GLOBAL CITIZENSHIP EDUCATION

Curious Teachers, Critical Classrooms

Edited by Brighid Golden

The book has been designed as an interactive pdf which includes clickable links to external websites or pages.

Web link	Video link	Table of contents link

Furthermore, this book has been designed as an accompaniment to additional support materials created by the DICE Project such as a video series on YouTube and planned future projects including a podcast series and teaching materials to accompany the new primary school curriculum, which will all be available on the DICE Project website at **www.thediceproject.ie** as they become available.

If you come across language that is unfamiliar to you, please check our glossary for a definition.

Dear teacher...

I have been dreaming about this book for more than a decade. I am, and always have been, passionate about Global Citizenship Education (GCE) and visualised this book because I wanted to provide students and teachers with an accessible starting point for learning about this important field. Having been a teacher educator since 2014, and as a former student teacher and classroom teacher, I am keenly aware of the busy schedules of B Ed students and primary school teachers alike, and of the variety of time and workload pressures to be navigated. This book is an attempt to lessen those pressures by bringing together the knowledge, expertise, and wisdom of well-respected experts and to present in one place, in an accessible manner, what we believe to be the most important considerations when developing your understanding and awareness of GCE.

I believe that teaching is a form of activism, and that incorporating GCE into our education system as early as possible is one of the most impactful actions we can take to contribute to shaping a more just and sustainable world for everyone. As teachers we have the incredible privilege of working with young people, but this comes with the responsibility to support them to become the citizens who will change our world for the better. I want this book to be your springboard to support you in incorporating GCE into your own work. I hope that it will further inspire you to accept the responsibility inherent in being a teacher and use your privileged position in education to be an activist and contribute to changing the world.

This book has been a labour of love. I spent many years daydreaming and planning its structure and have carefully designed it to be an introduction to the broad field of GCE by giving a grounding both in background knowledge of a variety of global justice topics in Parts I and II, and in methodologies which can be employed to implement this work in the classroom in Part III. This book is about educators, about you – about your personal development (deepening your understanding and connecting to your own values and attitudes), and your professional development (providing a grounding in common GCE practices and practical examples of how to implement GCE in the classroom). However, the book is only a starting point. I hope you become curious about GCE, and watch the videos, click on the links, and follow your own particular interests as you develop and broaden your understanding of GCE beyond these pages.

Education has a far-reaching impact long into the future and I look forward to living in a world shaped by those who have engaged with GCE in primary schools. I believe our future is brighter because of teachers – like you – who will take up the torch for GCE, as curious teachers creating critical classrooms, passing on a passion for justice to the next generation.

Brighid Golden

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List of Abbreviations

BICS	Basic Interpersonal Communication Skills
CALP	Cognitive Academic Language Proficiency
CBI	Children's Books Ireland
CDVEC	City of Dublin Vocational Education Committee
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
CoE	Council of Europe
CPD	Continued Professional Development
CSO	Central Statistics Office
DEIS	Delivering Equality of Opportunity in Schools
DfE	Department for Education (UK)
DfID	Department for International Development
DHC	Department of Health and Children
DP	Direct Provision
EfS	Education for Sustainability
ENAR	European Network Against Racism
EU	European Union
GCE	Global Citizenship Education
GDP	Gross Domestic Product
GFI	Global Financial Integrity
GNP	Gross National Product
HDI	Human Development Index
HRE	Human Rights Education
ICE	Intercultural Education
IDEA	Irish Development Education Association
IMF	International Monetary Fund
INIS	Irish Naturalisation and Immigration Services
LoS	Language of Schooling
MASI	Movement of Asylum Seekers Ireland
MDGs	Millennium Development Goals
NCCA	National Council for Curriculum and Assessment
NGOs	Non-Governmental Organisations
NYCI	National Youth Council of Ireland
ODA	Official Development Assistance
OSDE	Open Space for Dialogue and Enquiry
P4C	Philosophy for Children
UDHR	Universal Declaration of Human Rights
UNCRC	United Nations Convention on the Rights of the Child
UNESCO	United Nations Educational, Scientific, and Cultural Organisation
UNICEF	United Nations Children's Fund
RP	Restorative Practice
SDGs	Sustainable Development Goals
STEM	Science, Technology, Engineering and Mathematics
UN	United Nations
UNDP	United Nations Development Programme
VNR	Voluntary National Review
WTO	World Trade Organisation

Part I

This section includes chapters which give an overview of important concepts within Global Citizenship Education (GCE). The concepts explored in Part I could be considered to be controversial, given that there are multiple diverging perspectives and opinions on them. The perspectives shared within each chapter reflect the approach to GCE that is taken in this book. The values of equity, human rights, justice, and solidarity underpin the perspectives shared in these chapters. You are encouraged to consider your own perspectives, values, and opinions on the topics shared as you read and interact with the chapters in Part I and identify whether these chapters are in line with, or diverge from your own values and ideas.

The chapters within Part I should be considered a foundation for all other chapters within this book. They set out the core concepts and ideas upon which the remainder of the book builds. You are encouraged to refer back to the chapters in Part I throughout your engagement with this book and with the field of GCE as the ideas within these chapters should help you to consider the core concepts, values, and approaches which underpin all GCE work as your understanding of GCE evolves.

Chapter 1:
Global Citizenship Education

Brighid Golden

GCE is one of many adjectival educational approaches which share a commitment to global social justice. This means that GCE is not a core curricular subject area within formal education, but is an approach to teaching and learning which permeates different curricular areas. Implementing GCE in the classroom enhances engagement with the curriculum as it connects learning with knowledge about the reality of the world. It focuses on developing values and attitudes in line with human rights principles, and on the skills needed to take action to make the world a more just and equitable place for all.

GCE is often used as an umbrella term which encompasses multiple fields such as Intercultural Education (ICE), Education for Sustainability (EfS), and Human Rights Education (HRE). The terms Global Education, Global Justice Education, Critical Global Education or Development Education are all also used as catch-all terms which incorporate ICE, EfS and HRE. While each approach has distinct origins and properties, the choice of which one to use is largely dependent on national or organisational context, or on personal preference. In Ireland, Development Education has been the term traditionally favoured by many working in this field; however, recently, there has been a move towards using GCE as the umbrella term encompassing ICE, EfS and HRE.

For the purposes of this book, we define GCE as:

> *a reflective educational process founded on the values of global justice, equity and human rights. It focuses on engaging in understanding and questioning the dominant systems and structures which create and perpetuate multiple forms of inequality globally. It encourages us to consider how our lives interact with the questions being explored and fosters an interest in acting collectively to address inequality. It is a learning process which recognises different ways of understanding the world, and consequently draws on multiple perspectives to inform the learning process.*

Common features across the different approaches to GCE

While there is no definitive curriculum for GCE, the overlapping constituent approaches focus on topics related to justice, equity, and human rights. In the UK, the Department for Education (DfE) and Department for International Development (DfID) authored a report in 2005 calling on schools to incorporate a global dimension. The eight key concepts of the global dimension which they proposed display significant overlap with the topics just mentioned. They are global citizenship, interdependence, social justice, diversity, human rights, sustainable development, values and perceptions, and conflict resolution (DfE and DfID 2005).
A further area of convergence for the various approaches within GCE is their focus on the development of key knowledge, skills, and dispositions. While each area has its distinct aims, there is a common focus on building an understanding of global justice issues, and an awareness of global systems alongside the skills to apply that knowledge through the generation of new ideas and responses to injustice. Furthermore, the dispositions evident across the varied approaches include values and attitudes which promote equity, respect and empathy. GCE in all its traditions aims to foster in learners compassion for their fellow humans and an enthusiasm for learning about and acting for change in the world, and should inspire learners to imagine alternative futures.

Furthermore, Hunt (2020) identifies as a key characteristic of a global learning school that it should adopt a critical social justice approach. Moving away from a charity mentality and specifically challenging approaches that focus on fundraising as a solution to issues of justice and inequality is promoted as a core tenet of many of the traditions within GCE (Bourn, 2015, Andreotti, 2006, Simpson, 2016, Hunt, 2020). In contrast to a charity approach, a social justice approach to education requires critical engagement and a commitment to continually questioning power structures (Hunt, 2020).

Critical GCE

One of the ways in which different approaches to the implementation of GCE can be distinguished from each other is by where they lie on a continuum of 'soft' to 'critical'. The table below has been adapted from an article by Vanessa Andreotti (2006) who distinguished between soft and critical GCE by highlighting the different conceptualisations and approaches which define each approach.

	Soft GCE	Critical GCE
Problem	Poverty, helplessness	Inequality, injustice
Nature of problem	Lack of development, education, resources, skills, culture, technology etc	Complex structures, systems, assumptions, power relations and attitudes that create and maintain exploitation and enforced disempowerment
Goal of GCE	Empower individuals to act (or to become active citizens) according to what has been defined for them as a good life or ideal world	Empower individuals to reflect critically on the legacies and processes of their cultures, to imagine different futures and to take responsibility for decisions and actions
Strategies for GCE	Raising awareness of global issues and promoting campaigns	Promoting engagement with global issues and perspectives and an ethical relationship to difference, addressing complexity and power relations
Potential benefits of GCE	Greater awareness of some of the problems, support for campaigns, greater motivation to help/ do something, feel-good factor	Independent/ critical thinking and more informed, responsible and ethical action
Potential problems	Feeling of self-importance and self-righteousness and/ or cultural supremacy, reinforcement of colonial assumptions and relations, reinforcement of privilege, partial alienation, uncritical action	Guilt, internal conflict, paralysis, critical disengagement, feeling of helplessness

Table 1: Soft versus Critical Approaches to GCE, adapted from Andreotti (2006)

This book aims to align itself with critical approaches to GCE which are considered more impactful and less damaging to achieving the goal of a fair and just world than soft approaches. The problem with soft approaches to GCE is that they often over-simplify complex issues and present solutions to global justice issues which ignore broader historical and political root causes of issues. Andreotti (2006, p.41) argues that if we fail to unpack and address the complex web of contexts surrounding justice issues, education can end up promoting unequal relations and perpetuating the same systems of power which enable dominant groups to stay in control while taking up the "'burden' of saving/educating/civilising the world". There are many examples of campaigns which present an image of the people of the Global South as universally helpless and those in Western countries as saviours. This approach is not only based on falsehoods, but is damaging to the aims of equity and justice as it fails to address the root cause of problems or acknowledge the part we all play in perpet-uating systems of inequality. Striving for a more equal, just, and sustainable world (the goals of GCE) requires everyone to examine and take responsibility for their own actions and to

become familiar with global structures and systems (such as trade rules, tax injustice and others) which allow some countries (and individuals) to succeed and flourish at the expense of others (There are more details about these topics in Chapter 6).

Policy context

The following timelines showcase some of the most important policy documents that have shaped current approaches to GCE in Ireland and Europe. Click on the images to read the policies and find out more about them.

National

International

Figure 1: National and international policy timelines

Implementing GCE

Part III of this book will comprehensively explore a variety of approaches and considerations in relation to implementing GCE. However, this chapter would be incomplete without highlighting some of the key features of GCE practice in classrooms.

Oxfam have created a variety of resources to support teachers in incorporating GCE into their classroom practice based around the core dimension of learning which learners should acquire through engagement with GCE in classrooms. These dimensions can be read in the table below:

Knowledge and Understanding	Skills	Values and Attitudes
• Social justice and equality	• Critical and creative thinking	• Sense of identity and self-esteem
• Identity and diversity	• Empathy	• Commitment to social justice and equity
• Globalisation and interdependance	• Self-awareness and reflection	• Respect for people and human rights
• Sustainable development	• Communication	• Value diversity
• Peace and conflict	• Cooperation and conflict resolution	• Concern for the environment and commitment to sustainable development
• Human rights	• Ability to manage complexity and uncertainty	• Commitment to participation and inclusion
• Power and governance	• Informed and reflective action	• Belief that people can bring about change

Table 2: Dimensions of GCE from Oxfam (2015)

Another key resource which develops our understanding of GCE practice is the IDEA (Irish Development Education Association) Code of Good Practice for Development Education. The code provides a quality framework for educators to engage with in order to learn how to strengthen their practice. Fundamentally, incorporating GCE into teaching involves the following approaches:
* Unlearning common misconceptions and stereotypes about the world,
* Embracing a commitment to learning from multiple perspectives and centring the voices of those with lived experiences of injustice,
* An active and participatory approach to learning,
* A dialogical approach focused on providing learners with opportunities to engage in debates and discussions,
* Exploring both global and local dimensions of topics and the interconnections between them,
* The promotion of critical thinking,
* Embracing a human rights framework from which to interrogate issues,
* Opportunities for reflection for both learners and teachers to facilitate them to challenge their personal assumptions and perspectives.

Chapter 2:
Critical Thinking Skills

Brighid Golden

Critical thinking is an important component of GCE because it focuses on ensuring that learners reflect on and question the information they encounter about the world. GCE involves examining complex and often controversial global justice issues from a variety of perspectives and ensuring that learners explore historical, political, social, and cultural dimensions of these topics. Critical thinking supports this purpose through its similar focus on examining topics from multiple perspectives, and analysing and evaluating information. Teachers often use critical thinking to support the teaching and learning experience in the classroom through activities which enable critical engagement with lesson content. Additionally, it is often presented as a learning outcome of successful GCE which aims to support students to become active, engaged, critical global citizens.

Figure 2: Critical Global Learning Skills (Golden, 2022)

The above graphic highlights four key critical thinking skills relevant to GCE. Each of the skills also include a number of sub-skills. Furthermore, the image shows that at their centre is a commitment to criticality. Developing this commitment helps to ensure that engagement with critical thinking moves beyond the classroom and formal engagement with GCE, and becomes embedded as a skill to be used in everyday life.

Skill 1: Develop and use a global learning knowledge base

It is really important that teachers increase their knowledge about global justice issues to support them in becoming critical thinkers, because without a good level of knowledge about a topic it is not possible to engage in critical thinking about it. Knowledge helps to enhance our critical thinking as it broadens our awareness of perspectives and experiences different to our own. We can then draw on these to make connections with what we are learning and to

challenge information we encounter. The skill of developing a knowledge base can be divided into three sub-skills, namely *coming to know that knowledge is fluid and contested, understanding power relations within a global development context,* and *making connections within learning.*

Firstly, it is important to come to know that knowledge is fluid and contested. This means that our knowledge of the world is ever-evolving and that there are multiple perspectives to consider when exploring global justice topics. There is never just one correct set of facts to learn. Secondly, developing an understanding of power relationships within a global development context represents some of the core knowledge necessary when engaging in GCE. Understanding power structures and relationships will support us to have a better understanding of the historical, political, and cultural dimensions of topics. Finally, it is really important when developing our global learning knowledge base that we consider the ways in which different topics are connected to each other. We live in an interconnected and interde-pendent world, so all global justice topics are interlinked.

Skill 2: Question orthodoxies

Orthodoxies are stories that are commonly accepted as fact across society. Belief in orthodoxies can make people inclined to assume that the status quo is inevitable and that the way things are is the way they have always been. These beliefs make it difficult for people to imagine alternative realities or to consider what a more just and equitable society could look like and how we could achieve it. Skill 2 can be divided into three sub-skills, namely *identifying orthodoxies, deconstructing orthodoxies,* and *envisaging new stories.* Prior to questioning orthodoxies, it is essential to learn to recognise them. It can be challenging to identify beliefs which have become so ingrained in society's collective psyche that they are taken for granted and treated as fact. Critical thinkers learn to seek out and challenge assumptions about the world. Once orthodoxies have been identified, they become easier to deconstruct and challenge which then enables learners to imagine alternative scenarios.

Skill 3: Engage in self-reflection

Self-reflection is a skill which enables learners to reflect on their own lives in the context of the knowledge base being built, and encourages commitment to challenging those personal perceptions on an ongoing basis. Reflection has been identified as a crucial step in generating new ideas and solving problems: core aspirations of an educational approach grounded in a commitment to creating a more just, sustainable, and equitable world. Skill 3 is sub-divided into three sub-skills, namely *considering personal perceptions of the world and others, committing to challenging personal perceptions,* and *engaging in ongoing long-term reflection*. Self-reflection can be unsettling in the context of GCE as the learner is being asked to explore and challenge their own prejudices, and to question and evaluate their personal values, attitudes

and relationship with the world. This process can be uncomfortable when learners become aware that their actions may not align with their perceived values, or when they consider their attitudes towards global justice topics in light of perceptions or experiences different from their own. It is recommended that reflection be guided by support, scaffolding, and feedback from an expert such as a teacher in order to support learners to consider their reflections in the context of different perspectives or ideas.

Skill 4: Use a values lens

When navigating information about the world, it is crucial to consider the origins of that information and the possible motivation behind the way in which it is presented. Developing critical thinking skills in the context of GCE involves coming to recognise where values have influenced the information being encountered and where those values might be in conflict with the learner's own. **As global justice topics are often controversial and contested, it is important that we learn to engage with the values of others in a respectful manner.** Learning to recognise, acknowledge, and respect values can be a challenging skill to learn but can be practised through reflection, debates, and encountering multiple perspectives in the classroom. Consequently, Skill 4 can be divided into two sub-skills, namely *considering multiple perspectives,* and *identifying contradictions between values and attitudes.*

Put simply, when engaging in critical thinking in GCE we should aim to:
• Become interested in questioning the world around us,
• Make connections within our learning,
• Reflect on contested or challenging language,
• Identify responses or solutions to issues of injustice,
• Engage in self-reflection,
• Use a values-based lens when exploring issues,
• Question common perceptions about the way the world works.

What does critical thinking look like in practice in the GCE classroom?
(A) *Learning about the reality of the world and root causes of inequality through the exploration of topics and issues through different lenses* such as:
  - Social, political, and historical contexts,
  - The perspectives of people directly impacted by the issue,
  - The opinions and experiences of the group or class,
  - Power relations (including asking questions about who has power and who does not, and who is benefitting or otherwise in different scenarios).

(B) *Having opportunities to explore and challenge assumptions and prejudices, including both our own and those commonly held in society* by:
- Engaging with information which helps us to challenge stereotypes and common misconceptions or orthodoxies,
- Looking critically at the images of other countries that are presented in the media and by other organisations such as NGOs,
- Learning from teachers and mentors who model how to explore personal prejudices and assumptions,
- Having opportunities for dedicated time to self-reflect on assumptions and prejudices about other people and places either through structured or unstructured activities.

(C) *Interactive, participatory, and dialogical learning to help with processing information and putting learning into context, including many of the following approaches:*
- Debates and discussions,
- Ranking activities,
- Simulation activities,
- Group activities such as creating timelines,
- Reflective activities,
- Problem-based activities.

Classrooms focused on embedding GCE should foster critical thinking through the methodologies and approaches suggested above, and also through the general learning environment. Both the physical and psychosocial environment can be used to support learners to challenge their own assumptions, to make connections within their learning, to engage in reflection, to question information and to imagine possible solutions to problems explored. Displays which reinforce key messages, routines and predictable structures, consideration of seating arrangements, communication of expectations, provision for multiple means of expression and participation can all support learners to develop their critical thinking skills.

Chapter 3:
Anti-Racism and Interculturalism

Niamh McGuirk

Anti-racism and interculturalism are cornerstones of GCE. In order to engage in effective GCE, it is necessary to first have a solid understanding of the key concepts and the significant historical and contemporary events that have shaped our understanding of those concepts.

What is 'race'?

Contemporary understandings about 'race' and racism stem from 20th century scholarship. Both historically and currently, there is a mistaken tendency to associate 'race' and difference with genetic and/ or biological distinctions between people. This is inaccurate and has been repeatedly discredited (Back and Solomos, 2009, Garner, 2010, Law, 2010, Quraishi and Philburn, 2015). Various historical events have contributed to the idea that different 'races' exist, and to the false notion that some 'races' are superior or inferior to others. Some historical events in particular have been linked with pushing the myth of the supposed superiority of the white 'race'. These events mostly took place between the 16th and 19th centuries and include Christian missionary work, British and European colonisation and exploitation of other nations, the Atlantic slave trade, enslaved labour, and the scholarship of some Enlightenment thinkers.

This false notion of a superior white 'race' strengthened in the early 1900s with the emergence of genomics, racial science and eugenics. The power dynamics characteristic of the historical establishment of trade routes, colonialism, imperialism, slavery, and the internal civilisation of European countries played a part in the racialisation of people and resulted in racialised hierarchies. Racialisation can be understood as "the social processes through which people become defined as a group with reference to either their biological or cultural characteristics, or both, and these are then reproduced and compounded by individuals and institutions" (Quraishi and Philburn, 2015, p.13). Some racialisation processes have also been (and continue to be) used with proactive, positive goals, such as to rally groups to resist and reject

inequalities or to foster group solidarity or to achieve positive change eg the Black Lives Matter movements and the campaigns to achieve official recognition of Traveller ethnicity at State level in 2017.

The concept 'race' is currently understood as a social and political construct. Previously it was understood, incorrectly, in biological terms. In other words, although we know that people do not belong to different 'races', the term 'race' is still commonly used, often with an acknowledgement of its associated social and political characteristics. 'Race' plays a role in shaping how we see ourselves and others, and the process of racialisation influences the status and power that is attributed to people in society. While the concept of there being different 'races' is not real, racism, most definitely, is real. **Racism forms part of many people's daily realities; people suffer discrimination, marginalisation and inequality as a result of how society constructs the concept of 'race' and people's racialised identities.** However, using the term 'race' to describe differences among people has become less usual and more problematic; in its place, the term 'ethnicity' is now more commonplace.

What is ethnicity?

Ethnicity can refer to how social groups can potentially be understood based on five distinct criteria, namely *a place of common origin, a common language/ dialect, religious affiliation, a common culture (norms/ traditions),* and *a shared history.* Ethnic identity is not fixed and can be both individual and relational. People's identities are fluid and ever-changing and our experience(s) of our own and of others' racial and ethnic identity/ies are subjective. Therefore, it is important to be mindful of our language because assigning group characteristics to individuals can have the potential to 'other', and using the word 'ethnicity' can be just as complex as using the term 'race'. When focusing on challenging inequality/ies, we have to take into account both types of racism, those that stem from supposed biological differences and those that stem from perceived cultural differences.

What is culture?

Culture is another concept that is tricky to define. It can comprise material, social and subjective aspects that might be visible or invisible to self and others. 'Cultural identity' can include material or overt artefacts which might be commonly used by members of a group (eg food, mode of dress, goods etc). It can include the social institutions of a group (eg language, religion, laws etc) and it can include subjective aspects such as values, norms, beliefs, attitudes, behaviours and practices. As people are members of different social groups (eg gender, age, educational institution, religious, nation, sports etc), they occupy different spaces and move within and between groups. Therefore, people can belong to and identify with a range of cultures at the same time. Interpretations and associations are subjective and are linked with people's lives and experiences. Culture(s) is/ are internally diverse, dynamic and changeable and is/ are linked to social, political, economic and historical contexts. Like 'race' and ethnicity, due to systemic patterns of advantage/ disadvantage and power differentials, cultural affiliation can imply inherent inequalities and disadvantage for some. For others, however, cultural affiliation can assign social, political and economic advantages and privilege.

What is racism?

The idea that people belong to different 'races' has become discredited, and public displays of different forms of racism have become increasingly socially unacceptable. Nonetheless, we know that incidences of racism are still commonplace. Racism exists in all aspects of society and therefore there is a need to recognise and understand the realities of people's lived experiences. Racism manifests in many ways including interpersonal racism, institutional racism, and racism without 'race'.

Interpersonal racism and microaggressions

Racism can be direct, in the form of comments, physical abuse or damage to property, or it can be indirect, manifested through ignorance, racist 'banter' or racial distancing for example. Interpersonal racism can manifest as personal prejudice expressed in blatantly racist comments and actions. A person may not be aware that their personal prejudice can manifest as subtle racial microaggressions. These are defined as "brief and commonplace daily verbal, behavioural, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults" towards members of minoritised groups (Sue et al., 2007, p.271). Microaggressions include words and acts that are putdowns, that reinforce stereotypes and that can have an 'othering' effect. Usually, they are carried out by people who do not intend to cause harm or hurt. Experiences of microaggressions are commonplace for members of minoritised groups and they can cause psychological, emotional and physical harm.

Institutional racism

Institutional racism is associated with the attitudes, culture, policies and procedures of public and private institutions that often unintentionally lead to discrimination or an inequality of outcomes for people from minoritised ethnic groups. It is important to consider people's experiences of institutional racism alongside all other types of racism. Due to intersectionality, people from minoritised groups also experience gendered and socio-economic discrimination. Intersectionality recognises that forms of discrimination experienced on the basis of someone's 'race', ethnicity, class, gender, sexuality, religion, and ability/ disability are linked with each other and are interconnected.

Racism without 'race'

Concepts of 'race' and racism are constantly changing; understandings of 'race' and experiences with racism are not fixed or static phenomena. It is important to take historical and contemporary political and societal contexts into account. The different and multiple forms of racism that exist and which people experience are context-dependent, influenced by political, historical and societal factors, and are brought about by, and also serve to, reinforce unequal power relations.

There is a range of more nuanced forms of racism that are commonplace:

'New' racism This happens in a range of ways. Also known as cultural racism, it can happen without any reference to 'race'; the focus is rather on cultural difference(s) and on a supposed concern about a perceived negative impact on the values or on the perceived 'national

identity' of a society's majority population. New racism suggests that 'culture' can be reduced to a set of describable shared features or aspects (eg food, music, mode of dress, values, and customs). In the case of new racism, the perceived 'culture' of the majority group is often considered superior, or alternatively, the 'culture' of minoritised groups is considered incompatible with the culture of the majority ethnic group.

Colour-blind racism In an attempt to treat everybody equally, a person or an organisation that adopts a 'colour-blind' approach tends to disregard 'racial' or ethnic differences between people. Individuals and organisations who claim not to see colour argue that 'race' is no longer important. They believe that as a society we are 'post-racial', or in other words, that we have moved away from somebody's 'race' or ethnicity being an issue, and they believe that racism and discrimination are no longer driving forces of inequality. Colour-blind approaches can create spaces where racial and ethnic identities are not named or acknowledged and therefore they go unaffirmed and unvalued. When discussions about different identities are not considered important, stereotypes can go unchecked, and discrimination and racism can be left unseen and unchallenged.

Religious racism Anti-Semitism and Islamophobia (also known as anti-Muslim racism) are forms of religious racism. Religious racism can be defined as "the institutional and symbolic expulsion of religious individuals and groups from full participatory citizenship in society based on a rationale of cultural difference" (Meister, 2011, p.37). Islamophobia is one of the most commonly recorded forms of racism in Ireland.

Some of the other most common forms of racism in Ireland include anti-Traveller racism, anti-Black racism, anti-Roma racism, and anti-Migrant racism. For further information on these forms of racism and for details on how to respond to and report racism in Ireland see the Responding to Racism Guide from the European Network Against Racism (ENAR) (2019). To minimise racism, redress inequalities and to promote positive and democratic attitudes, teachers require a range of skills.

Anti-racism and intercultural skills

Teachers are well-placed to support children to develop anti-racist perspectives and skills and to develop intercultural competence. In order to do so, they first need to develop these skills themselves. Then, in the classroom, the key skills can be fostered through teacher-modelling, and through both formal and informal lessons and discussions.

Values

- Valuing human dignity and human rights
- Valuing cultural diversity
- Valuing democracy, justice, fairness, equality and the rule of law

Attitudes

- Openness to cultural otherness and to other beliefs, world views and practices
- Respect
- Civic-mindedness
- Responsibility
- Self-efficacy
- Tolerance of ambiguity

Competence

- Autonomous learning skills
- Analytical and critical thinking skills
- Skills of listening and observing
- Empathy
- Flexibility and adaptability
- Linguistic, communicative and plurilingual skills
- Co-operation skills
- Conflict-resolution skills

Skills

- Knowledge and critical understanding of the self
- Knowledge and critical understanding of language and communication
- Knowledge and critical understanding of the world: politics, law, human rights, culture, cultures, religions, history, media, economies, environment, sustainability

Knowledge and critical understanding

Figure 3: Competences for democratic culture (Council of Europe, 2016)

Reflection

For teachers, anti-racism and interculturalism involves a journey of critical reflection about their own sense of personal, social, racial, ethnic, cultural, religious, and national identity/ies and about how these notions affect our views of others and how we teach. We can begin to better understand and respect those with identities and culture(s) that we perceive to be different to our own. Reflection on the self and on societal inequalities can support an awareness and understanding of biases, prejudices, stereotypes, discrimination and racism, and a questioning of the status quo.

