study colonial racism and its impact on African society, they will also learn about the failures of the international community to respond adequately to the crisis in Rwanda and later the DRC. In doing so, they will learn about the need to challenge contemporary racism, recognising its colonial roots and dangerous consequences".

A comprehensive answer to the question of values was provided by the OTOS lecturer. She emphasises that critical reflexivity on core OT concepts such as independence, categorisation of occupations and client-centred practice are introduced to OT students at an early stage so that from the very outset, students are questioning the status quo of the professional values and beliefs. From a GCDE perspective she is aware of the value of post-colonial analysis. While the field of study (Occupational Therapy) would sometimes be associated with a scientific or clinical approach, she sees the connection between wider socio-economic circumstances and the work of the OT. Operating from Western values, the OT profession presents independence as a concept that is admirable, aspirational, and universally valued, reflected in goal-orientated practice such as assessments that give higher scores to people who do not get help from others for their activities of daily living. Students, she says, will be encouraged to reflect on ideas of independence, dependence and interdependence and how independent-focused thinking can devalue people who are dependent or who choose to accept assistance. This viewpoint overlooks other values such as family harmony, filial piety and related concepts from collectivist and interdependent societies.

Likewise, conceptualisation of occupations as activities of daily living, work, and play; or as self-care, productivity, and leisure which may not apply to non-Western cultures and may be devoid of context. For example, leisure is culturally specific rather than universal concept.

Self-care as it is presented in Western OT models obscures the influence of deep poverty, and displacement. For many people, their days consist of resource-seeking activities, a concept not apparent in this conceptualisation. Client-centred practice is in and of itself a Western concept based on the idea of choice, and for many marginalised groups who are oppressed by poverty, racism, and gender bias, the concept of choice does not exist (Ramugondo, 2018). Life's possibilities are framed by their environments with choice being available only to the privileged (Hammell, 2018). In addition, client-centred practice is based in the concept of independence and individualism and these concepts are not integral to many cultures who value interdependence and cooperation.

She quotes Hammell (2018) who asserts that occupational therapists promote colonialism when they focus on enhancement of self-care skills regardless of the value of self-care to the clients, when they prioritize occupations that we can label "productivity," and when we embrace "client-centred" language to infer choice when often none exists. OT can ameliorate some of these issues by embracing decolonialism.

It can be said perhaps that many of us might take our 'values' for granted and we presume that they are built into our work. We are accustomed in the language of academia to ideas of inclusivity, equality, openness, empowerment, even anti-racism values, but challenging ourselves to deeper reflection and inviting students to also reflect on values, can result in the kind of impactful work outlined by the OT academic above. Her treatment of the case study question on values shows the richness and the results of deeper reflection on our values and how they can impact future generations and societies in our respective professions.

Local Global Interconnectivity

The case study template included a question on how academics integrated both local and global perspective in their work. The digital humanities lecturer pointed to the affordances of the digital which in today's world allow us to collapse the boundaries of place and time – her GCDE work will focus on a current, active Digital Humanities project that is actively making local & global connections (e.g., Separados project, US - Torn Apart).
https://www.wired.com/story/ice-is-everywhere-using-library-science-to-map-child-separation/

In Occupational Therapy such local/global connections are explained above under 'values' but she adds, "as students undertake occupational self-analysis, there will be prompt consideration of how their experience may differ from various (local and global) marginalised groups and communities". For the Human Resources Management academic the local/global interconnectivity means instilling an ability to take critically informed, responsible action on a social, cultural, environmental, economic or political challenge, injustice or inequality through engaged citizenship and cross-disciplinary collaboration.

For the Franco-African Studies professional the local and global are linked in the proposed action of organising a commemorative event:

We hope to invite Rwandans and other international members of the local community to attend the commemoration event. If we can get the budget, we will also invite an international speaker to also participate in the event, such as a prominent genocide survivor or anti-genocide activist.

We are learning that it may be helpful in the second year of this project to dig deeper and explore the extent to which an understanding of global issues often requires learners to examine a complex web of cultural and material processes and contexts on local and global levels. Bourn's (2008: 15-16) argument may help us here. DE should be regarded not as based on content but as a:

…pedagogy of making connections between the individual and the personal, from the local to the global, and which by its very nature, is transformative. It needs to be seen as an approach to education that challenges dominant orthodoxy on education and perceptions about the world and enables the learner to look at issues and the world from a different place (2008: 15 – 16).

Andreotti's (2006: 40-51) influential article 'Soft Versus Critical Global Citizenship Education' may help us to explore how critical global citizenship can be an effective way to support learners in that process. Her argument is that if we fail to understand these local/global complexities in global citizenship education:

… we may end up promoting a new 'civilising mission' as the slogan for a generation who take up the 'burden' of saving/educating/civilising the world. This generation encouraged and motivated to 'make a difference', will then project their beliefs and myths as universal and reproduce power relations and violence similar to those in colonial times. How can we design educational processes that move learners away from this tendency?

Her article for instance examines Andrew Dobson's critique of the notions of the 'global citizen' and 'interdependence'. It presents Gayatri Spivak's analysis of some cultural effects of colonialism in the relationship/assumptions of North and South. It also compares and contrasts soft and critical citizenship education in general terms based on Dobson's and Spivak's analyses and briefly explore the notion of critical literacy as a significant dimension of critical global citizenship education. She argues that, for educators, a careful analysis of the context of work is paramount for informed decisions in terms of what focus to choose, but that it is imperative to know the risks and implications of the options available in order to make responsible pedagogical choices.

Practical Considerations

The practical considerations outlined in the case studies are similar to those which arose in group and individual sessions. A key consideration is funding. Participants identify specific costs which may be incurred including the cost of external facilitators to run a workshop, the cost of guest speakers and the cost of transcription services for research.

Assessment

The question regarding assessment of the GCDE dimensions of teaching did attract attention from the participants. The Human Resources Management refers to a group role play in which students will perform the roles of HR and line management for a recruitment process. Students will be assessed on their ability to evaluate the suitability of candidates for the

designated role based on unbiased, objective criteria with due regard to social justice and relevant employment legislation (e.g., the Employment Equality Acts 1998–2015). The second assessment is an individual assignment in which students explore gender equality issues in the workplace. In Asian Studies the module includes three Continuous Assessments: one essay will be based on critical media analysis. The method of critical media analysis is particularly useful to tackle the issues of power and powerlessness as problems arising in all societies which are inevitably composed of different ethnicities, classes and genders. To understand how these differences often lead to inequalities and power hierarchies is the main objective of this module. In Sociology assessments will involve students writing an essay about the historical overview of the concept of globalisation and development, relevant sociological and anthropological theories, the roots of the development project and the major schools of development and globalisation theory. In Occupational Therapy the Learning through Discussion (LTD) method can be used to extend discussion and deeper understanding of weekly prescribed material, thus helping students to develop critical thinking skills and interpersonal skills. The presentation on occupational justice can potentially be assigned marks as part of LTD. In Franco African Studies students will be assessed through their participation in the commemoration event and will be given the opportunity to reflect on their experience afterwards. This will not be a formal assessment. In Digital Humanities students will be assessed through their reflections, and their new digital artefacts.

5.8.2 Research

Three academic staff (all female) from two departments presented case studies with a focus on integrating GCDE into their research work, as part of this study. A small team of staff at the Language Centre, whose discipline is Teaching English to Speakers of Other Languages (TESOL), are undertaking to carry out a study entitled "Native speakerism in higher education in Ireland (UCC Case Study)". One academic from the Study of Religions is carrying out a project entitled Sacred Landscapes, Meaning-Making and Traditional Knowledge. Discussions with the participants, along with the literature review and methodology chapter above begin to tell their own story about GCDE research.

5.8.2.1 Research Objectives

The TESOL group are planning an exploratory study to examine the attitudes towards and perceptions (self-perceptions & perceptions by others) of speakers of English as an additional language in UCC. The GCDE research objective of the TESOL study is to raise awareness of native speakerism in UCC. Native speakerism is defined as "a pervasive ideology within ELT [English Language Teaching], characterized by the belief that 'native-speaker' teachers represent a 'Western culture' from which spring the ideals both of the English language and of English language teaching methodology" (Holliday, 2006: 385). The second objective is to create a more inclusive and just space for UCC students and staff whose first language is other than English.

As much as GCDE is about the student, their case study states, it is also about the educator, the institution and in particular the institutional culture. The TESOL team believe that, in tandem with focusing on pedagogy for students, we also need to provide training for staff that is underpinned by GCDE values. The study is grounded in GCDE values such as Social justice, Global justice, Equality, Diversity and Respect for others. The action they suggest below will be a first step in addressing this need. In so doing, they believe that this research project will also help to address some of the problems associated with programmes of internationalisation (see for example Khoo, 2014) that are now commonplace in HE in Ireland.

The objectives in themselves highlight the need for critical poststructuralist epistemology in GCDE research. They signal how we need to move beyond positivist approaches to scientific enquiry to understanding social meanings (Ryan, 2011: 1-15). In her discussion on discourse analysis Ryan (ibid: 1) refers "meaning repertoires through which we filter our experiences".

> *… When people talk about something or when we act, we draw on or activate certain meaning-resources or discourses. We often do so within dominant discourses, which characterise ways of talking, writing, thinking, behaving and theorising that prevail at certain times in certain arenas of life. How do these taken-for-granted ways of being define or position people in particular ways? How do they act to legitimise particular kinds of behaviour? What assumptions does a particular discourse contain about what is normal or desirable? Whose position is strengthened or weakened by what is focused upon or what is ignored within a particular discourse? What discourses are muted or unacknowledged? What discourses might one expect to find concerning a theme, but which are noticeable by their absence? Such questions are a necessary concern for the reflective practitioner.*

The study of Religions academic proposes a research project which aims to examine the "sacred" landscapes of Ireland in cultural, social and historical context. Specific places, complexes of sites, and geographical areas are imbued with meaning and have what humans perceive to be religious or spiritual significance and qualities. The project documents traditional knowledge and ways of understanding such sites, topographical features and areas of land and their numinous associations in Ireland. The GCDE objectives are to explore the extent to which a deeper understanding of the meaningful interconnection of people and place adds to awareness of the wider world and peoples' embeddedness in physical and cultural space, but also their connection to each other and global concerns about the environment, intangible cultural heritage, built heritage, and sustainable living.

5.8.2.2 Local and Global Interconnectivity

In relation to the local/global connections which are encouraged within GCDE pedagogy and research, the TESO team state:

> *… As this project focuses on linguistic diversity and English as an international language, it encompasses a global reach within a localised higher education institution. As English as a Medium of Instruction (EMI) gains traction worldwide, it is imperative that the issue of native speakerism is addressed. We will do this using Kachru's model of 'World Englishes' (Kachru, 1986) and Modiano's model of 'centripetal circles of International English' (Modiano, 1999) as guiding principles*

in tandem with the principles of GCDE. The main aim of the experiential workshop will be for staff to create an inclusive environment for their colleagues and students.

As explained above the Study of Religions project also connects the research study to a global context. It recognises that the value of traditional knowledge and sense of place transcends political and geographical boundaries: everyone belongs on this earth, each individual and community is rooted to place. How traditional worldviews are instilled in temporal and physical space will be explored through exploration of loci with spiritual significance in traditional Irish worldview. The ocean and the mounds and caves of the natural landscape as well as human-made forts, burial tumuli and ancient megalithic structures are associated with the spiritual realm or otherworld in Irish tradition. A spiritual connection to place, and the underlying framework of traditional knowledge in this regard, is an important facet of life found cross-culturally. Gaining insight into the unique context of Ireland in this case study will increase awareness and comprehension of spirituality in place and enable cultural and religious literacy when approaching other cultural contexts. In specific geographical and cultural contexts, such as that of indigenous peoples of Amazonia or First Nations peoples in North America, there has been legal and social consideration as well as academic scholarship on human rights issues concerned with ties to place and spiritual connection with, and access to, land and ancestral sites of significance.

5.8.2.3 Theoretical Framing

The TESOL study plans to take a post-structuralist discourse critique, address power imbalances within the institution of UCC and at the same time identify critical alternatives to dominant thinking and practice in relation to 'native speakerism'.

In framing their research, the TESOL team reference critical pedagogy, post-colonial analysis. The case study describes the work of Paulo Freire (1972) who saw praxis as the bringing together of social practice and theorising of the world in order to transform the world into something better for all. Given his experience of oppression in Brazil, Freire had a broad view of knowledge where the continuing process of praxis-assisted groups and communities in developing a critical consciousness so that the forces of oppression could be deposed, social conditions altered and knowledge expanded" (Arnold, Edwards, Hooley & Williams, 2012: 285). Freire emphasised language, literacy and communication as "crucial aspects of critical consciousness." (ibid: 286). This focus on critical consciousness is reflected in the proposed critical collaborative reflection suggested in the proposed (workshop) action. Critical Praxis as defined in Arnold, Edwards, Hooley & Williams (2012) which involves the bringing together of three ideas: ideology critique, self-reflective consciousness and emancipatory action. In particular, the last two are reflected in our chosen methods of survey and experiential workshop. Our aim is to "fearlessly bring[...] current practice and understanding into closer alignment with changing conditions for the public good [...], to create a dignified and socially just existence for all citizens regardless of background." (ibid: 286).

The case study also recognises the importance of postcolonial theory. With internationalisation a key part of UCC's Strategic Plan 2017-2022, this project, they state, "will help to ensure that the University's understanding and culture of globalism is one which embraces difference and does not seek to lay claim to any cultural or linguistic superiority".

Thus, the team are positioning their work within a 'critical praxis', which they see as having two main features. First, that research is recognised as taking place within socio-political conditions such that participants are encouraged to act upon and change those conditions. Second, the researchers adopt a stance of 'critical praxis' towards themselves whereby their understandings, biases and existing practices are challenged and changed. They accept that the research process opens up new understandings of critique, knowledge and society, thereby relationally changing their position in the particular field of activity and changing the field itself." (ibid.)

The one-to-one conversations also touched on theories of power (see Foucault discussion below) and on Bourdieu and Gramsci's idea of Cultural Reproduction and Hegemony and it was felt that these might also be included in the research project now being undertaken.

The Study of Religions case study is set within theories of temporal and physical space and traditional knowledge and worldviews. It is also framed with a cultural and religious literacy lens, including howe we approach 'other' (than our own) cultural contexts. It includes too a postcolonial and human rights perspectives on ties to place and spiritual connection with, and access to, land and ancestral sites of significance. From a postcolonial perspective it will explore how colonisation and political suppression of aspects of Gaelic culture alongside industrialisation and modernisation processes led to the marginalisation of traditional worldviews, especially in relation to sacred landscapes which were and are oftentimes viewed as obstructions for those with agendas in industry and transport infrastructure, traditionally special sites as obstacles to be rid of rather than respected and preserved. It will explore these questions too in a broader global context. It recognises that while this approach seems novel in the European context, and while the historical and cultural situation is markedly different, there seems much to be gained from highlighting the value of indigenous knowledge and its ties to place. From a human rights perspective, the study seeks to evaluate how social, political and environmental factors in tandem reveal the root causes of injustice – the marginalisation of traditional worldviews, denigration of intangible cultural heritage, and the destruction of built heritage and natural topographical features – and the project has the objective of presenting knowledge of place as a reintegrative framework where people can see the intertwining of place, meaning, and belonging. From this framework, we can distil shared meaning of the environment/world as sacred and explore local-global links.

5.8.2.4 Research Methods

The Study of Religions research project will use a mixed methodology approach including ethnographic fieldwork and historical analysis, to examine the "sacred" landscapes of Ireland in cultural, social and historical context.

In relation to research methods, the TESOL team had initially intended to carry out a survey only, to assess the experiences of their participants. The plan includes administering an online anonymous questionnaire to all UCC staff to ascertain their attitudes towards and perceptions (self-perceptions & perceptions by others) of speakers of English as an additional language. This will provide an overview of the current situation in the research

field. It will also help to verify our assumptions and hypotheses and identify the extent to which native speakerism affects staff in their daily working lives.

Through deeper discussion as part of the Praxis project process, the TESOL team began to also locate the study within a qualitative research paradigm (Denzin & Lincoln, 2011: 27). The team now plan to undertake semi-structured interviews with a sample of UCC staff: This will provide a deeper understanding of staff experiences, attitudes and perceptions. In this way the researchers can take a more in-depth, open-ended approach and place emphasis on the meaning that the participants take from their experiences as 'non-native speakers'. As with this research study as a whole, a qualitative approach can provide a deeper understanding of participant insight, attitudes and experiences. The reserchers can more deeply understand the impact of prevailing attitudes towards 'non-native speakers' of English. It it process driven and flexible, allowing a for ideas to be generated in a 'real world' environment, ideas which form content, reflection and creative reimagining of what 'might be' in the work or learning environment. It incorportes the human experience and not just statistics, facts or subjective perspectives. The perspective of all participants becomes important both individually and as they interact and learn with other participants. This allows for more attention to subtlety. It allows for the co-creation of meaning but also of possible solutions or approaches to addressing the impact of participants' experiences. In addition, including a workshop on the experiences of participants means that together the researchers and the participants can co-creation knowledge, action and possible solutions. They are reflecting but also acting upon the knowledge they are gaining.

5.8.2.5 Action, Power and Politics

The TESOL team were asked to think of the change they wish to make and identify action/s which they and others will engage with as part of or as a result of this research work. They plan to carry out a workshop which will be the GCDE action of this project, and which will be reflective, participatory, and experiential in nature. They have decided that based on the study findings, they would like to organize a series of innovative workshops that aim to engage firstly the Language Centre (LC) staff in a collaborative critical reflection on native speakerism (its root causes/impact on students & teachers/counteracting native speakerism). In a second phase they hope to offer these workshops to the larger UCC community. In this way they are finding that the research overtly aims to create social justice (Denzin and Giardina, 2009: 42). They are overtly speaking to 'power'. Foucault's focus on power and knowledge as central areas of concern as particularly significant in this study.

As with Foucault's (1988: 123). ideas on 'madness', how we treat people in our institutions, is not a natural, unchanging thing, but rather depends on the society in which it exists and on the various cultural, intellectual and economic structures which determine how different groups are known and experienced within a given society In this way, society constructs its experience of 'staff whose first language is not English', 'students whose first language is not English'. Foucault also emphasises the inextricable link between power and knowledge. Knowledge that relates to human nature and behaviour, is measured against a 'norm'. The power depend on the types of knowledge that create and classify individuals, and those

knowledge forms derive their authority from certain relationships of power and domination (Best and Kellner, 1991: 48). There is however also hope and GCDE pedagogy and research offers that hope. As Best and Kellner (ibid.) point out Foucault's position was that while power is everywhere, there is also resistance to power. Rather than portraying people as helpless and passive victims of power Foucault, in fact, talks about the vulnerability of power. Resistance is never exterior to power, one is always inside power and there is a plurality of resistances, which exist in the field of power relations:

> *…we can never be ensnared by power: we can always modify its grip in determinate conditions and according to a precise strategy (Foucault 1988d: 123).*

This offers hope, since for Foucault, power comes from below and discourses can be an effect of power. Discourse, therefore, transmits and produces power, but it also undermines and exposes it. It is this poststructuralist view - power from below – that presents as a force for understanding how we participate in our own oppression and that informs the hopeful work of this study. Students, communities and educators are agents and not merely victims of power and this research is about how we might understand and imagine alternatives to oppressive forms of power.

