

Towards ethical global citizenship education and critical multiculturalism: Where are we now, and where should we go from here?

Dr. Karen Pashby

Reader, Manchester Metropolitan University

Docent, University of Helsinki

Adjunct Professor, University of Alberta

13.11.20

XII Yleissivistävän koulutuksen ja varhaiskasvatuksen kansainvälisyyspäivät järjestetään webinaarina



Today's talk:

Tensions and possibilities of
global education in
multicultural contexts

Where have we been?

Where are we now?

Where could we go?

Ethical global issues pedagogy
project with teachers in
England, Finland and Sweden

Hegemonia

Etnosentrismi

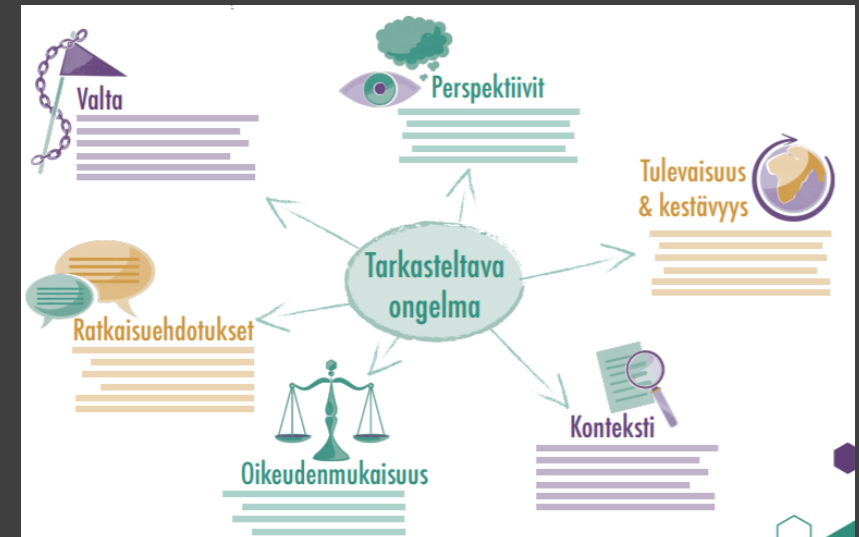
Ahistoriallisuus

Depolitisaatio

Salvationismi

Unelmaratkaisut

Paternalismi

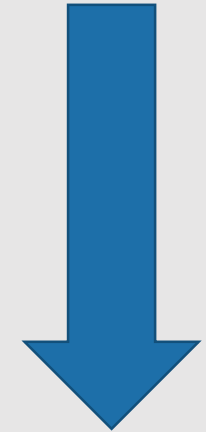


Global Education: International responsibility

Millennium Development Goals (2015) →
Sustainable Development Goals (2030)

- SDG#4 EDUCATION → quality
 - civic education
 - Importance of 4.7 to all the other SDGs
- *Apply to all signatory nations!**

“Rather than ‘transform our world’, the UN development agenda may “subtly reinforce the power dynamics that sustain the status quo in which underdevelopment, poverty, inequality, and exclusion emerged” (Telleria, 2018, 1)



An Example from Practice

Student teacher Nicole's Story: Toronto high school



PHOTO OF A CHILD AS PART OF A
CAMPAIGN TO RAISE MONEY TO
END GLOBAL POVERTY

Research on Global Learning:

Mikander (2016) study of Finnish and Swedish History, Geography, and Social Studies **textbooks**:

- **History:** blame poverty on the colonised: independence too quickly
- **Geography:** poverty an issue of the present, disregarding recent and long-term colonial history
- **Social Studies:** depoliticised account, colonialism as necessary for wealth in 'the West'; contemporary globalisation enables countries to develop.



News 3.3.2020 10:55 | updated 3.3.2020 11:35

Finnish firm to drop black caricatures on its chocolate 'Kisses'



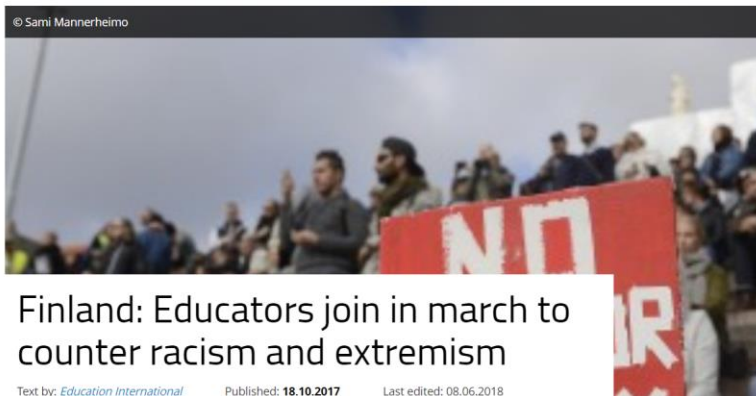
UUTISET > NEWS

News 5.7.2020 18:30 | updated 5.7.2020 18:40

Academics: Outdated structures, discrimination behind migrant students' poor performance in Finland

Teaching, student counselling and secondary education all discriminate against migrant-background students, experts say.

Share



Finland: Educators join in march to counter racism and extremism

Text by: [Education International](#) Published: 18.10.2017 Last edited: 08.06.2018

UUTISET > NEWS

News 3.6.2020 17:52 | updated 4.6.2020 15:56

Helsinki demonstrators join global anti-racism protest

An organiser of the demonstration said "the fact that racism happens at all is the problem."