Multiperspectivity

Multiperspectivity is "the ability to decentre from one's own perspective and to take other people's perspectives into consideration in addition to one's own" (Barrett, 2013, p.20). In the process of supporting children to develop their own perspectives they will inevitably encounter the perspectives of others. As such, developing our own skills of multiperspectivity can help us to foster the children's capacity to recognise, understand and respect multiple perspectives as a key skill required in a democratic society.

Communication

Intercultural dialogue and communication involves verbal and non-verbal skills. Alongside needing the linguistic/ plurilingual skills to talk to someone, we need to be able to recognise that there are many different verbal and non-verbal communicative conventions in all languages. These conventions differ within and across languages. Language is a cultural practice and is linked to information, meanings, values and identities. At times, communication breakdowns or clashes may occur, and conflict-resolution requires skills of listening, and of expressing/ summarising different viewpoints in order to move forward.

Empathy

While it is important to try to step into another's shoes and empathise, due to our own personal contexts and identities it is not possible to truly understand what others think, believe, feel or experience. This is important for white Irish teachers to remember when advocating an empathetic approach when engaging in GCE. Often empathy is put forward as a way to address racism and intercultural misunderstandings/ conflict. However, it is necessary to differentiate between 'passive' and 'active' empathy (Boler, 1999). Passive empathy allows us to empathise with a 'distant other' while removing any implication of any potential involvement in or responsibility for another person's experience(s) of inequality or racism. Active empathy acknowledges systemic and structural inequalities and involves or results in some form of action that will address inequity and racisms. In an attempt to address racism or intercultural misunderstandings/ conflict, practices that recognise societal inequalities and foster active empathy are more effective.

Action

While it is important to have a knowledge and understanding of racism and inequalities, it is equally – if not – more – important to feel capable of doing something to make a change for the better. Teacher actions can include fostering positive attitudes about self and others through representation and recognition of all racial, ethnic and cultural identities in the hidden and formal curriculum. Actions also include recognising and challenging prejudices, stereotypes, discrimination and all types of racism and structural inequalities.

Chapter 4:
Action

Aoife Titley

Surely it is an obligation of education in a democracy to empower the young to become members of the public, to participate and play articulate roles in the public sphere?

(Greene, 1985, p.4)

Overview

GCE is all about helping us make sense of some of the complex justice issues that exist in our new global reality. When we hear about oppression in the world, sometimes for the first time, we can experience a wide range of powerful emotions. For example, it is common to feel angry that oppression is allowed to happen to other people, and it is normal to feel guilty that we are in a more comfortable or privileged position here in Ireland. Furthermore, there is a sense of powerlessness that comes with not knowing how to help. We may have a strong impulse to support those experiencing inequity but may not have the knowledge or tools to know where to start. The action component of GCE is critical in enabling all of us to consider how to respond to inequality in fair and sustainable ways.

GCE and action

Action is a foundational aspect of all definitions of GCE. As far back as 1975, the United Nations defined development education as being concerned with "issues of human rights, dignity, self-reliance, and social justice" and encouraging "the linking of ideas with action for change" (United Nations, 1975). At the heart of GCE is the notion that the values people hold

shape their actions and act as what Freire (1970) terms as 'praxis' – the notion of theory and practice joining together. In GCE, learning is linked to responsible action in that after exposure to different perspectives, and allowing time for critical reflection, the natural progression is to feel empowered, not to mention compelled, to act for a more just and equal world.

There has never been a better time to bring the world into the classroom and to encourage curiosity amongst pupils for what is happening in other countries. The last few years can be regarded as a golden age of activism in terms of the extent to which we have seen grassroots resistance in relation to a wide and diverse range of issues. Ordinary people have taken to the streets in Chile, Bolivia and Venezuela seeking political reform, in Lebanon and Serbia to protest corruption, in the US to highlight the issue of racial injustice, in Poland, Mexico and the UK highlighting women's rights, in Thailand against the monarchy and more recently in France protesting the cost of living and age of retirement. There was an impressive commitment to protest by the people in Hong Kong, specifically in relation to the issue of extradition and more broadly the type of governance they want. The sheer scale of the protests in Hong Kong was something it is very hard to picture. At one point, over 25% of the population of Hong Kong (7 million people) was out on the street! That makes them some of the largest protests in history, and a great example to include in GCE discussions in your classroom.

Why look at action and activism in the primary school?

There is a tendency to regard children as not quite full citizens and focus on the importance of supporting them to be active global citizens in the <u>future</u>. But Osler and Starkey (2006) remind us that children are citizens, and not just 'citizens in waiting'. As a result, it is important to remember that children are still citizens, with similar rights and responsibilities to others living in our society. In a lot of ways, education has not caught up to fully grasp the impact that globalisation has had on childhood and on children's experiences. It is our duty as educators to help children make sense of complex issues. Indeed some theorists, like Kincheloe (2008) and Giroux (2004), go further than this and propose that teachers have a responsibility to bridge theory and practice and to become agents of social change. That children hear about the extent of inequality and injustice in the world has become almost unavoidable. Through social media, and the accessibility and predominance of mainstream media, most primary school pupils are bombarded with images, commentary, and news about many different types of conflict at both local and global levels on a regular basis. It is important that they feel confident to develop their ethical and moral reasoning and are introduced to the skills to support them making informed and reasoned judgments.

Participating in actions or learning about the importance of taking action can be a powerful tool in promoting critical thinking skills and democratic values. From a curricular perspective, there is a wide spectrum of skills that can be cultivated when children engage in this kind of work. For example, planning or participating in an action can develop critical analysis, can support children to recognise negative stereotypes, can result in a change in perspective, can enhance active listening and intercultural communication skills, can promote teamwork and collaboration, can scaffold creativity and creative thinking, and can aid them to deal with complexity and complex decision-making. But more importantly, teaching and learning about societal change in the primary school can have another important outcome for children. Mintz (2013) argues that suffering has a complex role in GCE in that students can often suffer in the process of learning about the suffering of others. As already outlined, children can have robust reactions when learning about the oppression of others. As a result, including an action component in GCE lessons can be an important mitigation against some of the helplessness your pupils may feel as a result of this 'paradox of suffering' (Mintz, 2013). It is important that pupils engage with global justice issues with their heads (cognitively), their hearts (emotionally), and their hands (behaviourally), and feel empowered to address issues of inequality in a globalised world.

Ensuring action is meaningful

We know from research (Bryan and Bracken, 2011) that when activism on global justice issues happens in schools, it is often underpinned by a 'development-as-charity' or the 'Three Fs' approach – these being *fundraising, fasting,* and *having fun* – in aid of a specific cause. This means that sometimes efforts to help make positive change in the world, while well-intentioned, can be tokenistic or ineffective. They caution how ill-thought-out or charity-based approaches to action can have the ironic effect of undermining the long-term objectives of GCE initiatives, thus confirming the need for action to be teamed with critical reflection.

As a result, we have to make sure that the actions which are modelled for our pupils are significant and meaningful. When engaging in action, it is crucial to critically consider our motivations, our intentions, and our processes, in order to ensure that our actions reflect a solidarity approach, rather than a charity one. It is crucial that we dig a little deeper and target our interventions to address the root causes, rather than visible symptoms of global inequality. The concepts explored in this chapter are further contextualised in Chapter 9.

Part II

Inequality exists in many forms and in all societies across the globe. This part of the book explores some specific aspects of inequality, along with some of the root causes and international structures which can perpetuate the inequality gap.

The chapters in Part II are offered to support your understanding of inequality and in doing so develop the rationale for why it is important to include GCE in primary classrooms. While chapters in Part II are presented to deepen your own understanding of GCE topics as a primary school teacher, they are presented at a level appropriate for adult learners and not intended to provide age-appropriate information for primary school pupils. The information within these chapters is presented to allow you to develop your own background knowledge and to ensure that when you engage in GCE in your classroom, you do so as an informed citizen.

As outlined in the introduction to this book, each chapter includes only a snapshot of the topic being explored and is intended to ignite your curiosity; you are encouraged to click on links and follow your own particular interests to further develop your knowledge and interact with these important and ever-evolving issues.

Chapter 5:
Snapshot of Inequality

Brighid Golden

The ratio 80:20 is commonly used to highlight the disparity in wealth distribution and access to resources across the globe. The ratio simplifies complex global statistics in order to draw attention to the vast inequalities that exist within the world.

> **80% of the world's population has access to only 20% of the world's wealth and resources, and conversely 20% of the world's population controls 80% of the world's wealth and resources.**

Reality is much more complex than this simplified ratio suggests. However, the ratio is valuable in highlighting the extent of global inequality in a form that is memorable and easily understood. It is also important to remember that behind this broad statistic lies the complexity of the realities of our world. Within the 'Majority World', there is a vast spectrum of wealth distribution, from very wealthy individuals to those living in extreme poverty. Likewise, in the 'Minority World', there are huge differences in relation to those who have or do not have access to economic wealth. Furthermore, behind every statistic there are stories – of individuals, of families, of communities. For a more accurate picture of real-world inequality data, have a look at the latest World Inequality Report from World Inequality Lab.

Father Jean-Bertrand Aristide, former Haitian president, used a table as a metaphor to further explain the 80:20 ratio and highlight our collective responsibility to take justice-based action to address this inequality in the following commonly cited quote:

"The world is like a table. Twenty percent live on the table and eighty percent survive underneath it. Our work cannot be to move a few from under the table onto the table, or vice versa. Our task is to move the table, to change its position if necessary, and all to sit together around the table"
(cited in Hopkin, 2006, p.13).
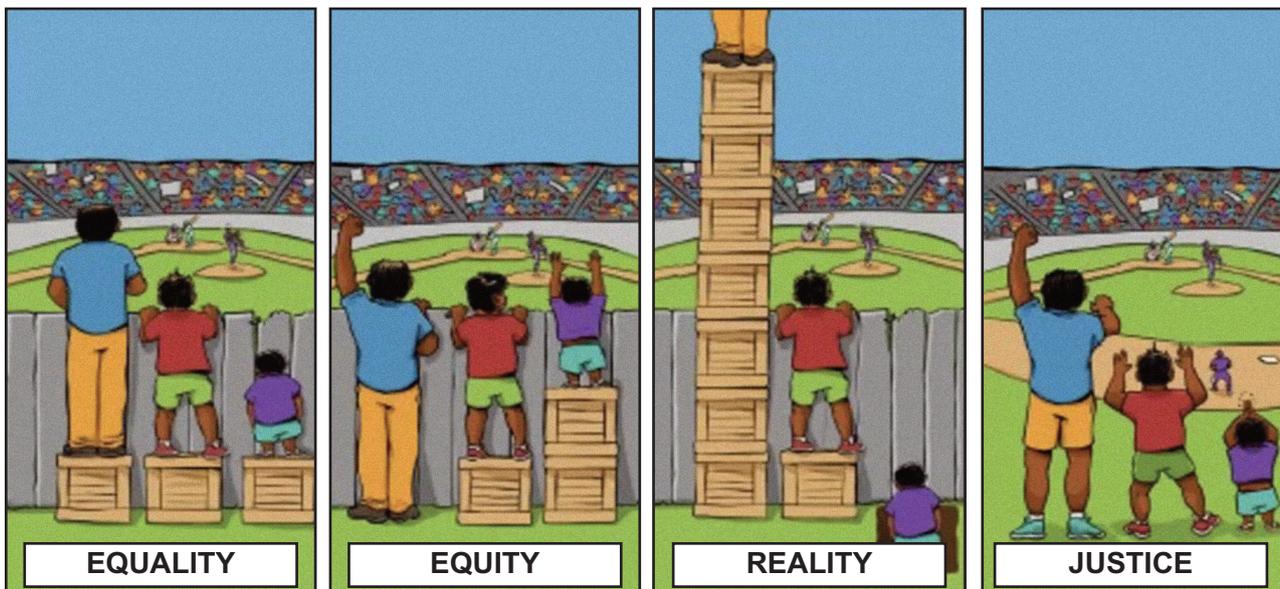
Figure 4: Equality vs equity vs reality vs justice

The images above prompt reflective consideration of the concept of equality itself. The following definitions offer further explanation:

- **Equality:** All persons have equal access to the same resources,
- **Equity:** All persons have access to resources that match their needs, affording all people access to the same opportunities,
- **Reality:** As highlighted earlier in this chapter, reality is often much more complex than simplified explanations or ideals. In reality, some individuals or groups are far more privileged than others and have access to far greater resources, while others have access to very few resources and face additional barriers to accessing them,
- **Justice:** Looks at what systemic change is needed within societies to ensure freedom for all – this often involves the removal of barriers or structures that cause some groups to have access to significant privilege or advantage at the expense of others.

Terminology used to describe inequality between countries

First World / Third World
In the 1950s decolonisation coincided with the Cold War. Following World War II, countries endeavoured to find a new way to govern the world, economically and otherwise.

- The USA, Western Europe and their allies were the so-called First World and adopted capitalism,
- The Soviet Union and their allies were named the Second World and adopted communism,
- Countries which were non-aligned in the war, and which were newly independent nations following decolonisation, and which were seeking an alternative approach to capitalism or communism became known as the Third World.

Following the Cold War, the term Second World fell out of use and the terms First World and Third World were used to reflect economic inequality, First World being used to describe the

wealthier nations. The language can be confusing: within the original usage of the term, Ireland was considered part of the Third World politically, but it is now seen as part of the First World in economic terms.

> **Legacies of colonialism: "When Belgium left the Congo, a total of three Congolese people held positions of responsibility in government. When Great Britain left Tanzania, the county had but two engineers and twelve doctors. When Spain left Western Sahara, the country had one doctor, one lawyer and one specialist in commerce. When Portugal left Mozambique, the county had a 99% illiteracy rate, not a single high school graduate, and no university."**
>
> *Eduardo Galeano (2009, p.329)*

Developed / Developing

The reference in USA President Truman's inaugural speech (1949) to the 'underdeveloped' world set in motion the imposition of a linear, universal model of development. There is a strong association with wealth markers within this terminology: traditionally measured in GDP (Gross Domestic Product – goods and services produced in a country) and GNP (the value of all finished goods and services within a country) per capita. This language suggests a universal model of development; it suggests that we are all on, and should follow, the one path. It also suggests that some regions have 'arrived' (developed) while others are only catching up (developing). If we are to accept the implications within this language, that developed nations are 'correct' – then it is crucial to also acknowledge that if everyone were to live in the way most people in 'developed' countries do, we would need at least four planet Earths due to the levels of resource consumption in developed countries.

Rich / Poor

Countries are often labelled as 'rich' or 'poor', referring only to their overall economic wealth. This simplified classification does not account for other forms of wealth such as income from the natural resources of a country. Furthermore, this division implies that all citizens of a country have the same economic status, ignoring the wealth and privilege disparities that exist in all countries.

Wolfgang Sachs (1999, p.9) further problematises this language in the following quote: *"Poverty* [is] *used to define whole peoples, not according to what they are and want to be but according to what they lack and are expected* [by the 'Rich'] *to become. Economic distain had thus taken the place of colonial contempt. Moreover, this conceptual operation provided a justification for intervention: wherever low income is the problem, the only answer can be 'economic development'. There* [is] *no mention of the idea that poverty might result from oppression and thus demand liberation. Or that a culture of sufficiency might be essential for long term survival. Or even that a culture might direct its energies towards spheres other than the economic."*

Global South / Global North

This language evolved in the 1980s in an attempt to find less value-laden terms than First World/ Third World or Developed/ Developing World. While Global South or Global North may serve that function, it is geographically skewed (places like Australia and New Zealand in the southern hemisphere are included in the term 'Global North'). Additionally, this language is apolitical; suggesting that poverty may be an accident of geography, rather than an outcome of exploitation.

Majority World / Minority World

This terminology relates to population distribution and is connected to the 80:20 ratio mentioned earlier in that it is used to highlight the vast disparity that exists between population distribution and wealth distribution. Majority World refers to countries in Africa, Asia, Latin America and South America where roughly 80% of the world's population live, and Minority World refers to countries in Europe, North America and Oceania (specifically Australia and New Zealand) where approximately 20% of the world population live.

Terminology such as that above presents the inequality as:

- Binary: Describing a country/ region/ society as all one thing or another, ignoring the nuances within societies and countries,
- Factual: Presenting the idea that countries/ societies/ regions can be definitively categorised one way or another,
- Hierarchical: Much of the terminology implies a hierarchical relationship between countries, suggesting that some countries are superior or more advanced than others,
- Apolitical and ahistorical: Ignoring the political and historical context of colonisation and exploitation which shaped global societies and structures,
- Fixed: Giving the impression that inequality is natural and unchanging rather than the result of created, unjust systems which can evolve and change,
- Economic: The use of language to differentiate between countries and regions is often done on the basis of economic differences which can be reductionist and dismissive of other factors which comprise a country, region, or culture.

Measuring Inequality

The Human Development Index (HDI) was created to emphasise that people and their capabilities should be the ultimate criteria for assessing the development of a country, not economic growth alone. The HDI is a summary measure of a country's average achievement in key dimensions of human development namely, *a long and healthy life, being knowledgeable,* and *having a decent standard of living.*

United Nations Development Programme (UNDP) also collates an inequality adjusted HDI and a gender adjusted HDI which accounts for inequalities within the three dimensions they measure. This can have a significant impact on a country's ranking. For example, in 2021, Ireland was ranked 8th in the HDI but 6th on the inequality adjusted HDI, and within the top grouping for the gender adjusted development index (UNDP, 2022). While we might be aware of a variety of ways in which Ireland is an unequal society, the rankings highlight how we compare to other countries and do not discount the lived reality for many experiencing inequality in Irish society.

The precise statistics in relation to global inequality shift and change in response to what is happening in the world: we see improvements in response to collective efforts to enact change such as the Sustainable Development Goals, but the opposite in response to events such as the COVID-19 pandemic or the global impact evident from the Russian invasion of Ukraine. Both global events exacerbated inequality within countries around the world and people at the top continue to profit from the sale of medical supplies or involvement in the arms trade while the majority of people suffer due to increased austerity and cost of living.

We should all continue to question and assess information, and to seek out factual information and human stories which underpin issues. Resources that can support this include the Oxfam website, and the Gapminder website. Both organisations publish regularly in relation to global inequality and share statistics that often challenge the predominant narrative found in the media.

A snapshot of inequality:

132

At the current rate of progress, the World Economic Forum (2022) says it will take **132** years to close the gender gap in employment opportunities and pay.

2/3

Since 2020 and throughout the pandemic years, the top 1% have managed to seize nearly **two-thirds** of the $42 trillion in newly created wealth. This is nearly twice as much money as was gained over the same period by the remaining 99% of humanity (Oxfam, 2023a).

26

During the COVID-19 pandemic, 2020-2023, a new billionaire was created every **26** hours (Oxfam, 2022).

1000000000

A billionaire emits a **million** times more greenhouse gases than the average person does (Dabi et al., 2022).

1-4

Studies show that it would only cost clothing brands such as H&M or Zara between **1 and 4%** more per garment to ensure living wages for all people across their supply chains (Emran et al., 2020). Currently, it is estimated that fewer than 2% of the people who make our clothes earn a living wage (Segundo, 2019).

42

Globally, **42%** of women of working age are outside the paid labour force, compared to 6% of men, because of unpaid care responsibilities (Oxfam, no date).

4

It takes just **4** days for a CEO from one of the top performing 100 companies in the world to earn what a Bangladeshi garment worker will earn in their lifetime, or what an average UK worker will earn in a year (Pimentel et al., 2018).

Figure 5: A snapshot of inequality

Chapter 6:
Structural Inequality

Adedotun Adekeye and Vicky Donnelly

In simple terms, structural inequality is sometimes referred to as 'aid in reverse'. This chapter will look as some of the ways that the Global North takes more than it gives, and why this should change.

The causes of global poverty are complex and multifaceted. In practice they are often presented to us in overly simplistic terms in aid campaigns, or in journalistic shorthand in headlines, and in news bulletin soundbites. The more complex story of poverty in the Global South requires that we look much deeper, taking in a combination of historical factors, global economic policies, and uneven power relations. In doing so, we will find that contrary to the dominant narrative that frames the Global North as a source of aid and support to the Global South, the reality of global 'givers' and 'receivers' looks quite different.

Many development groups point out that countries of the Global South 'give' significantly more to the Global North than they receive each year in aid. In their analysis of global financial flows, the Irish development education group 80:20 offers a striking snapshot of this reverse-dynamic, with the claim that for every dollar given in aid to the Global South, at least five dollars flow back to the Global North. To place this in context, in 2019, the Global South received $152.8 billion in overseas aid: not a small amount, but it pales in comparison to what the region loses. While estimates vary (and are hampered by high levels of secrecy), in this chapter we are using calculations from the International Monetary Fund (IMF) that suggest losses of over $215 billion a year due to corporate tax avoidance (Liu, 2022). Added to this, it is estimated that $430 billion flows out each year in debt interest repayments (Grynspan, 2023). While trade losses are difficult to calculate, one figure suggests that World Trade Organisation (WTO) rules disadvantage the Global South to the extent that the region loses out on $700 billion annually in potential export earnings (Hickel, 2018, p.28). This indicates that:

> **The Global South loses well in excess of $5 for every $1 received in aid.**

It should be noted that these are conservative figures. When looking at a wider range of mechanisms, the figures are even more stark. In 2016 research by the Global Financial Integrity (GFI) and the Centre for Applied Research at the Norwegian School of Economics, working with economists in India, Brazil and Nigeria, indicated that for every $1 of aid that developing countries receive, they lose $24 in net outflows (GFI, 2016). This chapter takes a deeper look at the portrayal of the inequalities between the Global South and North, and the mechanisms used to maintain and expand those inequalities. This chapter isn't meant to depress; it is actually meant to inspire hope, because the central argument here is that global poverty is neither natural nor inevitable. Poverty is, above all else, the outcome of policy and political decisions, and can therefore be changed.

Figure 6: Structural inequality. Source: Business and Society - An Interconnected World.

Global poverty

It's widely acknowledged that the world is highly unfair, and that inequality is on the rise. In the last few decades, the gap between the ultra-rich and the poor has been widening at almost unimaginable rates, and this was only exacerbated by the challenges of the Covid-19 pandemic. According to Oxfam (2023) the share of global wealth going to the super-rich is on the rise, with the richest 1% of the world capturing almost two-thirds of all new wealth. That's six times more wealth than the share earned by the poorest 90% of humanity.

> **Since 2020, for every dollar of new global wealth earned by one of the poorest 90%, one of the world's billionaires gains $1.7m.**

Together, the world's wealthiest people now gain an additional $2.7 billion every day. While most of us become aware of global inequality at a young age (Oberman and Waldron, 2017), we are rarely offered an explanation for it. The world is phenomenally unequal, and becoming more so, but why is this the case? How did such profound levels of poverty (and wealth) come about in the first place, and what keeps them in place today? The idea that the Global South could be sending significantly more to the North than it receives in aid each year rarely features as a key factor in global inequality.

Instead, the symptoms of poverty are often reinforced, and portrayed as 'natural' character-istics of the Global South, rather than the outcome of exploitation. In place of any meaningful exploration and explanation of the causes of poverty, the continent of Africa and the 'Global South' is generally **"used as a lazy shorthand to convey a stock picture of famine, disease or poverty; any problems it might have faced were not part of any wider dynamics … but confirmation of the intrinsic inability of savage people to look after themselves"** (Koram, 2022, p.14).

This is not coincidence. This unfair portrayal of the Global South as backward, unfit for self-rule, and inherently poor was promoted by colonising forces to as a convenient excuse to legitimise their occupation and brutal occupation of those regions. As the historian and educationist James W. Loewen (2007, p.62) put it, "It's always useful to think badly about people one has exploited or plans to exploit." Contrary to these unflattering, and misleading images is the reality that the Global South is abundantly rich in natural resources. Reflecting on his time living and working in Latin America, Irish priest Fr Henry McLoughlin came to realise, and share with the authors, that tragedy of 'developing countries' is not that they are poor, but that they are so phenomenally wealthy, and have been subjected to almost unimag-inable brutality in order to extract that wealth. While considerable attention is given to the generosity of the Global North in providing aid and charitable donations to the South, the Kenyan environmentalist and activist Wangari Maatha (2009, p.88) points out that in the wider

scheme, "... the world's interactions with Africa are not necessarily motivated by altruism, but by the self-interest of states seeking to maximize their opportunities and minimize their costs, often at the expense of those who are not in a position to do either."

While it's extremely heartening that adults and children are moved to contribute to fundraisers for people in need around the world, for the most part this takes place in the absence of any understanding of what causes those needs. Even today, in Irish classrooms, many children are exposed to textbooks and accounts of the continent of Africa, and the Global South that, "in the main ... present stereotypical, oversimplified accounts of issues, peoples and places which can result in feelings of superiority amongst dominant groups and more entrenched feelings of 'Otherness' amongst minority groups" (Usher, 2023, p.1). The point here is not at all that children – or teachers – should be made to feel guilty for the wrongs of colonialism, or current global inequalities, but to suggest that "the antidote to feel-good history is not feel-bad history, but an honest and inclusive history" (Loewen, 2013, p.111). This offers new ways to think about solutions to the problems of poverty and exploitation, rather than allowing them to continue unopposed. This is why an understanding of structural inequality can be so powerful for anyone who wishes to truly 'make a difference'.

> **'Developing countries' is the name that experts use to designate countries trampled by someone else's development**
>
> *Galeano, 2001, p.36.*

Understanding the root causes of global poverty

It's impossible to understand poverty today without acknowledging the legacy of colonialism, and its role in establishing and maintaining profound inequalities between the Global North and Global South. Colonialism involved the wholesale extraction of resources, cheap labour, and enslaved human beings for the benefit of European powers in a process that left many countries in the Global South decimated and divided, while the Global North's wealth and power expanded.

However, **exploitation did not end when the colonisers were sent home.** The term 'neo-colonialism' was coined by Kwame Nkrumah (the first Prime Minister and President of Ghana, the first African country to gain independence from colonial rule) to describe the ongoing exploitation of the Global South through control of systems and structures of global governance (Nkrumah, 1965, p.1). In this chapter we explore at three mechanisms of structural inequality, namely *trade rules,* the *imposition of debt,* and *tax avoidance measures.*

Trade

Trade in goods and services could play a significant role in poverty reduction and supporting economic growth in the Global South, but that potential remains hampered by what Oxfam (2002) calls a system of 'Rigged Rules and Double Standards'.

> **International trade is worth $8.2 million a minute, yet the world's poorest countries only account for 0.4% of this trade, and this is only half the share they had in 1980**
>
> *Self Help Africa, no date.*

From colonial times to the present, the Global South has faced a succession of barriers, and a far-from-level playing field when it comes to the rules governing trade. In his book *Kicking Away the Ladder,* the Cambridge economist Ha-Jung Chang (2003) outlines how coloniser-nations used trade barriers and protections to build up their own industrial bases and become the dominant players in the global market. But later, hypocritically, they denied colonised nations the right to use those same development strategies.

In the years immediately following independence, many countries did indeed focus on building up agricultural, industrial, and manufacturing capacity, along with other measures to boost development at home, and repair the damage caused by colonial subjugation. However, these policies threatened the well-established trade relationships that positioned the Global South as a provider of raw materials and cheap labour for the benefit of industries in the Global North. For this reason, trade rules were frequently utilised to ensure that the Global North maintained its position of dominance, and that the Global South continued as a provider of cheap resources, and a market for goods from the Global North.

This is something that the Fairtrade movement has sought to address by negotiating a guaranteed fair price for crops, rather than leaving growers and producers in developing nations vulnerable to price volatility and market fluctuations. Overall, the campaign has had significant success promoting awareness of trade justice and expanding the availability of fairly traded produce. **However, as of 2020 only 6-7% of all cocoa worldwide was sold under Fairtrade terms** (Meinzer, 2020), which begs the question of what we should call the other 93-94%. Trade justice campaigners in the Global South and Global North continue to fight for reforms and new thinking to bring about a more just and equitable system.