It is for this reason too that the action being taken by the TESOL team to run the workshops, is a critical part of the GCDE research process. The team are recognising that it is not enough to just discover what is happening for their research participants but that they want to try to bring about a positive change through the research process itself. In this sense the research is also political, the study is challenging structure of injustice within the institution of UCC. As Kincheloe and McLaren (2005: 305) argue:

> *…whereas traditional researchers cling to the guardrail of neutrality, critical researchers frequently announce their partisanship in the struggle for a better world ...Whereas traditional researchers see their task as the description, interpretation, or reanimation of a slice of reality, critical researchers often regard their work as a first step toward forms of political action that can redress the injustices found in the field site or constructed in the very act of research itself.*

O'Brien (2012: 539-562, quoted in Cotter 2019) sets Foucault's 'power-knowledge' (1977) concept within the context of third level education in Ireland. He discusses (ibid.: 505) how corporate culture is regulated within universities, how managerialism, "through multi-layered, overlapping, imitative disciplinary technologies, becomes embodied and eventually harmonises a dominant corporate culture in universities". Corporate culture may appear at times as having unintended consequences. For Foucault powerful social forces 'behind'/'aligned to' particular knowledge claims ultimately shape thought and control behavioural outcomes. In the Irish university context, O'Brien argues (ibid.) the pursuit of power is "implicit in authoritative knowledge claims" even if they are "oft presented as disinterested viewpoints and/or as mere 'common sense'". He argues that a critical conceptual lens is required in order to "explicate the power effects of corporate culture". This research study is in part about finding spaces for a different kind of culture, one that serves society and social justice, one that takes risks and develops "critical imagination" (O'Brien,

ibid.: 557) and one which challenges who we 'do' education 'with', where that education takes place and how we reimagine knowledge, values and skills.

Finally, the 'action' aspect of GCDE often also includes a need to acquire, develop or improve skills, either for the researchers, the participants or both. The TESOL plan indicates that the team are aware of the skills which they will need to deliver a series of workshops to the LC staff, and these include both facilitation skills and the design of a (visual art) experiential workshop – again, the process of discussion in this Praxis study, allowed the TESOL team to consider creative and experiential approaches to this workshop.

As with other participants in this study, the TESOL team also considered some practical implications of their proposed research plan. They recognised that as they are dealing with potentially sensitive disclosures from staff, they will need ethical approval under the umbrella of the wider GCDE project. They will need resources to facilitate the visual art experiential workshop and they may need funding to pay for interview transcription. The reality of the Praxis Project not having a budget for this or other projects is a matter of concern for the project going forward.

5.8.3 University Wide Case Studies

5.8.3.1 Introduction

As is evident from the summary sections above, there is potential to include GCDE across a wide range of policies, projects and practices (PPP) at UCC. Participants in this study were invited to either create a new idea of their own, or to document work which they are already involved with in UCC which they consider to be GCDE or related areas. Three participants contributed a new idea which could in some way incorporate a GCDE approach to their work or to projects with which they are involved with at UCC. These contributions were (1) a staff member who has an administrative role at UCC but whose project ideas relate to wider projects with which she engages outside of her administrative position. As described above these are 'the Catch Project', 'Bus Stop Chat' and 'Staff Book Club'; (2) a staff member who works in the area of civic engagement (UCC's Civic Engagement Programme) and who sees the potential of integrating a global justice perspective into her work; and (3) a member of staff who also works in an administrative role but cannot envisage a link to her particular job. Her contribution is to help the Praxis Project directly by helping to promote activities and courses being run by the Praxis Project.

A further three participants in this research are staff who have long-term association and expertise in areas of work which they consider to be closely aligned with GCDE. As their contribution to this research, they were invited to collate information about their work. The first two staff members, while they work in academic departments, are also aligned with the Centre for Global Development, which as a Centre, brings together staff from across campus who have an interest in Global Development issues. One staff member, as described earlier, has for the past two years organised a lunchtime seminar on Global Sustainable Development with contributions from a wide range of disciplines. She has also been the coordinator of a

University Wide course entitled "UW1201: Global Sustainable Development: Interdisciplinary Perspectives". A second university wide module is organised by the Praxis Project and entitled "UW0012: Global Citizenship and Development Education", has a more specific focus on GCDE rather than the wider sustainable development agenda. The second staff member is a senior academic in Plant Science based in the School of Biological Earth and Environmental Sciences (BEES) UCC. She coordinates a Digital Badge entitled *Citizenship for Global Development.* The Praxis Project also runs a Digital Badge entitled *Global Citizenship and Development Education (Third Level Staff) Award.* While there are similarities the latter has more of a pedagogical focus. In addition, this staff member, as with many other academic staff across UCC, teaches on a number of under-graduate and post-graduate modules which are relevant to global sustainable development. In this case the modules are *BL1002: Cells, Biomolecules, Genetics; Evolution* and *PS4006: Genetic Manipulation of Plants;* and *PS6001 is a postgraduate module: Plant Genetic Engineering.*

A further case study was provided by UCC's Acting Sustainability Officer. As explained in the case studies section above the Sustainability Office is responsible for the delivery of UCC's Sustainability Strategy across UCC facilities, operations, research, teaching and learning. A key part of this role is supporting and enabling sustainability and climate action amongst UCC students, staff and the wider community. An additional element of the role is the co-coordination of a University Wide Module in Sustainability (UW0005).

5.8.3.2 The many faces of 'Global'

For those of us who have an interest in Global Development and Global Education it is encouraging that there are so many initiatives across the university. Those presented here are just some examples and there are many other initiatives and modules which focus on Global Development issues. For instance, there are modules in several disciplines which have a 'global development', 'sustainability' or human rights focus including Health, Law, Food Science, International Development, Applied Social Studies and so on. There are further initiatives such as work within the Equality, Diversity and Inclusion Unit (e.g., the University of Sanctuary initiative) or the Citizen Science Project. In the School of Education there is the 'Id Est' project which introduces Development Education to student teachers. At an institutional level an SDG toolkit has been developed which invites staff to 'future proof' their curriculum by embedding sustainability into their teaching practice. The SDG digital toolkit project gives concise actionable resources while providing insights into the underpinning theories. This, along with the impressive work of the sustainability office outlined earlier, aims to further Irish national goals in Education for Sustainable Development and UCC's institutional strategic objectives.

The Praxis Project has begun to collate all the examples of work which are aligned to its agenda within the university (https://praxisucc.ie/staff-case-studies/university-wide/) and we are deeply committed to working with those who share our values. While this work is very encouraging, it can however also be somewhat confusing, and it reflects a confusion that exists in broader discourse. One research participant said that this can be a "maze to those who are not aware of the nuances". When this research study was advertised initially several

people emailed and asked, "is this about the SDGs?". In an interesting conversation with a member of staff interested in these issues at UCC, the staff member in question said he had been listening for several weeks to United Nations videos and had concluded that "Global Citizenship Education and the SDGs are two sides of the same coin". As an activist and now academic in this field for thirty years, I, as the author of this analysis, have to express a bias and I have written about this confusion in the past (Cotter, 2018). It can appear that disciplines and terminology are being subsumed under the banner of 'SDGs'. My 2018 article outlines how, from the 1950s and 1960s onward, DE was shaped by a political and often radical agenda with strong links to the civil society sector in Ireland. It shows how the community and voluntary sector have always had a strong impact on the story of DE in Ireland and continues to do so today and it discusses the question of terminology. The article contends that we should be clear about the meaning of terms such as Development Education, Global Citizenship Education, Global Education and Education for Sustainable Development. It should be remembered that this is not a competition between 'terms', it is about clarity. Branches of many other disciplines also have roots in a critical tradition and DE is not saying that they don't. Our job as DE practitioners is to describe our own tradition, landscape, thinking and positioning. As a body of knowledge and a community of practice, often activism, it is our job to articulate what we have and are collectively seeking to achieve. As an analogy, if the United Nations or a government body in Ireland introduced a new policy on what they term 'Global Music', the discipline of 'Music' would not countenance their discipline now being called 'Global Music'. They might see 'Global Music' as a branch of the discipline which is 'Music'. Likewise, those who work in an academic department which is 'Global Music', might use this as their umbrella term on a day to day basis and they might see 'Music' as core to what they do but know that their particular emphasis is on world music. The 'music' department would not accept that it doesn't matter which term we use because 'they are different faces of the same coin'. This does not mean that disciplines remain static, is not open to change or do not recognise the value of all disciplines who share similar values. It does mean that we are clear that our agenda is not being set by wider often powerful forces when our agenda is in fact to question those forces. It is particularly difficult to maintain that position when terminology is attached to funding grants. The fact is, Development Education, Global Citizenship Education, Education for Sustainable Development and Global Education are different concepts and have different emphases. As a higher education institution, it is important to point out that there is a significant body of knowledge in each of these fields of study which do clarify their trajectory and their meanings. It is perhaps lazy to use them all interchangeably because it is easier to understand or because there is a framework called the SDGs which are a useful tool in the classroom situation. This matter because as a discipline and activist tradition with a deep commitment to social justice and human rights, we are holding a particular space. It can be easier to promote a sustainable development space within a university (e.g., frame our work within the SDGs, promote a Green Campus – both very important), but it may be more difficult to bring in economic and political questions which impact on the university itself.

SDG framing is very strong at the present time. The colourful pictures depicting the SDGs are in many schools and can be found on the websites and documentation of many educational institutional, NGOs, state and international bodies. Many funding grants are attached to the goal of achieving the SDGs. The argument here is not that the SDGs are not important, indeed it is a great achievement for the countries of the world to have agreed on these targets and vital that there are such targets and that we can measure progress. However, their existence does not mean that Development Education is now synonymous with the SDGs. If anything, the role of a critical pedagogy is to interrogate and challenge dominant models of development,

especially when those models continue to exist in what is still an international system when as McCloskey (2019: 152) argues:

> *… the goals can't succeed as long as they are fatally hitched to the broken neoliberal paradigm of development which is resulting in wealth concentration in fewer hands and growing social polarisation.*

McCloskey (ibid) goes on to encourages non-governmental organisations to broaden their policy ambit toward a more political and transformative agenda that directly addresses the fundamental causes of inequality and injustice. "Clinging to the aid agenda and the SDGs is unlikely to alter the neoliberal trajectory on which we are set toward more social fragmentation and political authoritarianism".

If we are making a conscious effort to develop Development Education as a higher education discipline, we ought not to change the name or the focus of our discipline because of prevailing global or national policies. DE is an approach to pedagogy; it is sometimes not understood that it is about knowledge of global issues, but it is also about values, skills, how we do our work and importantly, what we do, what actions we take, in order to transform our world. If for instance the SDGs fail, Development Education will still exist to help us understand why they did fail. DE also has an activist tradition outside of higher education but that tradition and approach to education is worthy of study. Its very nature has meant that it is always difficult to hold its position because there is a resistance to a status quo which continues to maintain deep global inequalities. In a higher education institution, like other disciplines, it is a branch of knowledge, taught and researched, as an academic discipline. Those of us who are developing this body of knowledge as a higher education discipline, need to grow from our roots and clearly articulate our social justice, development, political and human-rights underpinnings. Our discipline includes, indeed as a priority, sustainable development, but also political, social and economic perspectives. This is a point made by the (elected) President of Ireland (Higgins: 2019) at a speech made to a conference on sustainable development. He said, "not everyone likes to hear this" but alongside issues of ecology we must also prioritise economy, especially global poverty, and an ethic of equality". We must, he argues, "combine these three forms of consciousness" and "make the connection between the economic system and debates on ethics. He highlights the importance of "the power of emancipatory education". This exact point was made by former (elected) President of Ireland Dr. Mary Robinson at a speech to the Royal Irish Academy in April 2020 when she spoke of a three-pronged approach to tackling world challenges, which includes ecology, economy and social justice. Sometimes it can be harder to promote the social justice agency and the economic agenda. It means taking positions which are not always in favour of the institution itself. This is why President Higgins (ibid) asks "What has happened to the institutions – we need to keep our head down to get money to go on"? He asks "Where have they been? The scholars? The philosophers?"

Development Education is not the same as the SDGs. They are a set of global goals which we will talk about when we discuss DE themes. DE is also an approach to pedagogy. Its characteristics have been described above but worth repeating here:

- DE focuses directly on key development and human rights issues locally and internationally;
- Seeks to stimulate, inform and raise awareness of issues from a justice and/or rights perspective;

- Routinely links local and global issues;
- Explores key dimensions such as individual and public dispositions and values; ideas and understandings, capabilities and skills;
- Critically engages with the causes and effects of poverty and injustice;
- Encourages public enquiry, discussion, debate and judgement of key issues;
- Encourages, supports and informs action-orientated activities and reflection in support of greater justice;
- Takes significant account of educational theory and practice;
- Emphasises critical thinking and self-directed action;
- Seeks to promote experiential learning and participative methodologies;
- Routinely challenges assumptions by engaging with multiple, diverse and contested perspectives.

The very essence of DE from a Freirean perspective is critical reflection (Freire and Macedo, 2001). Academics and practitioners must be critically aware of what they are seeking to achieve. We must work with others, but we must also hold onto our core aspirations, articulate them, strive to achieve them and understand more clearly who our allies are from all traditions and disciplines. The term DE in Ireland has a very specific political, action-orientated and social justice pedigree, and the SDGs are a vital DE theme, alongside other themes such as human rights, gender equality, migration, neoliberalism, population or trade.

5.8.3.3 Potential

What is very encouraging about the outcomes of this study, is that there are so many opportunities to introduce GCDE themes and approaches to all aspects of college life. Clearly another research study would indicate the great interest by third level students, but this study shows that leadership is also happening at a staff level. UCC staff are very open to and want to engage with global issues.

Some of the case studies show how staff in a wide variety of positions can find ways to integrate GCDE into their activities at UCC even if they cannot see possibilities within their job description. Two of the administrative staff who engaged with this study had degrees in fields of study which are related to sustainable development or international development. However, it is evident that it can be difficult for administrative staff to introduce GCDE into their roles. The kind of academic freedom associated with academic positions is not as easily afforded to staff in other positions. Nevertheless, there are possibilities for those interested in engaging with GCDE. One staff member in an administrative position, said that her pathway for engagement in GCDE praxis is non-linear. I am approaching GCDE praxis in different ways: firstly, as a staff member of University College Cork and secondly as a member of the farming community in North Cork. She is thinking about GCDE at a personal and professional level. As a staff member of UCC, she says she is afforded the opportunity to engage in what she calls "*voluntarily* with *extracurricular activities"* within the university organisation. As summarised earlier, she is organising an engagement with GCDE in a staff book club, a staff dialogue group (Bus Stop Chats) and in a project called CATCH, which stands for Communication and Action through Tree-planting for Climate-Health being run within the School of Public Health and the Environmental Research Institute at UCC. She aims to introduce GCDE praxis into these

activities over the next 12 months through dialogue with other people (i.e., colleagues, family, friends, and local community) and action by:

- Influencing and leading by example.
- Promoting GCDE topics and introducing different perspectives into conversations.
- Demonstrating GCDE by taking actions that make a difference.

Her deep commitment and thoughtful planning (see table below) shows that core GCDE values, skills and themes can be introduced to a very wide range of activities. The commitment in the case of this staff member is significant but people can contribute in very small ways too. One staff member is limited in her time for instance but as we saw above her commitment is to help to promote the work of the Praxis Project. Each action is a conscious decision to create awareness, to develop a culture which talks about global and local interconnectedness and injustices, instils an openness to dialogue and promotes possibilities for change. Each action, big and small, offers hope and builds a university which does not fear to speak but one which clearly stands in solidarity with people and planet.

Figure 12: Staff member's planning for GCDE in her 'extracurricular' activities.

Deliverables	Actions	Targets
Influencing and leading by example.	Continue to volunteer administrative support to the Bus Stop Chats initiative for the academic year 2021-22.	Facilitate two Bus Stop Chats during the academic year 2021-22
	Continue to be a member of the UCC Book Club for the academic year 2021-22.	Discuss two books with a focus on GCDE matters and discuss at the UCC Book Club during the academic year 2021-22.
	Continue with the UCC PRAXIS project and undertake a digital badge in Global Citizenship & Development Education.	Promote the PRAXIS digital badge and encourage at least two other colleagues to take up the Praxis project for the academic year 2022-23.
	Support the UCC CATCH tree project.	Volunteer to host a tree planting ceremony to promote the CATCH project on home farm.
Promoting GCDE topics through open dialogue by introducing different perspectives into conversations.	Become more informed about global news through different communication mediums – Radio, TV, Social Media and bring this knowledge into the Bus Stop Chats.	Organise two Bus Stop Chats with GCDE themes for Academic and Non-Academic Staff e.g., sustainable development, climate change, volunteering and action, geopolitics, and social justice issues.
	Discuss Praxis with the UCC Book Club Coordinators and ask for their support by including two books relating to GCDE topics during the next academic year 2021-22.	Read two books (e.g., Hannah Arendt "Eichmann in Jerusalem"/Virginia Woolf "A Room of One's Own") relating to GCDE topics and discuss openly at the monthly meetings.
	Discuss the health and biodiversity benefits of tree planting with colleagues, family, and friends.	Create an e-Book reflecting on the native woodland project – highlighting the benefits of the tree planting to the environment locally and globally.

Demonstrating GCDE actions outside of the organisation.	Participate in Cork Community Week 2022 - internal collaboration between UCC Bus Stop Chats and Book Club.	Together with the Bus Stop Chat & Book Club Coordinators deliver one virtual conversation about a GCDE topic with a community library group – external to UCC.
	Sign up for the native woodland establishment scheme managed by Teagasc, Irelands Agriculture and Food Development Authority.	Plant c.10 acres of native trees by February 2022.

5.8.3.4 Institutional Engagement

Two members of staff joined the Praxis study, who are engaged in programmes that cut across the work of the university. One is a member of staff at UCC's Civic Engagement Programme and the other is a staff member who works on UCC's sustainable development programme. Both programmes are leading the way nationally and internationally in terms of good practice in both fields and their contribution is very welcome for the Praxis Project. As outlined above, the civic engagement work aims to embed civic engagement into staff teaching approaches in UCC. The staff member is a Co-convenor on the national IUA Campus Engage working group for Community Engaged Learning and Teaching which contributes to national and European policy in the area of civic engagement. As we have seen her engagement with GCDE is also rigorous, thoughtful and highly authentic. She proposes, as we have seen, integrating GCDE into three area of work: The Community-based Participatory Research (PG6025) Module; Staff development: integrating community-engaged learning into the UCC Curricula; and the Campus Engage working group. GCDE, she says, aligns very closely with the principles and values of higher education civic engagement; a transformative focus on social justice, developing community capacity to solve problems, and sharing responsibility for mutual goals etc.