Share



Päiväkoti Heippakamu – Pablo ja heiluvat hampaat. Kuvitus Elina Warsta, 2017, numeroimaton, Otava)

WHAT IS – OR COULD BE – 'NORMAL FINLAND'? – EXAMINING A RACISM IN FINNISH CHILDREN'S BOOKS

ARTIKKELIT, IN ENGLISH, VIRIKKEITÄ, VIRIKKEITÄ 2/2018

Jaana Pesonen



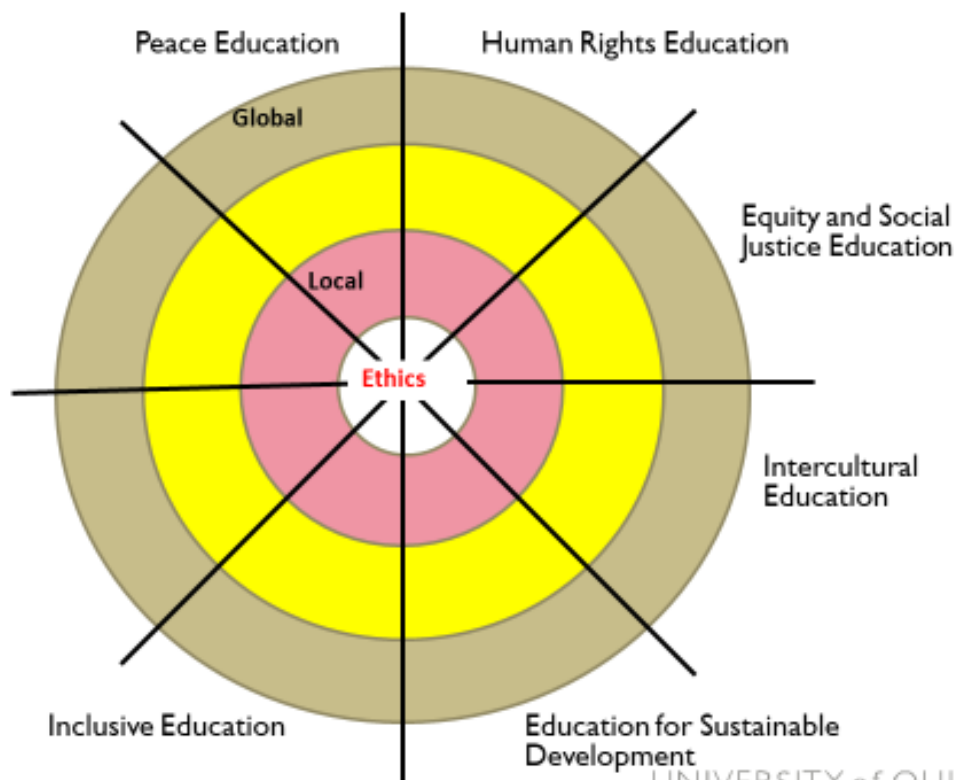
Global Citizenship Education and
Multicultural Education

Mennä
asioiden
edelle?



Education for Global Citizenship

Personal Development, Social Development, Qualifications



- Political will
- Ethos, Values of Society
- Policies, Strategies
- Coordination, Implementation
- Life-long, life-wide and multisectoral approach
- Institutional ethos
- Education and educators
- Curricula
- Cooperation and Dialogue

Rauni Räsänen

UNIVERSITY of OULU
OULUN YLIOPISTO



Global education in Finland: Where have we been

Strong Basis: in curriculum (leader in Europe), support from Ministry of Ed and National Agency for Education, teacher education guidelines/materials, strong partnerships with NGOs. (Lehtomäki, & Rajala, 2020)

Strategy developed after the Global Education Network of Europe Review put a lot of attention into intercultural teacher education.

Emphasis on ethics in Global Education through the three Professors of Global Education in Oulu (Räsänen, Andreotti, Lehtomäki)

Multicultural Education: Where have we been

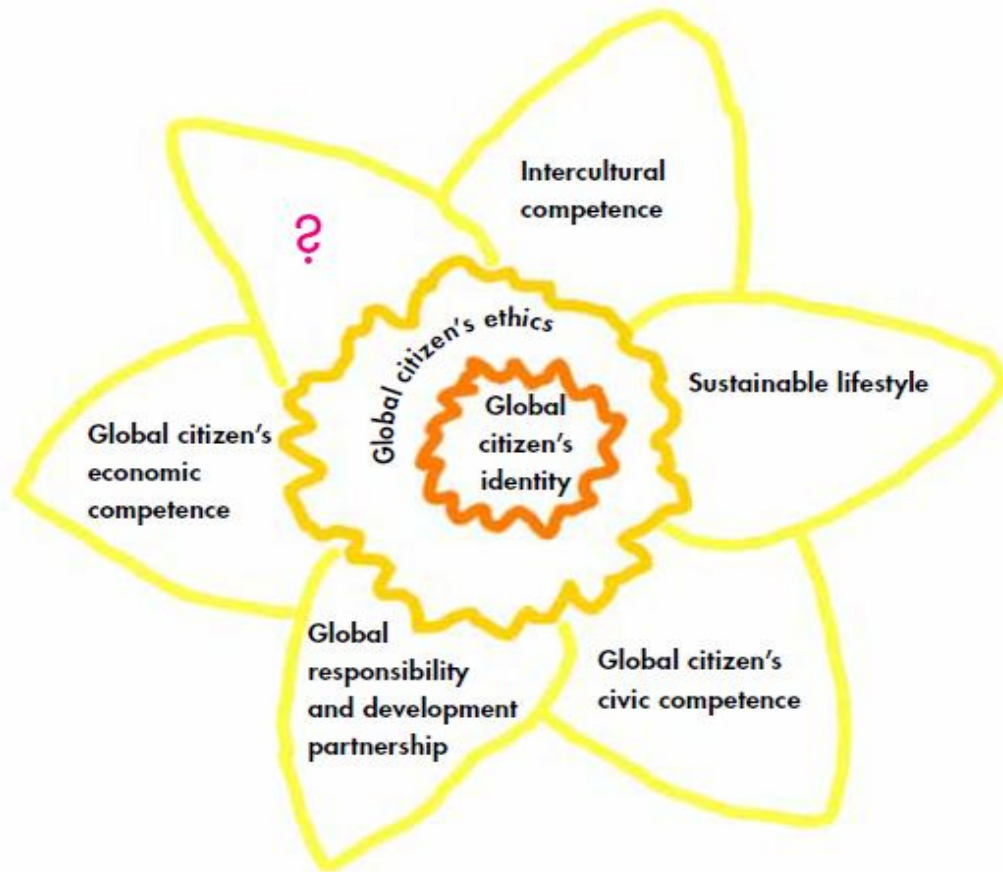
Multicultural/Intercultural Education (Dervin et al, 2012)