Debt

Since the 1980s, many developing nations have become burdened with unsustainable levels of debt, often accumulated through loans provided by banks in the Global North, and international financial institutions.

From the 1970s, lending to the Global South began to increase significantly. Some loans were taken on for productive purposes, in an attempt to rebuild and to kick-start development in

the interest of their citizens. However, debt was also used to bank-roll and prop up dictators and oppressive regimes that supported the interests of former colonising countries, or to finance projects that would be profitable for companies in the Global North, rather than useful for citizens of countries in the Global South.

Within a decade, interest rates rose sharply and the debt situation of many countries in the Global South became intolerable. To make matters worse, there was also a collapse in the price of commodities they sold in the international market meaning that, while their debt repayments had skyrocketed, their earnings had fallen significantly. This brought borrower-nations to a crisis point. Spiralling interest rates locked many countries into what Abraham Nwankwo called an 'endless cycle of debt burden' (Webster, 2020). Interest repayments rose so high that some countries found themselves drowning in debt, despite having paid back more than the initial loan. In one example, the military dictatorship that controlled Nigeria from 1966 to 1999 was given massive loans amounting to $13.5 billion. **Yet, despite making payments of $42 billion to Western lenders, spiralling interest rates meant that Nigeria still owed $25 billion** (Webster, 2020).

By the early 1980s some countries were threatening to default on these unpayable loans. Rather than have banks face these losses, the solution to the global debt crisis was to force governments in the Global South to cut spending on vital services and make savings so that these debts could be repaid as quickly as possible. Health, education, and welfare budgets were all slashed. Thousands of jobs were cut. Subsidies to farmers were removed. Taxes were raised. Government policies to keep the price of food stable and affordable were overturned, causing the cost of living to soar. Resources and services were privatised, which often meant the introduction of charges for essential services and resources, such as water. Privatisation was particularly painful for countries that had so recently fought for their independence only to face the sale of their resources to repay foreign creditors. Between 1998 and 2012 the World Bank privatised over $774 billion's worth of assets in developing countries, including water, electricity, "… telecoms, railroads, banks, hospitals, schools and every conceivable public utility" (Hickel, 2012).

This approach was called Structural Adjustment, and its impact on communities in the Global South was absolutely devastating. During the 1980s and 90s, it was estimated that Southern countries were losing about $480 billion each year in potential economic growth due to structural adjustment policies (Hickel, 2018, p.27), but numbers and statistics cannot convey the impact on human beings. **By the end of the 1980s, UNICEF estimated that these policies were costing the lives of 500,000 children year in Africa and Latin America: half a million children sacrificed in the name of bank repayments** (Buckley, quoted in Shah, 2013).

By the 1990s, the brutality of these Structural Adjustment Policies (SAPs) led to a global campaign to cancel these unpayable and unjust debts, and to remove these burdens from

some of the world's most impoverished countries. Great gains were made by the campaign, but it was far from enough to deal with the root cause of the problem, and debt levels have continued to rise. Overall, taking interest repayments alone, it is estimated that countries of the Global South have paid $4.2 trillion to the Global North since 1970.

> **In 2021, at the height of the pandemic, countries of the Global South paid out $400 billion in debt interest payments, which is more than double the amount they received in official aid.**
>
> *Grynspan, 2023*

For anti-poverty analysts and campaigners, the need to cancel unsustainable debt to allow countries to focus on meeting their citizens' needs makes debt justice a big priority.

Tax

Tax may not strike us as a particularly important global justice issue but tax and financial systems have the potential to be "powerful tools for creating a just society that gives equal weight to the needs of everyone" (Financial Justice Ireland, 2021). A well-functioning tax system allows governments to mobilise and allocate resources, to fund social services, invest in infrastructure, and build more inclusive and prosperous societies.

In practice, large companies and high-wealth individuals increasingly opt out of the mainstream tax system, and instead make use of tax havens to drive down their bills. The Tax Justice Network (2023), one of the leading groups researching and challenging tax avoidance, describes a tax haven as **"a country (or jurisdiction) with very low rates of tax, and whose tax regulations enable big corporations and wealthy individuals to shift their tax bill from where they actually operate and live, to the tax haven. In this way they are legally enabled to pay a much-reduced rate of tax than they should."** Tax avoidance is not illegal, but it is ethically problematic as it deprives countries of essential revenue to promote development, and to pay for health, education, transport, and other public services. A recent IMF report highlights the example of Sub-Saharan Africa. This region is estimated to have 30% of the world's mineral resources, which could be harnessed to bring in significant income to fund services for the citizens of the region. However, governments in the region may be losing between $450 and $730 million every year in corporate tax revenue, as the result of tax abuse by mining companies (Albertin et al., 2021).

This is not an isolated case. Increasingly tax laws are being re-written, away from the interests of ordinary people and communities, towards the interests of the rich, and the impact is being felt by communities in both the Global South and Global North. It doesn't take much imagination to think of how these funds could be used more constructively, in the service of sustainable development and climate mitigation strategies. Instead, as the Tax Justice Network (2023) points out, tax avoidance "fuels inequality, fosters corruption and undermines democracy". Groups like the Tax Justice Network and Financial Justice Ireland highlight these

abuses of tax rules in the belief that if citizens and groups understand how these laws are being abused, we can challenge and change them.

This issue is particularly relevant for us in Ireland, as this country is frequently listed as one of the world's leading tax havens. Despite making up only 0.06% of the world's population (Worldometer, 2023), Ireland is responsible for 3.9% of tax haven activity (Tax Justice Network, 2023). In 2015, researchers at the University of California, Berkeley and the University of Copenhagen found that Ireland had enabled foreign multinationals to shift $106 billion of corporate profits to take advantage of extremely low tax rates. This was more than all the more infamous Caribbean Island tax havens combined ($97 billion). **Tax justice is needed to tackle the impact on countries in the Global South, as well as the damaging effect here in Ireland where 'vulture funds' were found to be paying around €1 in taxes for every €1 million they hold in Irish property assets, thanks to tax avoidance measures** (O'Boyle, 2017). Tax justice campaigners recognise that tax reforms are essential for tackling poverty and inequality locally and globally.

Conclusions

Understanding the systemic causes of global poverty necessitates an unflinching examination of historical, economic, and environmental factors. The legacy of colonialism, neoliberal globalisation, exploitative international trade, financialisation, and environmental exploitation all contribute to the perpetuation of poverty and widening gaps between rich and poor. **To address global poverty effectively, we must challenge and transform the systems and structures that perpetuate inequality and prioritise the interests of the few over the well-being of the many.** Only through collective action, protection of ecosystems, redistribution of resources, and a reimagining of global economic systems can we hope to alleviate the systemic causes of global poverty and create a more just and equitable world.

Even leaving structural inequality aside, if we were to take the narrative of aid at face value, the Global North is still falling short in its obligations to the South. Northern countries are seriously in arrears in terms of commitments made in 1970 to provide 0.7% of GDP in funding for development in the Global South. To date, less than half of this commitment has been realised, leaving almost $4.5 trillion owed to developing countries (Oxfam, 2023b). The failure to deliver on even this nominal amount (less than 1% of GDP) is testimony to the Global North's unwillingness, overall, to be accountable for what the Guyanese scholar Walter Rodney (1972) termed Europe's underdevelopment of Africa. From this perspective the more appropriate and longstanding call from activists (and most recently, from the African Union) is for the North to pay reparations, rather than aid. "[Reparations] are not just about economic compensation; they also require acknowledgement of the harm committed, and efforts to correct and cease that harm." (Ahmad et al., 2022). After all, when slavery was formally outlawed, the British government saw fit to initiate a massive compensation scheme, costing the government £20 million (equivalent to £300 billion today). These funds were made

available to compensate slave owners for their loss of 'property'. The actual human beings who had been enslaved and exploited did not receive a penny. The government loan taken to pay these costs was only finally paid off in 2015.

Global justice is not an impossible dream: the resources already exist to bring about a radically more just and sustainable world. Whilst it must be acknowledged that no money could truly 'repay' the horrors of slavery, colonialism, or the ongoing violence of enforced poverty, this re-framing of reparations offers an alternative to the ahistorical narratives of aid and development, and perhaps a step towards the possibility of finally 'making poverty history'.
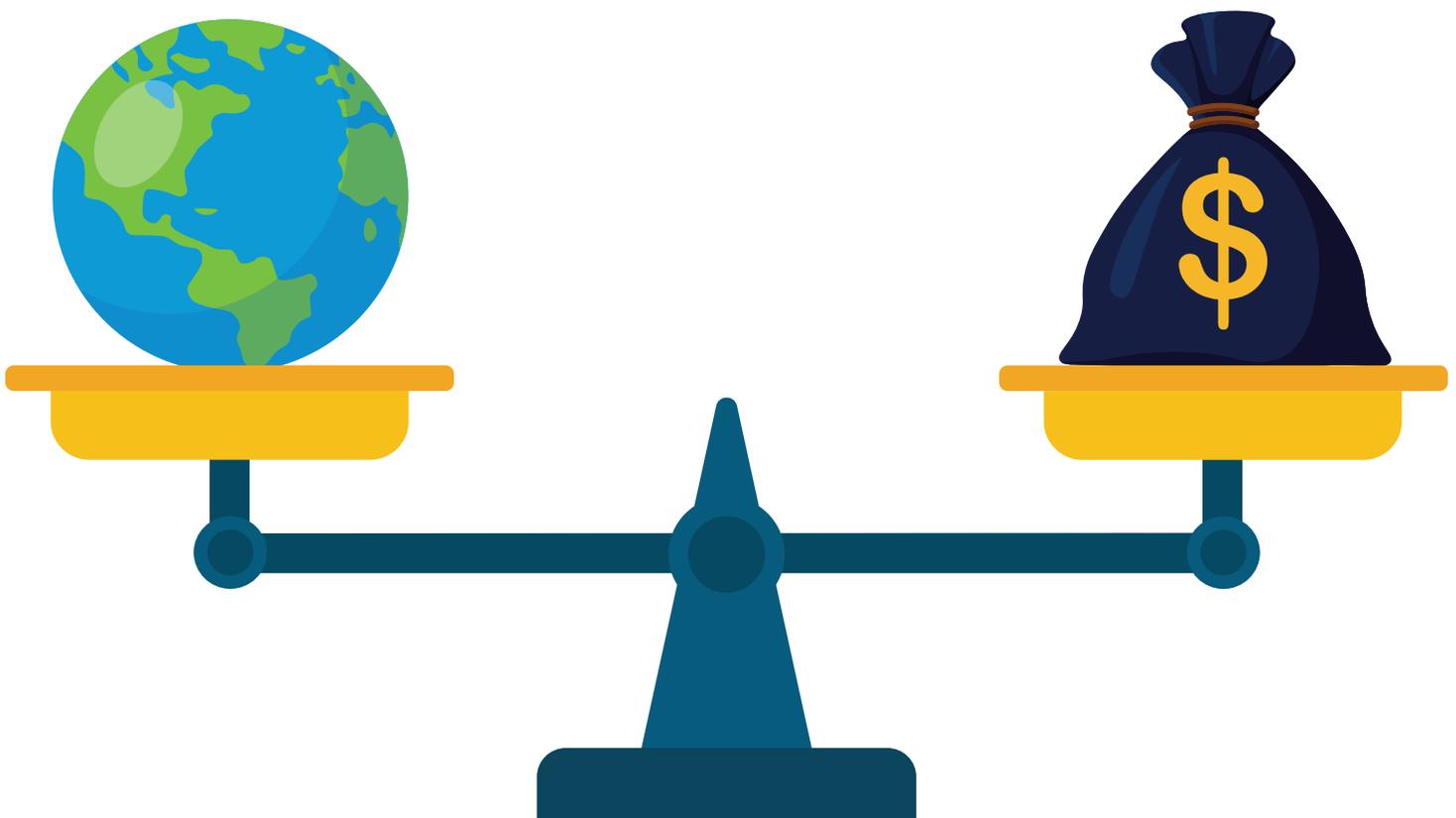
Chapter 7:
Human Rights

Benjamin Mallon

Human rights are the rights and freedoms afforded to all people, ranging from the right to life itself, through to the rights which shape how we can live. Human rights are enshrined in a broad framework of rights instruments. As a key document, the Universal Declaration on Human Rights (UDHR) (1948) sets out some fundamental rights across thirty Articles. This Declaration was followed by covenants which expand on the economic, social and cultural rights (The International Covenant on Economic, Social and Cultural Rights, 1976) and the civil and political rights of all people (The International Covenant on Civil and Political Rights, 1976).

Other rights instruments have expanded this framework, including the United Nations Convention on the Rights of the Child (UNCRC) (1989). This Convention recognises that, although children already have human rights, they also hold additional civil, political, economic, social and cultural rights in light of their distinctive position and circumstances within societies (Quennerstedt, 2010) – for example, children hold rights connected to their developmental needs.

Human Rights and Education

Education has long been a central component of key human rights instruments, and is recognised as a right in and of itself. For example, Article 26 of the UDHR (1948) states that there is the right to education for all, and that:

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. (Article 26.2)

This Article lays out the role of education in human development, and also the role that education plays in strengthening rights and freedoms both within and between societies. The UNCRC also states children's right to education (Article 28) and their right to an education which supports their holistic development (Article 29).

Human Rights Education (HRE) considers the relationship between education and rights. HRE can be viewed as education about rights, education through rights, and education for rights (Struthers, 2015). Education about rights expresses the importance of education which supports people to understand the rights of all, and the rights instruments which may lay out and support the enforcement of rights. Education about rights might entail children learning about and understanding about the idea of rights, and having knowledge about the content and processes associated with the UNCRC. Education through rights entails people experiencing their rights throughout the education process. Here, teaching approaches, classroom practices, whole-school processes and the wider education system should uphold, and certainly not breach, the rights of learners. Education for rights represents learning about and towards actions to uphold the rights of learners and others.

Perspectives on human rights and HRE

Whilst each of the human rights instruments referenced above provide an important version of rights and freedoms, there is also valid criticism of the content and processes underpinning some of these documents. For example, the UNCRC is recognised as one of the most far-reaching and important children's rights frameworks (Freeman, 2000). However, developing a universal framework given the complexity of children's rights in multiple contexts presented a huge challenge (Johnson, 1992) and elicited criticisms. Important voices and perspectives, such as, those of children, were absent from the process of developing the Convention (Freeman, 2000) and furthermore, the Convention is argued to be developed around frameworks of Westernised thought, (including, the dominant Westernised theories of childhood (Faulkner and Nyamutata, 2020)). Allied to these criticisms, there is a recognition that HRE must consider specific contexts, and the deep inequalities underpinning the societies within which it takes place.

Whilst the frameworks put forward do provide a means of understanding and taking action for rights, there is an acknowledgment that particular people and groups of people, within local and global contexts, suffer greatly from breaches of human rights. There is a broader recognition that in some cases, educational practices and systems can serve to deny people their rights. The Covid 19 pandemic highlighted how quickly and irrevocably people's rights, including educational rights, may be impacted by changing societal circumstances (Mallon and Martinez-Sainz, 2021). As such, there is a compelling argument that HRE must be concerned, not simply with ensuring that people know and understand their rights, but with transformative aims and the betterment of the significant rights issues faced across society.

A comment on collective responsibility

Rights are often coupled with 'responsibility'. This can sometimes lead to the incorrect assumption that in order to receive their rights, citizens must meet certain responsibilities. However, rights frameworks, like, the UNCRC, often specifically refer to the responsibilities that States hold towards their citizens, which are called obligations. Article 42 of the UNCRC refers to the right of children to know about the UNCRC itself, but what the Article actually relates to is the obligation of the State to ensure that children and adults know about the UNCRC. There are of course a number of people who are involved in ensuring that these rights are met. These individuals are called <u>duty bearers</u>, and include people such as teachers.

In considering collective responsibility, we should consider how the responsibility for promoting and upholding human rights is shared across society. This could include an exploration of how responsibility may differ between citizens and their governments (Howe and Covell, 2010). With a focus on children, Osler and Starkey (2010) suggest two important sets of relationships of relevance to young people's action in relation to human rights, namely *horizontal relationships*, which occur between people, and *vertical relationships* which occur between citizens and the government or State. These sets of relationships could underpin an exploration of the extent to which HRE can support children to engage with their peers, but also to take action engaging with governments and those in power. One potential avenue for the latter could include a focus on bodies like the United Nations Committee on the Rights of the Child, which oversees State action (or inaction) in relation to human rights, by gathering evidence and perspectives from national rights organisations and others on how rights are met or not in a particular context. Increasingly, there are opportunities for children to contribute to these reports.

Opportunities for reflection

When working in education it is important to consider our own understanding of and relationship with human rights. Struthers' (2015) framework which encourages us to teach about, for, and through human rights gives rise to possible reflective questions to explore before engaging in HRE, namely:

- What knowledge of human rights do I have?
- To what extent am I familiar with the important human rights frameworks for the area that I am working in?
- Do I understand the key underlying principles and content eg Articles from these frameworks?
- Which aspects of this human rights architecture would I like to know more about?

Chapter 8:
Sustainable Development Goals (SDGs)

Helen Concannon

In 2000, at the beginning of the new millennium, world leaders gathered at the United Nations Headquarters to shape a plan to fight poverty. This became the overarching development framework for the world for the subsequent fifteen years. The Millennium Development Goals (MDGs) (United Nations, 2015a) were a global, regional, national and local call to action to save lives through targeted interventions. There were eight goals, and despite many challenges such as inadequate financial resources and a lack of political will, some positive progress was made. The then-UN Secretary-General Ban Ki-moon (from South Korea) reported that "the MDGs helped to lift more than one billion people out of extreme poverty, to make inroads against hunger, to enable more girls to attend school than ever before and to protect our planet. Yet for all the remarkable gains, I am keenly aware that inequalities persist and that progress has been uneven" (World Vision, 2015).

Figure 7: United Nations Millennium Development Goals

The Sustainable Development Goals (SDGs) concept emerged at the United Nations Conference on Sustainable Development – also known as the Rio+20 Summit – in 2012 when representatives from Columbia and Guatemala proposed a new follow-on programme to the MDGs. Over the next three years, eighty-three national surveys were undertaken and over seven million people were engaged in creating new Global Goals. This short video from the London International Development Centre (2015) outlines the details of the process of developing these global goals:

In 2015, the UN 2030 Agenda was adopted by 193 countries at the UN General Assembly (United Nations, 2015c). Within this new Agenda are the SDGs. They form part of an ambitious strategic vision for the world for the period from 2015 to 2030. This vision calls for an inclusive world in which no one is left behind. There are 17 SDGs and each one has a number of targets which are holistic in nature and are considered universal and interlinked.

Figure 8: The UN Sustainable Development Goals

The 'sustainable' development concept

One of the key differences between the MDGs and the SDGs is the shift from 'development' of 'rich' nations supporting 'poorer' nations towards a worldview where the actions of all are implicated in the risk of destroying the critical functions of the earth's ecosystem. This is a paradigm shift in global development, and aims to address climate and biodiversity loss as well as human development and economic progress.

The term 'sustainable development' was defined in the Bruntland Commission report in 1987 (United Nations, 1987). Prior to this, there were many debates about how environmental sustainability and economic development could be developed without negatively impacting on each other. When economic development is favoured over environmental sustainability, it is viewed by some as anthropocentric (that human beings are central to the earth's development) and not valuing the world's natural ecosystems. Traditional and indigenous concepts of sustainability recognise nature's rights, and are enshrined in constitutions and laws in Bolivia, New Zealand, India and Ecuador for example – but this is not universal. In 2022, twenty four countries had nature's rights enshrined in law, while others had it recognised in case law (Kauffman, 2022). This video from Sustainability Illustrated provides a scientific explanation of the term 'sustainable development' and connects it to science and the world's ecosystems.

Ireland's role in the SDGs

Ireland played a central role in the process of developing the SDGs. In 2014, then-President of the UN General Assembly Sam Kahamba Kutea (from Uganda) appointed Ireland's UN Ambassador David Donoghue and Kenya's UN Ambassador Macharia Kamau as co-facilitators of the final intergovernmental negotiations of the SDGs. This appointment ensured that

Ireland and Kenya were at the centre of the global negotiations bringing together all UN member states, non-governmental organisations, the private sector and other stakeholders. A series of formal diplomatic discussions and informal consultations were held, and agreement was reached on 2 August 2015, and Ambassador Donoghue and Ambassador Kamau presented the final text of Transforming our World: the 2030 Agenda for Sustainable Development. It was unanimously adopted by all 193 member states of the UN on 25 September 2015.

*Figure 9: Ambassador David Donoghue and Ambassador Macharia Kamau of the UN
(Credit: United Nations)*

Goals, targets and indicators

The SDGs can be divided into five areas, namely *people, planet, prosperity, peace, and partnership.* For each of the 17 SDGs, specific targets were developed, and there are 167 targets overall. These refer to the specific desired outcomes for each goal, and address the manner of implementation. One of the criticisms of the MDGs had been the lack of agreed global indicators and, in response, in 2017 the UN agreed a further SDG-related resolution that approved a process for monitoring the achievement of the goals. Within that framework there are also 231 indicators which can be used to monitor a country's progress in relation to the targets for each goal. Each country must provide data on these indicators to the UN's global progress reports every four years. As part of the SDG review mechanism, the 2030 Agenda asks all countries to carry out regular and inclusive reviews of their progress towards the SDGs. Reviews should be carried out at both national and regional levels and are designed by each individual country. Each country can decide to present this Voluntary National Review (VNR) of the SDGs to the UN High-Level Political Forum on Sustainable Development.

Criticisms and challenges of the SDGs

There are three pillars underpinning the SDGs, namely environmental, social, and economic dimensions. In order to achieve sustainable development, all three need to be balanced. This can be represented using a three-tiered cake where the bottom tier is the biosphere. The relevant SDGs here represent all living things and the physical environment in which they live eg land, atmosphere, water. The middle tier includes eight SDGs and is based on all social interactions between populations, and includes justice/ injustice and equity/ inequality. The top tier relates to goods and services with four specific SDGs.
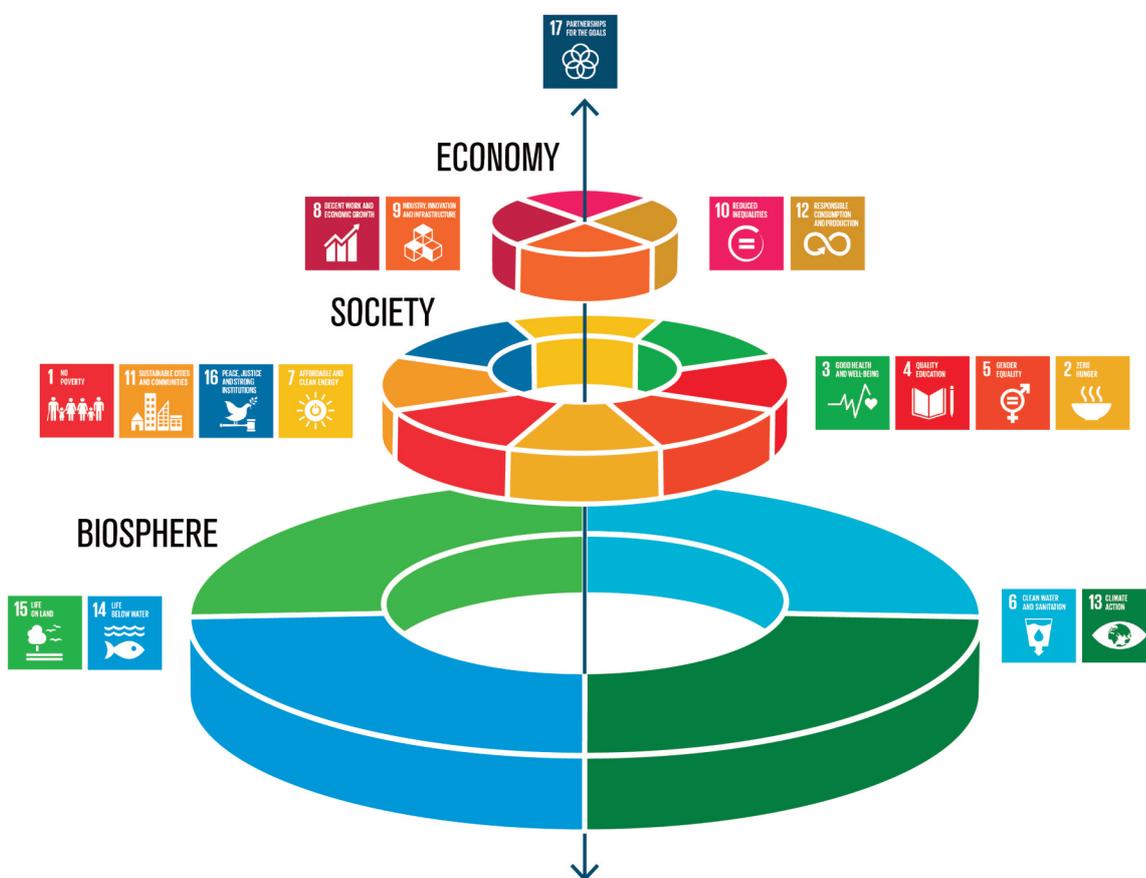
Figure 10: SDG Wedding Cake Tiers (Azote for Stockholm Resilience Centre, 2016)

Critiques of the SDGs centre on the how unequally these dimensions are being addressed and on the difficulties around their implementation, measurability and monitoring. Bali Swain (2018) outlines how inconsistencies in the SDGs have resulted in an imbalance between the socio-economic development and the environmental sustainability goals. By examining the indicators, Eisenmenger et al. (2020) outline how the SDGs put more focus on economic growth than on ecological integrity. Their research showed that the SDGs fail to address the need for a sufficient reduction of resource use, demonstrating the interdependence of economic growth and environmental degradation.

Pedersen et al. (2023) explain how the SDGs interconnectedness impacts on their collective attainment. Some actions (eg installing large windmills) impact on the wildlife in that area so in striving for SDG 7 [Affordable and Clean Energy], countries could hamper the progress towards SDG 15 [Life on Land]. There has also been commentary on the extent of the financial resources for countries and the challenges in monitoring (Easterly, 2015). As part of the Paris Agreement, all nations committed to providing finance to developing countries to mitigate climate change. This Agreement is a legally binding international treaty and demonstrates that some countries must contribute more finances to ensure the SDGs are attained.

In 2022, for eight of the seventeen SDGs, fewer than half of the countries had internationally comparable data required to monitor the progress, and as not all countries collect the same data the achievement of the SDG can't be calculated (United Nations, 2022). The United Nation's (2023, p.3) Annual SDG Report stated that "the COVID-19 pandemic wiped out more than four years of progress on poverty eradication and pushed 93 million more people into extreme poverty in 2020".

At the mid-way point, the United Nations Development Programme (2023) stated "just seven years away from the end date of the 2030 Agenda, it's tempting to see the SDG glass as half-empty". Crises such as COVID-19 have posed new challenges to development cooperation and, at the same time, have exacerbated existing trends like growing inequalities. But the SDGs remain our best chance to spread prosperity, security and human rights to all corners of the world. And 2023 brings the possibility to reset and recommit to this transformative agenda for humanity" (UNDP, 2023).

The Irish context

Agenda 2030 is a non-binding agreement which is country-driven as each country is expected to create its own national and local plans to implement it. In Ireland, rather than assign the SDGs to one government department, a more inclusive whole-government approach has been adopted. This demonstrates the shared responsibility that each Minister and their department has for the SDGs. The Department of the Environment, Climate and Communications has overall responsibility for developing National Implementation Plans and reporting to the United Nations. The Irish government has established an Interdepartmental Working Group to ensure that all government departments incorporate the SDGs into their work. There are also data groups that report on the statistical data required. The Central Statistics Office (CSO) provides data via the Geohive. This is a freely available public platform for exploring and downloading data, and can be used by the public to generate reports relating to the UN SDGs, targets and indicators. It was developed by the CSO and Ordnance Survey Ireland using geospatial technology which includes the various tools and systems that help us to map the earth's surface, understand societies and interpret spatial patterns. In 2023, Ireland's VNR was developed with inputs through public submissions, two national SDG stakeholder forums and a youth consultation process.