> *In practice, this close alignment makes it easy for me to continuously push for a GDE perspective and approach when carrying out my own civic engagement activities and when supporting colleagues to make progress in this area.*

This collegial approach is highly important, and it is clear that working together we can more effectively achieve our mutual objectives. In addition, it is important that the GCDE work of the Praxis Project does work alongside programmes that are part of UCC's institutional approaches and policies. While working in a bottom-up manner with individual staff and disciplines is very important, so too is working to influence policy and practice within UCC.

The same can be said of the collaboration with staff working on UCC's Sustainability Strategy. While the position of (in this case 'acting') Sustainability Officer is housed under the Office of Buildings & Estates (much of the role relates to sustainability in the built environment), the role extends beyond just the estate and takes a whole institutional approach to sustainability. A large part of the role of Sustainability Officer is the coordination of the Green Campus Programme at UCC. The case study states that "The Green Campus Programme is Student led, Research Informed and Practise Focussed, with the aim to build and promote a culture of sustainability and environmental responsibility throughout the university community and

further afield". The Sustainability Officer thus engages extensively with the university community (staff & students) to nurture the knowledge, skills and values of sustainability that will enable both individual and institutional action and activism. This includes the integration of sustainability into, UCC core functions, student activities, research, teaching and learning. An additional element of the role is the co-coordination of a University Wide Module in Sustainability (UW0005).

According to the case study, the sustainability strategy at UCC shows a high-level commitment to aims which are also an important to GCDE. The GCDE work of the Praxis Project has much to learn from the success of this programme and the experience of its staff in negotiating its objectives within the university. One point raised in the case study for instance is that The Green Campus Committee is the primary means by which students are represented in the decision-making process for matters relating to sustainability at UCC. The committee is Co-Chaired by a member of UCC EnviroSoc & by the Deputy President of the UCC Students Union. Both the society and the students' union have written this into their constitutions in order to ensure continuity of student representation from year to year. The committee is composed of students from across UCC that have been elected to their roles in an AGM, however committee meetings are open for all students and staff to attend. Engagement with the Green Campus Committee primarily comes from students that are interested in environmental, sustainability, social justice issues, with strong representation by members of the Environmental Society and International Development Society. As an academic community we have to remember that the student voice must be strongly present in our work and we must endeavour in year two to understand how best we can achieve collaborative staff-student leadership. We can learn here from the experience of the Green Campus. The student voice must be recognised and valued by colleagues and management. There may be room here to link with the alumni of the Praxis course UW0012 and at our final Group Session Six this was discussed (see below).

The case study also explains that the activities of the Sustainability Office and Green Campus Committee align strongly with the values of GCDE such as developing empathy and solidarity, respect for self and others, and instilling a sense of social responsibility and belonging. This includes capacity to critically examine power and privilege, and a commitment to social justice and sustainable use of the environment. Finally, the belief that you can make a difference is a central value of the Green Campus Programme. The Sustainability Officer works to engage the wider campus community with these values through awareness and engagement campaigns, while also providing avenues for students and staff to enact these values through local action & activism. This supports the development of GDCE skills such as 'direct action', advocacy, requesting accountability, influencing policy, etc. Again, we can learn that by 'doing' GCDE and showcasing our collective work, we can bring GCDE to the wider UCC campus community.

The environmental aspects of the Sustainability Strategy have been well recognised. The Green Campus Programme for instance is an environmental education programme and award system based on the Eco-Schools Programme coordinated in Ireland by An Taisce and internationally by The Foundation for Environmental Education (FEE) (Ryan-Fogarty et al., 2016). FEE is the world's largest environmental education organisation, recognised by

UNESCO and UNEP as a global leader in Education for Sustainable Development (FEE, 2019). The Green Campus Programme acknowledges long-term commitment to continual improvement from the entire organisation through the full implementation of a 7-step programme. In order to obtain and/or retain 'Green Flag' status, the programme must be completed for six different themes of environmental sustainability and more recently 'Global Citizenship'.

On the theme of Global Citizenship, the case study states that the work of the Sustainable Development Officer is to encourage participating Higher Education Institutions to consider the social, justice and human rights implications of their institution's activities, and their interlinkages with global environmental challenges. For example, when considering topics such as an institutions contribution to climate change, the themes of climate justice, links between climate and gender, and the displacement of people because of climate change emerge. Similar themes emerge with respect to responsible consumption & production, water & sanitation, and the concept of sustainable development in general. It is important for institutions to recognise their responsibilities toward others globally and ensure that they accept their fair share of the responsibility and act locally.

While this work is core to the work of the Praxis project, the starting point and the priority is environmental. Our work is aligned but as explained earlier there is also a different emphasis. Take for instance how the lecturer in Asian Studies deals with human rights issues in relation to ethnic minorities, how the lecturer in Franco-African Studies wants to address the deep impact of genocide or how the community engagement programme or Economics academic might want to link the housing crisis in Ireland and in Brazil, to wider global financial market systems, or how we might address human rights issues such as FGM and LGBTQ+ rights around the world. Not just how we might read about these issues, but how we might teach, educate or act and understand the local and global interconnections.

5.8.3.5 Academic Modules and Digital Badges

If we look only at the staff who participated in this study providing case studies on university-wide work and include the work of Praxis, there are several modules available in undergraduate and postgraduate studies, such as (in Biology, Environment and Earth Sciences) *BL1002: Cells, Biomolecules, Genetics; Evolution* and *PS4006: Genetic Manipulation of Plants;* and *PS6001 is a postgraduate module: Plant Genetic Engineering.*

There are three university wide modules: *UW1201: Global Sustainable Development: UW0012: Global Citizenship and Development Education Interdisciplinary Perspectives;* UW0011 Interdisciplinary and *UW0005 Sustainability.* One staff member is also involved in another University Wide module entitled *Perspectives on Social Justice, Equality, Diversity and Health*.

There is a Digital Badge entitled *Citizenship for Global Development.* The Praxis Project also runs a Digital Badge entitled *Global Citizenship and Development Education (Third Level Staff) Award, run by Praxis.*

A number of issues are worthy of mentioning here. Firstly, from a learner perspective this must seem confusing. While those who teach on these courses understand the different emphases, it may not be as clear to those wishing to choose a course. It was agreed that care must be given by all concerned when promoting these courses, so that potential students can choose which course suits them best. Secondly, while there are specific modules in degree programmes, which relate broadly to Global Education, there is no specific module in GCDE which is accredited within the university as part of a degree programme. While it is important to integrate GCDE across disciplines, it is also the case that as a third level institution develops its commitment to GCDE as an academic discipline, there is also a need for those who specialise in GCDE as a discipline in its own right but also specialists in GCDE as it connects with individual disciplines.

CHAPTER 6: CONCLUSIONS AND RECOMMENDATIONS

6.1 CENTRAL QUESTION

How can we integrate the theory and practice of GCDE into the work of UCC across all disciplines and across the work of the university as a whole and what are we learning as we do so?

6.1.1 Subsidiary Questions

What are the key challenges in integrating GCDE across the university and how can we best address such challenges?

What can Higher Education institutions and the GCDE sector as a whole learn about enhancing staff engagement and in turn student engagement with the theory and practice of GCDE?

What is the impact of integration GCDE into the work of the university?

6.2 CONCLUSIONS AND RECOMMENDATIONS

6.2.1 GCDE as a Pedagogy of Radical Hope

> *I liked the idea of Education in Hope. It is not as wishy washy as it sounds. In fact, the way Professor Bourn explained it, I found it not merely hopeful, but radical. It could transform education if we all worked 'in' hope. Really working towards changing culture, education and the purpose of the university.*

This was a comment by one participant in this research study. It was a response to a talk given at a Praxis seminar in April 2021 where Professor Douglas Bourn[22] spoke about radical hope.

At an intergenerational seminar in Cork County Council, the President of Ireland, Dr. Michael D. Higgins asked Where have they been? The scholars? The philosophers.

> *What has happened to the institutions – we need to keep our head down to get money to go on? Riches from around world. And the power of emancipatory education? We must make the connection to emancipation through our own lives. Not through bad economics. You cannot go on imagining that you can have a significant contribution to make without addressing the issue of power. Power matters. Powerful interests e.g., fossil fuel industries. We have to use our numbers and information in a clever way, in a media that will ignore you.*

[22] Professor of Development Education and Director of the Development Education Research Centre at University College London's Institute of Education.

In this book Pedagogy of Hope, published in 1991, Paolo Freire said:

> *No hay cambio sin sueño, como no hay sueño sin esperanza (Freire, 1991:81)*
>
> *There is no change without dreams, as there is no dream without hope*

Many times, during this research process, the participating staff commented that this time together offered space for reflection. In doing so we gave ourselves some time to talk, think and plan what actions we might take in our classrooms, in our projects, in our research. Time to think of what we value in our institution and in our work, time to listen to one another, to the voices of experience and to reflect on how we can deeply listen to the voices of our students. When we stop, we can also be a community of learners.

Recommendation 1: Stop

Stop. Slow down. Listen deeply to the wisdom of experience and to the voices of new generations of learners. Reclaim the role of a University as a space for reflection, dialogue, dreaming, courage, theorising. A space where cocreation of a present and a future for ourselves and our wider communities. Whether through art, digital media, music, dance, play, literature, ancient classics, medicine, business, law, humanities, engineering or the Irish language, let us reclaim a space, not in frenzied action but in thoughtful, courageous and radical hope.

6.2.2 GCDE and Student Voice

While it is acknowledged that many students do not take an interest in critical active citizenship, the general opinion of participants is that the current generation of students are highly engaged with global issues, especially on environmental issues and that we are 'pushing an open door'. In relation to the work of the Praxis project we need to consider what structure or some form of consultation mechanism which allows students to guide our work. The first cohort of students who have participated in the Praxis university wide module. Students who took the Praxis university wide module UW0012 (Global Citizenship and Development Education), in previous years could be invited to form part of an advisory panel. Students from the class of 2020-2021 have already expressed an interest in continuing as a community of Praxis. The Praxis Project as a whole has an advisory group which was established as the project was being established. Now that both students and staff have engaged with Praxis it is time to think of how best to include alumni of Praxis courses as representatives on this advisory group.

> *…there are a lot of issues, from decolonising curriculum, to sustainability. This work is a way of linking a lot of issues together and what to do with them. And it is not just about being aware but also what you do with them, how act, social engagement. We are trying to do is encourage engagement in social change. It is about understanding and perspective and what you do with that. It is important not to*

reproduce bodies of knowledge, we need to engage with students leading initiatives, we need to help to join up the dots, make connections across all these issues.

Recommendation 2: Include Student Representation on the Praxis Advisory Group

The recommendation is to establish a structure which includes student voices on the Praxis advisory working group. This representation could come from alumni of the UW0012 module, it could include students from each faculty, and it could include representation from the Students Union.

6.2.3 Terminology and Articulation

Key Learnings

There is a certain confusion in the university about the terminology used in the general field of GCDE. Terminology such as Development Education, Global Education, Global Citizenship, Global Citizenship Education and Education for Sustainable Development, are often used interchangeably. This is reflective of a certain confusion in wider society and literature. From an academic perspective, and universities are locations of academic scholarship, we need to clarify that while all of these terms are used interchangeably at times, from a scholarly perspective they are not the same. For instance, Global Citizenship as an academic discipline is a different discipline than either Global Citizenship Education or Development Education. Education for Sustainable Development is not the same as Global Citizenship Education. Yet many participants in this research have expressed the view that to those outside of certain circles, they do all seem to be 'more or less the same thing and it is confusing'.

Academic rigour matters if we are to stand on the roots of what is a strong activist and academic tradition in Ireland. Part of our job of an academic 'body of knowledge' is to reflect upon our sector, the landscape within which we work and the histories as well as the future possibilities in terms of theory, dialogue and action for change.

We need to be cautious that we are a community of Praxis, and that the GCDE academic / activist tradition that we are part of, is steered by us and not by international bodies, government agencies or powerful forces such as the promotion of SDGs. In Ireland Development Education has traditionally reflected on, critiqued and acted to change dominant global models of development which do not serve people or planet well. The continuation of wars, poverty, inequality and lack of access to basic needs and human rights across the globe, means that this work is still utterly relevant. We need to not be blinded by positions, compromise or terminology that distracts us from our basic purpose as an activist and academic tradition. Praxis is about reflection and action upon the world in order to

transform it, it is not about being complicit in a world which is not serving people and planet well.

There was agreement on the need to be very clear on the terminology used, with consensus on the fact that there are many different interpretations and perspectives on what they mean. We have not yet agreed on the terminology we might finally use as a community of Praxis, but we have agreed that whatever terminology we finally agree on, we are clear that our philosophical underpinnings come from a critical pedagogical tradition that invites educators to encourage students to critique structures of power and oppression, promote social justice, equality and human rights and encourage active citizenship engagement. This does not mean that we have a very prescriptive approach or rigid interpretation, but rather that we have a set of guiding principles which we are articulating clearly and that our work is grounded in a Critical Pedagogical and Active Global Citizenship positioning. Clear messaging is required into the future, to explain the different (yet also the compatible) roots and philosophical underpinnings of Education for Sustainable Development and GCDE.

Our description and messaging will draw on the description of Development Education provided by Daly, Regan and Regan (2015: 1) which draws together the various attributes of GCDE. Global Citizenship and Development Education:

- Focuses directly on key development and human rights issues locally and internationally;
- Seeks to stimulate, inform and raise awareness of issues from a justice and/or rights perspective;
- Routinely links local and global issues;
- Explores key dimensions such as individual and public dispositions and values; ideas and understandings, capabilities and skills;
- Critically engages with the causes and effects of poverty and injustice;
- Encourages public enquiry, discussion, debate and judgement of key issues;
- Encourages, supports and informs action-orientated activities and reflection in support of greater justice;
- Takes significant account of educational theory and practice;
- Emphasises critical thinking and self-directed action;
- Seeks to promote experiential learning and participative methodologies;
- Routinely challenges assumptions by engaging with multiple, diverse and contested perspectives

Recommendation 3: Provide Clarity when Describing GCDE

This recommendation suggests that those engaging with the Praxis Project might continue to have a conversation about terminology and for the moment will continue to use the term Global Citizenship and Development Education. However, we are clearly defining our positioning as having strong critical pedagogy and active global citizenship philosophical underpinnings. A description of GCDE is already set out clearly and articulated in the Praxis website and strategic plan. However, it also needs to be encapsulated in a succinct statement

which is easily understood by those who will not read the details above. The recommendation is also to agree on this wording as soon as possible in the new academic year.

6.2.4 GCDE as an Academic Discipline

The previous point links directly to the development of GCDE as an academic discipline within UCC. The section entitled 'The Many Faces of Global' above, shows both the great interest in the wider area of what we will call Global Education, as well as the confusion that this can lead to. One has to question if this is a result of Development Education in particular, not being fully established as an academic discipline in UCC. Because UCC does have good leadership in the field of sustainability, there is a question as to whether Development and Global Citizenship Education is getting lost and misunderstood? What we have tried to do in this active research project is to clarify meaning. It should be emphasised that this is not about a competition between terms, but rather a matter of academic rigour and a deep understanding of the philosophical positioning of GCDE as an academic discipline.

If we are making a conscious effort to develop GCDE as a higher education discipline, we ought not to change the name or the focus of our discipline because of prevailing global or national policies, but rather name it ourselves. DE is an approach to pedagogy while Global Citizenship in this tradition has a critical, active and transformative role. It is sometimes not understood that it is about knowledge of global issues, but it is also about values, skills, how we do our work and importantly, how and what we do, and what actions we take, in order to transform our world. The very essence of DE from a Freirean perspective is critical reflection (Freire and Macedo, 2001). Academics and practitioners must be critically aware of what they are seeking to achieve. We must work with others, but we must also hold onto our core aspirations, articulate them, strive to achieve them and understand more clearly who our allies are from all traditions and disciplines. The term DE in Ireland has a very specific political, action-orientated and social justice pedigree, and the SDGs are a vital DE theme, alongside other themes such as human rights, gender equality, migration, neoliberalism, population or trade.

It is recognised that while the development of expertise at third level in this field is important it is also the case that many, who work in their own disciplines and departments, might use GCDE as just one of many approaches to their work. In this way it is a lens through which they may choose to frame their work, but they may not necessarily be interested in specialising in this field. However, it is important that they too receive the support that they seek, both practical support and in terms of understanding how GCDE relates to their work. Ultimately it is about creating a culture across the university. In the words of one contributor:

> *…there are a lot of issues, from decolonising curriculum, to sustainability. This work is a way of linking a lot of issues together and what to do with them. It is not just about being aware but also what you do with them, how act, social engagement. We are trying to do is encourage engagement in social change. It is about understanding and perspective and what you do with that. It is important not to reproduce bodies of knowledge, we need to engage with students leading initiatives, we need to help to join up the dots, make connections across all these issues.*

Recommendation 4: Support the Development of GCDE as a Discipline

It would be helpful if UCC recognised GCDE as an academic discipline in its own right, supported initiatives to mainstream it in a range of courses, supported the development of academic specialists, including specialists in GCDE as they interlink with other disciplines and programme at UCC. For instance, GCDE and Health, GCDE and Engineering, GCDE in UCC policy.

6.2.5 Practical Considerations and Challenges

Key Learnings

Several challenges were identified by staff. The first, mentioned by most participants, was the issue of time. Staff are feeling great pressure at this time. More resources would be needed if this work were to happen in the way we would wish it to be. The second issue also related to time restraints, but in this case, staff referred to the difficulty of integrating GCDE into already full course curricula. A third consideration is funding. Participants identified specific costs which may be incurred including the cost of external facilitators to run a workshop, the cost of guest speakers and the cost of transcription services for research. There was reference too to a feeling of treading on "someone else's turf", that this general field is the preserve of 'others' in a department and that there can be a need to thread carefully. There was also a discussion on the need for practical web-based resources which busy academics could draw upon for their teaching. Funding constraints were also highlighted here. In addition, many participants were interested in being recognised for their contribution to this work. This latter discussion led to the development in Year 1, of a digital badge for staff, which was accepted by the committee responsible for approving digital badges at UCC. Participants are also co-authoring a journal article which also serves to recognise their contribution to this project. Some participant views were as follows:

> *With all the goodwill in the world, I think this work should be rewarded for staff and for students. I think it should be a compulsory part of all undergraduate learning.*

> *We are situated within an environment where our work has pivoted from being about education to being a business. So much so our heads are falling off.*

Finally, it also proved challenging to integrate a Whole 'School' (e.g., an academic discipline) approach to this work. For many disciplines there is already a busy schedule and taking time to develop an all school or discipline approach is too ambitious. Suggestions have been put forward by two interested parties. Theatre Studies will pilot GCDE in one course module in Year 2 (see case study below). A team of two people who work at the Language Centre will work together to integrate GCDE into a research project they will carry out together. It was noted that the staff welcomed the opportunity to carry out research, with new ideas in an area which is very relevant to their pedagogy.