- not as established an area of expertise; historically not included in curriculum (Räsänen, 2005);

- few specialists who visit Finland examine the state of multicultural education even though Finland is increasingly a country of immigration (Talib et al., 2009).

Global Education: Where are we now

→ Finnish Curriculum
Centring complexities + ethics



→ project-based
and short-term
→ depends on
teachers' interest
(Lehtomäki, & Rajala,
2020)

Global Education
Research Group in
Finland recently
founded
(Lehtomäki, & Rajala,
2020)

“It is now essentially
admitted that development
is uncertain. This being the
case, the role of education is
to **teach learners to
question things, build
knowledge through
interaction, open up a
variety of views, deal with
uncertainty, and act
ethically**” (FNBE, 2011, p. 9)

- Liisa Jääskeläinen (Finnish
National Board of Education):

Multicultural education in Finland: Where are we now?

(Dervin et al, 2012)

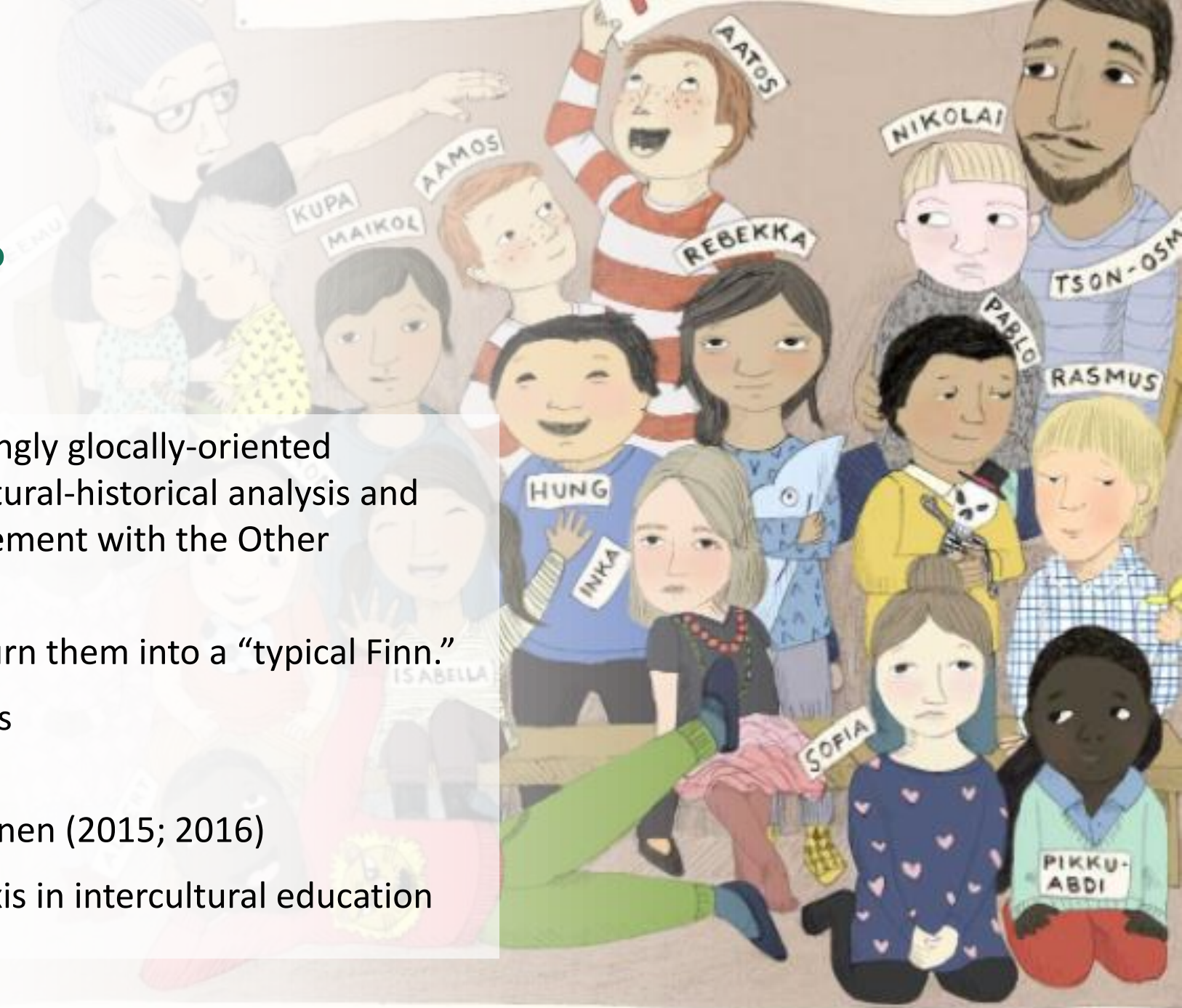
The way forward in Finland → increasingly globally-oriented multicultural education → roots in cultural-historical analysis and global ethics in terms of ethical engagement with the Other (Andreotti, 2007).