Further information on Ireland's work towards the SDGs is available from the Department of Environment, Climate and Communications.

The educational context

SDG 4 [Quality Education] is dedicated solely to education but education is mentioned twenty-eight times across six of the other goals (specifically Goals 1, 3, 5, 8, 12 and 13). In this way, education is not just an outcome, but is both a driver of capacity building towards implementing the SDGs and also an enabler to ensure they are achieved.

▶ Target 4.7 of the SDGs is central to achieving Agenda 2030 due to the multiplier effect of education. It aims to:

> **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, 2015b).*

It also mentions life-long learning, and this is an important recognition that learners of all ages need to have the knowledge and skills to act for a better world in which no one is left behind. This target calls for a change in the way we think and learn about the planet, people, prosperity, peace and partnerships required for a more just world.

The SDGs also provide a framework of development on which to scaffold teaching about the seventeen interlinked themes. They cross-cut all disciplines, sectors and societies. The SDGs provide a lens for teaching the curriculum by bringing a global perspective to topics and helping students to draw connections between local and global actions possibly leading to advocacy on current events.

Chapter 9:
Beyond Charity: A Justice and Solidarity Lens

Vicky Donnelly with Sharon Murphy

Global poverty is a multifaceted issue, with complex roots that encompass various social, economic, and political disparities. Our analysis and understanding of the causes of poverty, and our approach to poverty matters. There are distinct frames for teaching, learning, and taking action on poverty, namely *charity,* and a *justice/ solidarity approach.* The lens applied impacts on our understanding of poverty (including its causes and potential solutions), and on how we see ourselves and others. The lens applied may also affect how we communicate and teach about these issues in the classroom.

Discussing her book *What White People Can Do Next,* Emma Dabiri recalled that "growing up in Ireland, Africa was often seen through the lens of the Catholic missions and this idea of charity, with 'black' people framed as needy victims who need the benevolence of charitable 'white' people" (Quoted in Haynes, 2021, no page). This global story of 'givers' and 'receivers' is based on a myth, and the emphasis on charitable relationships ignores the impact of colonialism in creating global inequalities, **and the current reality that the Global North receives a minimum of €5 more from Global South for every €1 it gives in aid each year** (as is discussed in more detail in Chapter 6).

From work with educators and student teachers over several years, we have observed that many people's first awareness of global poverty comes through exposure to aid campaigns, collection boxes, and charity fundraising appeals. Many of us absorbed these images in primary school, but for some it comes even earlier than that, seeing advertisements for aid agencies, highlighting famine or natural disasters in between episodes of cartoons on television. Even prior to their arrival at school, many children have already internalised stereo-types of the Global South, and of the continent of Africa in particular, as overwhelmingly poor and dependent (Oberman and Waldron, 2017), despite the reality that the Global North actually depends on the South for vital resources (Daly et al., 2016). Regardless of the specifics, it seems that for the majority of us, charity is the frame through which problems of poverty, and their solutions, were first presented to us. Even a cursory glance at mainstream

and social media indicates that a charity lens continues to dominate: with aid campaigns, news stories, stories of volunteering, and fundraisers informing and shaping our understanding of global poverty, and the people who experience it. In this way the scale and complexity of global development issues are often reduced to a simplistic story, a soundbite, or even to a single image. We are shown a close-up photograph of a lone child, a barren landscape, or the stem of a withered crop, and in response to these images we are asked to do one thing: donate.

This chapter does not set out to criticise or undermine the desire to help each other as human beings, quite the opposite. GCE aims to nurture these values and to encourage informed action. But GCE also asks us to examine how these issues came about, what needs to change, and the terms on which action is taken, and whether in 'helping' there may be unintended consequences. The writer and activist Arundhati Roy agrees that, "charity is nice," but adds that, "charity douses anger with pity. Charity reduces the receiver and bestows upon the giver a power and self-righteousness that they really oughtn't have" (Roy, 2019). Charity is indeed 'nice', but it is also optional. It's provided or withheld at the whim of the giver. This is not to dismiss the good intentions, or the enormous efforts made to raise sums of money or essentials in response to a crisis, or the transfer of a very tiny portion of national taxes to overseas aid and development. But despite decades of such initiatives the gap between rich and poor is growing wider and faster than ever (Oxfam, 2023a), because charity approaches fail to address the structures and systems that drain resources from the Global South for the benefit of the Global North. Maybe we need to consider other approaches.

In her article *soft versus critical global citizenship education* Andreotti (2006) draws on the works of Dobson (2006) and Spivak (2004) to examine and critique the charity lens. Andreotti represents charity as a 'soft' approach to global citizenship education and suggests that poverty could be approached and understood through a more 'critical' lens. Rather than merely addressing the symptoms of global problems, a critical approach focuses on understanding and addressing their underlying causes, and advocating for justice, leading to more meaningful and transformative engagement with global issues, and with fellow global citizens. This would include recognising the vast harm caused by centuries of colonialism, as well as the ongoing exploitation of the Global South, for the enrichment of the North through mechanisms like unfair trade rules, the imposition of debt, and tax dodging by corporations.

Whilst acknowledging that a 'soft' approach may at times be an appropriate place to begin with GCE, Andreotti (2006) cautions that a charity approach, devoid of any historical or political context, may inadvertently reinforce a sense of hierarchy, perpetuate patronising stereotypes, and maintain the status quo by failing to name and address systemic issues and power imbalances. It may actually work against the possibility of positive change by bolstering the notion that poverty is somehow natural, and therefore inevitable.

> **From an educational perspective it's important that we consider these points.**
>
> - **Does a charity-lens reinforce unequal relationships, with the idea that some people and regions of the world are helpless and dependent, while others are generous and giving?**
> - **What impact might a charity-perspective have on how some people may view themselves as 'givers', while others may be considered 'receivers' portrayed solely in terms of what they lack?**
> - **What kind of impact might this have on children's wellbeing, and on their relationships in diverse classrooms?**

Anti-racism educator, and contributing author to this chapter, Sharon Murphy, addresses these questions by recalling her own experiences at school, and the corrosive effect that charity narratives had on her as the only Black child in her class, as well as the impact on her classmates:

"At school I sat beside my best friend Martina, who was white. We were in the same class, listening to the same lessons, but we received totally different messages about ourselves, and about each other. Sitting in that classroom I was taught that people who looked like me in Africa needed people who looked like her for <u>everything</u>. I learned that Black people depended on White people to clothe them, feed them, educate them, and care for them. I learned that White people knew what was best for Black people in Africa: what kind of crops they should grow, what kind of leaders and system of government they should have, and even what kind of religion and what kind of god they should worship. Meanwhile Martina was learning that people who looked like her knew what was best for people who looked like me. We were side by side, but learning totally different things about ourselves, and about each other. We were learning an ideology of racism and White superiority.

We learned nothing whatsoever about the history of the African continent before the arrival of Europeans. We learned nothing about the African contribution to medicine, science, agriculture, metal work, architecture, art, or anything else. This robbed <u>all</u> of us because African history is the history of humanity. Children today are still being robbed of their history."

If a charity approach is so problematic, what other ways do we have of framing, learning about, engaging with, and addressing the urgent matter of poverty and inequality? There are two alternatives that could be considered, namely *justice*, and *solidarity*.

A justice approach

In contrast to charity, a justice lens seeks to understand and challenge the underlying systemic causes and structures that create and perpetuate inequality. This approach recognises that poverty is not natural, but is deeply rooted in historical, economic, and political exploitation. A justice perspective demands more than simply addressing the symptoms of poverty: it recognises deprivation as an abuse of rights. A justice approach advocates for deep structural transformation of the distribution of resources, power, and opportunities. This was why Paulo Freire (1970, p.45) advocated not for charity but for "true generosity", which involved "fighting to destroy the causes which nourish false charity".

> **"It's important that we retain our impulse to compassion and solidarity, [but] it is delusional … to believe that charity can be a meaningful solution to what is ultimately a pathology of power … The poor don't need charity, what they need is justice. They need a global economy that is fundamentally fairer."**
>
> *Hickel (2019, no page)*

In his book *The Divide: A Brief Guide to Global Inequality and its Solutions* Hickel (2017) goes on to explore these issues in some detail, in particular how colonial relations plundered the Global South, laying the foundations for the inequalities of the current economic system which exacerbates inequality and continues to concentrate wealth and power in the Global North at the expense of so-called 'developing countries'. He advocates for alternative economic frameworks that overturn these exploitative systems and prioritise social and ecological well-being.

Imagining alternatives through a solidarity lens

Alongside 'justice', another frame to consider is that of solidarity. This means not just taking action for others, but considering how we can work together for a better world. Solidarity can be understood as encompassing a sense of unity, standing together, mutual respect, learning from each other, commitment, and togetherness. If charity relationships are hierarchical, justice and solidarity suggests a recognition of, and a commitment to, equality. It implies listening, and learning, rather than assuming that 'we' know best for 'them'. While charity is assumed to flow in one direction (giver to receiver), solidarity opens the way for bi-directional connections. As educator Ashok Ohri remarked in a personal conversation with the author, *"It's virtually impossible to learn from someone if you feel superior to them".*

This is not at all to suggest that we can simply assume that a change of lens will automatically generate a shift in power relations (it won't) or that we can deny the differences in how issues

are experienced. However, embracing of solidarity and justice perspectives on poverty offers a radically different way of learning, relating, and taking action. Taking a justice and solidarity approach means that we cannot be satisfied with simplistic solutions to complex problems: it demands recognition that there are no easy answers, and that we may need to face the uncomfortable realisation that we are also entangled and implicated in the economic and political systems that generate inequalities. However, solidarity acknowledges, as feminist scholar Sara Ahmed (2004, p.89) puts it, "the recognition that even if we do not have the same feelings, or the same lives, or the same bodies, we do live on common ground". This common ground covers mutual human interests and concerns such as gender equality, the crisis of homelessness, or climate change. This common ground also offers a new way to teach and learn about the challenges of poverty and inequality, with the prospect of approaching these issues as equals, with much to give and receive from each other as we strive to imagine and create a more just and sustainable world.

Chapter 10:
Citizenship

Benjamin Mallon

Citizenship represents the relationship between an individual and a State or region, and often refers to the rights (eg passports and voting rights) and responsibilities (eg taxes and laws) held by that person. Citizenship often relates to the legal status of an individual in relation to a State, and might be referred to as national citizenship. However, not everyone living in a State may have national citizenship related to that place. It is also possible for people to be citizens of more than one State: the Belfast/ Good Friday Peace Agreement recognised that people born in Northern Ireland have the right to hold British and/ or Irish citizenship. There are also many people (an estimated ten million) across the world who do not hold any national citizenship, and who are recognised as stateless persons. There are many reasons why this might happen such as changes in laws, or people losing or being deprived of a nationality. In 1982, Buddhist-majority Myanmar passed a citizenship law that effectively rendered stateless most Rohingya, who are Muslim and of South Asian descent (Batha, 2019). Being stateless can make it extremely difficult to work, travel or access healthcare in the same way as citizens of a country can.

Broader forms of citizenship also exist. Anyone who is a citizen of a European Union (EU) member state is also recognised as an EU citizen, and holds the right to live and travel within the EU. These national and supra-national forms of citizenship receive criticism, as they are exclusive, and may leave people living in a particular place without the standing and rights afforded to citizens such as participation rights in relation to voting in certain elections. Recognition of diversity within societies, and questioning of the rights of those without national citizenship inspired consideration of alternative forms of citizenship (Banks, 2004). Cosmopolitanism, for example, argues that all humans are a single fellowship and therefore we should have allegiance to "the worldwide community of human beings" (Nussbaum, 2002, p.4). Similarly, global citizenship refers to the idea that an individual's identity is not confined to political boundaries, and that our rights and responsibilities should relate to humanity (Noddings, 2005). These forms of citizenship are often seen as an alternative to narrow forms of national citizenship and, given the scope of the significant global challenges we are faced with, such as climate breakdown, are receiving increased attention in educational policy.

Collective responsibility

We are connected to people and societies across the world by the things we eat, the water we drink, the products we use in our homes, and even by the atmosphere that surrounds us. Ideas of global citizenship and cosmopolitanism identify these ties. In doing so they recognise that we should consider how our actions might affect the lives of others, and what should be done to address the inequalities and injustices which underpin these global relationships. These relationships involve many actors, and thus suggest a collective responsibility to address the corresponding issues. Alongside the complexity of global processes and structures, this collective responsibility also demands collective action (Young, 2006).

Critical perspectives

Whilst the criticisms of national citizenship have been discussed above, there are also critical perspectives on the idea of global citizenship. Heater (1997) questions whether the responsibilities that come with global citizenship are realistic, given the breadth of global challenges. There is also the question of whether, in certain contexts, global citizenship may contradict national forms of citizenship (Linklater, 1998).

- What happens when the responsibilities of national citizenship are in tension with the values underpinning global citizenship? You may strongly believe in the ideals of global peace, but your national citizenship might require you to undertake national service in the armed forces.
- Are ideas such as global citizenship meaningful for those who may be disempowered through lacking national citizenship in the context within which they live (Banks, 2004)? How might a stateless person, without the rights afforded by a State, practice their global citizenship beyond borders which they may be unable to travel across? One suggestion of how cosmopolitan citizenship might be enacted is through democratic human rights. As such, human rights instruments, such as the UNCRC or the UDHR, may provide a framework to consider roles and responsibilities of global citizens (Osler and Starkey, 2003, Oxley and Morris, 2013).

A key consideration is how these forms of citizenship are translated into educational practice. Citizenship education in many contexts is structured around the rights and responsibilities of national citizenship (Engel, 2014), and therefore excludes some members of society (and some members of classrooms), such as those who are not national citizens. There is also a recognition of the tension between the form of citizenship education which seeks to nurture obedient citizens, and citizenship education which seeks to support the development of critical thinking skills and to support considerations of holding to account those in positions of power in the pursuit of fairer societies. Within the Geography area of the 1999 Irish Primary Curriculum, there is a recognition that identities can have multiple levels: "Children's understanding and appreciation of their local, regional and national identity should be fostered and they should develop a sense of their European and global citizenship" (NCCA, 1999, p.7).

Chapter 11: Migration

Donnah Vuma

Migration is an important aspect of GCE, encompassing issues of global justice, equity, and human rights. This chapter aims to provide a reflective overview of migration, focusing particularly on individuals seeking international protection which acts as the focus between migration and GCE. By exploring the complexities, challenges, and lived experiences of some migrants, we can develop a deeper understanding and empathy towards those affected by migration. While many people choose to migrate due to an interest in travel, to seek new opportunities, or to be with family, this chapter is concerned with the stories of those for whom migration is the only or last option as they seek safe places to live.

The journey of a migrant

We have a long history of migration in Ireland, historically linked to famine, conflict, and economic hardship. Generations of Irish people emigrated as there was no work for them in Ireland. While we have high levels of emigration in Ireland today, it is more common now for people to migrate by choice rather than out of necessity. For millions around the world, migration is often not motivated by choice but by a variety of factors such as conflict, persecution, economic hardships, and/ or environmental changes. Migrants seeking safety embark on challenging journeys, leaving behind their homes, families, and cultures in search of safety and better opportunities elsewhere.

Understanding the journey of a migrant requires acknowledging the risks and uncertainties that influence and shape their experiences. These journeys may involve treacherous travel routes, dangerous border crossings, and numerous physical and emotional challenges. **It is important to approach the subject with empathy and recognise the courage, determination and resilience displayed by migrants.**

Seeking international protection

In the context of international protection, individuals who flee their home countries due to persecution, war, or violence are recognised as refugees under international human rights law. They seek safety and asylum in other countries, hoping to rebuild their lives free from fear and oppression. In Ireland, the international protection process plays a crucial role in ensuring that individuals in need of refuge are given the opportunity to seek protection and to rebuild their lives.

One aspect that requires consideration when discussing migration in the Irish context is the system of *direct provision* which has been the Irish system of accommodation for international protection applicants since the year 2000. Direct provision provides accommodation, food, and a small allowance to asylum seekers while their protection claims are being processed. Although there have been promises made by successive Irish governments to end the direct provision system, it remains unclear what this would involve. It is essential to critically examine this system, address its limitations, and explore alternative approaches that would prioritise dignity, autonomy, and integration.

Lived experience in direct provision

Understanding migration goes beyond statistics and policy frameworks; it involves recognising the lived experiences of individuals within the direct provision system. Many asylum seekers spend extended periods living in communal accommodations, facing challenges such as restricted freedoms, isolation, and uncertainty about their future.

By listening to the narratives and perspectives of individuals who have lived within the within the system, we can develop a more comprehensive understanding of the realities and impacts of migration policies. These personal stories serve as a powerful reminder of the importance of humanising the discussion around migration and advocating for dignity and justice for all.

In 2014 Carl O'Brien interviewed residents of Ireland's direct provision centres for the series *Lives in Limbo.* They shared insights, frustrations, and hopes. Books such as *This Hostel Life* by Melatu Uche Okorie explore the lived experiences of direct provision as people shared their stories. Additionally, this blog post from Elizabeth Adeyemo describes her experiences living in a direct provision centre in Mosney, County Meath for seven years. A photographic project by the Irish Independent captured the lived experiences of six people who lived in direct provision. Amnesty International provided a platform called *We're Still Here* which enabled residents of direct provision to share open letters to the Irish government. The Irish Refugee Council have also collated examples of where people have shared their personal stories from people who have lived in direct provision on their website.

For more information about direct provision and the experiences of international protection applicants from Irish organisations who work with and for those seeking protection in Ireland, explore the Doras Luimní website and the MASI (Movement of Asylum Seekers Ireland) website.

Migration and human rights

Approaching migration from a human rights perspective is crucial to understanding and addressing the challenges faced by migrants, including within the Irish context. Migration is inherently connected to the rights and dignity of individuals, and it is essential to recognise and uphold these rights throughout the migration process. In Ireland, several key pieces of legislation and policies highlight the human rights dimension of migration, providing a framework for promoting and protecting the rights of migrants.

- **The Constitution of Ireland** and **The Human Rights Act**: The Constitution of Ireland safeguards fundamental rights and freedoms, including the right to life, liberty, and security of person, the right to seek and enjoy asylum, and the right to be free from inhumane and degrading treatment. The Human Rights Act of 2003 further reinforces these rights by incorporating the European Convention on Human Rights into Irish law, ensuring its application within the national legal framework.
- **Refugee Act 1996**: The Refugee Act establishes the legal framework for the protection of refugees in Ireland. It incorporates the international obligations under the 1951 Convention Relating to the Status of Refugees and its 1967 Protocol. The Act sets out the criteria for determining refugee status and provides for the rights and entitlements of refugees, including access to education, healthcare, and social welfare.
- **Universal Declaration of Human Rights**: Adopted by the UN General Assembly in 1948, the UDHR is a foundational document that sets out the fundamental basic human rights to which all individuals are entitled, regardless of their nationality or migration status. It proclaims the right to life, liberty, and security of person, the right to seek and enjoy asylum, and the right to be free from torture, cruel, inhumane, or degrading treatment or punishment.
- **Irish Naturalisation and Immigration Service** (INIS): INIS, a division of the Department of Justice, is responsible for immigration and asylum matters in Ireland. It plays a crucial role in ensuring the rights and well-being of migrants within the Irish context. INIS oversees the processing of asylum applications, provides information and support to migrants, and works to ensure compliance with international human rights standards in the immigration system.
- **Direct Provision System**: The direct provision system has been the subject of significant levels of discussion and debate in Ireland. It provides accommodation, food, and a small allowance to asylum seekers while their protection claims are being processed. The human rights implications of the direct provision system have been subject to scrutiny, with

concerns raised about issues such as prolonged stays, limited privacy, and restricted access to employment. The ongoing reform efforts aim to address these challenges and ensure a more rights-based approach to the reception of asylum seekers.

> **By referencing these Irish legislative frameworks and policies, we can frame migration as a human rights issue within the Irish context. Human rights frameworks emphasise the importance of respecting and protecting the rights of migrants in Ireland, regardless of their migration status. This approach calls for the fair and just treatment of all individuals, recognising their right to seek protection, to access essential services, and to participate fully in society. It underscores the collective responsibility of the Irish government, institutions, and society to uphold human rights and promote a welcoming and inclusive environment for migrants.**

Migration and the SDGs

The SDGs offer a valuable framework for understanding the interconnectedness of global issues, including migration, within the Irish context. Migration has far-reaching impacts on various dimensions of sustainable development, influencing areas such as poverty reduction, education, gender equality, and social inclusion. By recognising and exploring the links between migration and the SDGs, we can develop a more comprehensive approach to addressing the systemic challenges, and foster inclusive and equitable societies for all individuals, including migrants. Migration is a cross cutting issue with connections to most SDGs, with ten of the seventeen goals including targets and indicators that link directly with migration. The following four goals have been chosen to highlight some of the key interconnections between the SDGs and migration.

-   **SDG 1 [No Poverty]:** Migration can both alleviate and exacerbate poverty. For many migrants, leaving their home country is driven by economic factors and the pursuit of better opportunities. By accessing employment and income-generating activities, migrants contribute to the economic growth of their host countries and often remit money back to their families, thus reducing poverty at both ends. However, it is important to address the vulnerabilities and inequalities that migrants may face, and we should ensure they have access to decent work, fair wages, and social protection measures.
-   **SDG 4 [Quality Education]:** Migration significantly impacts education, both for migrants and host communities. Migrant children may face challenges in accessing quality education due to language barriers, cultural differences, and discriminatory practices. It is crucial to ensure we have inclusive and equitable education systems which accommodate the diverse needs of migrant children and promote intercultural understanding. Education plays a vital role in empowering migrants, enabling them to participate fully in society and contribute to sustainable development.

- **SDG 5 [Gender Equality]:** Migration intersects with gender dynamics, presenting unique challenges and opportunities. Women migrants often face specific risks and vulnerabilities, including gender-based violence, exploitation, and discrimination. Promoting gender equality requires addressing these issues and ensuring that women and girls have equal access to education, employment, healthcare, and decision-making processes. Recognising the agency and contributions of women migrants is essential for achieving gender equality and empowering individuals within migrant communities.
- **SDG 10 [Reduced Inequalities]:** Migration brings cultural diversity and enriches societies. However, it also poses challenges related to social cohesion and inclusion. It is crucial to promote inclusive societies that value diversity, challenge stereotypes, and combat discrimination and xenophobia. By fostering dialogue, promoting intercultural understanding, and ensuring equal opportunities for all, we can create inclusive communities where migrants feel valued and can fully participate in social, economic, and political life.

In the Irish context, understanding the links between migration and the SDGs is particularly relevant. Ireland has a long history of emigration and, in recent years, has experienced increased immigration and refugee resettlement. By recognising the contributions and potential of migrants, Ireland can harness their skills, experiences, and cultural diversity to achieve sustainable development objectives. This includes providing access to education and healthcare, promoting labour rights and integration programmes, and combatting discrimination and racism.

By embracing the principles of the SDGs and integrating them into migration policies and practices, Ireland can work towards inclusive and equitable societies that recognise the rights and contributions of migrants. Through collaboration, dialogue, and targeted interventions, we can create a society where migration is seen as a catalyst for positive change and where the benefits of migration are realised by all members of society.

Migration is a multifaceted and complex global issue that demands our attention and collective responsibility. Through engaging in critical GCE, we can develop a nuanced understanding of migration, challenge stereotypes, and work towards creating inclusive and just societies for all individuals, regardless of their background or migration status. It is through empathy, understanding, and an unwavering commitment to human rights that we can foster a more inclusive and compassionate world.

Chapter 12:
Irish Travellers

Aoife Titley

Note: Many thanks to Ann and Donna O'Donnell from the Kildare Traveller Action Project for their support with this chapter.

In January 2017, following a consultation process and report to the Joint Committee on Justice and Equality, it was recommended that Traveller ethnicity should be recognised at the earliest date possible. On March 1st of that year then-Taoiseach Enda Kenny officially recognised Irish Travellers as an ethnic minority in Ireland. This move was broadly welcomed for several reasons. It was acknowledged that Travellers in Ireland meet all the sociological categories for ethnicity, as well as the essential characteristics of Indigenous People as defined by the United Nations (2007). Furthermore, this was something that Traveller activists had long advocated for, and it was felt that discrete recognition was needed for Irish Travellers to be afforded additional protections at EU and international levels.

Six years after this historic announcement, ethnic status still has not been enshrined in legislation and as a result it is not possible to predict what material impact this will have on the lives of Travellers in Ireland. However, in recent years there have been further policy changes which teachers need to be aware of, as these may impact on teaching and learning about Travellers in the future.

Health and mental health

The All-Ireland Traveller Health Study Department of Health and Children (DHC) (2010) reveals sobering findings in relation to Traveller health. These include:

> - **A 15-year lower life expectancy for Traveller men compared with that for the general population,**
> - **An 11-year lower life expectancy for Traveller women compared with that for the general population,**
> - **An infant mortality rate 3.6 times higher than that of the general population,**
> - **Traveller men are 6.6 times more likely to die by suicide than men in settled communities.**

Recent government publications and reports from the Ombudsman for Children's Office (Ombudsman for Children, 2020) continue to reveal details about the sub-standard, unsafe, and overcrowded conditions where many Traveller children live with their families, some without access to running water. Access to healthcare and insurance continues to be a significant issue for Travellers. Given the facts shared in this chapter, it is not surprising to learn that 82% of Travellers have been impacted by suicide (National Traveller Data Steering Group, 2017).

Racism, prejudice and discrimination

Travellers are generally considered one of the most marginalised groups in Irish society and experience widespread exclusion, disadvantage, and discrimination (Bloomer et al., 2014, O'Connell, 2002) and exceptionally strong levels of racism and prejudice (MacGreil, 2011, Watson et al., 2017, NCCA, 2023a). **The Traveller Community National Survey in March 2017 revealed concerning levels of prejudice towards Travellers from the settled population, namely:**

- **78% of those surveyed would not want a Traveller as a neighbour,**
- **91% would not want a Traveller as a family member,**
- **83% would not employ a Traveller.**

Racism against Travellers is prevalent in Irish society and is normalised and often regarded as an almost 'acceptable' form of racism (Tormey and Gleeson, 2012). In an education context, it is often the case that Traveller students not only self-internalise their identity but even hide and deny their identity in order to be accepted among their peers in school (Kenny, 1997, Devine, 2011). The invisibility of Traveller contributions to Irish culture and history in the curriculum is also something that has contributed to the isolation and exclusion experienced

by Travellers (Boyle et al., 2018, Quinlan, 2021). Similarly, this is the case at third level where, though Travellers are significantly under-represented, those that are enrolled in Higher Education do not feel comfortable disclosing their Traveller identity (Keane and Heinz, 2015). Some Traveller students in the UK experience cultural dissonance, in the form of a clash between the expectations from mainstream society and from their home cultures (McDonagh and Fonseca, 2022, Harding, 2014).

While there may be a willingness to acknowledge that there is widespread prejudice and discrimination towards Travellers in Ireland, there is a strong resistance among policy makers to name this treatment of Travellers as racism (O'Connell, 2002). It is very important that anti-Traveller bias be identified and named as racism. **Furthermore, it is important to remember that Travellers also experience institutional racism**, through official discourse, policies, and the structures of the State.

Policy developments

In a positive development, the NCCA (2020) have recently completed an audit into representation of Traveller history and culture in the formal curriculum and subsequently produced a report outlining scope for integration within the new curriculum (NCCA, 2023b).

Moreover, the Traveller History and Culture Bill (2018) is currently before Dáil Éireann at the third stage. These developments are very significant as, for the first time, teachers now have an obligation to engage with Traveller history and culture within education settings. Up until now, there was a distinct lack of visibility of Traveller culture, values, traditions, and history in the formal curriculum, and what little was there was often problematic (Bryan, 2007). There are many useful links and resources which can be used to explore Traveller history and culture shared in Part III of this book. In addition to this, teachers should also be aware of wider historical and contextual issues which impact the educational experiences of Irish Travellers.