Recommendation 5: Don't bite off more than we can chew, but the current bite is insufficient.

Encouraging higher education staff to integrate a GCDE lens into their work, does not necessarily require huge changes in core content and an unsustainable work burden. Staff can be invited to consider setting seeds within their teaching or within their work programmes, so that taking a global justice lens becomes an integral part of how they do their work and not an 'add-on' requiring time and resources which are not available to them. This is the only way such work can itself be sustainable.

At the same time, achieving the aspirations of the Praxis Project as a collective, requires further support, particularly in the form of administrative and research assistance and funding for specific projects. This applies to the work of individual participants and also to the Praxis Project. Individual participants have expressed a need for some resources for instance for projects, events, administrative supports, seminars, resources, whole school approaches, interdisciplinary work and translation services. The Praxis Project does not have the resources to support this work. The creation of more specific resources based on themes, skills or methodologies, is also desirable. Without further resources, it would not be realistic to guarantee that such resources could be created.

It is recommended that the University should support the project in sourcing additional funding.

6.2.6 GCDE Pedagogy Part 1: Themes and Theory

Key Learnings

The case studies presented by staff illustrate how GCDE approaches can be applied to any disciplines. Some may place more emphasis on including GCDE themes while others might focus on values, methodologies, skills or active citizenship. Theoretical positioning is important in the third level classroom. GCDE as a discipline tends to emphasise thinking relating to for instance post-colonial analysis, critical pedagogy, critical global citizenship and critical post structural (e.g., theories of 'race' and ethnicity, gender, class, disability, intersectionality, etc). Educators have reflected upon how these might apply to their work.

From an academic perspective it has also been very enriching to discover philosophies and ideas from a range of disciplines which align with the aims of GCDE. Examples we have discovered together include 'cross-cultural and intercultural communications'; theories of nationalism, 'imagined communities', invented traditions, and theories relating to 'Sinicisation', 'Lumpenproletariat' or 'active structuring' (the unorganized and unpolitical lower orders of society who are not interested in revolutionary advancement). The Sociology lecturer draws our attention to the value too of theories which relate to how students learn, how we approach our teaching (theories relating to classroom-based methodologies). For instance, he refers Multiple Intelligences (MI) theories and the pedagogical framework of Teaching for Understanding (TfU), which create a learning environment conducive to Universal Design for

Learning (UDL). We discussed how our work can be framed within an 'Open Access' debate in relation to digital humanities and how the global politics of Open Access links to colonial influences; epistemologies; publics and politics; archives and preservation; infrastructures and platforms; and global communities. We have discussed too of theories which relate to how students learn, how we approach our teaching (theories relating to classroom-based methodologies). For instance, Multiple Intelligences (MI) theories and the pedagogical framework of Teaching for Understanding (TfU), which create a learning environment conducive to Universal Design for Learning (UDL).

We have discussed too how theories can be underpinned by individualistic assumptions, a predominant Western worldview, often overlooking the macro-level environmental processes which shape and contribute to inequities and injustices. Our education can be influenced by theorists from well-educated, urban, middle-class, middle-aged, able-bodied, white, and anglophone with Judeo-Christian cultural perspectives. These characteristics do not match with the world's majority population.

Again, the group were very interested in the idea of radical hope and radical transformation for social change. One lecturer quotes Freire, Pedagogy of Hope - in Gannon, Radical Hope:

> *The essential thing … is this: hope, as an ontological need, demands an anchoring in practice.*

Another speaks of swimming between theory and practice:

> *…we are swimming between theory and practice, between critical thinking and the felt sense of inventive theatricality, is actually achieving the goals of engendering reflexive, activist and grounded thought about the place of the GCDE themes and goals in its learning spaces and outcomes might be up for debate. There, so far, has been no explicit emphasis on questions of interculturality, of post-colonial dynamics, or on the development of what we might call a critical, global, perspective, on what it means to use theatre to transformative messages or involve audiences in transformative feelings and actions vis a vis the cultivation of better global empathy, justice, and action.*

Recommendation 6: Sharing Academic Learning

GCDE is one which can draw on many themes and many theories, depending on the needs and focus of the discipline, the students and the educator. It is recommended that we collate examples of the theoretical influences on our collective work. This would be a very valuable contribution to the literature in this field.

6.2.7 GCDE Pedagogy Part 2: Skills Development

Key Learnings

On the question of skills, one participant said:

On global citizenship, the tendency by a lot of universities that promote the term is to see it as a marketing tool, of encouraging all their graduates to be global citizenship- which means in reality being able to get a job anywhere around the world. Some add references to skills and competencies but what is often missing is any reference to actual student engagement in terms of societal change, of developing a sense of global social and environmental responsibility. This is what we should mean by active global citizenship to distinguish it from a lot of what happens in many universities.

We need to be clear what we mean when we talk about skills. We also discussed again, that when supporting the development of skills, with a GCDE approach in mind, keeping the 'intent' in mind is important. GCDE has a purpose therefore the skills are not just about developing skills 'for the sake of' developing skills. The same is true of all aspects of this work.

While we felt we had strengths in some areas, for instance critical thinking, research and communication skills, we need to understand what GCDE skills mean in the context of our work. It is interesting to note that, as with the 'active citizenship' aspects of this study, some academics are finding it difficult to integrate skills which will support them and their students to be social justice advocates, as described in Chapter 2 above. It stands to reason that if it is difficult to integrate active citizenship in a particular course, it will also be difficult to develop certain kinds of skills. Understanding of these 'skills' overlaps considerably with understandings of values and actions. As Regan (2006:9) says DE develops skills and capabilities "that help us understand and engage with our world – analytical and communication skills, interpersonal and social skills, the ability to link knowledge and understanding with action, etc (2006: 9).

Recommendation 7: Build our Capacity

It is recommended that the Praxis Project introduces specific seminars, case studies and workshops which explore skills the development in the context of GCDE. This may be a generic approach, or such capacity building might be aimed at specific faculties.

6.2.8 GCDE Pedagogy Part 3: Values

Key Learnings

Values are valued by the participants and were discussed in some way at most group meetings. The discussions on values acknowledged that the idea of values can raise questions such as 'whose values'? Participants in this group view values as important and central to GCDE but recognise that values can be contentious. The group do not consider there to be one 'set of values', there are a range of perspectives, both at university level and at a global level. Different parts of the world have different societal values. One participant said "We are UCC. This should be about UCC's values, we are under the umbrella of the university as a whole". It was argued however that many, including in this group, would question some of the business-like approaches being taken by universities at this time. It was agreed by all

those present that we would favour a statement regarding our position. This participant made a suggestion which was broadly agreed to by all who were present at the session (see recommendation below).

It was also pointed out that UCC is not a homogenous group coming from one set of values. Values are contested, as evidenced by the discussion within this group. A point was also made that at a global level, the SDGs for instance have been critiqued as being Western led. At the same time, it was argued that GCDE does have a broad set of values which promotes social responsibility, global justice, human rights and being student cantered. It does not for instance stand for a set of values which promote neoliberalism, racism, sexism, homophobia or unsustainable economic policies based on growth models which serve to increase global and local inequalities. There are certain values which are not for negotiation, but within that as Global Citizens, we understand that there are different perspectives on how to achieve goals and we welcome what can often be negotiated spaces and relationship building.

Recommendation 8: Acknowledge the need for Authentic Values

As a community of Praxis, we should continue to reflect on values and how we instil those values in our work. It would be helpful to devise a list of values or principles for the work of the project. It was also agreed that we should make a statement that:

> *… while we share values of social justice, active citizenship and human rights, our work is being carried out within a context. We are situated within an environment where our work has pivoted from being about education to being a business. So much so our heads are falling off. Our work is moving away from higher education. It is about bums on seats. We need to out that. So, we need to interrogate the values of the university in the first place. We also need to be cognizant that we are coming from a predominantly high income, white neoliberal perspective.*

6.2.9 GCDE Pedagogy Part 4: Teaching Methodologies

Key Learnings

It is clear that the majority of participants are using participatory teaching methodologies. One academic summarised her teaching methodologies as follows:

> *Class discussions are led by GCDE-informed methodologies. In order to structure discussions, I use methods from didactics in higher education such as "Brainstorming", "Concept-mapping", "Case study", "Role game", "Simulation game", "Kick-off presentations", "Pro-and-contra argumentation", "Partner interview", and "Active structuring".[23] With help of these methods, I aim at enhancing students' experience with and understanding of power relations and how they influence inequalities between different ethnic, class and gender groups. I also hope to increase awareness and empathy with*

[23] Macke, Hanke, and Viehmann 2012, 177f., 183-7, 202f., 215f., 241f., 245f., 253f., 257f..

discriminated and disadvantaged groups, and further broaden this to a move towards the political and analytical assessments of each situation.

It is also evident that while there is a deep appreciation of the need for critically-orientated engaged methodologies, some are also seeking advice and guidance on how best to introduce such approaches. In some of the case studies and individual discussions, it is apparent that the lecturer has not been using such participatory methods for a variety of reasons. Reasons which are cited are: it is difficult in 'my discipline'; it is hard to find time; it is difficult 'online'; 'I don't really know enough about these methodologies but would like to learn more'.

Staff are at different stages in their development as academics. Some are at earlier career stages and while they may be very experience academically or in a particular field, they may not have been exposed to methodologies in this particular field. It is also the case that others have practiced these kinds of skills in disciplines that are related or similar to GCDE and feel as though they are being introduced as 'new' approaches. We can forget that while the approaches are not new, they may be new to some who have not yet had the opportunity or time to prioritise them in their work to date. We can also conclude that this illustrates how useful a community of practice (and praxis) can be and sharing of experiences could be very valuable. We can over time also develop our experience and understanding of methodologies over time and collate our ideas and case studies in a manner which is available and accessible.

As with the discussion on skills and values, it was felt that the 'intent' of a methodology is important. One can learn for instance about storytelling as simply a storyteller, or you can learn how to tell stories with social change in mind with all the ethical issues that that might entail. It was felt too that while pedagogy had changed, it is not always the case that educators and students are open to such approaches. A move away from the banking system of education requires a radical shift. If students are introduced to different approaches to education from the beginning of their time in college, then they won't feel so strange to either the student or the educator. It is about developing a pedagogical culture from the beginning,

We discussed too the importance of taking learning out of the classroom. Real-world engagement is important, firstly because students can really enjoy working in real world situations and feel that they are contributing something meaningful. Secondly, how else can students develop their active citizenship and civic engagement skills if they are not in some way connected to the wider community both locally and globally. Learning through and with the wider environment is important. It was suggested that we can work with student societies and with local communities, so that we are "practicing what we are preaching".

Recommendation 9: Build Staff Capacity in GCDE Teaching Methodologies

It is recommended that we develop resources for third level educators which document the methodologies mentioned in our case studies and new methodologies which we come across in our work. This resource bank will provide information on how to best use the approach and discuss their usefulness, potential and challenges, in the third level classroom. A further

recommendation is to run workshops on GCDE methodologies that are appropriate to a third level classroom.

6.2.10 GCDE Pedagogy Part 5: Encourage Active Global Citizenship Across all Disciplines

Key Learnings

These discussions illustrate that within the third level classroom the 'action' does not have to be a big action, it does not have to be about 'changing the world' but it can be about instilling a culture of 'taking action' and not just reflecting or receiving information. It is about providing signposts to students on how to act upon what they are learning and it is about setting seeds, enabling students to think about what might be possible as individuals and collectively. It was agreed that as we gather more case study examples this in itself will help us as educators to understand how we might encourage social action in our classroom environment. It is important to be realistic about what is manageable within a twelve week module. Again, a community of Praxis will hopefully help us to share ideas and will also offer support including practical support to one another.

One participant said that she found the conversations about what she might do to be very interesting. She said:

> *…collectively there is a coming together of a lot of people who are doing this work. We are pushing an open door, there is awareness amongst young people, but they do still need guidance to join the dots as well as interdisciplinary action. What we can do is offer opportunities within our learning environments where students can shape and evolve their ideas.*

In individual discussions it became clear that many lecturers were not including an 'action' element to their pedagogy. It is not part of their usual engagement with students. For those who are interested in introducing even small active citizenship approaches, some of the barriers include 'lack of time within a busy module', 'no experience of doing such work' and 'it would mean changing the book of modules and this is difficult'. This was one of the areas that presented us with some very interesting discussion and while not all saw it as a possibility, nevertheless many academics were willing to explore some level of active citizenship engagement into their work.

Many students are interested in taking action for change and we need to listen and respond to their leadership on this – taking action is often seen as relevant and important to students. Even small changes in our modules can have an impact and if necessary and possible we might also find ways to make changes to the Book of Modules or Departmental approaches to Assessment. In addition, the Praxis Project should provide examples of what action projects can look like within modules and between disciplines or across the university.

Recommendation 10: Encourage Active Global Citizenship across all Disciplines

Showcase work that is being done by staff and students which have a global justice action perspective (political, economic, social, environmental – through any medium e.g., digital, literature, creative arts, student societies, organisation of speakers, seminars, conferences and so on. In developing a bank of ideas, it becomes possible to imagine small or more ambitious actions which might be possible in the context of classroom work.

At the end of each academic year showcase the work of both staff and students. This could be a yearly celebration of UCC's GCDE achievements and can in turn create a culture of normalising GCDE within disciplines.

6.2.11 GCDE Pedagogy Part 6: Local Global Interconnectivity

Key Learnings

What can be difficult, in relation to civic engagement and in relation to GCDE work as a whole, is how to show the interconnection between local and global issues. While some participants and observers provided examples of community-linked learning and active citizenship, it was not as clear the extent to which local and global connections were being made. It was of great benefit to have a staff member from UCC's civic engagement programme who wishes to continue to explore what this means in the work of her programme. Again, examples and understandings are needed so that staff can explore in a safe space how we can help ourselves and students to link the local to the global and vice versa.

Andreotti's (2006: 40-51) influential article 'Soft Versus Critical Global Citizenship Education' may help us to explore how critical global citizenship can be an effective way to support learners in that process. Her argument is that if we fail to understand these local/global complexities in global citizenship education:

> *… we may end up promoting a new 'civilising mission' as the slogan for a generation who take up the 'burden' of saving/educating/civilising the world. This generation encouraged and motivated to 'make a difference', will then project their beliefs and myths as universal and reproduce power relations and violence similar to those in colonial times. How can we design educational processes that move learners away from this tendency?*

Recommendation 11: Show what we mean by 'Linking the Local and the Global'

Again, we need to provide specific examples of how to make local and global connections. As part of work, for instance when we organise a seminar or a project, we can instil an understanding of local/global interconnectivity to provide discussion and reflection on what this means and why it is important. For example, if we are exploring an issue of housing, we

might question the role of international finance, corporations and global markets and what the role of Irish, European or indeed university level policy is in relation to global neoliberal forces. When discussing war and conflict we might ask in what ways are we complicit in upholding trade and policies which favour selling of arms. There are many examples and again this recommendation is about documenting examples which are suitable for our classroom work, but also instilling a culture of questioning when we are participating in seminars, conferences, or discourse in general.

6.2.12 GCDE Pedagogy Part 7: Assessment

Key Learning

The question regarding assessment of the GCDE dimensions of teaching did attract attention from the participants and good examples were provided. Some examples were more subtle, with GCDE related ideas incorporated into existing assessment, while others suggested a specific assessment relating to GCDE.

Recommendation 12: Let's Talk about Assessment

While participants did provide examples of possible ways of assessing their GCDE work, we as a group did not focus enough on the question of assessment, to suggest meaningful recommendations. Therefore, the recommendation here is to ensure that assessment becomes part of our ongoing discussion.

6.2.13 Research

Key Learnings

Another important area of work for any university is that of research. While in year 1 we have just two case studies to draw upon, nevertheless interesting discussion emerged from the individual and group discussions. For instance, discussion developed on the ways in which staff who are interested in GCDE could introduce GCDE themes which relate to their disciplines. An interesting discussion emerged about the implications for research methodologies when our focus is on GCDE. We discussed for instance how the methodology for this research study, has a critical intent, which aligns well with GCDE as a transformative education. One participant said:

> *We do want to do a simple questionnaire, but let us think too of how we could introduce different methodologies, going beyond our comfort zone?*

One of the research studies discussed their approach to methodology, concluding that the methodology they intend to use for their research project, ought to be more congruous with their GCDE intent.

> *…we can never be ensnared by power: we can always modify its grip in determinate conditions and according to a precise strategy (Foucault 1988d: 123).*

> *…whereas traditional researchers cling to the guardrail of neutrality, critical researchers frequently announce their partisanship in the struggle for a better world ...Whereas traditional researchers see their task as the description, interpretation, or reanimation of a slice of reality, critical researchers often regard their work as a first step toward forms of political action that can redress the injustices found in the field site or constructed in the very act of research itself.*

One conclusion we can draw is that as critical educators we want to think about how we do our research. As outlined earlier, this Praxis study as a whole, for instance, is framed by a critical theoretical perspective. Horkheimer (1982: 244) defined critical theory as "A theory is critical to the extent that it seeks human emancipation, to liberate human beings from the circumstances that enslave them". In thinking about research projects in UCC which take a GCDE focus, we are finding that it is helpful if GCDE research methodologies align with the overarching philosophical underpinnings of a study as a whole. For instance, in the case of the TESOL study the overarching philosophical approaches are critical pedagogy and postcolonial analysis. Therefore, an approach to methodology which is framed by a critical perspective is also needed.

We are finding that alongside critical theory and postcolonial analysis, poststructuralist analysis is also helpful. In both of the research case study examples, as with this study as a whole, theories of power, cultural capital and hegemony are helpful too for framing our research methodologies. As discussed earlier, Joe Kincheloe (2008: 7-8) argues that the purpose of education is to alleviate oppression and human suffering. Critical pedagogy and its associated research is political, and its role is to promote freedom and intellectual growth. It requires strong, real strategies that will contribute to ongoing movements and counter-hegemonic struggles already active in education today. Likewise, Michael Apple (2012b: 195-196) says that education cannot be separated from political and economic life. The entire process of education is political in the way it is funded, its goals and objectives, the manner in which the goals are evaluated, the nature of textbooks, who attends and does not attend and who has the power to make decisions. In this study 'critical' means to actively participate in the shaping of a more socially just reality and aligns with Carspecken's (1996: x-xi) view that "critical qualitative research" to be a form of social "activism".

We also discussed how research is essential if GCDE is to grow as a discipline. There is very little research happening in UCC in this field and it would be helpful if the Praxis Project could become a space where researchers with a critical perspective can come together and can encourage the development of a research culture in this field in UCC.

Recommendation 13: Encourage GCDE research within UCC

This recommendation encourages the promotion of research in the field of GCDE. To grow as an academic discipline this field needs more research. From a praxis project perspective, the invitation is to develop expertise in the field of GCDE in Higher Education. At the same time, we want to encourage individual disciplines to think about integrating GCDE into their research culture so that there are specialists emerging about GCDE in Higher Education in general, but also with a focus on individual faculties or departments.