→ not to develop competences that turn them into a “typical Finn.”

Aims → understanding plural meanings

*See also Nicholson et al. (2016); Pesonen (2015; 2016)

Current research to watch: ethical praxis in intercultural education and education of refugees (Kaukko)



Where should we go? Critical multiculturalism

Culturally Responsive Pedagogy & The Role of the Teacher:

Ontario Ministry of Education (2013)

BERJ | British Educational
Research Journal



Original Article

Using modelling to make culturally responsive pedagogy explicit in preservice teacher education in Finland

Emmanuel O. Acquah ✉, Nikolett Szelei, Heidi T. Katz

First published: 07 August 2019 | <https://doi.org/10.1002/berj.3571> | Citations: 2

... (Gay, 2002; Nieto et al., 2006). Culturally responsive educators understand their position in our present social, historical and political context; through questioning their own attitudes, behaviours and beliefs, they come to terms with forms of discrimination which can affect the experiences of students and families in multiple ways" (p. 4)

Characteristic #1 Socio-cultural consciousness

An awareness of how socio-cultural structures impact individual experiences and opportunities.

Characteristic #3 Desire to make a difference

See themselves as change agents working towards more equity.

Characteristic #2 High expectations

Hold positive and affirming views of all students of all backgrounds.

Characteristic #4 Activist approach

and that learners construct their own knowledge.

Characteristic #5 Deep knowledge of their students

Know about the lives of students and their families; know how students learn best and where they are in their learning.

Characteristic #6 Culturally responsive teaching practices

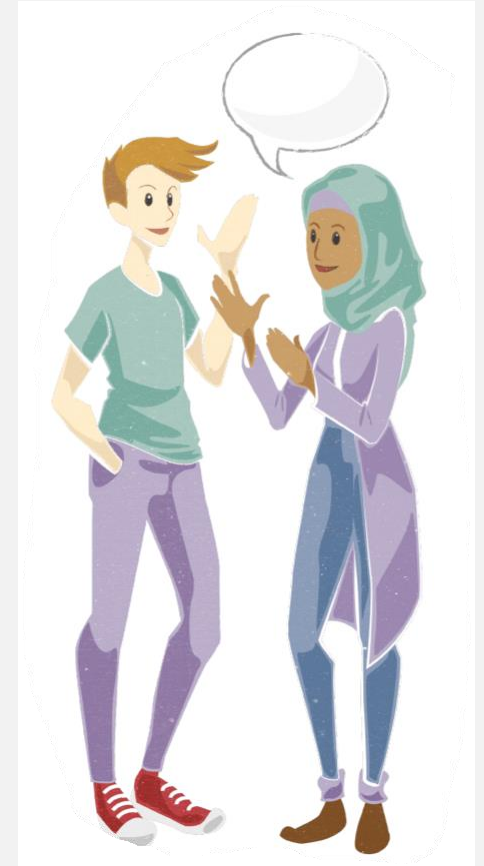
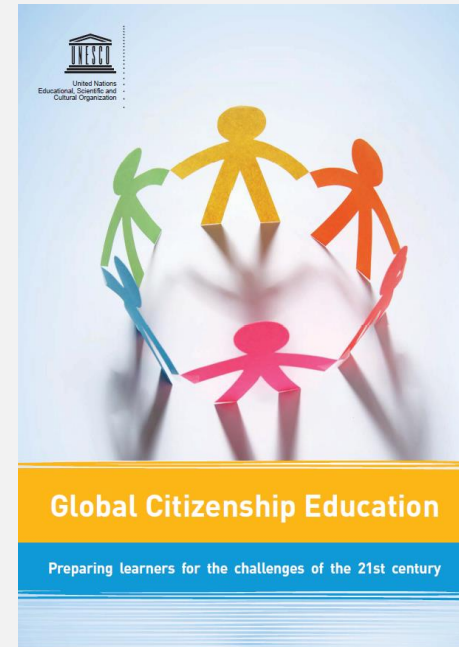
Design and build instruction on students' prior knowledge in order to stretch students in their thinking and learning.

Mobilise SDG 4.7 for ethical global citizenship education

Support learners to revisit assumptions, world views and power relations in mainstream discourses and consider people/groups that are systematically underrepresented/marginalized

tukea oppilaita uudelleenarvioimaan oletuksia, maailmankatsomuksia ja valtasuhteita valtavirtaisissa keskusteluissa ja ottamaan huomioon systemaattisesti aliedustetut/marginalisoituneet ihmiset/ryhmät.

stödja studerande att tänka över och återkomma till antaganden, världsbilder och maktförhållanden i dominerande och ledande diskurser och reflektera över människor/grupper som är systematiskt underrepresenterade och marginaliserade



Kestävän kehityksen opettaminen
eettisen globaalien kysymysten
pedagogiikan avulla: aineisto yläkoulun
ja lukion opettajille

Undervisning för hållbar utveckling
genom pedagogik för global etik:
Ett reflektionsverktyg för senarelärare

**Teaching for sustainable
development through
ethical global issues
pedagogy: Participatory
research with teachers
in Finland, Sweden, and
the UK**