Traveller experience of education

The stark disparities in relation to health outlined earlier can have a big impact on the lived experiences of Travellers in Ireland, and can impact their formal educational achievements as well. In terms of attainment:

- **Only 8% of Travellers complete the Leaving Certificate in comparison to 73% of non-Travellers (Watson et al., 2017),**
- **Only 1% of Travellers have a college degree (Watson et al., 2017),**
- **There are just 61 Travellers enrolled in higher education (Department of Further and Higher Education, 2022).**

At primary level, research reveals that Traveller children are more likely than non-Traveller children to attend schools which receive additional supports from the Department of Education to support children and families who may experience significant levels of socio-economic challenges (Smyth et al., 2015, Kavanagh et al., 2017, Department of Education and Science, 2005). Traveller pupils who attend DEIS (Delivering Equality of Opportunity in Schools) schools have very low scores in English and Maths standardised tests in comparison to the settled population (Kavanagh et al., 2017).

The gendered dimensions of the education gap must also be considered. Traveller women are more likely to have completed the Leaving Certificate than Traveller men, but remain very disadvantaged in educational terms, 92% of Travellers leave school without having completed second-level education.

Reasons for leaving school early include reported negative experiences of Traveller children in school in relation to racism, prejudice, and discrimination. Traveller students, along with immigrant students and those with a disability, are significantly more likely to report being bullied at school (Department of Children and Youth Affairs, 2016). Transition from primary school to secondary school can often be a very complex affair for young Traveller children, in particular boys, and primary schools should be proactive about supporting this transition.

Traveller students have been victims of low expectations in formal education in many ways, not least of which were segregated practices, whereby Travellers, right up until the 1990's were routinely taught in all-Traveller classes, regardless of age. It is extremely important to recognise how the negative prior educational experiences of some Traveller parents, may impact on how they engage with their children's schools and teachers. The issues for Travellers within formal education have not been helped by the disproportionate cuts (86.6%) to Traveller education initiatives which were introduced in 2011 and have not been reviewed since (Harvey, 2013).

It is important to remember that a number of factors, including prior negative experiences of segregation, racism and exclusion, low expectations from some educators, and lack of targeted and ongoing state supports all contribute to a cycle of educational disadvantage for many Traveller pupils and their families.

A woman capable of anything
A poem by Bridgie McDonagh

She had so much going for her when she was in school,
A young Traveller girl – a future she wanted was never to be, that was the rule.
She had dreams over and beyond, excited her in some way,
But that would be crushed because she was going to marry anyway.
She was intelligent and had so much talent to bid,
But she was married – now her life was built on her kids.
She could write and jot down all her emotions and thoughts,
But she remembered she had so much else to focus on, she felt completely lost.
She remembered what she wanted to be,
She told herself 'Stop being stupid', it was never going to be reality.
She thought of all the encouragement she got from her past teachers and told herself not to let her talent go to waste,
She knew she could do anything no matter where she was based.
She went back through her past and thought of her dreams,
But the life she made for herself made it all too extreme.
She would write poems when her kids were in bed at home,
She was thinking of things that she would love to do when all the kids were fully grown.
She decided to take some time to herself,
She took out all her work that was lying on the shelf.
She decided one day to attend a college event,
And that moment her dreams were present.
She read out a poem she just wrote, and hoped she would inspire,
When that college room clapped for her she knew her talent could no more expire.
So she decided this excited her more,
She was going to write more poems and make it a chore.
She knew her journey was only about to begin.
She was a young Traveller woman capable of anything.

Chapter 13:
Gender

Helen Concannon

Gender refers to socially and culturally constructed characteristics and attributes. The gender binary is the classification of people into two genders: women and men or girls and boys. This creates concepts of gender norms, gender roles and gendered relationships. Assigned attributes include behaviours and activities associated with being a girl or a boy in a particular society, and includes expectations around relationships. These behaviours and roles are called gender stereotypes and can create inequalities amongst people. There are also huge variations in gender roles and expectations between different societies and language users. Some people identify as neither women nor men and the term non-binary is an umbrella term that describes gender identities that do not fit into the gender binary. As gender is socially and culturally constructed, its meaning can change over time within a particular community and across societies. This chapter explains some of the relevant gender-related terms and explores some of the basis and implications of gender inequality.

Further explanation of terminology is available on GenderEd.ie, an online resource for people aged 18+ created by a PhD student in Ireland.

GenderEd.ie

A person's sex

The essence of understanding the complexity in relation to language around gender lies in understanding that the attributes that a society considers appropriate for individuals are based on their sex. It is important to understand that gender is different from sex as sex refers to the different physiological and biological characteristics of females, males and intersex persons such as the reproductive organs, hormones and chromosomes that a person is born with. Intersex people are born with sex characteristics such as chromosome patterns or genitals that the Office of the United Nations High Commissioner for Human Rights (2015) refer to as characteristics that "do not fit typical binary notions of male or female bodies". Sometimes, it can be clear from birth that a baby is intersex and at other times it may not become apparent until they reach puberty. Intersex people are often victims of human rights violations and in the past many have been mistreated and forced to have surgical procedures. Very few countries (eg. Australia, Germany) recognise intersex people within their legislation or constitution, and as a result intersex children and adults can face discrimination and inequality. It is important to understand that being intersex relates to a person's biological sex characteristics as many people confuse being intersex with gender identity or sexual orientation.

Gender identity

Everyone has a gender identity which forms part of their overall identity. Gender identity refers to a person's deeply felt and individual experience of gender. This internal sense of self may or may not correspond to the person's designated sex at birth or their physiology and biology. Therefore, gender and sex are related to but different from gender identity. Terminology has evolved over time to capture the lived realities of people and to be inclusive. 'Cisgender' and 'transgender' are terms which indicate if a person does or does not identify with their assigned sex at birth. Non-binary encompasses those who identify as a combination of male and female, neither, a third gender, multiple genders, or a fluctuating gender. Religions and cultures differ in their beliefs about and understanding of gender. Some believe that gender is not socially constructed and is binary based on the sex a person is born with. Rigid gender norms can negatively affect people with any gender identity. **People should be treated with respect and without discrimination irrespective of their gender identity.**

Gender roles

A gender role is a social role that includes a range of behaviours and attitudes that are considered to be appropriate or desirable for someone based on their sex or gender. Children learn at a young age that there are differing expectations for boys and girls in their society. Often these roles are based on conceptions and misconceptions of masculinity and femininity

eg it's ok for girls to cry and not ok for boys to cry. This can give rise to stereotypes. A stereotype is a widely accepted judgment about a person or a group of people and is usually over simplified eg women are better at cooking while men are better at engineering.

Gender is often used in establishing social status, and can be hierarchical. Social systems can perpetuate inequalities and these inequalities can intersect with other social and economic inequalities. A patriarchal society is one where the men hold positions of dominance, privilege, power, and authority. This is often evident in who is seen as the 'head of the family' in a household and where men make decisions which others must follow or in the many examples of countries that have only ever had a male head of State. This unequal power distribution is an example of gender inequality which negatively impacts everyone in patriarchal societies. There are also some matriarchal societies such as the Mosuo people in China, and the legendary Amazonian tribe. However, matriarchal societies remain far fewer in number than do patriarchal societies.

Gender-based discrimination

Similar to all forms of discrimination, gender discrimination is a human rights violation. Gender discrimination can include discrimination due to a person's sex, gender identity or gender expression. Article 2 of the UDHR refers to everyone's rights and freedoms without distinction, and mentions sex but doesn't mention gender. This occurred as gender and sex were considered to be the same thing when the UDHR was written in 1948. Still, times have changed. Article 2 also mentions 'other status' and this is often used when referring to gender-related discrimination (UN General Assembly, 1948).

In Ireland, the Equal Status Acts 2000 – 2018 prohibit discrimination in the provision of goods and services, accommodation and education. It means it is illegal to treat people less favourably due to any of the nine grounds, one of which is gender (Irish Human Rights and Equality Commission, 2020).

Gender-based discrimination is when a person is treated unfairly or unequally due to their gender, and this varies across cultures and societies. This can impact on how a person can access basic services eg education may differ for boys and for girls, job opportunities may be different for women and men.

Intersectionality is when two or more factors of a person's identity eg gender, ethnicity, socioeconomic status, disability, age, gender identity and sexual orientation interact. Intersectionality usually includes a person's gender as one of the factors and can be the cause of additional inequalities.

Gender and women

It is important to emphasise that the concept of gender does not only relate to issues which impact women. In practice, efforts to promote gender equality are primarily focused on women because although women are half the world's population, they face higher levels of discrimination across cultures and societies. Women and girls often face inequality and discrimination in relation to accessing services, education and employment opportunities. This can be compounded by other factors such as having lower literacy rates or lack of access to decision-making power within households. Power imbalances in the family can also put women and girls at risk of violence and abuse. There are also many harmful gender norms especially related to rigid notions of how a man or boy should behave. These are often referred to as signs of toxic masculinity and these gender expectations can also have a negative effect on boys' and men's wellbeing and health.

Gender Equality

A commitment to gender equality has been globally agreed upon within the SDGs (UN, 2015b). SDG5 [Gender Equality] aims to empower all women and girls. The UN says that "it is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world. Providing women and girls with equal access to education, health care, decent work, and representation in political and economic decision-making processes will fuel sustainable economies and benefit societies and humanity at large" (United Nations, no date).

286

At the current rate of progress, it will take another 286 years to reform legal frameworks to promote, enforce and monitor gender equality in public life

12.5%

Of women and girls aged 15-49, more than 1 in 10 (12.5%) were subjected to sexual and / or physical violence by an intimate partner in the last year

17

To end child marriage by 2030, progress must be 17 times faster than it was over the last decade

Figure 11: Gender inequality statistics

Source: (UN Women, 2022)

Promotion of gender equality is central to the work of many international non-governmental organisations and global bodies, however all people have a role to play in striving for gender equality. The UN has supported and advocated for the rights of women since its first founding Charter. In its second year (1946), the UN established the Commission the Status of Women (CSW). This is the principal global policy-making body dedicated exclusively to gender equality and advancement of women. One of the first tasks of the CSW was to ensure the language used in the UDHR was gender neutral. That declaration meant gender equality became part of international law in 1948. Through many campaigns such as International Women's Year in 1975, the UN Decade for Women 1976 – 1986, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) in 1979, the UN has been campaigning for gender equality and challenging cultural and gender roles. Despite all this, gender inequality persists. Legal and legislative changes are required in some countries to ensure women have equal rights. A total of 143 countries guaranteed equality between men and women in their Constitutions by 2014, but another 52 have yet to complete this most basic of steps on the gender equality journey. When considering any challenge or opportunity, it is vital to do so through a gender lens. This means considering the needs of people based on their gender as this affects how they may partake in the activity or how the issue has been experienced by them. This video, for example, highlights how the financial implications of climate change can benefit from using a gender lens:

Gender in classrooms

Classrooms are spaces where all children and adults should feel safe. Teachers, as the key adults in those spaces, have a responsibility to ensure children feel included. Being mindful of language use is important in all education spaces. Using gender as a means to divide the class into groups or for activities should be avoided. Reducing the impact of gender in classrooms allows all children to participate as themselves, without having to deal with actions or words that may be considered a microaggression regarding their gender. Educators need to create environments where the gender of those within the space does not play a factor in achievement, acceptance, or participation of children and adults.

Further Information

To deepen knowledge and understanding, UN Women provide a free, self-paced, online training course for anyone interested in advancing gender equality, women's empowerment and women's rights. The UN Women Training Centre eLearning Campus is a global and innovative online platform which provides the 'I know' training course, certificate upon completion and signposts many other useful resources for further study.
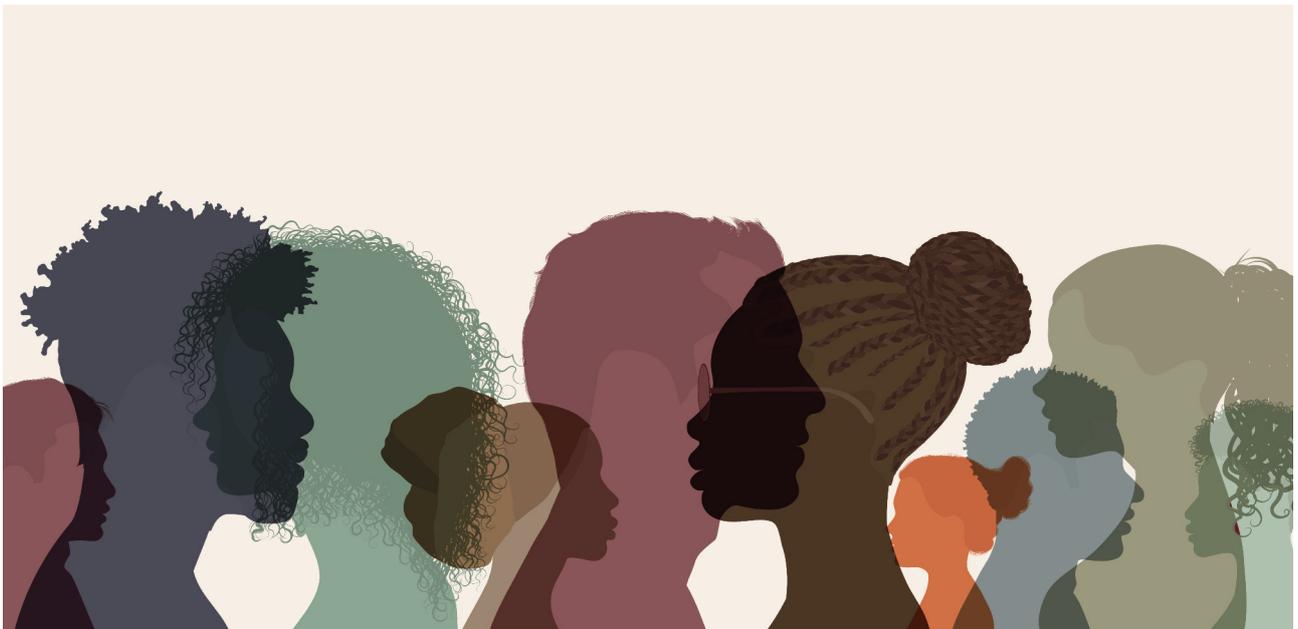
Chapter 14:
Sustainability

Laoise Ní Chleirigh and Brighid Golden

'Sustainable development' is the term most commonly used in policy and educational documents when outlining plans for sustainability. The concept of sustainable development was defined in 1987 by the Brundtland Commission (formerly the World Commission on Environment and Development) as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (UN, 1987). Sustainable development tries to make sense of the interactions of three complex systems, namely the *world economy, the global society, and the Earth's physical environment.*

Figure 12: The pillars of sustainability

Sachs (2015) outlines that sustainable development is the most significant and complex challenge that human kind has ever faced and stresses that it is fundamentally an exercise in problem solving. He calls for an holistic approach and new ideas to produce prosperous, inclusive, sustainable, and well-governed societies. Engaging with this approach requires the exploration of a wide variety of topics and concepts such as climate change, valuing and appreciating the earth and its resources, dealing with waste, meeting increasingly complex energy needs, the economy, decision-making, lifestyle choices, and society.

In their framework for sustainable development in Ireland, the Department of Environment Community and Local Government (2012) connects the aims of sustainable development promotion with that of wellbeing for all current and future citizens. Furthermore, they (ibid, p.10) state that to realise the goals of sustainable development necessitates "a sustainable and resource-efficient economy founded on a fair and just society, which respects the ecological limits and carrying capacity of the natural environment."

However, it is important to acknowledge the contradictions inherent within the phrase 'sustainable development'. Development is commonly interpreted to imply growth and expansion, both concepts run counter to the goals of sustainability which focuses on preserving and maintaining resources. Indeed, Schumacher (1975), one of the foremost advocates for sustainability, suggests that part of the challenge to achieving the goals of sustainable development is that societies are driven by a demand for economic growth, which often manifests as a commitment to consumerism. For him, sustainable development means accepting that we have 'enough'. From this perspective, sustainable development would mean little or no economic growth.

Seeking alternatives: Introducing a circular bioeconomy concept

Alternatives to consumerism must be sought, and one such alternative is the circular bioeconomy concept. This involves systemic change in the economy, environment, and society, reflecting the three pillars of sustainability – economic, social, and environmental. A bioeconomy lends itself to a more sustainable way of being in the world. Using bio-based products, which are products created using only renewable resources, and engaging in services adopting a circular economy framework specifically designed to utilise natural resources, leads us to a kinder, more sustainable way of living in harmony with our world. We are not negatively impacting on the natural world but stewarding the planet instead. Reinmuth et al. (2023) define the bioeconomy concept with regard to the specific themes of the European Commission BioBeo project as follows:

Bioeconomy is a systems-based approach that seeks to replace fossil resources in a sustainable manner with renewable biological resources from terrestrial and marine ecosystems – such as forests, crops, animals, fish, microorganisms, organic waste, and agricultural side streams – to produce food, animal feed, fibres, energy, bio-based products, and services within a circular economy framework designed to optimise resource use based on a cascading hierarchy of utilisation options. A sustainable and circular bioeconomy requires the application of education and training programmes, scientific research, technology, and innovation with the aim of not only creating economic value, but also regenerating and expanding ecosystems and biodiversity as well as improving the health and the well-being of society. By addressing these systemic changes in the economy, environment, and society, the bioeconomy contributes to achieving a better and more sustainable future where no one is left behind.

In modern society in the Global North, many of us have subscribed to a linear lifestyle meaning that we dispose of items (simply throw them away) when they have reached their end of life or when we are tired of them. However, there is no 'away' on this planet when engaging with a linear lifestyle: waste is accumulated and stays on the Earth indefinitely. The plastic bottle that is recycled may now be part of a new chair that was created in order to create more 'sustainable' furniture. Unfortunately, the plastic is still here, regardless of the fact that it has taken on a new physical form. Greenpeace (2023, p.3) states that "plastics are inherently incompatible with a circular economy" and explains there are three poisonous pathways involved in plastics recycling which render them highly dangerous for human and planetary health. Firstly, toxic chemicals in plastics, which are then recycled, transfer the toxic chemicals to the recycled item they become. Secondly, plastics can absorb contaminants through both direct contact and absorption of 'volatile compounds'. Thirdly, when plastics are heated in the recycling process, this can generate new toxic chemicals which leach into the newly recycled plastics (Greenpeace, 2023).

Therefore, it is not 'away', it is simply 'elsewhere', but it may not be safely 'elsewhere'. There are indigenous peoples who view the world through a lens of circularity. The circular approach offers an alternative to the linear focus on consumption and disposal that is commonplace in many modern societies. A circular approach means reusing and repurposing with little or no waste created. The Ellen MacArthur Foundation (2023) states that a circular economy is based on three principles which are to 'eliminate waste and pollution, circulate products and materials (at their highest value)' and to 'regenerate nature'

Wahl (2017, p.193), an environmentalist, states that "among indigenous peoples there is a long tradition of solving human problems by learning from other species and from the wider natural processes in which we participate". We see the wider natural processes of circularity around us every day in the ebbs and flows of the natural world in the relationships of flowers, trees, shrubs, breastfeeding dyads, tides etc. All of these reciprocal behaviours are examples of the purest form of circularity where no waste is created. If we were to see a shift from

linear, disposable ways of living to reciprocal ways of living, we would be able to live within our resources on the only planet we have.

A common concept and symbol, important to many indigenous peoples, is the circle. It is a long-held tradition to use the circle in rituals of indigenous cultures when wisdom and knowledge are shared, when communication is happening in a balanced space, where all participants can see each other and connect with each other in more collective forms of power relations. **The circle also acts as a metaphor for a more sustainable approach to consumption than the linear process of continually purchasing, using, and discarding goods. The circle is a continuous cycle of use and reuse or repurpose; nothing leaves the circle as waste.**
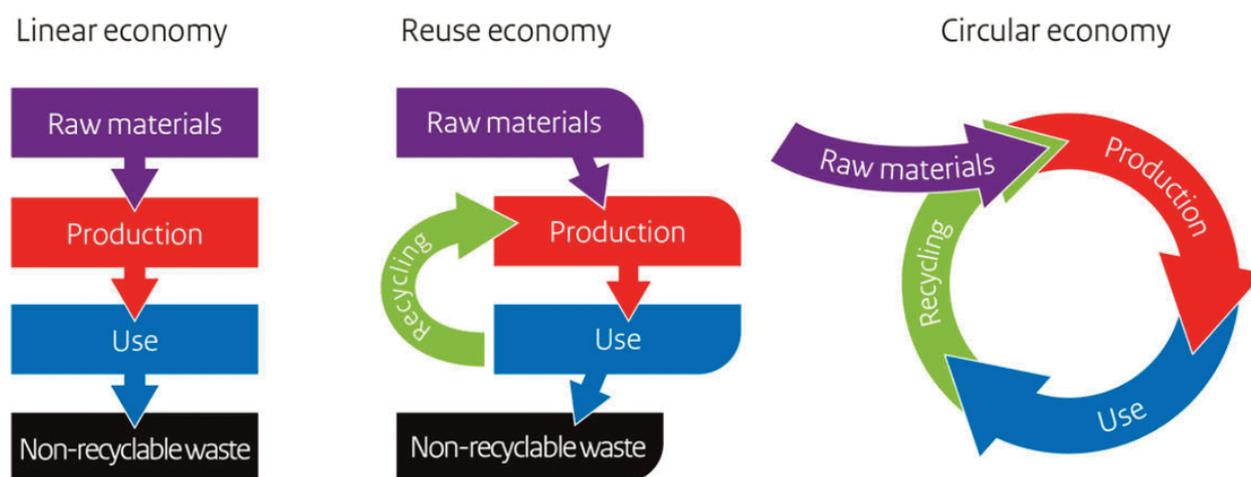
Figure 13: From a linear to a circular economy. Source: Government of the Netherlands (2023) National Circular Economy Programme

Indigenous knowledge emerges because of the understanding of skills and philosophies passed from one generation to the next. In modern society, the disposable mindset and linear approach to living has been passed on in more recent generations, and this will continue, that is, unless it is disrupted.

In the UNESCO publication *Learning and Knowing in Indigenous Societies Today*, Bates et al. (2009) illustrate some of the threats facing children of indigenous peoples of Africa. They (ibid, p.88) discuss how, due to a reduction in the home-based transmission of indigenous knowledge, "younger generations are rapidly losing their knowledge of the ecosystem, such as the names of plants and wild animals, and their characteristics or uses. At the same time, they are losing interest in their culture and traditions." There is an increased reduction in contact between children and nature. Children who were once constantly outdoors and connecting to the natural surroundings of their home environments are now spending less time in nature and the outdoors because of new social trends in the lifestyles of many societies. For

example, in certain African nations more children are attending formal schooling from around the age of six or seven, and therefore they are participating less often and in fewer outdoor activities such as "cattle herding, fruit gathering, game hunting, animal tracking, bird trapping, or food preservation" (Bates et al., 2009, p.88). Additionally, "many societies have developed negative attitudes towards traditional life as they consider it backward or not in line with the future expectations of children in the modern world" (Bates et al., 2009, p.88).

As a result of global capitalism, we are seeing the loss of minority languages and heritage, native foods giving way to globally produced food involving complex distribution chains; we see the diminution of customs and traditions, indigenous wisdom becoming diluted, and children losing the wisdom of their people and planet. However, capitalist societies could learn much from observing the interactions indigenous people have had with the land, their rituals, and from their reverence for Mother Earth. UNESCO (2017, p.45) states "there is great potential for indigenous and local knowledge to contribute further to global challenges of climate change, environmental degradation and biodiversity loss in order to achieve goals such as sustainability and resilience".

Native American elder Martinez (2010, p.3), an advocate for the synergy of both conservative scientific knowledge and traditional indigenous wisdom, emphasises "traditional knowledge is a fragile living library of oral knowledge passed down from generation to generation. It has always been adaptable and resilient. Because of its adaptive nature it cannot be preserved in libraries. Its survival depends on the survival of indigenous culture".

The focus on economic development is constant in western capitalist society, and little value is placed on indigenous wisdom or reverence for Mother Earth; a reverence and respect many indigenous societies demonstrate. In contrast, many indigenous cultures have continued to withstand the test of time and to sustain their way of life despite the globalisation of the planet. There may be opportunity for education, science, technology and formal institutions to engage and collaborate with and to learn from indigenous peoples, and thus to help, protect and nurture the planet. UNESCO (2017, p.13) highlights that in formal educational settings "teachers replace parents and elders as the holders of knowledge and figures of authority". However, exploring indigenous wisdom and placing value on indigenous knowledge is not disregarding modern technology and we are not necessarily advocating for a full return to what may be perceived as primitive living.

UNESCO (2017, p.22) explains:

> *"The adoption of modern technologies by indigenous peoples is often misinterpreted as the abandonment of their distinct values and ways of life. In reality, the capacity to incorporate new tools and skills has always been fundamental to the dynamism of indigenous cultures. Indeed, it is by blending new ways with old that many indigenous communities are able to uphold their unique lifestyles and worldviews."*

In reality, indigenous peoples are known for constantly re-evaluating and developing the skills and knowledge gained from the generations before them, in order to adapt to the world around them. This, therefore, is the time to begin to deepen our understanding of ecological relationships and the management of natural resources appropriately. Biomimicry is a concept which can support this too. Biomimicry is defined as "a practice that learns from and mimics the strategies found in nature to solve human design challenges and find hope" (Biomimicry Institute, 2023). Observation and biomimicry of the circularity of life in the natural world, and following nature's lead by exploring in nature, acknowledging that there is no 'away', is an appropriate starting point.

Sustainable lifestyles

From the purchase of clothes to cosmetics to the food on our plates, every decision we make has a connection to and impact on planetary sustainability. Adopting a circular approach can offer an alternative to the common linear mindset and positively impact on the sustainability of our everyday lifestyle choices. A core mindset shift necessary for the circular approach to lifestyle choices is to consider the full life cycle of items at the time of purchase and/ or consumption. This can include a variety of factors such as production of an item, packaging, materials of the product itself, its usefulness to us, or the carbon impact of the product. Crucially, a circular approach necessitates considering not just how a product has been made but also the potential end-of-life of the product, and allowing this consideration to influence purchasing decisions. Many products in our consumerist societies are not built to last but to be thrown away and replaced with a newer version, an 'upgrade', within a short period of time. Some companies are known to manufacture goods with the concept of planned obsolescence embedded in their products, in order to ensure continued economic growth as purchasers must return repeatedly.

Recognising that there is no 'away' when it comes to disposing of items is important to the circular mindset. Understanding that when items are discarded this is not the end of their life cycle, but that they go from your home, usually, to landfill sites where they continue to add to carbon emissions and contribute to harming the atmosphere. There are of course alternatives to buying products with unsustainable life cycles such as choosing to buy second- hand clothes, opting for natural or recycled fabrics, choosing biodegradable personal and household cleaning products, eating seasonal local produce, composting food waste, and seeking out plastic-free options or even biobased options where available. However, when exploring options as a consumer, it is crucial to be alert to possible **greenwashing**, which is a misleading advertising method used by companies marketing themselves as sustainable without engaging in the practices to match their promises. A common example of greenwashing is 'reuseable' or 'recyclable' plastic bottles, or packaging which distracts consumers from the fact that it is still plastic, and often not even recycled. Companies engage in greenwashing because it is good for business, people are more likely to purchase items

believed to be sustainable, and companies can get away with charging more for them. Greenwashing can be spotted by the 'fluffy' language designed to misdirect consumers and the lack of transparent information available about manufacturing practices.

However, it must be acknowledged that truly sustainable options are often not accessible or affordable. Sustainable products often have a higher price point which can make them an inaccessible luxury for many individuals and families. Indeed, a study by Dutch consulting firm Kearney (2020), found that sustainable products which are more environmentally friendly and ensure fair wages for all involved are 75 – 85 per cent more expensive than conventional products. Consequently, there is a 'green gap' which exists between people's stated sustainable and ethical values and their buying choices, highlighting that many people are unwilling, or usually unable, to pay the premium price tag attached to sustainable products, despite a desire to do so. However, it does not have to be this way, with greater demand for sustainable products companies will be able to increase manufacturing and lower prices. Additionally, Kearney (2020) have shown that companies often add additional and unnecessary mark-ups to their sustainable products which could be avoided to lower costs for consumers.