6.2.14 University-wide Examples

Key Learnings

What is very encouraging about the outcomes of this study, is that there are so many opportunities to introduce GCDE themes and approaches to all aspects of college life. Clearly the perception by staff is that there is great interest in this agenda by third level students, but this study shows that leadership is also happening at a staff level. UCC staff are very open to and want to engage with global justice issues. We have seen one staff member finding creative mechanisms for engaging with GCDE through a book club, a tree-growing project and a staff dialogue group. One participant said:

> *We need to find ways 'in' for all staff, not just for academic staff. There would be a great interest, but we need to show by example, what can be done.*

Two staff members who joined this study are engaged in programmes that cut across the work of the university. One is a member of staff at UCC's Civic Engagement Programme and the other is a staff member who works on UCC's sustainable development programme. Both programmes are leading the way nationally and internationally in terms of good practice in both fields and their contribution is very welcome for the Praxis Project. One participant made this point:

> *In practice, this close alignment makes it easy for me to continuously push for a GDE perspective and approach when carrying out my own civic engagement activities and when supporting colleagues to make progress in this area.*

This collegial approach is highly important, and it is clear that working together we can more effectively achieve our mutual objectives. In addition, it is important that the GCDE work of the Praxis Project does work alongside programmes that are part of UCC's institutional approaches and policies. While working in a bottom-up manner with individual staff and disciplines is very important, so too is working to influence policy and practice within UCC.

Recommendation 14

It is important that these valuable contributions can lead the way and show that Global Citizenship can apply to any aspect of the work and life of the university. The recommendation in the case of university-wide contributions relates to building relationships and establishing contact with individual staff who might welcome introducing global citizenship into their work or other activities in the University. At the same time, it is important to consider strategic impact and target policies and initiatives in UCC which can enhance the impact of our work. This is discussed in section 6.2.7 below.

6.2.15 Institution and Policy

The discussion on this theme touched on how on the one hand it is helpful to have individual advocates of GCDE while on the other hand, given our collective interest in global justice, we would like to see a more strategic approach to GCDE within UCC and Higher Education in general. A strong argument in favour of policy development within UCC is student interest. We discussed how we need to see students as allies and the importance of meeting student representatives such as the students union, clubs and societies. We discussed too how we might initiate public dialogue about the role of the university and the role of GCDE within our university. If we are, as an academic and activist community, going to retain the 'radical' traditions of DE as it has developed in the Irish context, we need to create safe spaces for independent voices. 'The University' can provide that space if there is clear leadership and courage amongst academics particularly those in leadership roles.

One difficulty for GCDE is that the university wide modules which is run under the Centre for Global Development and particularly the module on GCDE is not part of students' degree programmes, and is taken as an extra 'add on' course. The five credits are of little value other than having a record on their final transcript. While this has a value and offers an opportunity to students, if a course is part of a degree programme students do have more time to give it serious attention.

We have already been invited onto the Graduates Attributes programme to present a three hour session. Another possibility is to develop a PhD module and while this may be acceptable to UCC, it would mean that financial commitments to GCDE work would need to be increased considerably.

These measures would also serve to mainstream and indeed 'normalise' this work. As one participant said:

> *It should be like reading, writing and digital literacy, global justice literacy should just be normal". the underlying issue here is the need for a wider cultural shift in how we perceive both the role of a university and the nature of pedagogy and assessment.*

Recommendation 15

The recommendation here is to talk to students, starting with the Students Union and work with them to highlight the need for mainstreaming of this work within university degrees. In addition, it is recommended that we discuss mainstreaming of the Praxis university-wide course with senior management. The suggestion is that students might be allowed to take one university-wide module as part of their degree which provides an opportunity for the 'connected curriculum' and interdisciplinary which UCC is promoting for students and staff.

More broadly GCDE needs to be acknowledged by UCC as an academic discipline in its own right. In this way it can be afforded the kind of resources it requires to develop serious academic research, debate and pedagogy.

6.2.16 Working Collaboratively

Part of the work of this participatory action research study has been to also create a community of practice within UCC. We have been calling this a Community of Praxis. It is hoped that staff and students who have completed either the Praxis Digital Badge, or the University Wide module, will continue to meet to share experiences, invite speakers, run workshops and generally support one another in this work. It is not clear at this point if staff and students will meet together on a regular basis or if they will meet separately. Further conversations are required with both groups to understand how they can best work together.

In any case participating staff will continue to form a Community of Praxis which will form a hub where those interested in GCDE work can find space to continue this work. As new staff become involved each year, through the Digital Badge in particular, they will be invited to join in our ongoing collaboration.

As the first year together came to an end several ideas were emerging for collaboration and at the same time staff were conscious of their individual project plans which will also require commitment of time.

As part of this discussion there was also some discussion about how we might best ethically partner with communities in Ireland or in the Global South, with a view to mutual learning and practically supporting communities in a part of the world where resources, expertise or research are scarce.

The group are working together on a journal article based on the findings of this research study and it is hoped that the article will be published before the end of 2021 or in early 2022.

All of the work of the project is being recorded on the website www.praxisucc.ie which forms an online space to showcase the work of participants.

Recommendation 16

Participants should be given time to complete their individual projects in Year 2. At the same time, it is suggested that we plan a realistic collaborative agenda for Year 2 which addresses some of our concerns above. It is suggested that running a series of talks or workshops on the following themes might be of interest, but priorities will be discussed at the first meeting of year 2. Some of the themes for such workshops which are emerging are:

1. An exploration of specific GCDE themes (given the food security issues for UCC students at the present time, food security might be a good place to start), with a facilitated session on how to explore the issue from a GCDE and interdisciplinary perspectives with sharing of ideas on how to address this in the third level classroom or other aspects of UCC's work;
2. GCDE methodologies: for instance, developing critical thinking skills in the third level classroom;
3. GCDE skills;
4. Invite a speaker with extensive experience of North/South partnerships to discuss both possibilities and challenges;
5. Asking the question "Is GCDE neutral?" or "What is the purpose of Education?"

It is suggested that the group might consider practical considerations about how they might work together in the future, how they will welcome new members and how they can support one another in their ongoing work.

It is suggested that participants be invited to collectively launch this research report and in so doing also talk about their GCDE plans for this year.

At the end of this academic year, it is suggested that those who wish to might work together to run a workshop together for a wider UCC staff, to talk about what they have been learning from implementing the plans which are outlined in this study.

6.2.17 Impact

While the impact of this work will not be fully understood until after participants implement their plans, there were some broad opinions expressed on the impact of the work in general. Some of the opinions expressed at session six were as follows:

"This has been a very positive development. Praxis has raised discussion and conversation".

"I found it very useful that GCDE asks people to be critical of own practices and self-assess and reflect. It is so impactful at individual level and at cultural level. It encourages self-critique and reflection".

"The process initiated conversations in different ways. We can see synergies between our own work".

"There are different ways in which we can come together. Like doing anti-racism work together in UCC. Planning and supporting one another in this work. Ideas for future collaborations. Clairifcations

"It built links between people in the university who had no contact before. It created internal links through the project".

"Having allies in itself is so nice - to have people you know, are generally same place".

"We can disagree in a safe space too".

"We are also contributing to a global conversation on GCDE. More heads to think about these things".

"Once we get resources up we can map and track our impact better, see who is downloading. It will be ongoing work".

"It is great to be writing the article together, that is an outcome".

"I like the idea of having some kind of seminar/present something in person or online which will bring attention. To showcase and invite the wider sector and also in UCC".

"We are contributing to a conversation".

"We need to talk too about strategic engagement and I think the mapping and the research will help to push our case".

"Even doing things in different way is an impact, to question, if we include other voices, other perspectives, we are more than half ways there".

"Remember that we should not be so busy 'doing' and forgetting to 'tell' our story".

"We have to work strategically as well as bottom-up work".

"There are opportunities in UCC. We need to closely explore strategic priorities. This work should be mainstreamed".

"I am learning so much".

6.2.18 Final Words

This has been a deep journey between a group of colleagues who hitherto had never worked together, were from different disciplines and departments in UCC, but who shared a curiosity and an openness to learning together. They were willing too to experience discomfort. There were challenging questions about the purpose of education, the role of a university, and their positioning as academics and administrators. Being presented for instance with Freire's comment: "washing one's hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral" (1973), is a challenging idea. It may even be frightening when faced with the realities and responsibilities of freedom of speech. Developing a community of Praxis brings together students and staff who do want to learn how they, in their positions in a third level institution can think, talk and act to transform the world and the world around them. This may be in small ways or it may be at a wider institutional level. Perhaps the Irish saying 'Ní neart go cur le chéile', 'there is no strength without unity', can also sum up the sense of belonging to this learning community. The study has brought educators, researchers and administrators together to think about the culture of the university. It has provided us with many insights, questions and learnings. There have been both transformative and challenging moments in what has also been a very busy schedule for all concerned.

At third level it is important that theoretical positioning accompanies the practice of GCDE. If this does not happen, the discipline becomes a set of uninformed actions with no clear emancipatory or transformative intent. No academic discipline or community perspective is static, and frameworks can change and be refined, but the core tenets of GCDE do come from a deep-rooted commitment to social, economic, political, cultural and environmental justice and equality and from a human rights perspective. One of the strengths of this study has been how brining different disciplines and other parts of UCC life can add a richness to GCDE as a discipline. We can shine a GCDE light upon all aspects of UCC's work but GCDE can also learn from the array of critical theoretical positions in other disciplines and initiatives. Such solid philosophical underpinnings are important. Imagine the tree that can grow from critically informed seeds which can nurture one another. We all have plants that fail to grow because they were not watered well in their early stages. If those of us with an interest in GCDE are really committed to strong branches, we need strong seeds and strong roots. From there our leaves will blossom and we can build new narratives about the role of education and the role of a university . We can link learners, educators and the local and global

communities in which we live and disrupt dominant narratives which do not serve the needs of so many people around the world, and the planet which we caretake.

GCDE is a pedagogy of disruption, but it is also a pedagogy of hope. Hope that comes from the courage of communities and individuals who act in the name of justice; hope that comes from the aspirations and concern for the future by third level students and staff; and hope that comes from the enduring power of GCDE as a consciously political, transformative and relevant approach to education. GCDE continues to respond to changing times, new ways of relating to the world and new technologies that enhance and challenge our work. In the final analysis, we do come back to the basics, and the foundational values and characteristics of DE have lasted the test of time, because they matter. The stories we tell and the actions we take are what makes us human. They are what make this world. To change the shadow spaces in our world, we need to shine a strong light on what we do with our word and our actions.

BIBLIOGRAPHY

Albrecht, G., Levy, J., 1981. Constructing disabilities as social problems. In G. Albrecht (Ed.), Cross national rehabilitation policies: A sociological perspective. Cross national rehabilitation policies: A sociological perspective. 11–32.

Alexander, J.M., 2016. Capabilities and Social Justice: The Political Philosophy of Amartya Sen and Martha Nussbaum. Routledge, London. https://doi.org/10.4324/9781315260914

Allen, D., Light, J.S. (Eds.), 2015. From Voice to Influence: Understanding Citizenship in a Digital Age. University of Chicago Press, Chicago ; London.

Allen, M., 2017. The SAGE Encyclopaedia of Communication Research Methods. SAGE Publications, Inc, 2455 Teller Road, Thousand Oaks California 91320. https://doi.org/10.4135/9781483381411

Andreotti, V., 2011. Actionable Postcolonial Theory in Education. Springer.

Andreotti, V., 2006. Soft versus critical global citizenship education | Development Education Review. Policy & Practice - A Development Education Review 40–51.

Andreotti, V, 2006. Soft versus critical global citizenship education. Policy & Practice - A Development Education Review 3, 40–51.

Andreotti, V. de O., n.d. Critical Literacy in Global Citizenship Education (2006).

Apple, M.W., 2018. The Struggle for Democracy in Education: Lessons from Social Realities, 1 edition. ed. Routledge, New York.

Apple, M.W., 2011. Paulo Freire, Critical Pedagogy and the Tasks of the Critical Scholar/Activist. Revista e-Curriculum 7, 1–21.

Apple, M.W. (Ed.), 2009. Global Crises, Social Justice, and Education, 1 edition. ed. Routledge, New York.

Apple, M.W., 2012b. Knowledge, power, and education: The selected works of Michael W. Apple. Routledge, New York.

Apple, M.W., n.d. The Struggle for Democracy in Education.

Arendt, H., 1958. The Public Realm, the Common, in: The Human Condition. The University of Chicago, Chicago, pp. 50–53.

Arendt, H., n.d. Men in Dark Times : Hannah Arendt : 9780156588904 [WWW Document]. URL (accessed 3.3.19).

Arendt, H., Schell, J., 2006. On Revolution. Penguin Classics, New York.

Aronowitz, S., 2001. The Knowledge Factory: Dismantling the Corporate University and Creating True Higher Learning by Stanley Aronowitz. Beacon Press.

Atkinson, P., Delamont, S., Coffey, A., Lofland, J., Lofland, L., 2007. Handbook of Ethnography. SAGE.

Baillie, Smith, M., Skinner, A., 2015. Reconceptualising global education from the grassroots: the lived experiences of practitioners. Published by: DEEEP – CONCORD DARE Forum, Brussels.

Banks, J., Grotti, R., Fahey, É., Watson, D., 2018. Disability and Discrimination in Ireland: Evidence from the QNHS Equality Modules 2004, 2010, 2014 - Irish Human Rights and Equality Commission and ERSI.

Barder, O, 2012. Centre for Global Development. What is Development? URL https://www.cgdev.org/blog/what-development (accessed 12.12.18).

Barder, O., n.d. What Is Development? What is Development. URL https://www.cgdev.org/blog/what-development (accessed 3.2.19).

Batterbury, S.P.J, Fernando, JL, 2004. Arturo Escobar, in: Hubbard, P., Kitchin, R. (Eds.), Key Thinkers on Space and Place. SAGE Publications Ltd, London, pp. 113–120.

Benson, G., 1989. Review of Becoming critical: Education, knowledge and action research. The Journal of Educational Thought (JET) / Revue de la Pensée Éducative 23, 209–216.

Best, Steven, Kellner, Douglas, 1991. Postmodern Theory: Critical Interrogations.

Bheekie, A., Huyssteen, M. van, 2015. Be Mindful of Your Discomfort: An Approach to Contextualized Learning. The International Journal of Research on Service-Learning and Community Engagement 3.

Boje, D., 2001. Tamara manifesto. Tamara : Journal of Critical Postmodern Organization Science. 1.

Boler, Megan, 1999. Feeling Power: Emotions and Education [WWW Document]. Routledge & CRC Press. URL https://www.routledge.com/Feeling-Power-Emotions-and-Education/Boler/p/book/9780415921046 (accessed 9.9.21).

Bourn, D., Hunt, F., Bamber, P., 2017. A review of education for sustainable development and global citizenship education in teacher education (Report), (UNESCO GEM Background Paper). UNESCO: Paris, France. UNESCO, Paris, France.

Bourne, Douglas, 2014a. Development Education Research Centre: Research Paper No.11 for the Global Learning Programme: The Theory and Practice of Global Learning. Development Education Research Centre.

Bourne, Douglas, 2014b. The Theory and Practice of Development Education: A pedagogy for global social justice. Routledge, London ; New York.

Bourne, Douglas, 2014c. Douglas Bourn – What is Meant by Development Education? Sinergias – diálogos educativos para a transformação social.

Bourne, Douglas, 2011. Discourses and Practices around Development Education: From Learning about Development to Critical Global Pedagogy | Development Education Review. Policy & Practice - A Development Education Review.

Bourne, Douglas, 2003. Towards a theory of development education. The Development Education Journal 10, 3–6.

Bryan, A., 2014a. Learning to Read the World? Educating for 'Active (Global) Citizenship' in the Formal Curriculum, in: McCloskey, S. (Ed.), Development Education in Policy and Practice. Palgrave Macmillan UK, London, pp. 32–46. https://doi.org/10.1057/9781137324665_3

Bryan, A., 2014b. From Development Education to Global Citizenship Education: A Case Study from Ireland.

Bryan, A., 2013. The Impulse to Help' (Post) humanitarianism in an era of the "new" development advocacy. International Journal of Development Education and Global Learning 5, 5–29.

Bryan, A., 2011. Another cog in the anti-politics machine? The 'de-clawing' of development education: Professionalism and Deradicalisation of Development Education. Policy &

Practice - A Development Education Review 1–14.

Bryan, A., 2010. The reflective practitioner model as a means of evaluating development education practice: Post-primary teachers' self-reflections on "doing" development education. Policy & Practice - A Development Education Review.

Bryan, A., 2009. The intersectionality of nationalism and multiculturalism in the Irish curriculum: teaching against racism? Race Ethnicity and Education 12, 297–317. https://doi.org/10.1080/13613320903178261

Bryan, A., n.d. Social Justice Education in Initial Teacher Education: a Cross Border Perspective. … Policy and Practice North and South

Bryan, Audrey, Bracken, Meliosa, 2011. Learning to Read the World? Teaching and Learning about Global Citizenship and International Development in Post-Primary Schools. Irish Aid/Identikit., Dublin.

Brydon-Miller, M., Maguire, P., 2009. Participatory action research: contributions to the development of practitioner inquiry in education. Educational Action Research 17, 79–93. https://doi.org/10.1080/09650790802667469

Buckle, J., n.d. A Comprehensive Guide to 21st Century Skills [WWW Document]. URL https://www.panoramaed.com/blog/comprehensive-guide-21st-century-skills (accessed 9.9.21).

Carspecken, F.P., 2013. Critical Ethnography in Educational Research: A Theoretical and Practical Guide. Routledge.

Chomskey, N., 2001. Public Education and Moral Monsters: A Conversation with Noam Chomsky.

CONCORD, 2015. Goodbye DEEEP. CONCORD. URL https://concordeurope.org/2015/12/18/goodbye-deeep/ (accessed 8.10.17).

Cotter, G., 2019a. Global-Local Connections: What Educators, who use community-linked and multimedia Methodologies, can learn about critically engaging university students in Development Education. (PhD). University College Cork, Ireland, Cork.

Cotter, G., 2019b. What can Educators Learn about Engaging University Students in Development Education? A Critical Investigation into the Power of Community Linked Learning using Multimedia Methodologies in Irish Higher Education. (PhD).

Cotter, G., 2018. Nailing our Development Education Flag to the Mast and Flying it High. Policy & Practice - A Development Education Review 27, 127–141.

Cotter, G., O'Brien, S., 2018. Critical Researchers 'Of and For Our Times': Exploring Student Teachers' Use of Critical Multicultural and Development Education Frameworks in their Professional Research Papers (PRPs). Policy & Practice - A Development Education Review 74–104.

Cotter, Gertrude, 2014. Global Citizen Contact Point: A Learning Management System and Educational Forum Promoting Local and Global Citizenship (Masters). UCC.

Crenshaw, K., 1991. Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Colour. Stanford Law Review 43, 1241–1299. https://doi.org/10.2307/1229039

Crenshaw, K., 1989. Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics. University of Chicago Legal Forum 1989, 138–167.