2018-2019
*Funded by the British
Academy

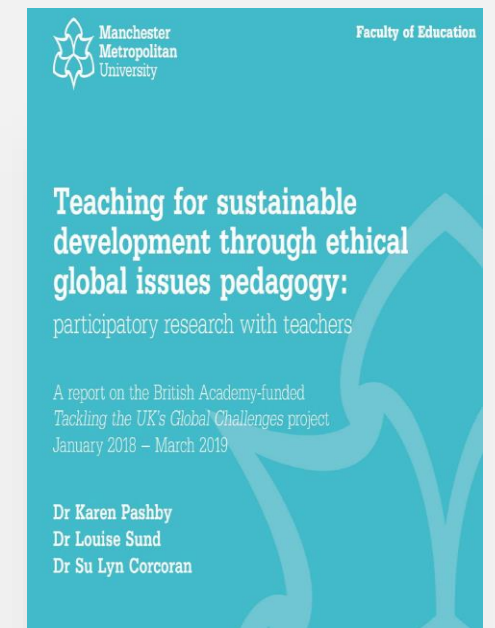
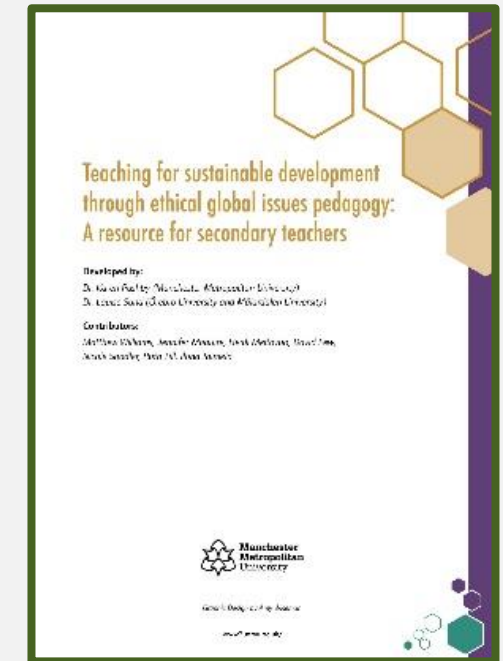
with Louise Sund

*How can teachers in
northern Europe be
better resourced to
mainstream SDG
4.7 into their
secondary
classrooms while
addressing
established
critiques?*

→ **Presenting a tool to
teachers**

→ **collecting and
analysing data from
teachers regarding their
practice**

→ **producing a resource
for teachers**



Tool: HEADS UP Check List (Andreotti, 2012: 2)

Hegemony Justifying superiority and supporting domination which can be unseen

Ethnocentrism Projecting one view as universal and unknowingly being limited by one's worldview

Ahistoricism Forgetting historical legacies and complicities

Depoliticization Disregarding power inequalities and ideological roots of analyses and proposals

Salvationism Framing help as the burden of the fittest

Un-complicated solutions Offering easy and simple solutions that do not require systemic change

Paternalism Seeking affirmation of authority/superiority through the provision of help and the infantilization of recipients, including putting young people in the Global North in the position to solve the problems of others.

Hegemoni
Hegemony
Etnocentrism
Ethnocentrism
Historielöshet
Ahistoricism
Avpolitiserings
Depoliticization
Frälsning
Salvationism
Okomplicerade lösningar
Uncomplicated Solutions
Förmyndarmentalitet
Paternalism

Hegemonia

Etnosentrismi

Ahistoriallisuus

Depolitisaatio

Salvationismi

Unelmaratkaisut

Paternalismi

Tool: HEADS UP Check List (Andreotti, 2012: 2)

HEADSUP aims to “support people with the on-going wrestling with concepts and contexts, choices and implications, that we face every day as teachers and learners working towards deeper and more ethical ways of relating to others and to the world” (Andreotti, 2012, p. 3).

Workshops (n=26):

- Sweden: Stockholm (n=9)
- Finland: Helsinki (n=7)
- England: Manchester, Birmingham, London (n=9)

Classroom visits and Resource piloting (n=7): workshop volunteers who apply ideas in their classrooms