Regardless of the, often legitimate, reasons for sustainable products coming with a higher price tag, having access to decision-making is a privilege that comes with wealth, disposable income and age. Consequently, it should not be the responsibility of individuals alone to reassess their own lifestyle choices, but rather a structural and political consideration when reviewing and developing policies and practices. Governments and international bodies, such as the EU, have responsibility for policies which govern and dictate what they deem to be acceptable manufacturing practices, and have the power to enforce more sustainable practices along the production chain.

Chapter 15:
Climate Justice

Benjamin Mallon

The concept of climate justice refers to the inequalities that surround the causes, consequences and proposed actions in relation to climate change.

Since the industrial revolution of the early 1800s, human actions have dramatically increased the amount of greenhouse gases in our atmosphere. This has contributed to long-term changes in temperatures and weather patterns – what we know as climate change. However, there is a recognition that not all countries have contributed equally to the emissions of these gases.

Climate change can be seen in increased global temperatures, rising sea levels and an increase in extreme weather events. These factors have huge implications for the lives and livelihoods of people across the world. For example, climate change is recognised as having a significant impact on people's health and on their ability to grow food and access water, with knock-on effects on broader human rights (UNICEF, 2014). Climate change is also recognised as a key driver of the global loss in biodiversity and damage to the ecosystems that we live within.

Multiple perspectives

It is recognised that certain countries are more vulnerable than others to the impacts of climate change, and that these countries are often least responsible for historic emissions. The reverse is also true, with many countries with high levels of historic emissions being less vulnerable to the effects of climate change (Hickel, 2020). This can be understood as climate justice across space (Svarstad, 2021) and is explained very clearly in the educational resource, Creating Futures (Oberman, 2016).

> **"People living in developed countries have released a great deal more carbon dioxide than those living in developing countries. For example, the average Irish person uses about 15 times the energy of an average person living in Bangladesh. Yet vulnerable people living in developing countries, like Bangladesh, are most affected by climate change"**
>
> *Oberman, 2016, p.6*

It is also recognised that climate change will create significant human rights issues for future generations, people who will have had less collective responsibility for its causes. This can be understood as climate justice across time (Svarstad, 2021), or intergenerational justice.

Considerations of climate justice across space and time should shape how we understand the causes of climate change, how we consider the consequences of climate change, and how we take action to address climate breakdown as a global issue.

Climate action is often thought of as adaptation or mitigation. Adaptation refers to changes which are made in response to climate change. Mitigation refers to the human actions taken to reduce the production of greenhouse gases, or to increase the means by which greenhouse gases can be captured and stored. We know that care should be taken when engaging in action or when making decisions about climate action, because some approaches can actually make situations worse (Schipper, 2020).

The Development Compass Rose (TIDE, no date) is a framework for posing questions about complex development issues. The questions relate to the *natural environment, economic issues, social matters*, and *decision-making power*. Using this framework, we can ask important questions about climate action:

- **Natural environment:** What impact could this action have on the natural environment in the immediate and wider locality? How might air, water and soil be affected by these changes? How might non-human life be affected by any changes?
- **Social matters:** How could this action impact future generations? How might people be affected differently by climate action in light of an aspect of their identity (eg gender, disability, social class, age)? Could this change have an impact on cultural traditions? How might this change influence the relationships between people?
- **Economic issues:** How much could these actions cost? Who will bear any financial cost both now and in the future? What might be the cost of not acting?
- **Decision-making power:** Who is controlling the decision-making process? Is the process clear and transparent? Who has participated in the decision-making process? Who has been excluded from this process? Who ultimately makes the decision? Who benefits from this decision? Who loses?

This last category of questions are particularly important, as the groups most affected by climate change are often those ignored in decision-making processes (Trott et al., 2023).

Collective responsibility

With the size and complexity of the issue of climate change, there is clearly a global responsibility which needs to be met. Approaches which explore and seek to reduce our individual contributions to climate change can be criticised in that, whilst they give rise to some individual action, they can ignore the much greater collective contributions of certain organisations or societal sectors: for example, the drive to consider individual carbon footprints should be questioned, particularly alongside evidence of how Climate Change Education is shaped by the fossil fuel industry (Eaton and Day, 2020).

There are increasing examples of how this collective responsibility is met with collective action, one being the thousands of children and young people staging protests against inaction on climate change across the world, and highlighting the need to listen to and take action for those who are and will be most affected by climate breakdown (Waldron et al., 2020).

The Mary Robinson Foundation (no date) lays out some principles for climate justice, including that climate action should respect and protect human rights, support people's right to development, and share burdens and benefits fairly. From a climate justice perspective, it is most important that the experiences, perspectives and needs of those groups who are disproportionately affected by climate change are placed at the centre of the decision-making process (Trott et al., 2023).

Chapter 16:
Trade Justice

Barbara O'Toole, David Nyaluke, and Kristina Moody

Chocolate is a favourite commodity in Ireland and in most Western countries. This chapter explains the chocolate 'value chain', and shows how the value-added-at-source-country model is more beneficial to local communities than other existing trade models. While chocolate is the focus of this case study, the principles examined here can be applied to many other goods, such as coffee, tea, jewels – all products made from raw materials which are imported unprocessed.

While much of this chapter focuses on Africa, the situation is similar in other parts of the Global South; many of the issues explored here are not unique to Africa but are also seen in countries in South America and in parts of Asia, for example.

Cocoa farming regions of the world
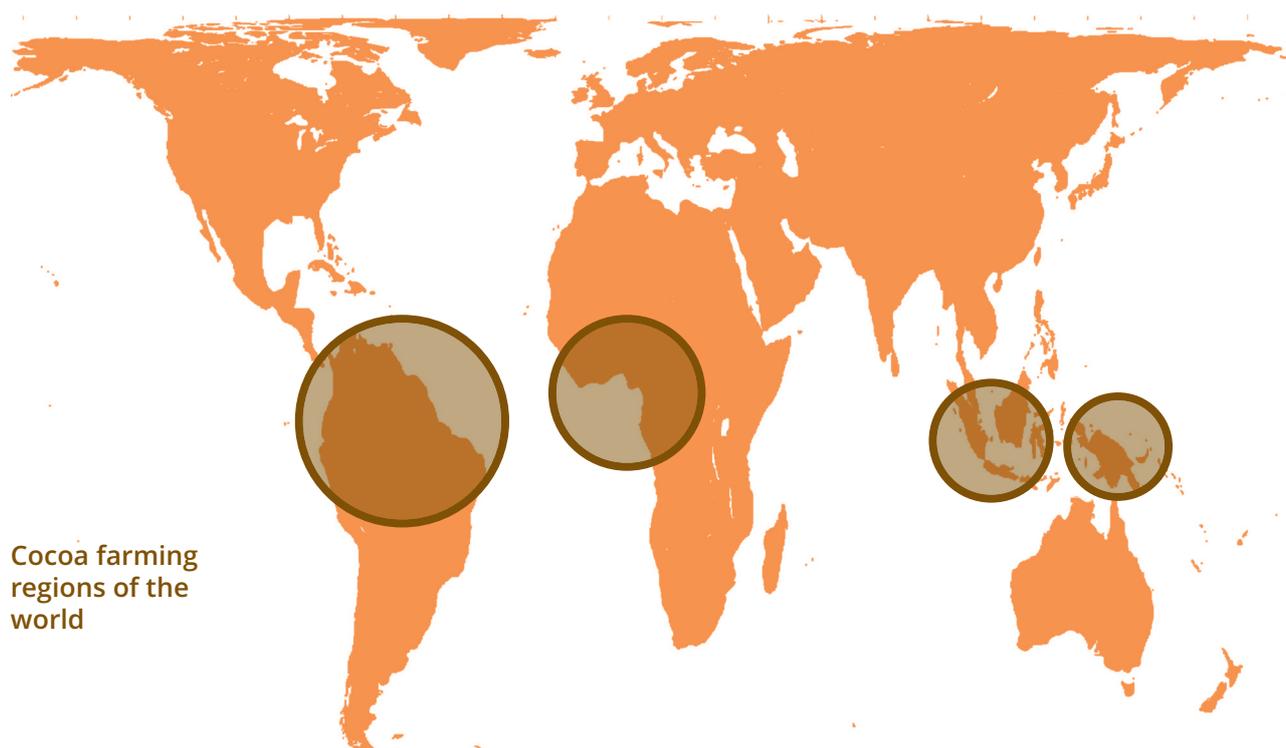
Figure 14: Cocoa farming regions of the world

Understanding a 'value chain'

A **value chain** is the series of stages of a product, from its first step of production as a raw material input, to the finished item bought by the end-user, the consumer.

Figure 15: Value chain

Each link on the chain has a cost and generates some profit to those involved. In the way business and trade have been functioning, most profits are made from the processing and manufacturing stages of the value chain.

Case study of a chocolate value chain

The three main regions for cocoa farming are West Africa, South and Central Americas, and South East Asia and Oceania. Africa produces more than 70% of the world's cocoa. Cocoa production provides livelihoods for 40 – 50 million farmers, rural workers and their families in the Global South. In the Ivory Coast and Ghana, up to 90% of farmers rely on cocoa for their primary income.

Stages 1 to 4 of chocolate production, including raw material input
The following table illustrates the stages in chocolate production

Stage 1: Growing
Stage 2: Harvesting
Stage 3: Fermenting and drying
Stage 4: Packing and transporting
Stages 1 to 4 typically occur in cocoa farming nations of the Global South. The stages are part of input production and initial processing in the chocolate value chain.

Table 3: Stages 1 to 4 of the chocolate manufacturing process

The manufacturing of a simple bar of chocolate results from a lengthy and labour-intensive process.

Stage 1: Growing the cocoa trees for five years,

Stage 2: Harvests twice-yearly, careful handpicking and splitting of cocoa pods, and

Stage 3: Fermenting and drying the beans. This is a laborious and time-consuming process with many people involved. For example, during harvesting, the pods must be split open using machetes and the pulp covering the beans must be manually scraped out; this is a very precise procedure and attempts to mechanise it have failed, so it must be done by experienced hands. The beans are now ready for export,

Stage 4: Packing and transporting, from here onwards, with some exceptions, the value chain moves to the Global North where chocolate is made and consumed.

Stages 5 to 8 of chocolate production, including further processing, manufacturing, distribution and consumption

Stage 5: Roasting and grinding
Stage 6: Pressing
Stage 7: Chocolate making, conching (refining the texture), tempering, and shaping
Stage 8: Distribution to and consumption by the consumers
Stages 5 to 8 involving further processing and manufacturing typically occur in cocoa consuming nations of the Global North

Table 4: Stages 5 to 8 of the chocolate manufacturing process

Most of the profit accruing from chocolate-making comes from the final four stages, which typically take place in the Global North: roasting and grinding; pressing; conching (refining the texture), tempering and shaping; being sold to the consumer.

> **Economic colonialism means the exercising of control and the exploitation of resources (both human and material) of a country as happened during the colonial era.**

So what's the issue?

From a trade justice perspective, big businesses, which are mainly located in the Global North, are benefitting disproportionately from this natural resource of poorer countries. Most profits in the value chain accrue in Northern countries, rather than in the countries where most of

the labour-intensive work takes place. This is a form of 'economic colonialism', with many cocoa farmers, who are among the poorest people in the world, living on less than 1.25 US dollars a day. The chocolate value chain (below) demonstrates exactly how this happens.

Examining the chocolate value chain

Standard bar (eg €1.50)	Amount received	% received
Farmers	**5.5c**	**4**
Manufacturers	77c	51
Suppliers/ Distributors	13.5c	9
Wholesalers/ Retailers	25.5c	17
Government tax (VAT etc)	28.5c	19

Table 5: The chocolate value chain profit breakdown.
Source: Just Connections, Just Trade: A Teaching Resource about Africa, (Larkin et al., 2018)

The green font denotes the amount of money and the percentage of profit that remains in the Global South. This value chain needs to be improved to better benefit the cocoa bean farmer in terms of percentage of profit they receive.

The 'value-added' model

Countries in the Global South have vast resources for producing high quality products for trade in the international market. But historically this has not happened due to colonialism and associated wealth extraction, and there has been a focus instead on exporting raw commodities rather than finished goods. Ready-to-retail products can command a price as much as seven times higher than when in raw form.

Trade in 'value-added' products can reduce poverty in the Global South by giving producers better prices for their goods. This means that more income is generated for local communities. **The fastest and most effective route to eradicating poverty in the Global South is through trade not aid**, and this requires supporting and promoting a full value chain that creates many employment opportunities while also offering a quality product. This is now the model promoted by *Proudly Made in Africa (PMIA)*, an NGO in Ireland advocating for change in the channels of African trade. PMIA believes that by changing the channels of

African trade, African producers will be able to contribute to and participate in an international market with made-in-Africa ready-to-retail products which benefit Africa more.

Value-added versus Fairtrade

The value-added model goes beyond that offered by the Fairtrade movement. Fairtrade aims to give farmers in the Global South a fairer share in the profits from the goods they sell to manufacturers. While this is still far lower than the prices they would get if they processed their own goods, Fairtrade is a system that seeks to improve the situation for farmers. For most Fairtrade products, there is a minimum set price to cover the cost of production. Even though this price may be quite low, it is higher than the market price the farmers will otherwise receive. As well as the Fairtrade minimum price, workers and farmers receive an additional sum of money called the 'Fairtrade premium'. This goes into a fund to help their communities.

However, Fairtrade still centres on the export/ import of raw materials. This means that countries in the Global South are still exporting their raw products rather than creating a manufacturing base, one which would help to retain more of the profit in local communities. The Fairtrade model still limits economic growth and development. The real winners continue to be the big multinational companies (Larkin et al., 2018).

How does the value-added model benefit communities?

Standard bar (€1.50)	Amount received	% received
Farmers	**7.5**	**5**
Manufacturers	**70c**	**47**
Trans-continental transporter	5c	3
Suppliers / Distributors	13.5c	9
Wholesalers / Retailers	25.5c	17
Government tax (VAT etc)	28.5c	19

Table 6: The chocolate value chain profit breakdown with value-added approach

The green font denotes the money and percentage that remains in the country of production, ie in the Global South.

Rethinking value chains

The export of cocoa in raw material form to the Global North is no different to many other commodities that are imported as raw material into Europe. Once discovered by European colonisers, cocoa was imported by European merchants. It was then manufactured into chocolate for consumption there and across other Global North markets, as well as being exported back to Africa, and other locations in the Global South. **Mass farming of cocoa and of other commodities in Africa for Global North countries began with colonialism. Colonial administrations and their home governments in Europe encouraged this arrangement as it was profitable to Northern economies.**

Since gaining independence, African countries are still on a long journey to reverse this economic set-up. The Ghanaian President, Mr Nana Akufo-Addo, for example, is on record for the radical stand he took in 2021. During a visit to Switzerland, he told the Swiss Parliament that Ghana will stop exporting cocoa unprocessed and will instead begin to export chocolate fully manufactured in Ghana (The Conversation and Abubakar, 2021).

Entrepreneurs in Africa are also addressing the trade imbalance, with a number of made-in-Africa chocolate companies emerging such as MIA, Menaco, and Loshes Chocolate. These companies have an enormous challenge to compete with well-established Global North

manufacturing bases, which have long captured the global chocolate market, and whose governments are actively protecting their markets by imposing higher tariffs and other stringent non-tariff barriers particularly on manufactured products from elsewhere. There is a significant difference between tariffs for raw materials and consumer goods in the EU (Eurostat, 2022). However, with more technology available online, and also markets for customers who are keen to buy online and from made-in-Africa companies and Fairtrade outlets, African entrepreneurs are making progress.

The financial sum Africa gets through trade with Ireland is small compared to what Ireland gains. This is partly because Ireland, like many other Global North countries, buys raw commodities from Africa, while Africa buys value-added manufactured products from Ireland and other Global North countries. Secondly, northern hemisphere countries are not encouraging trade relationships that will allow African countries to benefit equally by processing and selling African manufactured products.

We see more publicity about the aid that governments and NGOs give to Africa than about the trade – or lack of – that they conduct with African countries. At present, more effort is made to increase the relatively small sums given in aid in order to meet international Official Development Assistance (ODA) and public opinion targets, rather than increasing mutually beneficial and gainful trade between Global North and African countries.

While this case study focuses on chocolate, the same principles apply to many other commodities exported from the Global South. We should import tea bags rather than tea leaves, processed coffee rather than coffee beans etc. Value chains demonstrate "structural ways in which poverty can be combatted" (O'Caoimh and Nyaluke, 2020) as they show the stark reality of the economic order which is weighted in favour of the wealthier Global North.

Chapter 17: Conflict

Benjamin Mallon

Conflict is an aspect of human relationships and a part of everyday life. It can even lead to positive and sometimes creative outcomes (Fisher et al., 2000). Whilst the majority of conflicts we might have with each other can be ignored, managed or resolved, sometimes they take place on a larger scale, involving groups of people, even countries. Sometimes these are not easily solved, and as time goes on, they generally become more complex. Sometimes conflicts can lead to violence and, at the largest scale, war (Davies, 2004). Wars cause huge damage to the lives and livelihoods of people across the world, often causing particular and long-lasting harm to children.

When discussing conflict, we often also consider the idea of peace. Galtung (2011) talks about different levels of peace. Firstly, he discusses negative peace which is the absence of direct violence: this might be when two sides stop fighting. But there is also a recognition that we need to move beyond this – towards positive peace, where we have social cohesion and equity amongst people.

This section considers perspectives on conflict, namely as an *interpersonal issue*, as *tied to local experiences*, and as *an issue of global interconnection*.

Whilst we understand that conflict can be an interpersonal issue, between two people, we also recognise that conflict can be an important part of dialogue, where people are exposed to and can learn from different perspectives on particular issues.

Restorative Practice (RP) is an educational approach which seeks to develop positive relationships between people, based on a set of principles and practices. Organisations such as the Childhood Development Initiative provide professional learning sessions and resources for teachers in this area. Duke (2019) explains how RP can provide a model for respectful

relations, through active listening and the development of emotional literacy. Importantly, RP can support the positive transformation of conflict, ensuring that people involved are treated with respect, that facilitators model positive behaviours. In the context of education, RP ensures that children are provided with opportunities to identify and address issues in classrooms and at a whole-school level, and that they develop the skills to manage conflict in a positive way.

We also know that understandings of conflict can be shaped by families and communities (McCully, 2006) which means that teachers need to consider how conflict may be a feature of their locality, and an aspect of children's lives. (For example, conflict on the island of Ireland (most recently during the 1970s to 1990s, in what became known as 'the Troubles') had a significant impact on people and societies in Northern Ireland and in the Republic of Ireland). This context will have implications for how people perceive issues of conflict and peace in a society. There are also people in most communities who have deep personal connections to conflict elsewhere. They may have lived in, or have family members living in, a country affected by violent conflict. Some people may have left countries because of violent conflict, as refugees, as those seeking asylum, or otherwise. These experiences and potential understandings are important to consider.

GCE is often concerned with the idea of interconnectedness, and with the way people across the world are connected in sometimes unexpected ways. These connections can often include relationships which are inequitable (eg may benefit one group whilst harming another group) or, in some cases, involve violent conflict. Davies (2006, p.10) recognises this when she says:

> *"global citizenship identity is the recognition that conflict and peace are firstly rarely confined to national boundaries, and secondly that even stable societies are implicated in war elsewhere – whether by default (choosing not to intervene) or actively in terms of aggression and invasion".*

Building on this, people may purchase products which have originated in regions affected by violent conflict, and in some cases these products may themselves be the source of conflict (eg, rare earth metals mined in the Democratic Republic of Congo which are used in the manufacture of technological goods). People may be forced to flee war, moving across international borders to seek refuge and, in doing so, may create important connections. The global arms trade, and the sale of weapons of war connects companies, governments and people in many areas of the world to violence elsewhere, and represents money diverted away from other areas, such as education. Each of these connections illustrates how we are connected to conflict and war, and raises questions as to what action should be taken to address violence which limits the rights of so many people across the world.

Conflict and schooling

Schools are often thought of as peaceful places, where children might learn about conflict and peace. However, it is important to recognise that international research shows that schools are also places where children can experience violence from peers and teachers (Harber, 2004). It is also recognised that schools and education systems can contribute towards conflict (Davies, 2004), through what is taught (such as particular versions of history), and by how education systems are set up, eg, school admissions policies reinforcing the divisions between groups in society. Research tells us that we may develop an understanding of war before understanding the concept of peace (Hakvoort, 1996). But we also know that we may develop attitudes that reject wars as we grow older, and that peace is often understood as quiet or privacy (Tephly, 1985).

An important reflection for a teacher might be – To what extent might the education system that I teach within reinforce aspects of conflict? And to what extent does this education system support the development of social cohesion and equity across society? Other reflections could be at the classroom level eg what aspects of the curriculum may provide opportunities for children to explore conflict and consider peace?

A comment on collective responsibility

Whilst *responsibility* may be "the most essential peace-making capacity" (Reardon, 1988, p.62), it is important to remember that this responsibility is shared in society and does not solely lie with individuals. Esquith (2010) talks about the importance of considering wider networks of responsibility, and this is particularly important when considering issues as complex as global conflict. There are many organisations working to tackle violent conflict and to build peace as part of a wider societal collective action. These movements may offer examples and potential avenues for considering how the collective responsibility for creating peaceful societies can be met. Of course, a considerable responsibility for ensuring a peaceful world lies with governments. As such, it is important to recognise the vertical relationships that exist between individuals and the national (and, in the Irish context, European) governments that serve them (Osler and Starkey, 2010), and to explore how we may be empowered to take action within these wider networks of peace-building responsibility.

Part III

Part III aims to inspire, motivate and empower you to incorporate GCE into your practice in primary classrooms. This book is predicated on the idea that teaching is a form of activism, and so the approaches and ideas within Part III are offered to provide you with strategies and practical examples of how to incorporate GCE into your classroom in a way that can encourage your pupils to be critical, creative, and active global citizens working for a better world.

This section focuses on the 'how' of GCE and includes considerations in relation to establishing your classroom as an inclusive, democratic space; on how to approach controversy in the classroom, and ideas in relation to working within the structures of a school. Additionally, there are a number of highly practical chapters which offer practical considerations and examples of how to incorporate specific GCE methodologies into your own teaching.

A number of chapters within Part III are also accompanied by further practical exemplars within the appendices which follow at the end of this book. Combined, the chapters and appendices should support you to incorporate GCE into your classroom practice at any class level.

Chapter 18:
Interactive methodologies

Brighid Golden

The majority of GCE teaching and learning experiences tend to be dialogical and experiential in nature, encouraging active engagement and enabling students to be involved in their own learning. Although there is no definitive national or international curriculum for GCE, organisations in the field who have written guidelines emphasise the importance of ensuring that GCE teaching and learning be interactive and engaging for learners.

Examples of these organisations include:

- **IDEA** (The Irish Development Education Association) (2019, no page) who, in their *Code of Good Practice for Development Education*, affirm the importance of using "participatory, creative methodologies" and recommend ensuring that resources used adhere to high quality standards in line with best practice in the field.

- **Oxfam** (2015, p.11) have produced a variety of resources to support the teaching of GCE, and in their publication *Global Citizenship in the Classroom: A Guide for Teachers* stress the need for an "active, participatory classroom" and include a variety of materials to support interactive teaching,

- **UNESCO** (2015, p.53) who, in their document *Global Citizenship Education: Topics and Learning Objectives* maintain the need to ensure that teaching and learning practices "nurture a respectful, inclusive and interactive classroom and school ethos". To support this approach, UNESCO (2015, p.53) recommend the inclusion of "globally-oriented learning resources",

- **Council of Europe** (2019, p.8) who list as one of the principles of global education method-ology that it be "participatory in the process and in the goals" and emphasise throughout their *Global Education Guidelines* that teaching methods should be interactive and engaging.

The next chapters will explore some common interactive methodologies such as using images, games, videos, picturebooks, the arts, and discussion to enhance GCE teaching and learning. Each chapter will provide an overview of the benefits of the specific approach, alongside some examples of how to implement it in practice. These methodologies are not tied to any specific GCE topic, curricular area or class level but are suitable for use across a range of areas and class levels. The most important thing to consider when selecting appropriate methodologies is whether or not you will be able to meet curricular learning objectives/ outcomes with them.

Chapter 19:
Images, videos, and messages

Brighid Golden and Aoife Titley

Photographs and videos can be regarded as both 'windows' and 'mirrors' that give us an insight into the different perspectives and lived experiences of others. As a result, they are a powerful tool which can support GCE teaching and learning. They can both be excellent tools to use as they allow teachers to incorporate the voices and experiences of people whose lives are different from their own into the classroom. In Appendix 1 there are multiple examples of activities which can support the use of images and videos in the classroom.

GCE encourages examining multiple perspectives to explore complex and often controversial topics in order to teach about the reality of the world around us. However, in the classroom it is not always possible to learn directly from people who have first-hand experience of the issues being explored. When it is not possible to invite in or meet with someone who has direct knowledge or experience of a topic, photographs can provide an insight into the lives of others, and videos can be used to allow people to tell their own stories and to enable learners to hear multiple perspectives and develop their empathy and wider understanding of topics. Additionally, photographs and videos both provide strong visual cues that help learners to engage with a topic. This can help learners to develop their understanding of complex topics beyond what might be possible using text alone.

In order to ensure that photos are used ethically and effectively, some factors need to be reflected on when planning ahead for targeted and appropriate pedagogical approaches. Further guidance is provided below, inspired by existing good practice in GCE, in particular the Dóchas Code of Conduct on Images and Messages and the Comhlámh Guidelines for primary educators for working with photographs from around the world. Please note that Dóchas are currently reviewing their Code on Images and Messages so make sure to keep yourself informed about current debates and guidelines in the area.

To begin with, the teacher must consider their personal relationship with photos. Have you ever heard yourself saying any of the following:

- 'Don't take a photo of me now!'
- 'Don't put that photo up on Instagram!'
- 'Don't show that photo to anyone!'

1. **The 'Golden Rule':** If the photograph or video depicts a scenario which we would not be happy to share of ourselves or of someone we love, then it is not one we should include in our classroom practice.

2. **Set high standards for yourself as an educator:** Adhere to the highest possible standards of human rights when choosing images or videos. Avoid resources which portray people in an undignified or non-respectful manner such as in the advanced stages of hunger, or representing the most tragic or desperate moments of a person's life. There is often a lot of bad practice in formal education materials such as textbooks, which frequently go unquestioned. It is important to ensure that informed and ethical choices which safeguard the underlying values of respect, solidarity, equality, and justice are central to your decision-making process.

3. **Beware of the 'single story':** Use balanced materials. When you are selecting materials to depict a particular global injustice, ensure that those you agree on convey a diversity of people, places and situations. Avoid images that potentially stereotype or generalise people or places. It is important that large geographical regions are not presented as homogenous and that a mix of diversities – social, ethnic, gender etc – be represented where possible.

4. **Avoid clichés and stereotypes:** Sometimes materials used in classrooms can overly rely on clichéd sentiments and thinking which may send a reductive message about complex global justice issues. Check materials for tone, accuracy, contradictory messages, and ensure the language used is not overly paternalistic, sentimental, or demeaning.

5. **Steer clear of 'victim' images:** It is important to ensure that people who are experiencing oppression are not positioned as helpless victims. It is essential to show people as active agents in their own development, so profile activists and change-makers from the Global South who are leading the fight against human rights abuses. Ensure that the people whose situation is being represented have the opportunity to communicate their own story through authentic narratives, quotes and other direct or indirect contributions. Hero narratives, rescue mindsets and the concept of 'White Saviourism', all perpetuate the notion that the solutions to complex justice issues lie with the Northern volunteer, who then ends up being positioned as the protagonist in this chapter of the story of global development.

6. **Aim for natural representation of minoritised groups:** Include images of minoritised groups, for example, people with disabilities, or members of ethnic minority groups, appropriately and naturally. Tokenistic or superficial representation can undermine the GCE goals of equality and solidarity.