Daly, T., Regan, C., Regan, C., 2015. Doing Development Education: ideas and resources – a starter guide | Page 5 of 14 [WWW Document]. DevelopmentEducation.ie. URL http://developmenteducation.ie/feature/doing-development-education-ideas-and-resources-a-starter-guide/5/ (accessed 4.24.17).

Daly, T., Regan, Ciara, Regan, Colm (Eds.), 2016. 80:20: Development in an Unequal World, 7th ed. edition. ed. New Internationalist, Dublin.

Daly, Tony, Regan, Ciara, Regan, Colm, 2015. Defining (and debating) development education. [WWW Document]. DevelopmentEducation.ie. URL https://developmenteducation.ie/feature/doing-development-education-ideas-and-resources-a-starter-guide/defining-and-debating-development-education/ (accessed 2.15.19).

Daly, Tony, Regan, Ciara, Regan, Colm, 2014. Globalization and Student Learning: A Literature Review and Call for Greater Conceptual Rigor and Cross-Institutional Studies |. Berkeley Centre for Studies in Higher Education 6.

Daly, Tony, Regan, Colm, Regan, Ciara, 2017. Learning to Change the World: An Audit of Development Education Resources in Ireland 2013- 2016. developmenteducation.ie, Ireland.

Degener, Sophie, 2001. Making Sense of Critical Pedagogy in Adult Literacy Education, in: Review of Adult Learning and Literacy.

Denzin, N.K., 1997. Interpretive Ethnography: Ethnographic Practices for the 21st Century. SAGE.

Denzin, N.K., Giardina, M.D. (Eds.), 2009. Qualitative Inquiry and Social Justice: Toward a Politics of Hope, 1st edition. ed. Routledge, Walnut Creek, Calif.

Dept. Education and Skills, Ireland, 2014. Education for sustainability: The National Strategy on-Education for Sustainable Development in-Ireland 2014-2020. Dublin.

Development Cooperation Ireland, 2003. Deepening Public Understanding of International Development: Development Education Strategy Pan 2003-2005. DCI, Dublin.

Dewey, J., 2009. Democracy and Education: An Introduction to the Philosophy of Education. Cornell University Library.

Dewey, J., 2007. Logic - The Theory of Inquiry. Saerchinger Press, Place of publication unknown.

Dewey, J., 1897. My Pedagogic Creed LIV, 77–80.

DICE, 2021. DICE. URL https://thediceproject.ie/ (accessed 9.6.21).

Dick, B., 1995. A beginner's guide to action research. ARCS Newsletter 1.

Dillon, E., 2017. How Critical is Talk? Discourses of Development Education among Facilitators in Ireland (PhD). Maynooth University.

Dillon, E., 2016. Development Education in Third Level Education. pp. 11–44.

Dillon, S., 2009. Trócaire and Development Education: Remembering the Past, Signposting the Future. Trócaire, Maynooth.

Dóchas, 2006. Dóchas Code of Conduct.

Duffy, V., 2006. Gender and Development, in Regan, C. (Ed.), 80:20: Development in an Unequal World Edition 5. 80:20: Educating and Acting for a Better World, Bray, Co. Wicklow.

Fanon, F., 2008. Black Skin, White Masks - New Edition. Pluto Press, London.

Fanon, F., 2007. The Wretched of the Earth. Grove/Atlantic, Incorporated.

Fanon, F., Sartre, J.-P., 2001. The Wretched of the Earth, New Ed edition. ed. Penguin Classics, London.

Ferraro, Vincent, 2008. Dependency Theory: An Introduction, in: Secondi, G. (Ed.), The Development Economics Reader. Routledge.

Fiedler, M., Bryan, A., Bracken, M., 2011. Mapping the Past, Charting the Future; A Review of the Irish Government's Engagement with Development Education and a Meta-Analysis of Development Education Research in Ireland. Published by Irish Aid. Irish Aid, Dublin.

Field Notes, 2017. . SAGE Publications, Inc, 2455 Teller Road, Thousand Oaks California 91320. https://doi.org/10.4135/9781483381411.n201

Fine, M., Torre, M.E., 2021. Essentials of Critical Participatory Action Research. American Psychological Association, Washington, DC.

Fine, M., Torre, M.E., 2019. Critical Participatory Action Research: A Feminist Project for Validity and Solidarity. Psychology of Women Quarterly 43, 433–444. https://doi.org/10.1177/0361684319865255

Freire, P., 2013/1973. Education for Critical Consciousness, Reprint edition. ed. Bloomsbury Academic, London ; New York.

Freire, P., 2014/1992. Pedagogy of Hope: Reliving Pedagogy of the Oppressed. Bloomsbury Academic, London ; New York.

Freire Institute, 2021. Education, Empowerment, Transformation - Freire Institute [WWW Document]. URL https://www.freire.org/ (accessed 9.28.21).

Freire, P., Macedo, D., 2000/1970. Pedagogy of the Oppressed, 30th Anniversary Edition, 30th Anniversary edition. ed. Bloomsbury Academic, New York.

Gaffney, M., 2008. Participatory Action Research: An Overview. What makes it tick? Massey University, New Zealand.

Galletta, A., Torre, M.E., 2019. Participatory Action Research in Education [WWW Document]. Oxford Research Encyclopaedia of Education. https://doi.org/10.1093/acrefore/9780190264093.013.557

Gaynor, N., O'Brien, A., 2011. Community Radio in Ireland: "Defeudalising" the Public Sphere? Javnost - The Public 18, 23–28. https://doi.org/10.1080/13183222.2011.11009060

Gaynor, Niamh, 2016. Round Pegs in Square Holes? Development Education, the Formal Sector and the Global Knowledge Economy | Development Education Review. Policy & Practice - A Development Education Review.

GENE, 2019. The State of Development Education in Europe. GENE.

GENE, 2017. The State of Global Education in Europe 2017. GENE, Dublin.

GENE, 2015a. Global Education in Ireland. GENE, Dublin and Amsterdam.

Gillis, A., Jackson, W., 2002. Research for nurses: methods and interpretation. F.A. Davis Co., Philadelphia, PA.

Glassman, M., Erdem, G., 2014. Participatory Action Research and Its Meanings: Vivencia, Praxis, Conscientization. Adult Education Quarterly 64, 206–221.

https://doi.org/10.1177/0741713614523667

Goodson, I.F., Biesta, G., Tedder, M., Adair, N., 2010. Narrative Learning, 1 edition. ed. Routledge.

Guba, E.G., Lincoln, Y.S., 1989. Fourth generation evaluation, Fourth generation evaluation. Sage Publications, Inc, Thousand Oaks, CA, US.

Gunaratnam, Y., 2003. Researching "Race" and Ethnicity: Methods, Knowledge and Power. SAGE.

Guzman, J., 1999. What Are Some Deliberative Dialogue Models? [WWW Document]. SEDL Archive, No. 9. URL https://sedl.org/policy/insights/n09/2.html (accessed 7.20.21).

Hanlin, R., Brown, W., 2013. Contesting development in theory and practice, in: Papaioannou, editor.), The, Butcher, editor.), Melissa, University, O. (Eds.), International Development in a Changing World. Bloomsbury Academic, London.

Hickel, J., 2016. Global inequality may be much worse than we think. The Guardian.

Hickel, J, 2015. The Problem with Saving the World [WWW Document]. URL http://jacobinmag.com/2015/08/global-poverty-climate-change-sdgs/ (accessed 8.12.17).

Higgins, M.D., 2016. Speech at a Reception for Philosophy Ireland [WWW Document]. Media Library: President of Ireland. URL https://president.ie/en/media-library/speeches/speech-at-a-reception-for-philosophy-ireland (accessed 9.16.18).

Higgins, Michael D., 2019. Cork Intergenerational Climate Change Conference: Speech by President Higgins: All of us must act now on climate catastrophe. Researcher Notes.

Hoadley, J.S., 1981. The Rise and Fall of the Basic Needs Approach. Cooperation and Conflict 16, 149–164. https://doi.org/10.1177/001083678101600302

hooks, bell, 2018. All About Love: New Visions. HarperCollins.

hooks, bell, 2009. Teaching Critical Thinking: Practical Wisdom. Routledge, New York.

Hooks, B., 2006. Outlaw Culture: Resisting Representations: Volume 83, 1 edition. ed. Routledge, New York.

Hooks, bell, 2015. Feminism Is for Everybody: Passionate Politics: bell hooks: 9781138821620: Amazon.com: Books. Routledge, New York and London.

Horgan, K, O'Rourke, D, n.d. Development Education & Participative Learning Methodologies (PLM) at Third Level. Ireland.

IDEA, 2021. VISION 2025 - Towards a Society of Global Citizens.

IDEA, 2017. Development Education in Ireland. Dublin.

IDEA, 2015. "Revitalising Development Education" Written proposal from IDEA's Formal Education Task Group to inform the GENE Review & Irish Aid's Development Education Strategy.

Irish Aid, 2017a. Development Education Funding - Irish Aid - Department of Foreign Affairs and Trade [WWW Document]. URL https://www.irishaid.ie/what-we-do/who-we-work-with/civil-society/development-education-funding/ (accessed 7.24.17).

Irish Aid, 2017b. Irish Aid Development Education Strategy 2017 – 2023. Irish Aid, Dublin.

Irish Aid, 2011. Development Education Synthesis Paper.

Irish Aid, 2006. Irish Aid Development Education Strategy Plan 2007-2011 (Strategic Plan).

Dublin, Ireland.

Irish Human Rights Commission, 2011. Human rights education in Ireland: an overview. Irish Human Rights Commission, Dublin.

Johnson, K., Mutchler, S., 1999. What is Unique about Deliberative Dialogue? - Insights on Educational Policy, Practice, and Research, Deliberating About Education: A New Policy Tool? [WWW Document]. SEDL Archive, No. 10. URL https://sedl.org/policy/insights/n10/2.html (accessed 7.20.21).

Jolly, R., 1976. The World Employment Conference: The Enthronement of Basic Needs. Development Policy Review A9, 31–44. https://doi.org/10.1111/j.1467-7679.1976.tb00338.x

Jolly, Richard, 2004. Human Development and Neo-Liberalism – Paradigms Compared., in: Readings in Human Development: Concepts, Measures and Policies for a Development Paradigm. Oxford University Press.

Kaufman, B., 1992. In Pursuit of Aesthetic Research Provocations. The Qualitative Report 1, 1–9. https://doi.org/10.46743/2160-3715/1992.2035

Kebede, W., Butterfield, A.K., 2021. Incorporating Engaged Research in Social Development: Exemplars and Guidelines for Social Work and Human Services. iUniverse.

Kellner, D., 2017. Herbert Marcuse [WWW Document]. Illuminations, the Critical Theory Project. URL https://pages.gseis.ucla.edu/faculty/kellner/Illumina%20Folder/kell12.htm (accessed 12.15.17).

Kellner, D., 2003. Toward a Critical Theory of Education. Democracy & Nature: The International Journal of Inclusive Democracy 9, 51–64.

Kellner, D., 1993. Critical Theory Today: Revisiting the Classics. Theory, Culture and Society 10, 43–60.

Kember, D., Gow, L., 1992. Action Research as a Form of Staff Development in Higher Education. Higher Education 23, 297–310.

Kemmis, S, Mc Taggart, R., 2000. Participatory action research., in: Handbook of Qualitative Research (2nd Ed. Sage, Thousand Oaks, CA, pp. 567–607.

Kemmis, S., McTaggart, R., Nixon, Rhonda, 2016. Participatory Action Research: Communicative Action and the Public Sphere, in: The Palgrave International Handbook of Action Research. pp. 21–35.

Khoo, S., 2017. Engaging Development and Human Rights Curriculum in Higher Education, in the Neoliberal Twilight Zone. Policy & Practice - A Development Education Review 34–58.

Khoo, S., 2006. Development Education, Citizenship and Civic Engagement at Third Level and Beyond Capacity Building for Development Education in Third level Education. Policy & Practice - A Development Education Review 3, 26–39.

Khoo, S., n.d. Development education, citizenship and civic engagement at third level and beyond in the Republic of Ireland | Development Education Review.

Khoo, S., Healy, Carol, Coate, Kelly, 2007. Development education and research at third level in Ireland | Development Education Review. Policy & Practice - A Development Education Review.

Khoo, S., Lehane, O., 2008. Globalisation and the re-imagination of research: Teaching and

learning in Irish higher education | Development Education Review. Policy & Practice - A Development Education Review.

Khoo, S.-M., 2014. Rerouting the Postcolonial University: Educating for Citizenship in Managed Times, in: Postcolonial Perspectives on Global Citizenship Education. https://doi.org/10.4324/9780203156155-20

Khoo, S.-M., McCloskey, S., 2015. Reflections and Projections: Policy and Practice Ten Years On. Policy & Practice: A Development Education Review 20 Spring, 1–17.

Khoo, Su-Ming, Walsh, Aisling, 2016. Regenerating Education from Below: Endogenous Tertiary Education in Alternative Development Niches. Policy & Practice - A Development Education Review 22, Spring, 10–34.

Kincheloe, J.L., 2008a. Critical Pedagogy Primer. Peter Lang.

Kincheloe, J.L., 2008b. Knowledge and Critical Pedagogy: An Introduction. Springer Science & Business Media.

Kincheloe, J.L., 2004. Rigour and Complexity in Educational Research. Open University Press, UK.

Kincheloe, J.L., 2001. Describing the Bricolage: Conceptualizing a New Rigor in Qualitative Research. Qualitative Inquiry 7, 679–692. https://doi.org/10.1177/107780040100700601

Kincheloe, J.L., 2008a. Critical Pedagogy Primer. Peter Lang.

Kincheloe, J.L., McLaren, P., 2005. Rethinking Critical Theory and Qualitative Research, in: The Sage Handbook of Qualitative Research, 3rd Ed. Sage Publications Ltd, Thousand Oaks, CA, pp. 303–342.

Kittay, E., 1999. Love's labor: essays on women, equality, and dependency. Thinking gender. Routledge, New York.

Kittay, E.F., 2011. The Ethics of Care, Dependence, and Disability. Ratio Juris 24, 49–58.

Kittay, Eva F., 2011. From the Ethics of Care to Global Justice. Jendâ Kenkyû/Journal of Gender Studies.

Kittay, Eva F., n.d. The Ethics of Care, Dependence, and Disability.

Kohn, A., 2000. The Case Against Standardized Testing: Raising the Scores, Ruining the Schools. Pearson Education Canada.

Kumar, A., 2008. Development Education and Dialogical Learning in the 21st Century. International Journal of Development Education and Global Learning 1, 37-48.

Kumar, M.S., 2014. Challenges of a Developmental Idea towards Sustainability. BULLETIN OF THE INSTITUTE OF ORIENTAL PHILOSOPHY 30, 187–190.

Kumar, M.S., Daly, T., Regan, C., 2016. "Development –The Story of an Idea." pp. 34–53.

Kvale, S., 1996. The interview situation., in: Interviews. SAGE Publications, Thousand Oaks, CA.

Ladson-Billings, G., 1995a. But That's Just Good Teaching! The Case for Culturally Relevant Pedagogy. Theory Into Practice 34, 159–165. https://doi.org/10.2307/1476635

Ladson-Billings, G., 1995b. Toward a theory of culturally relevant pedagogy. American educational research journal 32, 465–491.

Ladson-Billings, G., Tate, W.F., 1995. Toward a Critical Race Theory of Education. Teachers

College Record 97, 47–68.

LeCompte, M.D., Schensul, J.J., 2010. Designing & Conducting Ethnographic Research: An Introduction. Rowman Altamira.

Ledesma, M.C., Calderon, D., n.d. Critical Race Theory in Education: A Review of Past Literature and a Look to the Future. Qualitative Inquiry 21, 206–222.

Lynch, K., Crean, M., 2011. Pedagogy, Oppression and Transformation in a "Post-Critical" Climate: The Return of Freirean Thinking, in O'Shea, A., O'Brien, M. (Eds.), Pedagogy, Oppression and Transformation in a "Post-Critical" Climate: The Return of Freirean Thinking. A&C Black.

MacDonald, C., 2012. UNDERSTANDING PARTICIPATORY ACTION RESEARCH: A QUALITATIVE RESEARCH METHODOLOGY OPTION. The Canadian Journal of Action Research 13, 34–50. https://doi.org/10.33524/cjar.v13i2.37

Major, C.H., Savin-Baden, M., 2010. An Introduction to Qualitative Research Synthesis: Managing the Information Explosion in Social Science Research, 1st edition. ed. Routledge, New York.

Mallon, B., 2018. DICE Literature Review: The Impact and Evaluation of Development Education in Irish Primary Schools. DICE, Dublin.

Mansouri, F., Johns, A., Marotta, V., 2017. Critical global citizenship: contextualising citizenship and globalisation. Journal of Citizenship and Globalisation Studies 1, 1–9. https://doi.org/10.1515/jcgs-2017-0001

Marshall, C., Rossman, G.B., Blanco, G., 2021. Designing Qualitative Research, 7th ed. edition. ed. Sage Publications, Inc, Thousand Oaks, California.

Martens, J., 2016. The 2030 Agenda - a new start towards global sustainability? in: Spotlight on Sustainable Development: Report by the Reflection Group on the 2030 Agenda for Sustainable Development 2016. Social Watch, Beirut, Bonn, Montevideo, New York, Penang , Suva.

Matthews, S.J., 2010. Postdevelopment Theory. Oxford Research Encyclopaedia of International Studies. https://doi.org/10.1093/acrefore/9780190846626.013.39

McCann, G., McCloskey, S., 2009. From the Local to the Global. Pluto Press.

McCloskey, S., 2019. The Sustainable Development Goals, Neoliberalism and NGOs: It's Time to Pursue a Transformative Path to Social Justice. Policy & Practice - A Development Education Review 152-159.

McCloskey, S., 2017. Brexit, Trump and Development Education | Development Education Review. Policy & Practice - A Development Education Review 159–168.

McCloskey, S., 2016. Are we Changing the World? Development Education, Activism and Social Change: Lessons from Latin America. Policy & Practice - A Development Education Review 110–130.

McCloskey, S., 2014a. Development Education and Film. Policy & Practice - A Development Education Review 18, 1–14.

McCloskey, S., 2014b. Development Education in Policy and Practice. Palgrave Macmillan, UK.

McLaren, P., 2018. About: Biography [WWW Document]. Peter McLaren, PhD. URL https://sites.chapman.edu/mclaren/about-me/ (accessed 10.20.18).

McLaren, P., 2010. Revolutionary Critical Pedagogy. Inter Actions: UCLA Journal of

Education and Information Studies 7, 1–11.

McLaren, P., 2004a. Freirean Pedagogy, Praxis, and Possibilities: Projects for the New Millennium., in Steiner, S.S., Krank, H.M., Bahruth, R.E. (Eds.), Freirean Pedagogy, Praxis, and Possibilities: Projects for the New Millennium. Routledge, New York, pp. 1–22.