Hegemonia

Etnosentrismi

Ahistoriallisuus

Depolitisaatio

Salvationismi

Unelmaratkaisut

Paternalismi

Identify awareness of and challenge patterns - the paradoxes we face in educational practices	IDEAS/ CONNECTIONS TO MY PRACTICE <i>*especially in regards to environmental issues</i>	What might I continue/start/stop doing in my practice?														
In my teaching, how can I raise inherited and taken-for-granted power relations? Do I identify mainstream discourses and marginalised perspectives/ norms and trends? (Hegemony)	<div>critical and complex approach (based on Andreotti, 2012)</div> <table><tr><th>NOTES/IDEAS/ CONNECTIONS TO MY PRACTICE <i>*especially environmental issues</i></th><th>What might I continue/start/stop in my practice?</th></tr><tr><td></td><td>Take a more in-depth look in the current teaching material. They usually present the problems through western/northern Europe mindset, perspective (E)</td></tr></table>	NOTES/IDEAS/ CONNECTIONS TO MY PRACTICE <i>*especially environmental issues</i>	What might I continue/start/stop in my practice?		Take a more in-depth look in the current teaching material. They usually present the problems through western/northern Europe mindset, perspective (E)	<div>h a critical and complex approach (based on Andreotti, 2012)</div> <table><tr><th>NOTES/IDEAS/ CONNECTIONS TO MY PRACTICE <i>*especially environmental issues</i></th><th>What might I continue/start/stop in my practice?</th></tr><tr><td>When there are questions from students: "why should I care of others since they are far away, poor, less educated?"</td><td>-find ways to show the complexity of the global world.</td></tr><tr><td>When speaking about cultures, to show that there is a big difference between "typical cultural habits" and individuals.</td><td>To share the awareness of stopping speaking about cultures without problematizing it.</td></tr><tr><td>It's important to have a wider perspective, it's important that students study critical history reading.</td><td></td></tr><tr><td>To show that every action is important, everybody is responsible, not only politicians or company owners.</td><td></td></tr></table>	NOTES/IDEAS/ CONNECTIONS TO MY PRACTICE <i>*especially environmental issues</i>	What might I continue/start/stop in my practice?	When there are questions from students: "why should I care of others since they are far away, poor, less educated?"	-find ways to show the complexity of the global world.	When speaking about cultures, to show that there is a big difference between "typical cultural habits" and individuals.	To share the awareness of stopping speaking about cultures without problematizing it.	It's important to have a wider perspective, it's important that students study critical history reading.		To show that every action is important, everybody is responsible, not only politicians or company owners.	
NOTES/IDEAS/ CONNECTIONS TO MY PRACTICE <i>*especially environmental issues</i>	What might I continue/start/stop in my practice?															
	Take a more in-depth look in the current teaching material. They usually present the problems through western/northern Europe mindset, perspective (E)															
NOTES/IDEAS/ CONNECTIONS TO MY PRACTICE <i>*especially environmental issues</i>	What might I continue/start/stop in my practice?															
When there are questions from students: "why should I care of others since they are far away, poor, less educated?"	-find ways to show the complexity of the global world.															
When speaking about cultures, to show that there is a big difference between "typical cultural habits" and individuals.	To share the awareness of stopping speaking about cultures without problematizing it.															
It's important to have a wider perspective, it's important that students study critical history reading.																
To show that every action is important, everybody is responsible, not only politicians or company owners.																
In my teaching can we address that there are other logical ways of looking at the same issue, framed by different understandings of reality/ experiences of the world? (Ethnocentrism)	<div>To be myself, more aware that I see things through my own cultural mindset & guide my students to aware of this too</div> <div>Contextualisation is as important as the event or issue to be studied. Contextualisations are the roots in which the issue is sustained</div>															
In my teaching, how can I avoid treating an issue as if it just happened now/out of context? How are today's issues tied to on-going local and global trends/patterns/narratives? (A historicism)																
In my teaching, how can ensure we don't treat issues as if they are politically neutral? Am I repeating what students already know/mainstream perspective? Who is framing the issue and who is responsible for addressing it? Who are the agents of change and what mechanisms for change are available? (D epoliticization)	<div>Be aware that you just not give and be the "know all" but you could yourself learn in the process</div>	<div>Find ways to show the complexity of the global world. Stop speaking about cultures without problematizing it</div>														
How can my teaching pose the dynamic question- how can we take up good intentions to want to help others through generosity and altruism without reinforcing an us/them, saviour/victim relationship? (S alvationism)	<div>Tanzania project in our school –easy solution? Feel-good factor?</div>															
How can my teaching seek to address people's tendency to want a quick fix? How can teachers and learners grapple with the complexities, root causes, and lack of easy solutions? (U n-complicated solutions)																
How can my teaching pose the dynamic question: we put aside our egos and self-interest? Are we open to being wrong, to not being the ones who know best? (P aternalism)		<div>Take a more in depth look a current teaching material. They usually present the problem through Western/ Northern Europe mindset, perspective</div>														

Classroom snapshots: England Geography Classes

→favellas in Brazil: complexifying multiple perspectives

Different perspectives (same person):

1.) appreciated the family networks and community support in the favela.

2.) an opinion expressing deep concern about the violence.

→pluralvocality of the issue and added complexity: “So, trying to get them to see that people can hold multiple perspectives of the same area”.

→using HEADSUP enabled discussions of race

“[They feel] we can’t really talk about some stereotypes and pick them apart because that means we have that stereotype, so it’s about being uninhibited in a way while still taking full responsibility for our own opinions. [...] [Using HEADSUP, the students are] definitely willing, they want to pick this apart, and they want to share it.”

Classroom snap shot: Finland. **making mainstream perspective evident*

Toinen askel: Tekstien analyysi (mukaan lukien kirjoitetut ja visuaaliset tekstit sekä äänitekstit):

2.c Tutkikaa uutisia: Leikatkaa käsittelemästänne aiheesta kertovia uutisotsikoita joko lehdistä tai sosiaalisesta mediasta tulostetuista teksteistä

- Ryhmitelkää leikkaamanne otsikot posteripaperin päälle kategorioihin "hyvät uutiset" ja "huonot uutiset". Keskustelkaa tämän jälkeen, mitkä otsikot olivat hankala ryhmitellä joko hyväksi tai huonoksi ja miksi. Miettikää lisäksi kuka/ketkä voisivat olla kanssanne samaa mieltä ja eri mieltä ryhmittelyn lopputuloksesta
- Ryhmitelkää otsikot kategorioihin "poliittiset", "sosiaaliset", "taloudelliset" (tai muihin valitsemiisi ryhmiin). Tutkikaa sitten, mistä aihealueesta uutisotsikoita on eniten ja miksi
- Ryhmitelkää uutisotsikot kategorioihin "Suomi", "länsimaat", "kehittyvät maat". Tutkikaa ja tehkää huomioita, minkä alueen teemat ovat eniten esillä uutisissa tai sosiaalisessa mediassa

Classroom snapshot: Finland

*reflexivity and multiply positioned perspective assisted by NGO resource

Keskeiset teemat ja esimerkkikysymykset

Valta

*kehen vaikuttaa, kuka on osallinen tai vallassa

1. Kenellä/millä ryhmällä on valta määrittää ongelma?
2. Kenellä on valta ratkaista ongelma?
3. Ketä tilanne eniten koskettaa?