7. **Consider the ethics of permission:** For too long, people whose human rights have been compromised are presented as nameless, faceless bodies. Where possible identify and name those in the materials used, and check for permission. Use images, messages, and case studies with the full understanding and participation of the subjects (or the subjects' parents/ guardians). There are legitimate instances where it is not appropriate for a person in a photo to be named, for example an activist who might be putting themselves in danger through their justice work. Where you do not take the photo yourself, aim to source images from reputable sources that follow these guidelines.

8. **Acknowledge the importance of context:** Provide a context for the images or those in them. Some campaign materials such as photos or slogans might only represent a 'snapshot' of a situation. Be aware with 'that the image may be distorted or manipulated in some way, for example through editing, cropping etc. Be critical about sources and track where the image has come from. Is it a trustworthy or reliable source? Can you be sure of the origins and context so that the photo can be used as an authentic resource? If you are unsure whether appropriate context has been included, ask yourself if the materials lead you to stereotypical or sensationalised assumptions, and consider what you do not know but have may filled in yourself subconsciously.

Sourcing images and videos

When sourcing videos, it is important to be conscious of any potential bias or agenda on the part of the creators. While many NGOs create and freely share materials online, they are often focused on a specific goal such as fundraising or seeking support for a particular campaign. This should not rule out such materials, but it is important that we be conscious of the focus when viewing them. Where possible, the materials selected should allow people to tell their own stories without these being linked to a wider agenda of an organisation. It is also important to ensure the appropriateness of the video for particular class groups: many videos on GCE topics may not be suitable for younger audiences and so it is important that the teacher views each video from **start to finish** before using it in the classroom.

While many NGOs have photo packs that are available free of charge in hard or soft copy for use in the classroom, you should also consider developing your own. Whenever you see striking images, photos, or advertisements in magazines, cut them out and start to create your own pack. However, remember to track the sources for your images and consider the guidelines included in this chapter. There are some examples of places to source images in the resource directory at the end of this book.

Chapter 20:
Using Discussion

Brighid Golden

> **"Learning is a process where knowledge is presented to us, then shaped through understanding and discussion"**
> *(Freire, 2005)*

Discussion can be an engaging and interactive tool to enable learners to share and consider their own ideas and opinions by facilitating opportunities to reflect on their learning through engaging with other perspectives. Additionally, using discussion in the classroom supports learners to build their confidence around engaging with complex global justice issues beyond the classroom by affording opportunities to apply their learning and test out their ideas with their peers in a supported environment. Providing opportunities for safe and supported discussion can enable and encourage learners to continue their engagement with global justice issues into their wider life. Indeed, discussions can often provide the stimulus that sparks interest and longer-term involvement with an issue as they allow learners to consider their own opinions and responsibilities in the context of their own learning and contributions from their peers and teacher.

Discussion of complex and controversial global justice issues can often involve the facilitation of diverse and sometimes divergent perspectives. Therefore, it is important to develop a set of ground rules with the learners in order to support the facilitation of discussion and debate. Ground rules for discussion could include the following:

- No one should feel left out,
- Everyone is responsible for ensuring that the classroom atmosphere is comfortable, safe, and non-judgmental by showing others respect,
- No one should tell another person what they should think or how they should feel,
- No one – not even the teacher – has all the answers,
- Everyone should attempt to do their best in relation to these three key challenges: staying focused, thinking hard and working as a team.

Open Space for Dialogue and Enquiry (OSDE), developed by the Centre for the Study of Social and Global Justice in Derby, England, offers a methodology for structuring safe spaces for dialogue and enquiry where participants feel comfortable to express themselves and ask any question without feeling embarrassed or unintelligent. The principles of OSDE (Andreotti et al., 2006) are:

1. Every individual brings to the space valid and legitimate knowledge constructed in their own contexts,
2. All knowledge is partial and incomplete,
3. All knowledge can be questioned.

There are numerous approaches to facilitating discussion in the classroom; however, the examples within Appendix 2 offer some structured approaches which link skill development with knowledge acquisition and application for learners.

Chapter 21:
Creating resources

Brighid Golden

Resources are important in every classroom to support the teaching and learning experience for both pupils and teachers. Resource materials support teachers to engage their students in active and engaged learning. Examples of classroom resources include those that support the learning process such as games, activity sheets, photographs, videos, books and posters. Additionally, resources can include materials that support teachers to enhance their own understanding on topics, or assist them during the planning process such as pre-made lesson plans, instruction manuals, or teacher notes and guides. GCE necessitates an interactive approach to teaching and learning, and resources can be used to facilitate this interactivity in the classroom and to deepen students' engagement with complex topics.

When looking for resources to use, you should always aim to ensure that you are using high-quality GCE resources. The *Guidelines for Producing Development Education Resources* highlights what you should look out for. The guidelines (Coyle et al., 2014) propose that good quality GCE resources should:

- Focus directly on key development and human rights issues locally and internationally,
- Inform and raise awareness on development issues from a justice and/ or rights perspective,
- Link local and global issues,
- Allow pupils to develop their knowledge and ideas, their attitudes and values, their capabilities and skills,
- Critically engage with the causes and effects of poverty and injustice,
- Encourage understanding, exploration, and judgement of key issues,
- Encourage, support and inform action-orientated activities and reflection on them in support of greater justice,
- Where appropriate and possible, follow best practice for teaching and learning in the approaches they recommend,
- Emphasise critical thinking and self-directed action,

- Promote experiential learning and participative methodologies,
- Challenge assumptions by engaging with multiple, diverse and contested perspectives,
- Reflect on experiences and actions.

There is a wide variety of existing GCE resources that teachers can draw on to use in their classrooms. Many of these can be found in the resource directory at the end of the book. Not all resources will reach these ideal guidelines, but when identifying resources to use in your practice, it is a good idea to ensure that any resource meets as many of these standards as possible.

The IDEA *Code of Good Practice for Development Education* stresses the importance of producing and using quality resources and materials. The code highlights the importance of using resources which are up-to-date, accurate and balanced and from varied, reliable sources. IDEA (2019) state that resources should include the voices of people impacted by the issues being discussed where possible. Additionally, they (ibid) highlight the importance of addressing potential bias in materials used in classrooms in order to prevent and challenge stereotyping, sensationalism, and discrimination against people, situations, or places.

Sometimes there is a need to create your own resources to support your teaching if you cannot find a resource that matches your needs or the learning outcomes you wish to focus on. While a wide variety of teaching and learning resources exist to support GCE in the classroom, information does become out-of-date, or the focus or target audience may not be exactly what you are looking for. Indeed, the *audit of development education resources in Ireland* conducted highlighted where there are gaps in the resources available to teachers (Daly et al., 2017).

Types of resources:

Resources include anything you can imagine and can include:

Figure 16: Types of resources

It can be helpful to look at what you already use effectively in your own teaching and consider ways to adapt those resources to suit your needs.

When aiming to create your own resources, there are a number of steps you can follow. These can be found in the *Guidelines for Producing Development Education Resources* and include (Coyle et al., 2014):

-   **Needs analysis and planning** (figuring out what you need for your classroom setting),
-   **Content** (finding out as much as you can about the topic you want to make a resource about),
-   **Presentation style and technical decisions** (thinking about what your resource will look like),
-   **Piloting and revising draft materials** (trial the materials and be open to adapting and making changes if it doesn't work the first time),
-   **Distribution and use** (use in your classroom as often as you like and share with other teachers who may wish to use it),
-   **Evaluation** (keep an eye on how well it is working to support learning in your classroom).

Considerations when creating your own resources:

1. Consider the **adaptability** of your resource – if you are sourcing or even creating a resource, it is a good idea to ensure it will be of use to you for more than one lesson. Consider whether it could be used across multiple lessons, or be used to meet the learning outcomes of multiple curricular areas. Often resources such as quizzes or games can be easily adapted for reuse by incorporating a large question bank that allows you to change the questions each time the same format is used.

2. Ensure that any resource you draw on for GCE teaching and learning enables **interactive** learning. GCE topics can be complex to understand and it can be easy to fall back on 'chalk and talk' approaches when you are unfamiliar with teaching the content. However, your pupils will understand information on a deeper level if they have the opportunity to engage with it, discuss it and apply it in some way.

3. Be conscious of the **reliability** of information within any resource you use or produce. It is essential that you draw on reliable fact-based information when teaching about GCE topics to ensure that you do not contribute to the perpetuation of stereotypes around that topic. If you are using non-fiction stories, photographs, or case studies as part of your resource, ensure that they are based on real people and real events. Many NGOs have case studies available to the public that can be used to inform your own teaching. If you would like to create fictional characters, ensure that they reflect real life situations.

Chapter 22:
Using Class Novels

Patricia Kennon

While all stories offer opportunities for exploring issues of power, identities, and communities, class novels can act as powerful platforms for sparking children's imaginations and fostering a love for reading. Class novels can span all genres (eg contemporary fiction, historical fiction, fantasy, science fiction) and they offer significant opportunities for writing, listening, and speaking, as well as individual reading and co-reading. It can be familiar and tempting to choose and keep using the same well-known 'classic' book as your class novel each year. However, the class novel occupies a particular status as 'the' book that all the children in the class will collectively and formally be required to simultaneously interact with over a sustained period of time. It is thus important to reflect personally and professionally on your decisions around choosing or not choosing particular books as class novels, how these judgments enact your values, and the extent to which these books cater to the needs and experiences of all the children in your class. Selection and use of class novels can play a powerful role in disrupting or perpetuating the "hidden curriculum" (the unwritten, unofficial, and often unintended lessons, values, and perspectives that students learn in school) as well as the "null curriculum" (the content that schools omit and do not teach) of educational practice. **Sometimes what is not said is just as important, if not more so, than what is said, especially regarding systems of privilege, norms, discrimination, and inequity. It is important to welcome and embed global, multilingual stories and storytellers in everyday reading cultures and reading lists in order to go beyond "tokenism" and to think critically about the traditional literary canon.** As the grassroots organisation by teachers for teachers, #DisruptTexts, says, 'literacy is liberation' and educators must collectively "create a more inclusive, representative, and equitable language arts curriculum that our students deserve" (Ebarvia et al., no date).

Recent movements and initiatives have challenged inequities and Eurocentric biases in children's literature in order to produce and promote fiction and nonfiction that reflects and honours the diverse lives of all young people eg the non-profit organisation, We Need Diverse Books, and the #OwnVoices hashtag on X.

In addition to considering your students' literacy levels and reading tastes, consider how the novel's content and setting relate to the lived experiences of your students and to local and global issues in the school community:

- Is this novel offering a mirror (familiarity and affirmation) or a window (unfamiliarity and difference) for your students?
- How does this novel contribute to an overall balance of diverse authors and characters throughout the year?

Some reflective questions to consider include:
- Whose voices are prioritised and privileged in the book that you are considering for your class novel?
- Whose voices are marginalised or silenced or erased?
- What norms regarding race, ethnicity, language, religion, class, gender etc are operating within this book?
- To what extent does this novel recognise, perpetuate and/ or disrupt inequities and discriminatory power systems?

Practical examples and ideas for implementation in the classroom

- Cross-curricular project work across disciplines to explore multiple perspectives and encourage further independent research,
- Drama Education methodologies empower students to be creators, and to investigate bias and point of view eg role play, hot seating, freeze frames, writing their own alternative endings or perspectives that are missing in the novel,
- Walking debates inspired by dilemmas or challenges faced by characters,
- Exploring literary techniques and their impacts on reading eg how does the narrative voice position readers to empathise with certain characters and what consequences are there of these unconscious and conscious biases?

Some online resources for building your collection of class novels which address GCE:

The **Children's Books Ireland** (CBI) website has a wide range of free activity packs, articles, book reviews, and thematic reading resources for educators, parents, authors and illustrators, librarians, arts organisations, and readers. CBI Reading Lists and Reading Guides that include Irish-language and Irish-published books and which promote and affirm diversity, equity, and representation include 'Together With Refugees', 'Politics and Activism', 'Going Green', 'Free To Be Me', 'Inclusivity and Representation', and 'Building Communities'.

Social Justice Books: A Teaching For Change Project curates lists of international books for children, young adults, and educators on equity, inclusion, diversity. The website also has articles on 'Creating an Anti-Bias Library' and a 'Guide for Selecting Anti-Bias Children's Books'.

The Manitoba Council for International Cooperation in Canada creates annual reading lists for students and teachers regarding global sustainability, social justice, climate activism, equity for indigenous voices, and gender equality.

The Jane Addams Children's Book Award commends books in which young people feel seen, celebrated, valued, and empowered to question, discuss, and act collectively to dismantle injustices and build a more peaceful, equitable world.

Chapter 23:
Picturebooks

Rowan Oberman

Picturebooks are recognised as a rich resource to support teaching across varied content areas including GCE. Picturebooks can introduce new and diverse perspectives, engage learning emotionally, support cross-curricular approaches and motivate otherwise reluctant readers.

While definitions of the term 'picturebook' vary, there is broad consensus that it describes texts which rely predominantly on visual images to carry their narrative or content. Picturebooks are celebrated for their underline multimodality, the interplay of multiple sign systems including words, images and other design features such as font, paper type, palette and end-pages. These can sometimes work together with, for example, the images reinforcing the text's narrative, or the words and pictures can contradict each other or provide alternative narrative perspectives. Picturebooks are written largely by adults for a child readership. They can appeal, at the same time, to multiple audiences and can include complex and controversial themes. As with other forms of literature, picturebooks include a variety of genres including fictional and nonfictional, narrative and informational, wordless and biography. This variety of genres offers different opportunities for their use in GCE contexts.

Choosing and using picturebooks

There is increasing recognition that picturebooks, like other classroom materials, over-represent and privilege some identities, including whiteness, ableism and heteronormativity. Furthermore, there are many examples of picturebooks reinforcing stereotypes and misrepresenting minoritised identities. There is an under-representation of authors, illustrators and publishers from diverse backgrounds. Accordingly, selecting picturebooks requires careful and critical consideration about which children find their identities and experiences represented in the picturebooks, and how these are represented. Researching the author, illustrator and/ or collaborators in the picturebook's creation, or otherwise looking at how 'cultural insiders' have responded to picturebooks written by those outside the identities represented, could inform this selection. There are many ways of using picturebooks in classroom teaching.

Philosophy for Children

Philosophy for Children (P4C) began in the 1970s, led by the work of Matthew Lipman and colleagues. The approach encouraged children and teachers to engage in the practice of philosophy, using purposely written novels to support a classroom community of inquiry exploring varied philosophical questions. Since then it has grown into a global movement, with many schools integrating community of philosophical inquiry practices across class levels. Picturebooks are now recognised as particularly rich provocations for philosophical inquiry, providing engaging stimuli for children's questions and for subsequent discussion. P4C practice has been found to support thinking, and discussion skills including reasoning, listening, hypothesising and questioning, as well as motivating students and building cohesive classroom environments.

Different types of picture books

Philosophical
Some picturebooks are regarded as philosophical, playing with ideas and supporting theoretical discussion. Philosophy for Children approaches encourage teachers to use picturebooks as stimuli for children's philosophical questions and discussion. Examples include:
- *The Promise* by Nicola Davies which can raise social and ethical questions related to stealing, instigating change and urbanisation.
- *The Giving Tree* by Shel Silverstein which tells an allegorical story of the relationship between a "boy" and an apple tree, evoking questions related to the concepts of exploitation, happiness and dependency.
- *The Fate of Fausto* by Oliver Jeffers which explores one human's relationship with nature.
- *After the Fall* by Dan Santat which retells the story of Humpty Dumpty to explore fear and resilience.

Wordless
Wordless or "silent" picturebooks rely almost exclusively on illustration and, in doing so, are of particular use in to multilingual contexts where learners do not necessarily share a common mother tongue. They have been shown to provide a different reading experience which encourages children to draw on their own memories and imaginations in interpretation and discussion. Examples include:
- *The Arrival by Shaun Tan,* in sepia tones reminiscent of an old scrapbook of photographs, which captures a man's journey from danger to a new and strange city in which, over time, he settles. The book has been found to support children in sharing and discussing their experiences of migration.
- *Owl Bat Bat Owl* by Marie-Louise Fitzpatrick which explores diversity and friendship in a comic depiction of bats and owls sharing a tree branch.

Non-fiction narratives, biography and current issues
Other picturebooks contain narratives based on real-life situations or contexts, and can be useful in teaching and learning about themes or places. Examples include:

- *Wangaris's Trees of Peace* by Jeanette Winter which tells the story of Nobel Peace Prize winner and environmentalist Wangari Maathai. Set in Kenya, it depicts Maathai's leadership in the greenbelt movement and the benefits of her work.

Informational
Informational picturebooks, without narratives, can also support children's exploration of GCE. Picturebook narratives can provide a context in which to locate scientific, historical, geographical or mathematical inquiries including with global justice themes.
Examples include:
- *The Boy Who Harnessed the Wind* which provides a context for exploring wind energy or the multiple causes of famine.
- *Prisoners of Geography: Our World Explained in 12 Simple Maps – Illustrated Edition* by Tim Marshall, which considers how natural geography interacts with world politics. Books such as this one provide helpful resources to inform inquiry work in the classroom.

Picturebooks can inform project work or critical literacy approaches. They can also be a creative medium through which children present their ideas and learning. Children's Books Ireland, provides lists of children's books by themes including diversity and inclusion, migration and protecting our planet as well as in-depth reviews and articles. The World of Words website, from the University of Arizona brings together global literature on citizenship-related issues.

Chapter 24:
Using Games

Brighid Golden

Games are a popular methodology used in GCE lessons to support pupils to learn about themselves and the world around them. There can be a significant amount of hidden learning taking place during the playing of games, as learners engrossed in play can absorb knowledge without realising it. Games also provide opportunities to apply learning in a safe environment as they often require players to use their knowledge to progress through the game. They are used to engage pupils and to encourage an enjoyment of learning within a topic that may sometimes feel heavy and overwhelming. While games can be engaging and fun, they can also tackle complex topics in accessible ways, allowing learners to explore a topic and deepen their understanding through hands-on activities.

However, sometimes games are designed to trick players. Those which focus on elimination are usually fast-paced and require good coordination, meaning that often the same children are left out time after time. Additionally, competition can distract from the overall aim or theme if the competitive element is not constructed cleverly. Competition often leaves one person or team winning and getting positive attention, and another person or team losing and expected to be 'a good sport', this can distract from the purpose. Therefore, good GCE games should be inclusive, cleverly designed, and not focused on competition – unless that is part of the learning.

Examples of GCE games:

- Classic style board games (Pathways to Peace, Twisted Game of Climate Change, Harvest for the Future, Go Goals!)

- Digital games (Sustainamals, Wild for Life)

- Strategy games (Project Honduras, Path Out)

- Simulation games (Trading Game, Biscuit Game, Model UN)

- Cooperative games (Changers, and many cooperative games commonly used in PE can be used to teach important GCE skills such as listening, decision making, and collaboration)

While there are some ready-to-go games on GCE topics such as those linked above, teachers can also create their own to suit their particular learning objectives in GCE teaching. When creating new games, the easiest approach is often to adapt familiar existing ones by changing the theme or some of the steps, instructions or questions to suit your lessons. One example of this, linked above, is the *Twisted Game of Climate Change* which takes the classic game of Twister, and with some small rule changes and the addition of question cards transforms it into an educational game about climate change. Further guidance on how to create your own resources can be found in Chapter 21.

Trócaire have an annual competition called *Game Changers* in which groups of young people create board, card, or digital games about GCE topics. They also provide support for schools interested in taking part in the competition.

Simulation games in particular are a popular teaching approach within GCE as they provide opportunities to explore and experience real-world events in a safe and supported manner. Within simulation games, students are provided with a framework of rules and are usually assigned roles through which they will learn about and engage with the topic being explored. Simulation exercises enable learners to look at complex issues which take place in the real world by simplifying and mirroring these issues in the classroom in an accessible way. They allow pupils to discover key learning for themselves during memorable, active games and activities. Simulation exercises usually require learners to consider multiple perspectives related to the topic they are exploring. This approach helps learners to actively work on improving their communication skills in order to progress the game. However, **simulation games can only capture the basic principles of the topic being explored and the reality of the situation is always more complex.** This is an important point to highlight to pupils if you engage in simulation games. Additionally, teachers should be aware of the possibility of children getting upset when engaging in simulation games and experiencing injustice issues.

Therefore, it is essential that games are set up in such a way that pupils also experience and engage with the possible solutions to the issues being explored and have the opportunity to debrief after the game.

More information on games and their connection to GCE can be found in the NYCI toolkit on using games in development education.

Chapter 25:
Reflection

Brighid Golden

Reflective practice is very important within GCE as it requires us to explore complex and sometimes controversial topics, and may bring up uncomfortable ideas or perspectives. Engaging in reflective practice provides opportunities to debrief on these issues and to think through what we are learning, rather than skipping over difficult ideas in order to move to the next topic.

Engaging in reflection can be helpful both for teachers and pupils. It supports teachers to become aware of their own practice, to draw conclusions about what is working or not, and why. This approach helps teachers to improve their practice by coming to know it better. It is also important to provide pupils with opportunities to reflect within GCE because reflection helps children to:

- Build self-assessment skills,
- Deepen their learning,
- Link learning to their own lives,
- Decide how they feel about the topic thus developing values, attitudes and opinions,
- Consolidate their learning.

When asking pupils to engage in reflective practice, it is very important that they have the opportunity to do so as themselves. If you have been engaging with a drama activity or if pupils have been considering a GCE topic from different perspectives, reflection is an opportunity for them to return to their own perspectives and consider their learning in the context of their own lives. Reflection can also be done as part of a group or within a pair where pupils have the opportunity to debrief on what they have been learning. Examples of reflective activities that can be used at the conclusion of GCE lessons can be found in Appendix 3.

Chapter 26:
Teaching controversial issues

Benjamin Mallon

There are many important issues, both locally, nationally and globally which can be considered 'controversial'. These issues are often complex, subjective and may not be solved by simply weighing up the available evidence. The issues may also be connected to people's deeply held values and/ or interests, and as such, they have significant emotional aspects (Claire and Holden, 2007). For example, a range of actions might be suggested in response to a local issue. Some of the possible actions might lead to changes in people's lives or livelihoods, and could be seen as controversial.

Many issues that are of importance to GCE might be considered controversial due to their complex nature. **Whilst these issues might provoke apprehension in teachers, there is a strong argument that education should address these matters because the issues themselves are of societal importance, and also because the process of addressing them in the classroom offers significant opportunities for learning (Council of Europe, 2015).**

The teaching of controversial issues is itself a complex area, but fortunately there are a number of resources created to support teachers in developing their understanding of what makes issues potentially challenging, along with practical ideas about how teachers can think about, plan for, and address these issues in their classroom practice.

- Within the Irish context, 'Tackling Controversial Issues in the Citizenship Classroom: A Resource for Citizenship Education' (Emerson et al., 2012) provides both important points of reflection for primary teachers, and a toolkit for addressing issues in class.
- At a European level, 'Living with Controversy: Teaching Controversial Issues Through Education for Democratic Citizenship and Human Rights' (Council of Europe, 2015) is a teacher education resource which supports teachers to introduce, explore and reflect on controversial issues.

Whilst both of these resources were developed with post-primary teachers in mind, they offer important points of reflections and supports for primary teachers.

The key ideas that emerge from these resources and other research into this area, is that different issues and different educational contexts will require teachers to take different approaches. There is a clear need for teachers to reflect, prior to teaching, on what a particular issue means in their specific context. One key element for teachers to consider is where they stand in relation to a particular issue – for example, some teachers may have deeply held and highly personal connections to particular issues, which will shape how (and indeed if) an issue is taught. Beyond this, it is important to consider how this issue is understood by children in the class, whether that be with apathy, with incomplete understandings, or with strong emotional connections. Furthermore, it is important to consider the issue in relation to the wider context – whether that be colleagues in school, school leadership, parents, and the local community and in wider society (Emerson et al., 2012).

Teachers should consider whether certain issues can be explored using more abstract approaches, for example through the use of picturebooks. Other approaches might make use of specific frameworks, which may alleviate some of the more direct emotional connections to matters – for example, a human rights framework could be used to assess a particular issue, providing children with an agreed set of values and a shared language. Teachers may need to provide children with more information, where a lack of understanding is recognised. In other contexts, an enquiry approach, supporting investigation, might be appropriate to explore an issue which is somewhat unknown or ill-defined (Council of Europe, 2015).

Issues which present a challenge to one teacher will most likely have been considered and addressed by other teachers. There are academic journals (such as Policy and Practice: A Development Education Review, and the International Journal of Development Education and Global Learning) which may include articles, sometimes written by teachers, which can support further understanding of issues. There are increasing opportunities for professional learning for teachers which are focused on specific (and frequently) controversial GCE-related issues. Some programmes may include TeachMeets that allow teachers to share ideas about practice, or even longer-term communities of practice, where teachers can work together to share and develop their practice.

Relevant considerations for teaching

Imperative to exploring sensitive issues in the classroom is the need to ensure that the classroom ethos is both supportive of students and sensitive to the emotional implications of such work (McCully, 2006). Agreeing core values as a class, and then ensuring that these values are practised within the classroom is recognised as essential to this approach (Emerson et al., 2012). This is sometimes known as classroom contracting, where children have the opportunity to reflect on the kind of classroom environment they would like to be part of, and then decide on the types of actions that can be taken to achieve this ideal. The organisations Facing History and Ourselves and Amnesty International (Me, You, Everyone) have interesting ideas about the process by which this can be undertaken.

Chapter 27:
Democratic classrooms

Benjamin Mallon

Democratic classrooms are spaces where children can explore democratic principles and values, experience democratic participation through involvement in dialogue and decision-making, and develop skills to support democratic involvement in the everyday matters of schools and wider society.

Democratic education can take different forms: it might be concerned with consolidating power, it may be focused on supporting understanding of the social contract between individuals and the State, or it might be concerned with the pursuit of social justice and equality (Sant, 2019). It is the latter form that is most relevant to the teaching of GCE, particularly when we consider the major national and global challenges we face, eg with climate breakdown, and significant biodiversity loss. The pandemic has cast greater light onto increasing societal inequalities. Violent conflict presents an on-going threat to people's lives. Each of these issues presents a significant challenge to democratic ways of living.

Implementation

Lawy and Biesta (2006, p.75) argue that democratic education should focus on children and young people within their own specific contexts, and on the "social, economic, cultural and political context(s) in which they live their lives". These contexts will vary for different children in different schools, and will even vary for different children in the same classroom. In developing a democratic classroom, teachers could develop a democratic contract with children to discuss and develop the shared values which might underpin democratic participation in the space. Amnesty International's 'Lift Off' programme provides very useful ideas on how these ideas can embedded in classroom practices. As part of this programme, the 'You, Me, Everyone' resource provides examples of school or classroom charters that can be developed around 'Rights and Responsibilities' and 'Valuing Difference'. Beyond the classroom, teachers could consider the development of Student Councils, committees, or Student Unions

to support greater democratic involvement of children in the running of the school. An interesting example of this is the Green-Schools programme. Beyond schools, there are bodies involved in ensuring children's representation in local services and policies. Eg, Comhairle na nÓg represents the child and youth councils across each local authority in Ireland.

A democratic classroom might provide spaces for on-going dialogue, which provides the opportunity to explore different perspectives:
- Through methodologies which provide the opportunity to listen to, read about, and explore a range of opinions on important issues etc,
- To reflect on understanding, through writing reflective journals on key issues,
- To develop collective actions for social change (for example, through problem-or-challenge based learning, where children plan and present actions around local and global issues that are of importance to them).

A set of reflective questions that teachers might consider in relation to the role of education in ensuring learners experience their rights through education include:
- To what extent do my classroom practices support learners' rights?
- To what extent do learners have a positive experience of their rights within my school?
- To what extent do learners experience their rights within the wider community, beyond the school?
- This reflection might be underpinned by an understanding of the ways in which schools and education systems have been and continue to be complicit in breaching human rights.

