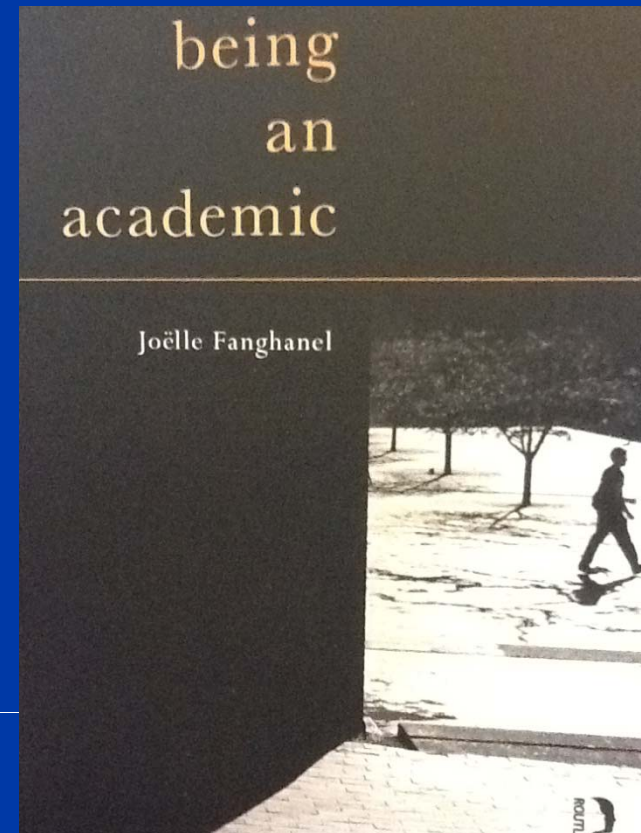


**Worldly pedagogies:  
Preparing students to work  
and live in a complex and  
uncertain world**

Joëlle Fanghanel



# Global citizenship

- UCL
  - [http://www.ucl.ac.uk/global\\_citizenship/](http://www.ucl.ac.uk/global_citizenship/)
- Drake University (US)
  - <http://www.drake.edu/international/cgc/>
- Delaware (US)
  - <http://www.udel.edu/global/>
- Elon University (US)
  - [http://www.elon.edu/e-web/academics/special\\_programs/project\\_pericles/scholars.html](http://www.elon.edu/e-web/academics/special_programs/project_pericles/scholars.html)



# Global citizenship at School



‘contribute to the development of pupils’ sense of identity through knowledge and understanding of the spiritual, moral, social and cultural heritages of Britain’s diverse society and of the local, national, European, Commonwealth and global dimensions of their lives’