McLaren, P., 2004b. Paulo Freire's pedagogy of possibility., in Steiner, S.S., Krank, H.M., Bahruth, R.E., McLaren, Peter (Eds.), Freirean Pedagogy, Praxis, and Possibilities: Projects for the New Millennium. Falmer Press, New York, pp. 1–22.

McLaren, P., 2003. Life in Schools: An Introduction to Critical Pedagogy in the Foundations of Education. Allyn and Bacon.

McLaren, P., 2000. Che Guevara, Paulo Freire, and the Pedagogy of Revolution. Rowman & Littlefield.

McLaren, P., 1997. Revolutionary Multiculturalism: Pedagogies of Dissent for the New Millennium. Education Faculty Books and Book Chapters.

McLaren, P.L., Kincheloe, J.L. (Eds.), 2007. Critical Pedagogy: Where are We Now? First Edition. ed. Peter Lang Publishing Inc, New York.

McTaggart, R., 1998. Is validity really an issue for participatory action research? Studies in Cultures, Organizations and Societies 4, 211–236. https://doi.org/10.1080/10245289808523513

McTaggart, R., Nixon, R., Kemmis, S., 2017. Critical Participatory Action Research, in Rowell, L.L., Bruce, C.D., Shosh, J.M., Riel, M.M. (Eds.), The Palgrave International Handbook of Action Research. Palgrave Macmillan US, New York, pp. 21–35. https://doi.org/10.1057/978-1-137-40523-4_2

Melrose, M.J., 2001. Maximizing the Rigor of Action Research: Why Would You Want To? How Could You? Field Methods 13, 160–180. https://doi.org/10.1177/1525822X0101300203

Mishra, N., Onyx, J and McCormick, Trees, 2021. Using Collective Memory Work in Development Education. Policy & Practice - A Development Education Review 32, 79–102.

Mladenov, T., 2016. Critical Theory and Disability, Reprint edition. ed. Bloomsbury Academic.

Moore, K., 2013. Critical Participatory Action Research as a Potential Intervention and Approach in Conflict Transformation Processes | Working Group on Peace, Conflict and Education. URL https://blogs.cuit.columbia.edu/peace/2013/09/03/156/ (accessed 7.13.21).

Morales, M.P., 2019. Participatory Action Research (PAR) in Education, in: The Wiley Handbook of Action Research in Education. John Wiley & Sons, Ltd, pp. 317–341. https://doi.org/10.1002/9781119399490.ch15

Murrell, A., Bangs, R., 2019. Reducing Disparities for Women and Minority Business in Public Contracting Work: A Call for Social Virtuousness. Frontiers in Psychology 10. https://doi.org/10.3389/fpsyg.2019.01264

Nelson, D., 2017. Participatory Action Research: A Literature Review.

Nguyen, X.T., 2018. Critical disability studies at the edge of global development: Why do we need to engage with Southern theory? Canadian Journal of Disability Studies.

Ní Chasaide, N., 2012. From Debt Audits to Debt Justice: Drawing lessons from the global South. Development Education in Ireland | Development Education Review 33–44.

Nita Mishra, Jenny Onyx and Trees McCormick, 2021. Using Collective Memory Work in Development Education | Development Education Review. Policy & Practice - A Development Education Review 79-102.

Nussbaum, M.C., Glover, J. (Eds.), 1995. Human Capabilities, Female Human Beings., in: Women, Culture, and Development. . Oxford University Press.

O'Brien, 2017. Resisting Neoliberal Education: For freedom's sake, in Rudd, T., Goodson, I.F. (Eds.), Negotiating Neoliberalism - Developing Alternative Educational Visions. Sense Publishers, Rotterdam.

OHCHR, 2021. What are Human Rights [WWW Document]. URL https://www.ohchr.org/en/issues/pages/whatarehumanrights.aspx (accessed 9.8.21).

OHCHR /UNESCO, 2005. World Programme for Human Rights Education (2005-ongoing) [WWW Document]. URL https://www.ohchr.org/EN/Issues/Education/Training/Pages/Programme.aspx (accessed 9.9.21).

Ollis, T., 2014. Activism, reflection and Paulo Freire – an embodied pedagogy, in: Peters, M, Besley, T (Eds.), Paolo Freire: The Global Legacy. Peter Lang, New York.

Ostry, J, Loungani, P, Furceri, D., 2016. Neoliberalism: Oversold? Finance & Development 53.

O'Sullivan, K., 2007. Biafra to Lomé: The Evolution of Irish Government Policy on Official Development Assistance, 1969-75. Irish Studies in International Affairs 18, 91–107.

Oxley, L., Morris, P., 2013. Global Citizenship: A Typology for Distinguishing its Multiple Conceptions. British Journal of Educational Studies 61, 301–325. https://doi.org/10.1080/00071005.2013.798393

Pashby, K., da Costa, M., Stein, S., Andreotti, V., 2020. A meta-review of typologies of global citizenship education. Comparative Education 56, 144–164. https://doi.org/10.1080/03050068.2020.1723352

Patel, S., 2015. The research paradigm – methodology, epistemology and ontology – explained in simple language. Salma Patel. URL http://salmapatel.co.uk/academia/the-research-paradigm-methodology-epistemology-and-ontology-explained-in-simple-language (accessed 7.17.18).

Pothier, D., Devlin, R. (Eds.), 2006. Critical Disability Theory: Essays in Philosophy, Politics, Policy, and Law. UBC Press, Vancouver.

Priestley, Mark, Biesta, Gert, Mannion, Greg, Ross, Hamish, 2010. Education in a global space: the framing of 'education for citizenship,' in: Wisely, T., Barr, I., Britton, A., King, B. (Eds.), Education in a Global Space: Emerging Research and Practice in Initial Teacher Education. DEAS/SCOTDEC, Edinburgh.

PsycNET, 2021. Critical participatory action research as public science. [WWW Document]. URL https://psycnet.apa.org/doiLanding?doi=10.1037%2F13620-011 (accessed 7.11.21).

Rai, S.M., 2017. The Dilemmas of Performative Citizenship. ResearchGate.

Reason, P., Bradbury, H., 2008. The SAGE Handbook of Action Research, 2nd ed. https://doi.org/10.4135/9781848607934

Regan, Colm, 2015. Defining (and debating) development education. DevelopmentEducation.ie. URL http://staging.developmenteducation.ie/feature/doing-development-education-ideas-and-resources-a-starter-guide/defining-and-debating-development-education/ (accessed 7.6.21).

Regan, Colm, Regan, Ciara, Daly, Tony, 2015. Thinking about development education methodologies and evaluating learning. DevelopmentEducation.ie. URL http://staging.developmenteducation.ie/feature/doing-development-education-ideas-and-resources-a-starter-guide/thinking-about-development-education-methodologies-and-evaluating-learning/ (accessed 9.10.21).

Reid-Henry, S., 2012. Arturo Escobar: a post-development thinker to be reckoned with | Simon Reid-Henry. The Guardian.

Reilly, P., 2017. Capacity Building through Education Provision: A review of the North-South collaborative programmes of MS-TCDC and Kimmage DSC between 1994 –2014. Kimmage Development Studies Centre.

Reinharz, S., 1992. Feminist Methods in Social Research, 1st Paperback Edition. ed. Oxford University Press, USA, New York.

Revello, F., 2011. The Historical Evolution of Development Education and the Study of the Interdependencies in the Promotion of Active Citizenship at Third Level in Central America. Presented at the Dialogues across Disciplines: A cross-disciplinary learning within NUIG, Development Education & Research Network (DERN), Irish Aid, NUIG, Galway.

Rodney, W., 1972. How Europe Underdeveloped Africa. Pambazuka Press, Cape Town.

Rollock, N., Gillborn, D., 2011. Critical Race Theory (CRT) | BERA [WWW Document]. British Education Research Association. URL https://www.bera.ac.uk/researchers-resources/publications/critical-race-theory-crt (accessed 1.28.19).

Roulston, K., deMarrais, K., Lewis, J.B., 2003. Learning to Interview in the Social Sciences , Learning to Interview in the Social Sciences. Qualitative Inquiry 9, 643–668. https://doi.org/10.1177/1077800403252736

Ruth Hall (PLAAS), Zoe Brent (TNI), Jenny Franco (TNI), Moenieba Isaacs (PLAAS), and Tsegaye Shegro (ISS)., 2017. A Toolkit for Participatory Action Research.

Ryan, A.B., 2011. Discourse: some considerations for the reflective practitioner, in Walsh, T. (Ed.), . MACE: Maynooth Adult and Community Education.

Ryan, A.B., 2006. Methodology: Analysing Qualitative Data and Writing up your Findings, in: Antonesa, M., Fallon, H., Ryan, A.B., Ryan, A., Walsh, T., Borys, L. (Eds.), Researching and Writing Your Thesis: A Guide for Postgraduate Students. Mace: Maynooth Adult and Community Education, pp. 92–108.

Savin-Baden, M., Wimpenny, K., 2007. Exploring and Implementing Participatory Action Research. Journal of Geography in Higher Education - J GEOGR HIGHER EDUC 31, 331–343. https://doi.org/10.1080/03098260601065136

Schostak, J., 2006. Interviewing and Representation in Qualitative Research Projects.

Selby, D., Kagawa, F., 2011. Development education and education for sustainable development: Are they striking a Faustian bargain? Policy & Practice - A Development Education Review 12, 15–31.

Sen, A., 2007. Capability and Well-being., in: Hausman, D.M. (Ed.), The Philosophy of Economics: An Anthology. Cambridge University Press, New York, pp. 270–295.

Sen, A., 2001. Development as Freedom, New Ed edition. ed. OUP Oxford, Oxford ; New York.

Shultz, L., n.d. Global citizenship education in post-secondary institutions: A review of the literature. Retrieved April.

Skinner, A., Blum, N., Bourn, D., 2013. Development Education and Education in International Development Policy: Raising Quality through Critical Pedagogy and Global Skills. International Development Policy | Revue internationale de politique de développement. https://doi.org/10.4000/poldev.1654

Skinner, A., Smith, M.B., Brown, E., Troll, T. (Eds.), 2016. Education, Learning and the Transformation of Development. Routledge, New York, NY.

Solorzano, Daniel, 1998. Critical Race Theory, Race and Gender Microaggressions, and the Experience of Chicana and Chicano Scholars. International Journal of Qualitative Studies in Education 11, 121–136.

Sorrells, K., 2013. Intercultural communication: globalization and social justice. SAGE, Thousand Oaks, Calif.

Stringer, E. T., 2021. Action Research [WWW Document]. SAGE Publications Inc. URL https://us.sagepub.com/en-us/nam/action-research/book236795 (accessed 9.28.21).

Stringer, E. T., 1689. Action Research. SAGE Publications, Inc.

Struckmann, C., 2018. A postcolonial feminist critique of the 2030 Agenda for Sustainable Development: A South African application. Agenda 32, 12–24. https://doi.org/10.1080/10130950.2018.1433362

Students in Action, 2021. Students in Action [WWW Document]. Lazarski University. URL https://www.lazarski.pl/en/students-in-action/ (accessed 9.28.21).

Surian, J., 2012. Strong questions and weak answers. Discussing CONCORD DARE Forum's universalistic values from activist citizenship perspectives. Italian Journal of Sociology of Education.

Thomas, J., 1993. Doing Critical Ethnography, 1 edition. ed. Sage Publications, Incorporated, Newbury Park, Calif.

Torre, M.E., 2009. Principles of critical participatory action research. URL http://www.publicscienceproject.org/wp-content/uploads/2013/04/PAR-Map.pdf

Torre, M.E., Fine, M., Stoudt, B.G., Fox, M., 2012. Critical participatory action research as public science, in APA Handbook of Research Methods in Psychology, Vol 2: Research Designs: Quantitative, Qualitative, Neuropsychological, and Biological, APA Handbooks in Psychology®. American Psychological Association, Washington, DC, US, pp. 171–184. https://doi.org/10.1037/13620-011

Tripp, D.H., 1990. Socially Critical Action Research. Theory Into Practice 29, 158–166.

Tuck, E., Yang, K.W., 2012. Decolonization is not a metaphor. Decolonization: Indigeneity, Education & Society 1, 1–40.

UCC, 2019. Code of Research Ethics Version2.3.

UCC, 2017. Delivering a Connected University: UCC Strategic Plan 2017 - 2022. Cork.

UCC, n.d. UCC's Policy Statement on Ensuring Research Integrity in Ireland.

UCC Green Campus Programme & the Centre for the Integration of Research, Teaching and Learning, n.d. About the Project [WWW Document]. University College Cork. URL

https://www.ucc.ie/en/sdg-toolkit/about/ (accessed 9.7.21).

UNESCO, 2018. What is global citizenship education? [WWW Document]. UNESCO. URL https://en.unesco.org/themes/gced/definition (accessed 2.7.19).

UNESCO, 2014a. Global Citizenship Education – Preparing learners for the challenges of the twenty-first century. UNESCO, France.

UNESCO, 2014b. UNESCO Education Strategy 2014–2021.

UNESCO, n.d. Education 2030: Incheon Declaration and Framework for Action for the implementation of Sustainable Development Goal 4: Ensure inclusive and equitable quality education and promote lifelong learning... - UNESCO Digital Library [WWW Document]. URL https://unesdoc.unesco.org/ark:/48223/pf0000245656 (accessed 3.28.20a).

UNESCO, n.d. Global citizenship education: topics and learning objectives - UNESCO Digital Library [WWW Document]. URL https://unesdoc.unesco.org/ark:/48223/pf0000232993 (accessed 4.5.20b).

UNESCO, 2017a. Global Education First Initiative (GEFI) | Education | United Nations Educational, Scientific and Cultural Organization [WWW Document]. URL http://www.unesco.org/new/en/education/global-education-first-initiative-gefi/ (accessed 8.12.17).

UNHCR, 2021. Office of the High Commissioner for Human Rights [WWW Document]. URL https://www.ioe-emp.org/international-organisations/office-of-the-high-commissioner-for-human-rights (accessed 9.9.21).

UNIDEV, n.d. Development Education in Theory and Practice: An educator's resource. DevelopmentEducation.ie. URL http://wp5.developmenteducation.ie/resource/development-education-in-theory-and-practice-an-educators-resource/ (accessed 9.10.20).

United Nations, n.d. Goal 4 | Department of Economic and Social Affairs [WWW Document]. URL https://sdgs.un.org/goals/goal4 (accessed 9.7.21).

Walker, M., Loots, S., 2018. Transformative change in higher education through participatory action research: a capabilities analysis. Educational Action Research 26, 166–181. https://doi.org/10.1080/09650792.2017.1286605

Wallerstein, I., 1979. The Capitalist World-Economy. Cambridge University Press.

Willis, P., 2000. The Ethnographic Imagination. Polity, Cambridge, U.K. : Malden, MA.

Wolf, S., 1995. Martha C. Nussbaum: Human Capabilities, Female Human Beings, in Nussbaum, M.C., Glover, J. (Eds.), Women, Culture, and Development : A Study of Human Capabilities. Oxford University Press, pp. 105–116.

World Wise Schools, n.d. Global Citizenship Education [WWW Document]. WorldWise Global Schools. URL http://www.worldwiseschools.ie/development-education/ (accessed 8.28.20).

WorldWise Schools, 2021. WorldWise Global Schools - Development Education Funding [WWW Document]. WorldWise Global Schools. URL https://www.worldwiseschools.ie/ (accessed 9.7.21).

WPHRE, n.d. World Programme for Human Rights Education [WWW Document]. URL https://www.ohchr.org/EN/Issues/Education/Training/WPHRE/Secondphase/Pages/Secondphaseindex.aspx (accessed 9.9.21).

Zembylas, M., 2015. ‘Pedagogy of discomfort’ and its ethical implications: the tensions of ethical violence in social justice education. Ethics and Education 10, 163–174. https://doi.org/10.1080/17449642.2015.1039274

Ziai, Aram, 2012. Post-Development. Universitat Bielefeld. URL https://www.uni-bielefeld.de/(en)/cias/wiki/p_Post-Development.html

APPENDICES

APPENDIX 1: STAFF BIOGRAPHIES

Bonenfant, Yvon

Yvon Bonenfant, PhD joined the Department of Theatre at UCC as Head in September 2018. He is also Visiting Professor of Research at the University of Winchester.

Bonenfant is an artist-researcher. His work focuses on the voice, on sensation, and on tactility, and on questions of inclusion of different kinds of voices and bodies in culture. He is involved in the emerging field of interdisciplinary voice studies and is a recognised innovator in research methods and transdisciplinary collaboration.

He explores questions around the human voice and its creative power, at the intersection of theatre, performance/live art, installation, and music/sound; often leading interdisciplinary research teams. A former laureate of the Wellcome Trust Large Arts Awards, he also collaborates with researchers from speech and language science, voice and speech medicine, and vibration, materials and textile engineering, and with an array of visual and design thinkers.

He has a burgeoning interest in vibro-tactile performance and is key contributor to thinking about the ways the queer voice works performance and in participatory artistic processes. In collaboration with coders, visual, design, and digital artists, he develops voice-celebrating experiences for both the general public (such as We Wink, We Wink, our Voices Blink) and for hard-to-reach audiences, like children with profound and multiple learning disabilities (such as Resonant Tails).

He is also an expert on innovative approaches to practice-inclusive research methodologies in artistic research: especially where the voice, or interdisciplinary collaboration, are concerned.
Bonenfant produces journal articles and book chapters, but of course also makes artworks, and experiments with new forms of vocalic and tactile writing. The artworks range from performances, to participatory installations, to interactive environments, to textile 'books', and even an iPad app. His works often undergo long R+D processes and audience testing before being shown; Bonenfant has a particular interest in how non-professional 'users' of art experiences become willing to make daring vocal choices in the public sphere.

A striking aspect of his work involves the range of its users, and of the interest it generates. In 2018, he delivered a keynote to the British Voice Association's Voice Clinics Forum – the UK's primary voice medicine and rehabilitation conference; while in 2017 he was invited by Edinburgh's Children's Festival to deliver a keynote and delegate talk about queered voicing in performance for children. In 2017-18, his works as an individual artist and with his spin-off charity Tract and Touch reached more than 220K users across different registers of the senses: sometimes visually, sometimes through sound, and sometimes through touch.

His work has been funded by: Irish Research Council, Arts Council England, Wellcome Trust, the UK's Arts and Humanities Research Council, the British Academy, Youth Music (with Tract and Touch), Postcode Community Trust (with Tract and Touch), and many other supporters.

Personal website www.yvonbonenfant.com

Tract and Touch (artistic director) www.tractandtouch.com

Work for children www.yourvivaciousvoice.com

Butler, Jenny

Dr Jenny Butler holds a PhD in Folklore and Ethnology from University College Cork and currently is a Lecturer in the Study of Religions Department at UCC where she teaches on folk religion, Western esotericism and new religious movements. Her research work focuses on the spiritual relationship between human beings, the natural landscape and built heritage. She has conducted an ethnographic investigation of contemporary Paganism in the Irish context, and her book *21st Century Irish Paganism: Worldview, Ritual, Identity* is forthcoming from Routledge. She is conducting a field-based research project on "Fairy Lore and Landscapes" funded by the Royal Irish Academy and the Ireland Canada University Foundation, a comparative study of folklore traditions of Ireland, Newfoundland and Iceland. Dr Butler is President of the Irish Society for the Academic Study of Religions and a member of the Board of Directors of the International Society for the Study of Religion, Nature and Culture. She is a member of the Traditional Cosmology Society and the UCC Eco-Humanities Research Group.