Perspektiivit

*valtavirtaiset ja marginaaliset

4. Onko olemassa valtavirtainen näkökulma ongelmaan?
5. Kuka voisi tarjota vaihtoehdoisen perspektiivin tai näkökulman?

Konteksti

*yhteydet ja riippuvuussuhteet

6. Mitkä ovat ongelmaan vaikuttavia keskeisiä tekijöitä tänä päivänä?
7. Mitkä tekijät juontavat juurensa historiasta?
8. Mihin paikallisiin ja kansainvälisiin ongelmiin tämä ongelma on kytköksissä?
9. Millä tavoin ongelma liittyy minuun itseeni?

Ratkaisuehdotukset

*tilanteen parantaminen

10. Mitä ratkaisuehdotuksia ehdotetaan ongelman ratkaisun tukemiseksi?
11. Kuka hyötyisi kustakin ratkaisuehdotuksesta ja miten?

Oikeudenmukaisuus

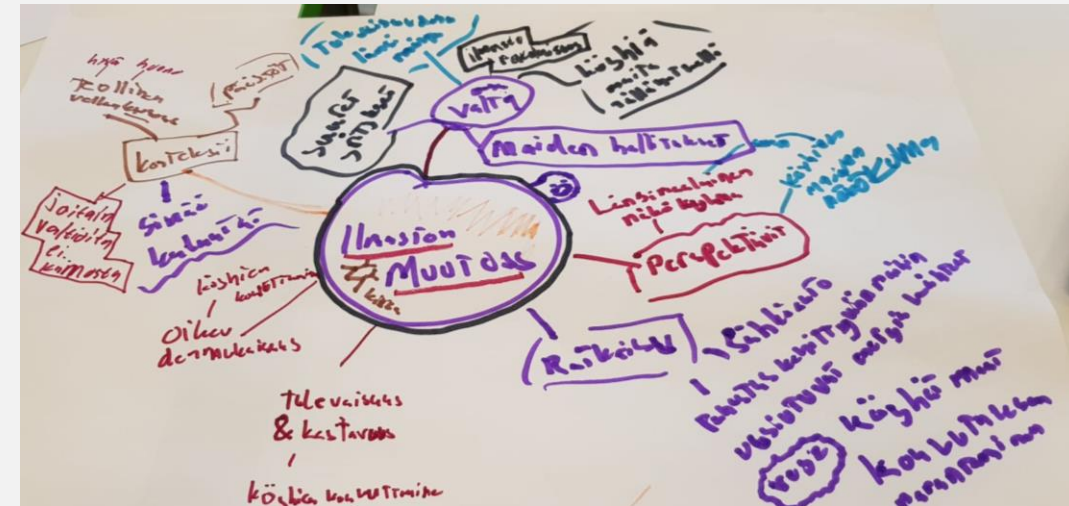
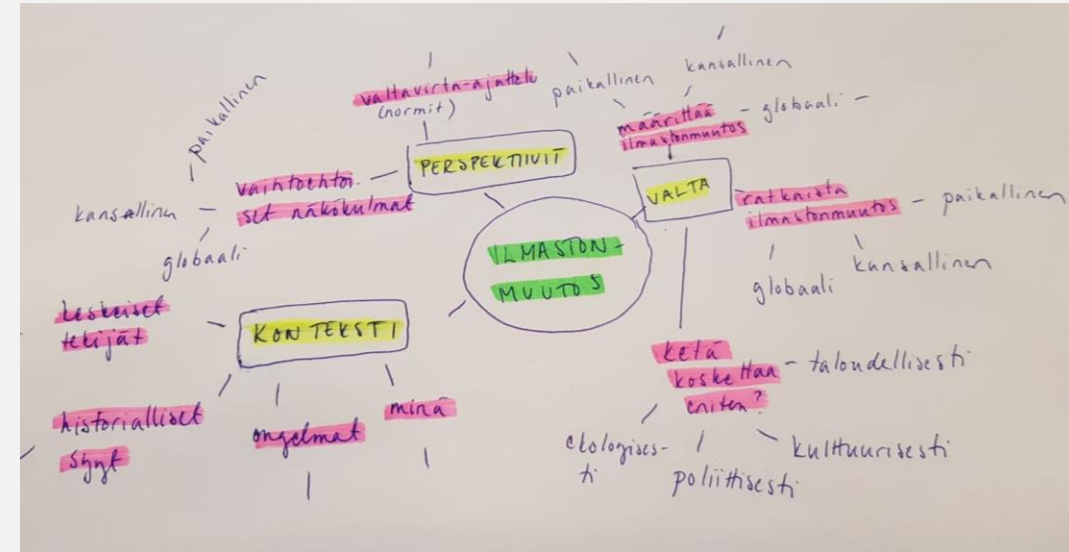
*reiluus

12. Auttaako kukin ratkaisuehdotus edistämään tasa-arvoa?
13. Auttaako kukin ratkaisuehdotus antamaan toisille valtaa (ts. heille, joilla sitä on vähiten) vai ylläpitävätkö ne vallitsevaa tilaa (ts. tukevat jo valta-asemassa olevia)?

Tulevaisuus & kestävyys

*eteenpäin katsominen

14. Minimoiko kukin ratkaisuehdotus ongelman tulevaisuudessa?
15. Onko kullakin ratkaisuehdotuksella potentiaalia pitkällä aikavälillä? Mitä mahdollisia ongelmia saattaa nousta esiin ja vaatia uudelleen arviointia?