*Global Dimension in the School Curriculum (DfES)*

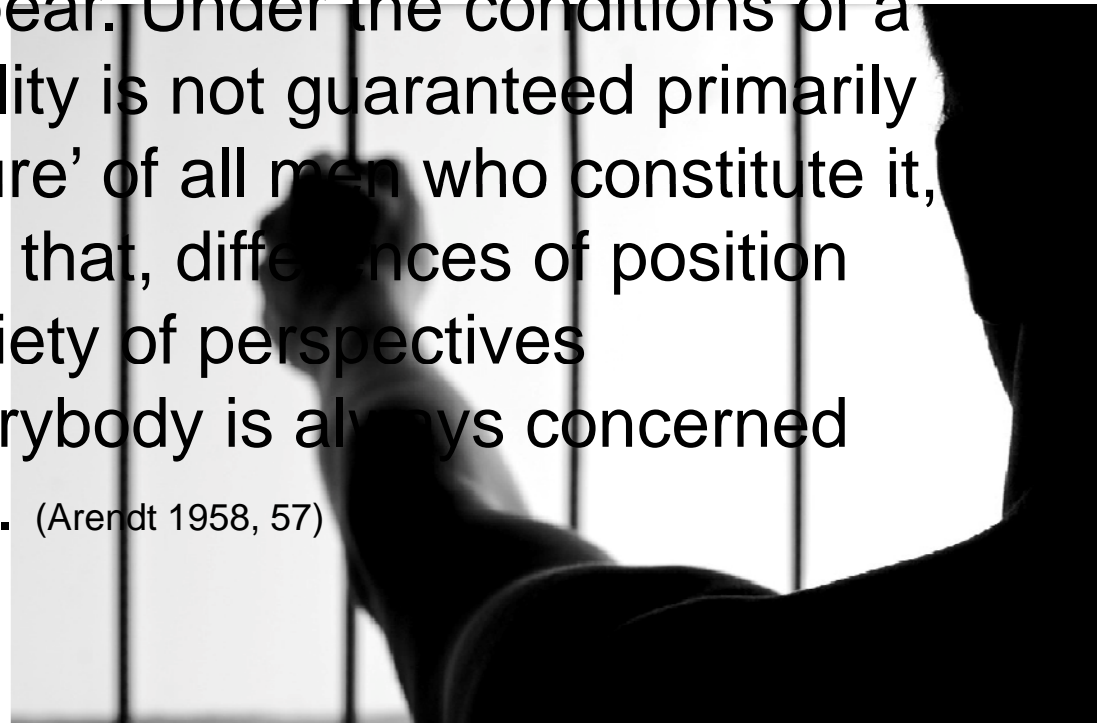
# Global citizenship in universities



- Internationalising the campus
- Internationalising the curriculum
- Global citizenship projects
  - <http://org.elon.edu/pericleanscholars2010/cp.html>
  - <http://www.ewb-uk.org/>
- Access to higher education
- Emancipatory function for higher education
- Cosmopolitanism
- Failings of neoliberalism (globalisation from above, globalisation from below)
- Globalism and citizenship
- Value (what are universities for?) and epistemic (what knowledge should be privileged) agenda

## A worldly pedagogy, inspired by H. Arendt

Only where things can be seen by many in a variety of aspects without changing their identity, so that those who are gathered around them know **they see sameness in utter diversity**, can worldly reality truly and reliably appear. Under the conditions of a **common world**, reality is not guaranteed primarily by the 'common nature' of all men who constitute it, but rather by the fact that, differences of position and the resulting variety of perspectives notwithstanding, everybody is always concerned with the same object. (Arendt 1958, 57)



## Coming from the edges

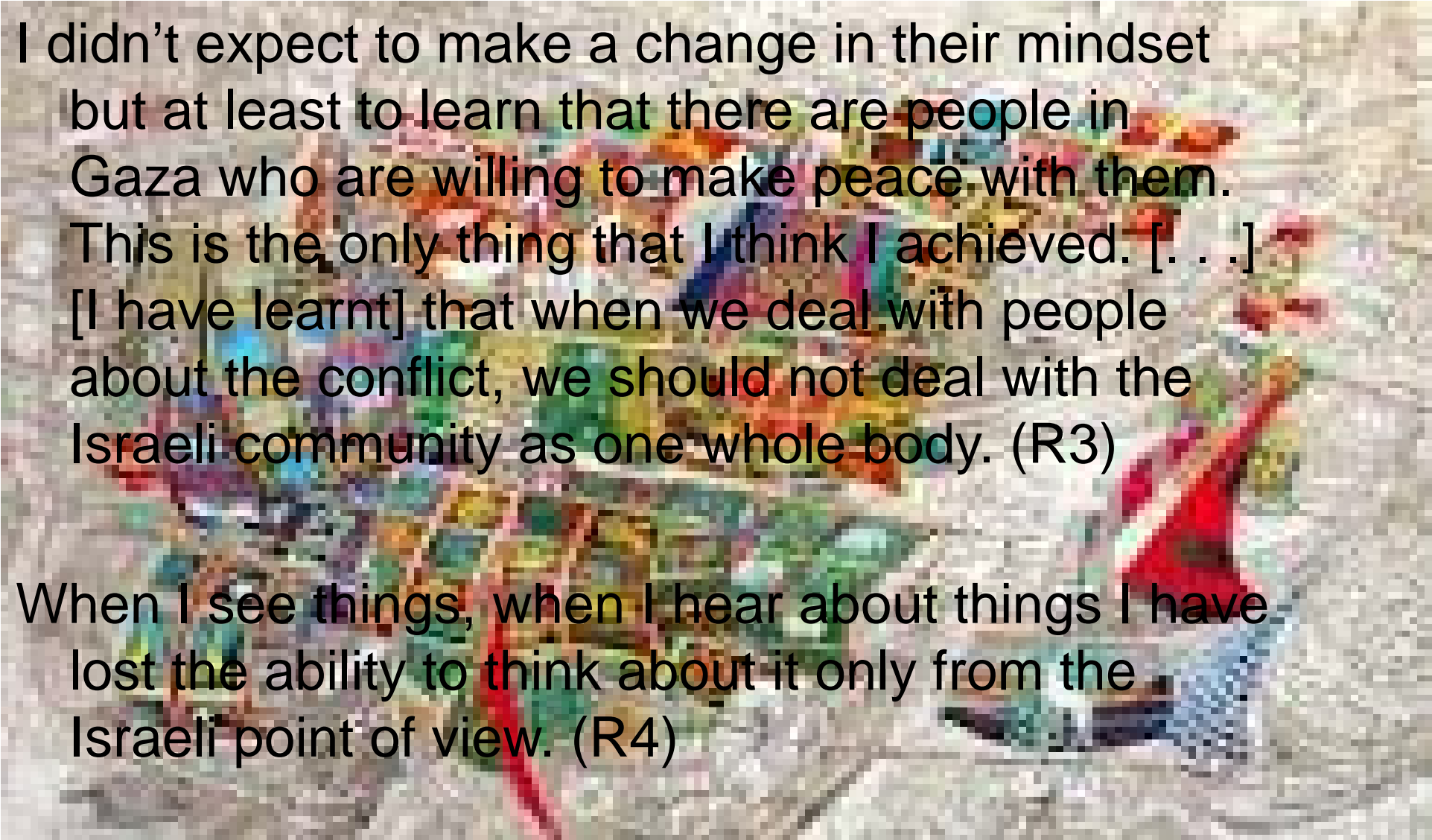
### Respondents to the study (Fanghanel & Cousin, 2012)

