

Critical Global Citizenship Education

Some guiding principles for engaging in CGC projects/practices/initiatives.

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Reflexivity

- Important to be self-reflective
- To recognise one's own and society's implicatedness in systems of inequality and injustice – global (inter)connections are always *complex and relational*
- Be aware of your privileged gaze, and try to undo its effects
- To think in terms of pluralities – multiple perspectives, multiple voices, plurality of knowledges and ways of being (and ours isn't superior or the only way!)
- Be conscious of what is being marginalised, silenced, rendered absent
- Whose voices are being heard?; who is speaking for whom?; does your voice contribute to another's voicelessness?

Glocalisation (thinking globally; acting locally)

- To recognise the relationship between local and global problems; to see local problems in global issues and global problems in local issues, and to act on these in a 'glocal' way.
- "... pedagogy of glocalization, thinking from participants situated contexts in terms of global connections, responsibilities, and consequences, but acting locally (or glocally)".
- "... inextricable connections between the global and local, the universal and the situated, the general and the particular".
- Swanson DM (2011) Parallaxes and paradoxes of Global Citizenship: Critical reflections and possibilities of praxis in/through an international online course. In: Schulz L, Abdi AA, Richardson GH (ed.). *Global Citizenship Education in Post Secondary Institutions: Theories, Practices, Policies. Complicated Conversation*, 35, New York: Peter Lang, pp. 120-139.

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- Knowledge and perspectives
- Countering Paternalism
- Power and Privilege
- Global / Local Justice (and practices of 'glocalisation').

Knowledge and perspectives

- Does the initiative foster **critical consciousness** (or just empathy)? It needs to be more than just being kind to the poor, elderly or those we perceive as less fortunate than ourselves, although these are important too. Critical global citizenship doesn't stop at this.
- Is it about being informed? (This means being aware of current global affairs and debates, being critical of news media and bias, accessing news and information from multiple reliable sources, being aware of local and global critical debates on global issues, and contributing to those debates).
- Does it account for other world views and ways of knowing and being, or reinforce the dominant modernist worldview? Do we embrace an 'ecology of knowledges' (Santos, 2012), critically consider local wisdoms and alternative practices, or only take into account the taken-for-granted assumptions / the dominant view / the mainstream perspective?
- Is it dialogical? (Are there opportunities for critical dialogue and listening to others; creating spaces for others voices not just our own; creating spaces for dialogic learning?)
- Does it include multiple perspectives and contest dominant assumptions?

Countering Paternalism

- Is the initiative paternalistic? Is it colonialist in its orientation? Do we decide what is good for others on their behalf?
- Is it about 'do-good' feelings and benevolence, or does it challenge ongoing systems of inequality and injustice? Is it about compassion, empathy and charitableness alone, or challenging injustice in ways where one might have to give up some privileges?
- Is there reciprocity? (Can we learn from others, not just do stuff to them?)
- Does it recognise the positive contributions, voice and agency of others, or does it view them in negative, patronising or deficit terms? How do we counter deficit thinking in global citizenship actions with others?
- Is it open and respectful, or consumptive of others, their culture, their way of life, without (genuinely) giving back?
- Is it respectful and ethical?
- Does it afford voice and agency to marginalised others, or are we speaking and doing on their behalf?

Power and Privilege

- Does it challenge uneven power relations and go some way to challenging oppressive power structures? Or does it smooth over power differences and make inequality appear as natural or normal?
- Does it recognise sources of domination, power and oppression, and not smooth over these?
- Does it challenge problematic assumptions and dominant views, or reinforce them? Does it move to justice-oriented action that may begin to contribute to transforming a system of injustice?
- Does it encourage self-reflection and reflexivity?
- Does the initiative create or maintain 'difference' in ways that reinforce deficit thinking? Does it perpetuate stereotyping under the premise of 'helping' the 'less fortunate'? Does it objectify poverty and misfortune? Is it potentially racist? Is it prejudiced?
- Does it create or perpetuate us/them thinking?
- Does it address privilege and our complicity or 'implicatedness' in ongoing systems of oppression / inequality / injustice?
- Does it take account of the fact that we / those more privileged may need to give up some privileges in order for others without such privileges to be afforded greater privilege or justice?

- Does the project/practice/initiative attempt to transform the existing uneven relations of power and structural inequality, or does it reinforce (or not disturb) the status quo (i.e. maintain unequal conditions as they are).

Global / Local Justice (and practices of glocalisation)

- Is it 'glocalising'? Are we thinking globally, acting locally; does it connect local problems to global issues and global problems to local issues? Does it highlight the interrelationships and power differentials – not just 'doing stuff' 'out there', while inequality and injustice is ignored closer to home? Or just 'doing stuff' locally, while ignoring how it might be, directly or indirectly, related to systems of inequality and injustice elsewhere in the world?
- Does it highlight the networks of local and global interconnections and the responsibilities that go with that? This means the ecological, political, social, historical and economic interconnections; but it also means our responsibilities to others constructed as different from us or far away from us – recognising our mutual interconnectedness but also the systemic uneven access to opportunities / wellbeing /sustainability.
- Does it (begin to) move beyond a more passive 'personal responsible' global citizenship and further than 'participatory citizenship' toward more 'justice-oriented action'? (This is taking age-appropriateness and wellbeing of fragile or vulnerable persons / communities into consideration).

Some cautions regarding interdisciplinarity

- Does the subject material become instrumental?
- Does the critical justice-oriented ethic of global citizenship become 'softened' / 'flattened' / rendered passive or ineffectual to support the disciplinary learning?
- Mathematics is most often viewed as value-less or neutral, so in interdisciplinary projects it is often used for low-level operations like counting and basic number crunching, or is used to support consumerism (eg. shopping mall maths) unproblematically. It is in fact a very values-driven and political subject (see Allan Bishop's work). It can be used positively to challenge injustice – eg. quantitative analysis of inequality and systems of oppression. So, hold mathematics to account and apply it to do the work of critical global citizenship (eg. read up on the global educational movement – "mathematics education for social justice").

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