Doyle, Barbara

Dr Barbara Doyle Prestwich is principal investigator, lecturer and currently acting head of Plant Science based in the School of Biological Earth and Environmental Sciences UCC. Her research interests include plant biotechnology and sustainable crop improvement. She has worked with resource poor farmers in the high Andes in Latin America looking at sustainable potato-based farming systems. Her research is supported by national, international, government and private sector funding. She is a member of the steering committee of the centre for global development in the university and is interested in global development. She is a Senator of the National University of Ireland.

Griffin, Rosarii

Dr Rosarii Griffin's expertise is in 'International and Comparative Education' (DPhil., St Hugh's College, Oxford, 2001). She also read for a Master's in Research Methodology at Oxford University (MSc., Exeter College, Oxford, 1998). Previously, Rosarii was Director of a Centre for Global Development at UL, Limerick where she directed 6 international education teacher-education research projects in Lesotho, Uganda and Ireland funded (€1.8m) by Irish Aid and the Higher Education Authority (HEA). Rosarii is one of the co-founders of the Centre for Global Development (CGD) at University College Cork of which she is currently an executive board member. Rosarii has undertaken consultancies for the World Bank, UNESCO, NGOs, and is currently an evaluator of EU (H2020/Swafs) projects. February 2020, Rosarii represented UCC at the UN Assembly, New York, contributing to a Conference on Educating Girls in the Developing world. Rosarii currently teaches in the area of education for global development, with particular reference to gender, disability and marginalised groups. She has

published six books in the area of global, international and comparative development education. Rosarii can be reached on rosarii.griffin@ucc.ie

Hally, Ruth

Dr Ruth Hally is the Civic Engagement Programme Coordinator in UCC and actively works to support staff to integrate civic engagement into their teaching approaches. Ruth graduated with a PhD in Higher Education Strategic Planning in 2015. Prior to working in academia, Ruth worked for Enterprise Ireland in Toronto growing business leads for Irish companies. Ruth coordinates a Community-Based Participatory Research module for multi-discipline PhD students. She is the Co-Convenor of IUA Campus Engage national working group for Community Engaged Learning and Teaching and co-developed the first Community Engaged Learning short course launched in February 2021.Passionate about social and climate justice, Ruth is a member of the University of Sanctuary working group and the MaREI Public Engagement Advisory Board among others. Ruth is a voluntary board of director for the Westgate Foundation, Ballincollig, since 2017.

Khabbar, Sanaa

Dr Sanaa Khabbar is an English language teacher and Academic Modules Coordinator at the Language Centre in UCC. Prior to joining UCC, Sanaa held the position of Rhetoric and Composition Instructor at the American University in Cairo, a liberal arts education university that foregrounded civic engagement and global citizenship. Sanaa got a PhD in Education (2018) from the university of Exeter, UK and an MA in Applied Humanities (1997) from Al-Akhawayn University in Ifrane, Morocco. Her PhD research investigated how students negotiate their national, linguistic and religious identities within an internationalized university, while her MA thesis looked at immigration and education, the case of Moroccan immigrants in France. Her research interests include linguistic, national & religious identity, education equity, and immigration.

Mishra, Nita

Dr Nita Mishra is a Researcher on a Coalesce Project on Social Inclusion in the Dept of Food Business and Development. She is also a part time lecturer on Development Studies. Her research interests are on gender, environment, rights-based approaches, and feminist research methodologies. She has published peer-reviewed papers in journals and as book chapters. Her poetry speaks of lives of migrant women across continents. She is the current Chair of Development Studies Association of Ireland.

Murphy, Margaret

Dr Margaret Murphy is a Lecturer in Midwifery at the School of Nursing and Midwifery, University College Cork, Ireland. Her doctoral thesis explored the experiences of couples in pregnancy following stillbirth and miscarriage using Interpretative Phenomenological Analysis.

Elected to the Board of the International Stillbirth Alliance in September 2016 and elected Treasurer in September 2017.

Member of the International Stillbirth Alliance Bereavement Working Group, Prevention Working Group, and Stillbirth Advocacy Working Group.

As a Member of the Lancet Stillbirths in High-Income Countries Investigator Group and contributed Irish stillbirth data to The Lancet Ending Preventable Stillbirth Series 2016.

International Collaborator with the Stillbirth Centre of Research Excellence, Mater Institute, Brisbane, Australia https://www.stillbirthcre.org.au/about-us/our-people/international-collaborators/

Member of the Pregnancy Loss Research Group, INFANT Research Centre, Cork University Maternity Hospital.

Athena Swan Committee Member, School of Nursing and Midwifery.

Experienced in qualitative and qualitative research methodologies particularly Interpretive Phenomenological Analysis.

Other research interests include breastfeeding education and support, teaching and learning in higher education and antenatal education.

Past President of the Association of Lactation Consultants in Ireland 2012-2014 and has sat on several national breastfeeding policy boards.

Registered Midwife, Registered General Nurse, and an International Board Certified Lactation Consultant.

Senior clinical experience and clinical credibility in all aspects of Midwifery, Neonatal Intensive Care and Adult Intensive Care.

Teaches modules across Undergraduate and Postgraduate Midwifery programmes as well as Higher Diploma in Public Health Nursing and multidisciplinary PROMPT Obstetric Emergency Programmes and Neonatal Resuscitation Programmes.

Facilitates clinical antenatal and postnatal breastfeeding education sessions for mothers and infants.

Member of the Irish Federation of University Teachers (IFUT).

Murphy, Orla

Dr. Orla Murphy PhD, MPhil, Dip Acc and IS, Dip Medieval Studies, PG Cert TLHE

Dr. Orla Murphy is head of the Department of Digital Humanities, School of English and Digital Humanities, University College Cork, Ireland.

EU Roles:

National Coordinator of DARIAH-IE; the Digital Research Infrastructure for the Arts and Humanities.

Irish National Representative on the Scientific Committee of CoST-EU; Co-operation in Science and Technology.

Irish National Representative on the SCI SWG Social and Cultural Innovation Special Working Group of ESFRI the European Strategy Forum on Research Infrastructures.

National Roles:

Board Member DRI the Digital Repository of Ireland

Co-Chair ACERR The Arts and Culture in Education Research Repository in Ireland

University Roles:

Co-Chair - Digital Education Advisory Group, University College Cork.

Deputy chair - Learning and Teaching Committee, University College Cork.

Awards:

Fulbright TechImpact Award

NFTLHE National Teaching Expert Award

College of Arts Research funding awards

UCC Strategic fund for excellence in research awards

Specialising in the concept of knowledge representation, specifically 'textuality' and the impact of text technologies on the world with a particular focus on the Digital Humanities.

Her research explores the integration of emerging digital technologies (with)in the humanities in scholarship and in pedagogy.

O'Mahony, Ruth

Ruth O Mahony is an Executive Assistant in the Accommodation & Community Life office in UCC. She has a BSc in International Development & Food Policy and has an MSc researching refugee protection and specifically the challenges facing deportees. Prior to her position in UCC, she was a refugee caseworker with the Irish Red Cross supporting resettled Syrian and Iraqi refugees in Ireland. Ruth also worked in organisations in Uganda supporting human rights defenders, urban refugees and deportees. She has an interest in migration issues, global citizenship, refugee rights and deportation.

Orren, Sally

Ms. Orren has recently been appointed to the position of Senior University Language teacher in UCC's Language Centre, having worked in the Language Centre since 2010. She graduated in Modern English Studies at the University of Cardiff and started her career in office management in Wales before developing her English teaching qualifications and joining the teaching staff of an English academy in Catalonia. Sally taught in Catalonia and France before moving to Ireland, where she was awarded the Cambridge DELTA qualification and worked in private language centres in the fields of language teaching, teacher training and development, curriculum development and assessment policies before starting her full-time work with UCC.

O'Sullivan, Maeve

Dr Maeve O'Sullivan is programme director and lecturer at the Department of Management and Marketing at the Cork University Business School (CUBS), University College Cork, lecturing in a variety of Human Resource Management, organisational behaviour, leadership and management-related subjects. Research interests include the effective management of older workers, multi-level implications of part-time and precarious employment, gender

equality, managing workplace diversity and leading organisational change. Prior to her academic career, Maeve held senior management and consultancy roles in both public and private sector organisations in Ireland, the UK and at the European Commission in Brussels.

Phelan, Martha

A graduate of University College Cork, Martha Phelan works as a Senior Executive Assistant with the Research Support Services Group at the Office of the Vice President Research and Innovation at UCC. Her academic experience is both multidisciplinary and interdisciplinary; she holds a PG. Dip. in Enterprise Development for Managers of Enterprise, Innovation, and Incubation Centres (WIT), a B.Sc. in Environmental Studies (UCC), and B.A. in Economics and French (UCC). She is currently studying (part-time) a Master in Education programme at the Trinity College Dublin. Her research interests are Higher Education for sustainable development & sustainability-oriented thinking and action, and methodologies for transdisciplinary research. Martha aims to introduce Global Citizenship and Development Education (GCDE) praxis into extracurricular activities at her workplace, for example, UCC Bus Stop Chats – a virtual cross faculty forum to discuss topics of interest for both academic and non-academic staff members; UCC Book Club – a virtual reading group organised through the staff sports and social club. In addition, through the UCC CATCH project, Martha aims to embrace GCDE praxis into the home farm environment through the planting of c.10 acres of native woodland, an environmental scheme organised through Teagasc, Ireland's Agriculture and Food Development Authority.

Reidy, Darren

Dr Darren Reidy is the Acting Sustainability Officer at University College Cork, where he coordinates the delivery of the university's sustainability strategy across UCC facilities, operations, research, teaching and learning. A key part of his role is supporting and enabling sustainability and climate action amongst UCC students, staff and the wider community. Darren believes that education for sustainable development extends beyond the formal curriculum and explores how the various facets of UCC interact to create a learning environment that fosters engaged & active citizens. Darren holds a PhD and MSc in Applied Ecology from UCC, and a B.Sc. in Environmental & Earth System Sciences. Prior to taking on his role at UCC, Darren worked for an NGO in the Rural Development sector on large scale European projects which placed agricultural communities at the centre of the solution to human-environment conflicts and promoted sustainable rural development in Ireland. Darren also has expertise in environmental education having worked in Killarney National Park Education Centre for four years and has written and co-hosted a number of radio documentary series. Darren has particular interest in creating sustainable communities and the role Higher Education can play in delivering the UN Sustainable Development Goals.

Schneider, Julia

Dr Julia C. Schneider is a lecturer for Chinese history at the Department of Asian Studies at UCC. Before, she was assistant professor at the Department of East Asian Studies at the

University of Göttingen for five years. Julia studied Classical Sinology and Musicology in Heidelberg, Berlin (HU), Vienna and at the Foreign Language University Beijing. She holds an M.A. in Classical Sinology and Musicology (2005) from the University of Heidelberg. In 2013, she defended her Ph.D. dissertation about "Ethnicity and sinicization" (summa cum laude) at the Universities of Ghent and Göttingen in a joint Ph.D. programme. Julia's research areas are historiography and conceptual history, ethnography and ethnohistory in Ming, Qing, and Republican times. Currently, she is researching about book censorship regarding questions of differentiation between identities of Self and Other, dichotomies of civilization vs. barbary, and 'ethnification' processes during the 15th-18th century. Since her M.A. project, Julia has been particularly interested in how non-Chinese marginalised 'minority' people, their cultures and histories are understood and represented in the hegemonic discourse of the Chinese 'majority'.

Sharifi Isaloo, Amin

Dr Amin Sharifi Isaloo has a PhD in Sociology and he is a lecturer in the Department of Sociology & Criminology at University College Cork. His fields of interests include race, ethnicity, migration, nationalism, development, politics, religion, arts and culture focusing on sociological and anthropological interpretations of symbols, images and ritual performances. He is the author of the book '*Power, Legitimacy and the Public Sphere: The Iranian Ta'ziyeh Theatre Ritual*' (2017). His recent publications are 'Liminality in the Direct Provisional system - Living under extreme rules and conditions' (2020), and 'Liminality and Modern Racism (2021).

O'Sullivan, Maeve

Dr Maeve O'Sullivan is programme director and lecturer at the Department of Management and Marketing at the Cork University Business School (CUBS), University College Cork, lecturing in a variety of Human Resource Management, organisational behaviour, leadership and management-related subjects. Research interests include the effective management of older workers, multi-level implications of part-time and precarious employment, gender equality, managing workplace diversity and leading organisational change. Prior to her academic career, Maeve held senior management and consultancy roles in both public and private sector organisations in Ireland, the UK and at the European Commission in Brussels.

Turner, Brian

Brian Turner is a lecturer in the Department of Economics at UCC. His research interests focus primarily on health economics, in particular the funding of healthcare and health insurance, as well as wider developments in the Irish health system. Prior to returning to UCC in 2005 to complete his PhD, Brian worked as a property analyst in London and Dublin and then in the regulatory agency for the private health insurance market in Ireland. Brian also holds a Postgraduate Certificate and Postgraduate Diploma in Teaching and Learning in Higher Education from UCC. He also has an interest in global citizenship and the role of business in development issues.

Usher, Ruth

Ruth Usher is a lecturer in the Department of Occupational Science and Occupational Therapy in the School of Clinical Therapies, UCC. She previously worked as a clinical specialist occupational therapist in care of older adults and as an Assistant Professor of Occupational Therapy at Trinity College, teaching on a degree programme in Singapore. Her primary research interest is in gerontology. Her PhD research specifically focuses on the role of occupational therapy in assessing and supporting older adults' decision-making capacity. Ruth also holds a Postgraduate Certificate in Teaching and Learning in Higher Education from UCC. She has an interest in occupational justice issues and in teaching students how engagement in occupation impacts health and well-being, she encourages them to consider activity limitations and participation restriction due to socio-cultural, economic and political barriers. She aims to introduce Global Citizenship and Development Education (GCDE) praxis into existing teaching on occupational justice issues and to draw from a diversity of cultural perspectives to foster critical reflexivity, cultural safety, and social accountability.

Williamson Sinalo, Caroline

Dr Caroline Williamson Sinalo is Lecturer in World Languages at University College Cork and author of *Rwanda after Genocide: Gender, Identity and Posttraumatic Growth* (Cambridge University Press, 2018). Williamson Sinalo's research focuses on conflict and violence in Africa's Great Lakes region, touching on a broad range of themes including testimony and trauma; parenting, disclosure and intergenerational transmission; narrative, voice and translation; media representations of conflict; and gender issues. Her work has been supported by the Arts and Humanities Research Council (AHRC), the Aegis Research, Policy and Higher Education (RPHE) programme, the Irish Research Council (IRC), the Government of Ireland and Enterprise Ireland.

APPENDIX 2: CASE STUDY TEMPLATES FOR INDIVIDUAL STAFF

Group 1: Academic Staff - Lecturers / Tutors / Educators (Classroom work)

Plan for Integration of GCDE into your teaching, research, projects or practice.

Discipline:

Department and School:

Pedagogy

Title of Teaching Module and Book of Modules Code:

Module Description:

Learning Outcomes:

Assessment details:

Existing GCDE practice (e.g., themes, theory, skills, values, student actions, teaching methodologies, global/local links, root causes of injustice):

Plan for integration of GCDE approach to your teaching:

1. Global Citizenship and Development Education Learning Objectives.
2. How will you assess what students have learned?
3. Methodologies: What methodologies will you use in the classroom?
4. Curriculum: what GCDE themes or knowledge will you cover in your module?
5. Framing/Positioning: what GCDE themes, theories, philosophical underpinning, framing or knowledge will you cover in your module?
6. Local/Global: how can you make local and global connections, from a global justice perspective, with these themes?
7. Values / Ethics: What values or ethical approaches to their studies/life, do you want your students to reflect upon or develop?
8. Action: what action/s do you want your students to take as a result of their GCDE learning?
9. Skills: What skills do students need to achieve the GCDE learning outcomes?
10. Practical considerations: e.g., what resources do you need? How many classes can include a GCDE theme or approach? In those classes can you outline the different sections of the class using a class planning template?

Group 2: Academic Staff - Researchers

Plan for Integration of GCDE into your research.

Discipline:

Department and School:

Research

Title of Research Project:

Description of Research Project:

Existing GCDE aspects of the research project (e.g., themes, theory, skills, values, student actions, global/local links, root causes of injustice):

Plan for integration of GCDE into your research project:

1. Global Citizenship and Development Education Research Objectives.
2. Methodologies: What GCDE research methodologies will you use in the research project?
3. Content: what GCDE themes or knowledge will you include in your research?
4. Framing/Positioning: what GCDE theories, philosophical underpinning or framing will you cover in your research?
5. Local/Global: how can you make local and global connections, from a global justice perspective, with these themes?
6. Values / Ethics: What GCDE values or ethical approaches underpin this research project?
7. Action: thinking of the change you wish to make, what action/s will you or others engage with as part of or as a result of this research work?
8. Skills: What skills do you or your participants need to achieve the GCDE research objectives? How will you develop these skills?
9. Practical considerations: e.g., what resources do you need? How many sections of the research can include a GCDE theme or approach?

Group 3: University-Wide Staff

E.G. Senior Management, Management, Policy makers, Administrative, Technical, Catering, Pastoral, Maintenance and General Services Staff

Plan for Integration of GCDE into your work.

Title of your job and brief summary of your work:

Name of Department, Section, Centre or School:

Description of the work of your Department, Section, Centre or School

Which aspects of your work do you plan to work on from a Global Citizenship and Development Education Perspective?

Existing GCDE aspects of your work (e.g., policy development, projects, events, purchasing considerations, grounds work, pastoral care)

Plan for integration of GCDE into your work:

1. Global Citizenship and Development Education Objectives (e.g., effecting change in policy, developing projects, organising events, purchasing considerations, grounds work, pastoral care, etc.).
2. Values / Ethics: What GCDE values or ethical approaches underpin these plans?
3. Local/Global: how can you make local and global connections, from a global justice perspective, within this work plan?
4. Content: what GCDE themes or knowledge will you address in your work?
5. Methodologies: What GCDE methodologies will you use to implement your plan?
6. Framing/Positioning: what GCDE theories, philosophical underpinning or framing will influence this work?
7. Action: thinking of the change you wish to make, what action/s will you or others engage with as part of or as a result of this work?

8. Skills: What skills do you or your participants need to achieve your GCDE work objectives? How will you develop these skills?
9. Practical considerations: e.g., what resources do you need? How much time do you have for this work? What is realistic in this timeframe?

Implementation and Evaluation

For the award of the 'Expert' DGCDE Digital Badge staff are required to describe how they implemented and evaluated their GCDE plan.