‘When you live in Gaza, all that you think about is how to pass your day, how to manage to think about your evening, the maximum you will do is think about tomorrow. You will never think about the future. So life in Gaza makes your ambitions very limited. So the fact that I came here, I managed to do many things that I would never have been able to do in Gaza, it opened my eyes on the world’.

‘If you are educated in the Jewish narrative, you are born in it, and that’s what they teach you, you don’t have a choice’.

‘When you come here (in London) you can’t throw away 20 years of your life and start a new History. So I learnt about History from the Israeli point of view, but I stick with mine because I am from there’

# Learning to live with plurality in a common world



I didn't expect to make a change in their mindset but at least to learn that there are people in Gaza who are willing to make peace with them. This is the only thing that I think I achieved. [. . .] [I have learnt] that when we deal with people about the conflict, we should not deal with the Israeli community as one whole body. (R3)

When I see things, when I hear about things I have lost the ability to think about it only from the Israeli point of view. (R4)

# Troublesome knowledge

- When you return, even for one week, you will never hear of one day without any killing. So in this kind of situation, what can you tell your friends? What can you tell people? Do you say 'I was with some Israeli who want to make peace?' If they are educated, they will laugh. Or it can be a little bit more dangerous. Some people would have no problem of accusing me or any other Palestinians to be working for the Israeli. So these experiences are hidden in myself. (R3)
- If you are educated in the Jewish narrative, you are born in it, and that's what they teach you, you don't have a choice. The programme allows that there are different narratives, and then make up you mind about those different narratives. (R2)



## Troublesome Knowledge (continued)

- Every time I had to go back, I felt a lot of frustration and to some extent I didn't want to be part of the programme anymore. It is really hard because you go there and you see things, then you come back here and you hear people speaking about different things. (R5)
- Being born in a conflict zone makes you stronger it makes you stronger in life, you know how to deal with challenges and obstacles, but also it takes a bit of your humanity. Because you stop regarding people as humans, you start regarding them as targets and objects. (R1)

# Empowering theories of knowledge: **abstract** and experiential

- ‘using vocabulary that was less emotional’ (R2)
- articulate their own points of view (R3)
- developing listening skills (R3); the tools to argue (R5); learning that enabled dialogue (R6)
- learning to discuss (R7).

‘I never had the confidence to express my views because they were not based on knowledge of the history of the conflict and of the region; and also because of my own my cultural heritage, the things I was born into, that I grew up with but never really analysed academically and spiritually as well.’ (R7)

# Empowering theories of knowledge: abstract and **experiential**

- I learnt a lot more about Israeli society and I learnt how I can connect to the other side better . . . I started to understand how they think. . . . The history part of it was very important too, not kind of lecturing . . . it wasn't really information I was looking for but more for the narratives. It was a very good experience to understand these narratives in terms of how you think about me, and how I think about you, these kinds of things. (R8)
- When I see things, when I hear about things I have lost the ability to think about it only from the Israeli point of view [. . .] I really believe in humanising the conflict putting humanistic values back into the system instead of the nationalistic values that control it now on both sides. (R4)

## Worldly pedagogy



‘A worldly pedagogy embodies in the same space **precariousness** and **plurality**. It harnesses dissonances and tensions inherent in a learning space that is **not dissociated from the real world**, and yet **not so anchored into tribalism and localism** that its ‘rootedness’ impedes its progress. It seeks to educate towards an understanding of global questions in the context of a **common world** shared by **plural** human beings, in which plurality is a condition for the world’s sustainability. It is predicated on a desire to empower students through understandings of that plurality **outside of the dualistic perspectives** of West/non-West apprehensions of culture and **without resorting to relativistic theories of knowledge**. A worldly pedagogy is about critical engagement with difference, in a context of continuing questioning of beliefs and positionings. Learning is never fully achieved, always in the making, always at its beginning’

# Characteristics of a worldly pedagogy...

- It links to the real world and the real experience of students
- It provides spaces where it is safe to explore and disagree with reference to evidence that has been 'verified' through the cumulative effect of intellectual progress
- It conveys a sense that explanations are rarely simple and monolithic
- It enables students to acquire intellectual sophistication
- It preserves and defends plurality
- It privileges dialogue, openness and critical exploration

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