Some key findings:

- Teachers both strategic and uneasy in discussing colonialism and racism
 - Some used HEADSUP as a catalyst to dig more deeply
 - Some took ethnocentrism, hegemony, and uncomplicated solutions, avoided paternalism and salvationism
- Wider political contexts shape our classroom
 - IMPORTANCE OF RACE IN CLASSROOM CONTEXT
 - Importance of recognising the mainstream and dominant perspectives and experiences = not balancing act
 - More resourcing needed
- While there are some significant challenges evident, several teachers deepened their approach and produced a teacher resource.

Hegemoni
Hegemony

Etnocentrism
Ethnocentrism

Historielöshet
Ahistoricism

Avpolitisering
Depoliticization

Frälsning
Salvationism

Okomplicerade lösningar
Uncomplicated Solutions

Förmyndarmentalitet
Paternalism

Teaching for Sustainable Development Through Ethical Global Issues

Pedagogy: [Teaching resource](#)

Kestävän kehityksen opettaminen
eettisten globaalien kysymysten
pedagogiikan avulla: aineisto yläkoulun
ja lukion opettajille

Kehittäjät:
Dr. Karen Pashby (Manchester Metropolitan University)
Dr. Louise Sund (Örebro University ja Mälardalens University)

Kirjoittajat:
Matthew Williams, Jennifer Maguire, Heidi Meltovu, David Few,
Nicole Sandler, Ruth Till, Ilona Taimela

Undervisning för hållbar utveckling
genom pedagogik för global etik:
Ett reflektionsverktyg för senarelärare

Utvecklad och framtagna av:
Karen Pashby, forskare vid Manchester Metropolitan University,
och Louise Sund, forskare vid Mälardalens Högskola och Örebro Universitet

Medförfattare:
grundskollärare Matthew Williams, Jennifer Maguire, David Few, Nicole Sandler,
Ruth Till samt Heidi Meltovu och Ilona Taimela

REFLECTIONS FOR TEACHERS

A tool to help *teachers* reflect
on the materials and pedagogies
that currently and could in the
future support facilitation of
global issues lessons.

page 5

ORIENTING LEARNERS TO THE GLOBAL ISSUE: MAINSTREAM AND MARGINALISED PERSPECTIVES

An orientation activity as an
introduction to a global issue

page 6

EXPLORING THE ISSUE

An activity that can be used
to analyse a campaign directed
at students
(e.g. KONY 2012)

page 7

BREAKING DOWN AN ISSUE AND IDENTIFYING KEY CHALLENGES

A series of three question sets
to support students in their
inquiries into a global issue

page 8

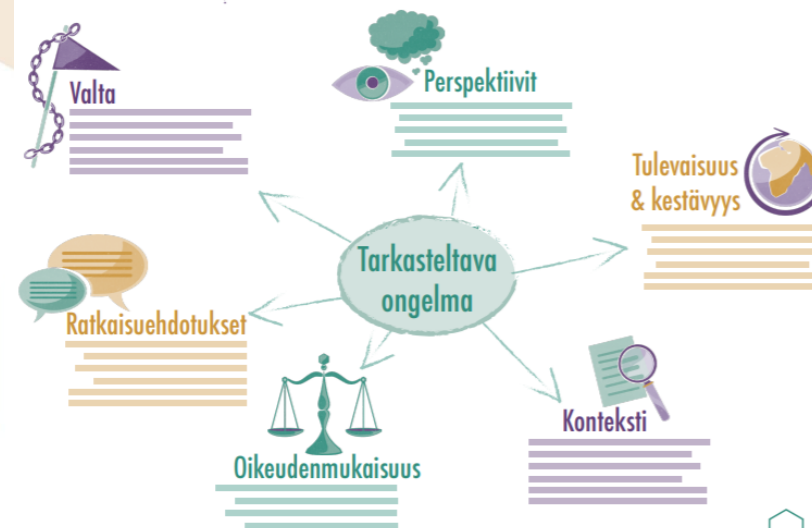
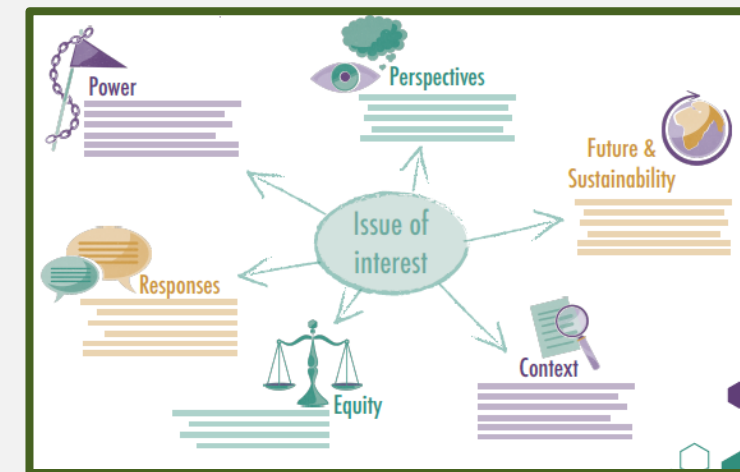
RESPONSES AND ACTIONS CHECKLIST

A check-list that can be used
after students have studied
an issue in order to consider
future implications of their
conclusions.

page 11

HANDOUTS FOR STUDENTS

page 13





Towards ethical global citizenship education and critical multiculturalism:
Where are we now, and where should we go from here?:

“a global citizenship education of ‘bringing the world into our classrooms’ forgets that our classrooms are always already in this world” (Taylor, 2012, p. 177).