A deeper focus on a particular aspect of rights might be very useful in considering the extent to which education can serve to support action for rights. For example, drawing on the work of Lundy (2007), you might consider the extent to which your practice supports children's right to express perspectives in matters which affect them. You might ask questions such as:
- To what extent do I provide spaces in my teaching for all children to express their opinions on important matters?
- To what extent do I facilitate all children, regardless of needs, to express their views in inclusive and creative ways?
- Are there children who do not have the opportunity to have their voices heard? How can this be remedied?
- To what extent do children receive an audience for sharing their perspectives?
- To what extent do these views influence decisions made in my classroom, school and wider society?

A democratic classroom might also support children to develop skills to support their participation in their communities and wider societies, including within the digital realm (for example, developing critical media literacy through the investigation and analysis of online sources of information on global issues).

There are positive examples of children and young people's involvement in democratic processes in wider society, which may serve as points of connection or inspiration for teachers and children. The Children and Young People's Assembly on Biodiversity Loss took place in Autumn of 2022 and brought together thirty-five children and young people from across Ireland to explore, discuss and create calls to action for protecting and enhancing biodiversity. This project might give teachers a model around which young people's ideas, perspectives and demands could be collectively developed.

Chapter 28:
Creating Inclusive Classrooms

Ryma Halfaoui and Vicky Donnelly

> *"Culture is the widening of the mind and of the spirit"*
>
> *Nehru, 1961*

Embracing Intercultural and Anti-Racism Education calls for recognition that, though we may strive to create a learning environment where all cultures are valued equally, not all cultures, or people, are equally valued by society.

It's vital for us to learn how racism and other forms of oppression function and intersect in Irish society and in the wider world. We also need to recognise how they can distort our perceptions of ourselves and of each other, and how these distortions may, in turn, perpetuate inequalities between different groups in our communities and classrooms, despite our best intentions.

Given these challenges, where do we start? We offer the following as an incomplete and on-going discussion about what is, in effect, a life-long process of learning and unlearning, towards the building of a community of equals with and for children and families.

Somewhere to begin:

Do

- **Be curious and open:** Ask questions, research and learn about diverse cultures from the people who live and make those cultures; practise humility and sensitivity, learn to recognise our own biases, be open to diverse perspectives and new learning, foster an appreciation for diversity within the classroom, help children to build critical thinking skills, have high standards for all children, encourage dialogue, challenge prejudice and discrimination wherever we encounter it (including within ourselves), assume that we will make mistakes, and model openness to new learning.

- **Reach out to families, colleagues, and the wider school community:** Ask those around you to share their knowledge, and for support – though be mindful not to place pressure on parents or others to supply knowledge or resources, or to give of their time.
- **Recognise cultural diversity:** Acknowledge that Ireland has always been diverse, and appreciate the wealth of diversity within Irish culture.

Don't
- **Don't stereotype or judge others:** Don't be dismissive, insensitive, patronising, or tokenistic when addressing diversity within the classroom; don't shy away from addressing diversity or discrimination because we feel uncomfortable, don't ignore prejudice and discrimination, don't assume that children don't see colour – we all do!
- **Don't make assumptions about children's backgrounds or identity:** Take the time to develop an awareness of the diversity within our classes and school community, and to learn about the backgrounds of each of the children; learn, and ensure that we use, inclusive language that reflects the diversity of the class and the wider society.

Aim to dismantle 'us' and 'them' thinking

Recognise that we are all 'different' and that everyone has a culture, and ethnicity. Approach culture as an opportunity to explore 'our' diversity, rather than 'their' differences, or as something that centres one group at the expense of marginalising another ('we' include 'them'; 'they' are different, 'we' are the norm). Understand that people who are different (from you) are not necessarily the same (as each other). **Be clear that people from the same culture, nationality, ethnicity, faith, or even family may have little in common, may hold very different values, and embrace different practices.** Be conscious of who is considered 'different' and who is considered 'normal', and give due consideration to the power imbalance behind these distinctions.

As an educator, accept that we all have cultural bias. None of us can lay claim to objectivity, inevitably our outlook will be tempered by our own upbringing, as well as by the norms and assumptions of the dominant culture. Strive to be conscious of our own culturally-informed perspectives and biases and how these express themselves.

When we look around us we can see culture is everywhere and in everything. When in the classroom don't assume that learning about culture is 'for' children seen as 'different'. Recognise that all children need, deserve, and benefit from an intercultural approach. Don't see intercultural education as an 'add-on' to our regular teaching practice; do adopt a holistic and integrated approach. 'Usualise' diversity within the everyday life of the classroom and the curriculum. Promote and explore diversity as an integral aspect of all our work, and not as a 'special project' or theme removed from the children's lives.

> *We use the term usualising in place of the term 'normalising'. 'Normalising' racial diversity intimates that people from minority backgrounds are somehow not 'normal' in the first instance. While 'usualising' contains some of the same connotations, it is somewhat less negative.*

As part of their journeys, some children may have been required to act as translators or interpreters for their parents, family, and community members. They should not be put in this role in school. Do not use children as translators for their families, or position children as intermediaries between the school, social services, or protection systems, and their parents. Seek appropriate supports, and make use of tools that facilitate these tasks for you, and advocate for social care workers to be assigned to families to do that work if required. Avoid singling any child out to be a cultural spokesperson or 'cultural ambassador' in the classroom. Unless a child actively chooses to, no child should be required to teach their peers about their culture/ religion/ heritage. In doing so the child "becomes a teaching object rather than a co-learner with her classmates" (York, 2003, p.40). If appropriate, connect with a family and child with a link to a particular culture or background, to see if they'd prefer to be included in a class discussion. They may embrace the opportunity, or prefer not to.

Finally, be open to constantly reviewing your practice. Take time to reflect and check if we are reinforcing any notions of cultural hierarchy, while trivialising or ignoring the cultural heritage of any of the children in the school or wider community. Children, parents, families, colleagues, and mentors are invaluable partners in this work, and we should seek and welcome their input. Even though it may be difficult to take criticism when we are trying so hard, this feedback is vital for our learning and development, and will ultimately benefit the children we teach. Engaging constructively with criticism and guidance is a sign that we are going deeper into the process of building the foundations for equality within in classroom. Ultimately, we can't learn anything if we insist that we already know everything.

Chapter 29:
Intercultural Education

Ryma Halfaoui and Vicky Donnelly

> **Can we practice an intercultural education that does not insist first and foremost on social reconstruction for equity and justice without rendering ourselves complicit to existing inequity and injustice?**
>
> *Gorski, 2009*

Irish Aid's Strategy for GCE (2021, pg.6) recognises "strong synergies" between GCE and Intercultural Education, along with other forms of values education, which "bring together a wide range of common topics and issues such as human rights, a focus on justice, interconnectedness and solidarity". The Government of Ireland's Intercultural Education Strategy (2010) presents Intercultural Education around two key principles: firstly, Intercultural Education embraces, and acknowledges the inherent diversity present in all aspects of human existence. It sensitises learners to the fact that humans have naturally evolved various ways of life, customs, and worldviews, and that this diversity enriches our collective experience. Secondly, it champions equality and human rights, actively confronting unjust discrimination and upholding the foundational values upon which equality is constructed (NCCA, 2005). If attention is paid to both principles, Intercultural Education can be a powerful tool for bringing the values and ethos of GCE alive in the daily life of the classroom.

While the focus of Intercultural Education is often fixed on the promotion and celebration of diversity, and inclusion of diverse cultures, this is of little use if it ignores underlying imbalances and "masks the relationships of power" in the wider society (Bryan, 2009, p.298). The promotion of interculturalism in a vacuum, devoid of understanding or acknowledgment of the power and privileges that define our relationships and experiences in society runs the risk of reinforcing the very inequalities it claims to address.

It is critically important to be sensitive to the tensions and contradictions that some Black, Traveller and other children and families may experience regarding Intercultural and GCE. It may be an uneasy experience to have the very aspects of their identities that are all too-

frequently met with ignorance, tokenism, stereotyping, discrimination, or outright violence, suddenly on the agenda for celebration. Conversely, we also need to be aware that speaking out about racism and discrimination carries risks, and that some families may be nervous about attracting negative attention. Families living in direct provision, or undocumented workers, for example, may be particularly (and understandably) anxious about negative repercussions. Remember to protect the privacy and wishes of families. Avoid 'personalising': approach racism as a societal and systemic issue, rather than as an individual or personal one.

Understand that children themselves are often keenly aware of inequality and discrimination. Rather than ignoring racism and discrimination, and leaving children to make sense of them alone, do acknowledge these realities. Create spaces to allow them to share their thoughts, feelings, and questions about these issues in society. Provide examples of solidarity and anti-racism campaigns and movements. Encourage children to consider the power they have to stand up, speak out, and show solidarity.

When exploring global issues in your classroom, try to avoid exposing young children to stereotypical images, as it can be difficult for them to distinguish between these and 'real' images. This can also be particularly relevant to the portrayal of people and places in the Global South (Africa, Latin America, Asia and Oceania) which is so often dominated by negative images of barren environments, and stereotypes of poverty and deprivation. This can be seen quite often with the charity campaign image of Africa, leading to its diverse cultures and booming cities to be unacknowledged and left undiscovered by young learners. To counteract this, aim to provide a balanced and diverse picture of the Global South. This is a great opportunity to highlight the many ways we are connected through food, clothing, technology, culture, and family ties.

Take time to design learning-tasks and classroom layouts so that the children engage with diverse perspectives and have the opportunity to work in diverse groups. Allow your classroom to be a space that includes a wide and representative range of resources. Aim to include a range of books, music, art, toys, displays and other resources to be integrated into your curriculum, being mindful not only of which groups are represented, but also of how and why they are represented. Take care to ensure that diversity is reflected as a part of everyday Irish life, and not, for example, only in the context of festivals, faraway places, or stories about discrimination, migration or poverty. Provide your learners with context for learning about festivals and celebrations to build understanding as well as appreciation, and to provide balance with a focus on everyday life as well as on special occasions.

Within the classroom, our approach should be to deal with facts rather than stereotypes or assumptions. Research topics and get support to build understanding. Be aware that some library books, posters or texts may be out-of-date, or may themselves lean towards stereo-types, and may need to be updated or upgraded.

Explore and learn about each culture and country on its own terms. Whilst helping children to appreciate the similarities between people and cultures, take care not to minimise their unique aspects. Avoid judging or measuring other cultures according to mainstream (typically Settled, White, Irish, and Christian) norms, eg avoid describing a particular festival as being another culture's 'version of Christmas', rather than in its own terms. This will allow you to be conscious of the dangers of a 'touristic' approach to Intercultural Education, where children are invited to virtually 'visit' and study other countries, peoples, lands, and culture in superficial, voyeuristic, or stereotypical ways, and stamping their passports, before returning 'home'. Avoid any approach that provokes a sense of 'otherness' and 'tokenism' for some children or reinforces a sense of entitlement for some others.

As an educator don't pretend to have all the answers. **Allow your role to be one of facilitating and fostering the development of critical thinking skills by asking good questions.** Do not try to avoid cultural differences that make you feel uncomfortable. If tensions arise due to different cultural approaches, don't try to take a position of 'Moral Authority'; do support respectful dialogue with a focus on shared values, and an appreciation that there are different and valid ways of expressing these values. In the classroom, take a proactive approach. Consciously and actively model respect for diversity and promote equality within the classroom and beyond, encouraging the children to value diversity, and to see positive qualities in all cultures.

When working with those from migrant communities or those living in direct provision:

Families and young people seeking International Protection may feel and deal differently with activities and lessons relating to culture, refugees and migration. Campaigners and educators Donnah Vuma, and Caoimhe Butterly (Donnelly, 2019) offer further suggestions for teachers:

- Develop awareness and understanding of the diversity and complexity of the geographical and political contexts that children and families are coming from. Take time to research and keep updated on big changes happening back 'home', for some children this news is life changing.

- Recognise that children and families will practice their faith or express their culture in their own unique fashion. Be aware that some families may find their own cultural practices change in their new home and may feel differently about this. Hold space for both continuity and change in the expression of culture in daily life. Remember that whatever we learn about 'a culture' always comes second to people's own forms of expression. Aim to respect and leave space for other ways of doing things – 'normal' is not the same for everyone.

If there is a child in class who is living in direct provision – if possible, consult with the parents and the child and find out if they would be comfortable with an activity or discussion in relation to that system in the classroom, and be led by what they tell you. Do generalise the issues as much as possible, and never ask children to inform or teach the class about them. Highlight general problems about direct provision – such as the length of time people are forced to spend in direct provision, or the remote locations that make it difficult to access work or community activities – rather than exposing more personal details such as children often being forced to share bedrooms with parents and siblings.

There is no single blueprint or curriculum for Intercultural Education, Anti-Racism Education, or GCE, though it would make life so much simpler if there were. There are two obvious reasons for this: the first is that culture is limitless in its diversity. The second is that we, as educators, are all starting from different positions, living and working in different contexts, and within different classroom environments – and on top of that, these positions, contexts, and environments are dynamic, interactive, and constantly changing. One of the most challenging elements of Intercultural Education and GCE is that they are not conventional subjects that can be taught in isolation from the social realities that shape the issues being explored. These inequalities affect us all, in one way or another, and the young people and families in our school communities deserve the space, and the language to discuss and challenge them. In doing so, our classrooms may become spaces to imagine and practice different ways of being and relating.

Chapter 30:
Events in Schools

Aoife Titley and Brighid Golden

Events which take place in school and that are linked to GCE often fall into one of three categories:

(a) Intercultural events aimed at showcasing and celebrating religious, cultural, and ethnic diversity in the school. These can be once-off, regular, or take place over an extended period of time. They can include intercultural or diversity events, or celebration of specific religious or cultural events.

(b) Action-focused events which could include protests, strikes, or fundraising events such as bake sales, no-uniform days, or sponsored walks to raise awareness and money for organisations chosen by the school, or to assist in responding to an issue of interest to the children.

(c) Awareness-raising events such as exhibitions, plays, assemblies, or parent and community evenings that focus on raising awareness of the school and wider community on an issue of interest.

Understanding culture and identity

Before we organise any intercultural events in an educational context, it is important to think about what we mean by culture. Culture is often something everyone thinks they understand, but when you ask someone to explain it, they might then struggle to describe what it is. That is because culture is actually a very complex concept. Culture is a 'design for living' held by members of a particular society (Kluckhohn, 1951). Culture is learned and shared by a group. But culture is fluid and ever-changing, and it can evolve considerably between generations. It is not a static concept – how your parents might describe and celebrate their culture could be very different to the way you and your friends do. Culture is responsive to the times we live in, and cultural priorities may change depending on the context.

The metaphor of the iceberg is often used as a way of understanding how culture is enacted in society. Icebergs are described as being 80% under the surface, and 20% above the surface and this can be a useful way of illustrating how some aspects of culture are obvious, and some then not so obvious. The visible parts of the iceberg might be things like cultural dress, greetings, language, art, music, food, flags, festivals, literature and games and so on. However, what is under the iceberg is not always as immediately obvious. It might relate to the common ways in which people of the same culture think or how people from that culture may feel about certain things, such as beauty, justice, fairness, time, social norms, stories, values, sense of humour, relationships, or other more nuanced cultural customs.

Similarly, identity is also an idea that is multi-layered. Stuart Hall (1996), the famous cultural theorist, has argued that identity is never single or unified, instead we should think of identities as multiple and intersecting. Identities are constructed and not fixed, they can take on multiple and hybrid forms. This is important in the context of intercultural events, as many of the pupils in our classrooms have multiple identities, and may feel a connection to more than one cultural tradition. Children are active agents in the construction of their cultural identity and as a result it is important to remember that not all your pupils will celebrate their culture or identity in the same way. Moreover, they may feel a stronger connection to one element of their cultural heritage at one point in their life, and then form a different connection to another element at an older age.

Schools are microcosms of society and so can be important sites for the construction of pupils' cultural and social identities. Schools are often the main places where children learn about culture and make sense of the world around them. It is important that you are mindful of the very many ways pupils might understand their own cultural narratives, when engaging with intercultural education or intercultural events in the school context.

Regardless of the event that you are hoping to organise, it is vital that it represents only one part of a wider scheme of work in relation to the topic it focuses on. One-off events can often promote rather than challenge stereotypes as they can tend to be tokenistic in nature. Conversely, when events happen because of ongoing exploration and engagement with an issue, they can be a wonderful way to share the ongoing learning for pupils, to build links between home and school communities, or take action on an important global justice issue. Additionally, although common in many schools, fundraising in general is not a recommended approach within GCE, due to its charity focus. Further exploration of this assertion can be found in Chapters 4 and 9. Additionally, sample activities for exploring culture in the classroom can be found in Appendix 4.

General tips:

- **Embedded approach:** Ensure that events are not once-off occurrences but reflect longer term planning and an exploration of issues in your classroom and school. Do not think of the event as an 'add on' or 'extra' initiative or a 'gesture' towards certain groups within the school. Work on this topic should be embedded in all aspects of curricular teaching and learning, and efforts in this area should be transversal across a wide range of school documents. For example, **there is no point in having an Intercultural Day or Anti-Racism Week if your school does not have an anti-racism policy that is a living document working to make the school a more inclusive place.**

- **Training for school staff.** As a staff, what are you committing to by organising or participating in this event? The work should be part of a wider process of training, critical reflection, and culturally responsive pedagogy on the part of school staff.

- **Reflective questioning:** As a teacher, consider:
  - How did this event come about?
  - Were people impacted by the issue being explored involved in planning the event?
  - How has this event been explored, extended, and contextualised within lessons and formal curriculum?
  - How is it represented within the policies of the school?
  - How is it represented within the visual environment of the school and of my classroom?
  - Whose voices and perspectives am I engaging with in my teaching?
  - What lens am I viewing global events through?
  - Am I being creative in my teaching on this topic?
  - What training or further education on this topic might I need?

- **Avoid tokenism:** Do not ask any child or parent to represent an entire culture. Be mindful of the possibility that they may never have been to the country they are ethnically linked to, or they may live out the values of their culture very differently to others. Many pupils in Irish schools live between two or more cultures and may have complex identities.

- **Do not be reductive about culture:** Do not represent cultures or religions as static – all cultures are constantly evolving, and all members of a group have individual experiences of that culture or religion. Do not minimise learning about a culture to its food, music, or traditional dress. It is important that members of your school community and their contributions are not considered as 'symbols' of their culture or reduced to the 'exotic'. Be vigilant about the dangers of stereotyping in this way and ensure that Irish culture(s) and complex Irish identities are also represented and supported.

- **The importance of partnership:** Make sure that any events are planned in partnership with a wide range of stakeholders relevant to the wider school community. Engage parents, grandparents, other caregivers, your local Traveller organisation, migrant-led groups within your community, alumni of the school etc. Remember that some parents or guardians may have had a negative experience of school or formal education, and you may have to go above and beyond to establish trust and build meaningful relationships with them. Reflect on the following questions:

  - Am I making space or taking space?
  - Whose voices are being privileged?
  - Whose voices are being heard?
  - What is the main learning outcome we are hoping for?
  - Has the voice of the child been respected?
  - How will pupil agency be scaffolded?

- **Be open-minded:** Invite a wide range of stakeholders and community groups to form a committee which supports a short-term, medium-term, and long-term planning focus. Ensure that the committee constitutes a wide range of perspectives, including those of pupils, and is not just made up of people who share the same worldview or vision of the event. Listen to everyone's input. Be mindful of any concerns or reservations that may emerge. Be original and don't be afraid to take chances! Decisions should be made in the context of your specific school community, not just copying what another school might be doing. It is important to move outside your comfort zone in this area!

For an example of how a variety of events can be woven into a suite of activities focused on nurturing integration across a school, see the intervention model developed by EDNIP (Embracing Diversity, Nurturing Integration Project). This model demonstrates how events were used by the five EDNIP schools as aspects of a wider scheme of work. The various events were used to reinforce learning taking place in other ways across the schools (Higgins et al., 2020, p.8).
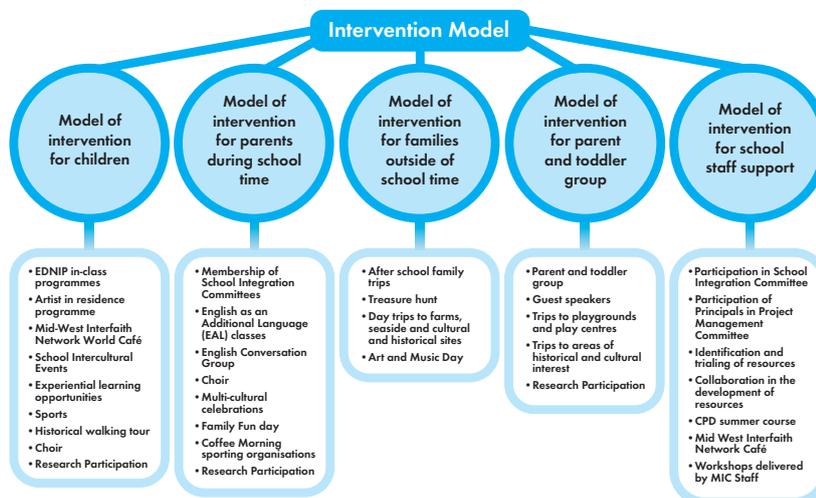
Figure 17: EDNIP intervention model

Critical approaches

To ensure your event is in line with best practice in GCE, it is a good idea to aim for a critical approach, which is outlined in the grid below and contrasted with a soft approach which can tend to be tokenistic and result in reinforcing stereotypical views:

	Soft	Critical
Content/focus	Learning about other cultures/groups of people. Often an 'othering' experience which can set up distinct categories of people and lead to confusion for those unsure where they "fit".	Focus on learning with and from people of diverse backgrounds. Learning explores the fluid nature of cultures and the overlaps which often exist between cultures.
Strategies	Once off event	Event takes place as a conclusion to a programme of work to share learning that took place
How people are engaged	Participants are asked to represent their own cultures and prepare individually or with others who belong to the same cultural or ethnic group for what they will share.	Participants are given the option to represent their own culture or to offer insight into other cultures they have learned about. Usually a collaborative planning approach is taken.
Purpose	Fun, enjoyment, including people from diverse backgrounds who are linked to the school community.	To share learning from a programme of work. To invite in and include members of the school community from diverse backgrounds. To validate a variety of identities.
Outcome	Stereotypical views can be formed and perpetuated about static, exotic nature of other cultures.	Diversity becomes normalised rather than appearing exotic and strange. Members of minority groups made to feel validated in their identity. Growth in awareness for all.

Table 7: Soft versus critical approaches to GCE events, adapted from (Andreotti, 2006)

Further information about planning and delivering intercultural events in your school is available in the guidelines devised by Thérèse Hegarty and Aoife Titley: Intercultural Events in Schools and Colleges of Education.

Chapter 31:
Culturally and Linguistically Responsive Teaching in Multilingual Classrooms

Annie Asgard

The role of the teacher is to educate. Furthermore, the ethical values of respect, care, integrity, and trust underpin the standards of teaching, knowledge, skill, competence and conduct as set out in the Teaching Council (2016) Code of Professional Conduct for Teachers.

The core of demonstrating culturally and linguistically responsive practice is reflected in the Teaching Council's (2016, p.6) conceptualisation of respect, which they suggest can be seen in one's capacity to "uphold human dignity and promote equality and emotional and cognitive development". The code further states that it is important that "in their professional practice, teachers demonstrate respect for spiritual and cultural values, diversity, social justice, freedom, democracy and the environment" (2016, p.6).

Culture, language and identity

Our culture, faith, ethnicity and language are all part of our identity. When pupils experience these parts of their identity being acknowledged, it encourages a sense of belonging. It can also have a positive impact on students' ability to learn and to achieve. Professor Jim Cummins talks about the important link between language, identity and achievement. His observations about the connection between language and cultural identity in the video below reflect the important role that schools and teachers play in pupils' identity formation.

Language and identity
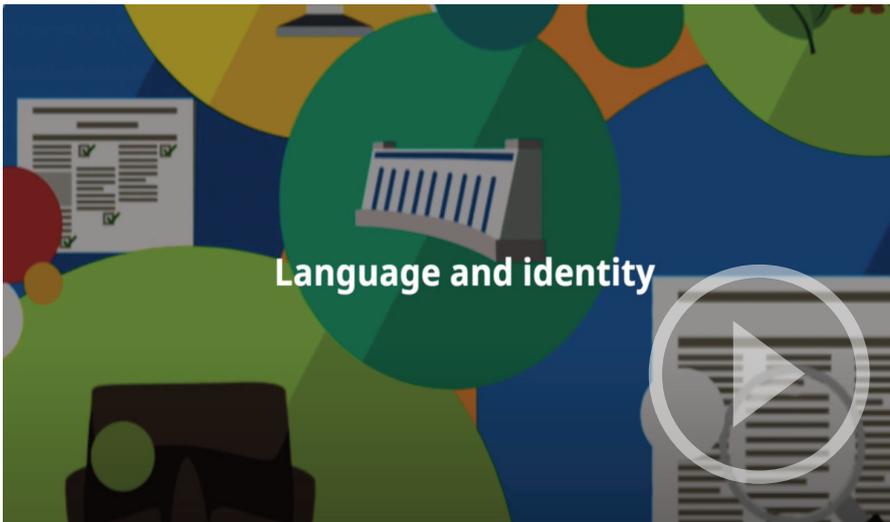
> *"When someone with the authority of a teacher, say, describes the world and you are not in it, there is a moment of psychic disequilibrium, as if you looked into a mirror and saw nothing."*
>
> *Rich, 1986*

Culturally and linguistically responsive practice

Culturally Responsive Teaching is a pedagogy that recognises the importance of including students' cultural references in all aspects of learning. First coined by Ladson-Billings (1995) and sometimes referred to as **Culturally Relevant Teaching**, 'Culturally Responsive Teaching' has **eight core elements** that, when taken together, can support all students in schools. Culturally Responsive Teaching means that we:

- Reflect on our cultural lens,
- Recognise and address bias in the system in which we work,
- Draw upon the students' culture to shape curriculum and instruction,
- Bring real-world issues into the classroom,
- Model high expectations for all students,
- Promote respect for student differences,
- Collaborate with families and local community,
- Communicate in linguistically and culturally responsive ways.

With this approach, children experience diversity as "a positive, everyday reality because they have seen individuals and characters of differing races and cultures respected through their classroom and curriculum interactions" (Asgard, 2023).

Linguistic responsiveness refers to teaching practices that support the learning, development, and engagement of children from diverse linguistic backgrounds (Lucas et al.,

2008, Usable Knowledge, 2018). Teachers should be encouraged to employ the basic principles of Linguistically Responsive Teaching as outlined below:

1) **Learn about students' language backgrounds, experiences and proficiencies**
   a) This can be done by having a short interview with a student and/ or their family members with the support of an interpreter or translation software if necessary.
   b) From a strengths/ assets-based approach, gather as much information about the children's:
      i)   Home language/s and literacy levels?
      ii) Language/s of schooling (LoS)
      iii) Prior learning (both formal and informal) and the systems of education they may have experienced
      iv) Experiences, of 'interrupted education,' trauma or other issues that may impact their learning or wellbeing

2) **Apply key principles of additional language learning**
   There are many models of second language acquisition but the fundamentals can be understood quickly through:
      i)   Jim Cummins' BICS/CALP (Cummins, 1980):
           (1) BICS: Basic Interpersonal Communication Skills (Social Language that can take up to two years to acquire)
           (2) CALP: Cognitive Academic Language Proficiency (Academic Language that can take up to seven years to acquire)
      ii) Krashen's (1981) Theory of Second Language Acquisition
           (1) 'Comprehensible input' (language input that can be understood by listeners despite these listeners not understanding all the words and structures in it) is necessary for the optimal learning of a new language.
           (2) We learn new languages best in the same way we learn our first language/s, that is, in context and naturally, this is called the natural approach to language acquisition (Krashen and Terrell, 1983).

3) **Value linguistic diversity** which should be part of the fabric of school culture and climate, where all of the languages of schooling (in Ireland, this is English, Irish and Modern Foreign Languages) as well as the languages of our school communities are valued.

4) **Develop Sociolinguistic Consciousness** which is the understanding that there are different contexts where, when, and how different languages are used (Lancaster University, no date). Sociolinguistic consciousness is concerned with the way in which the quality of a persons' English (in terms of various aspects of their identity such as social class, ethnicity, home language etc) are considered.

5) **Advocate for multilingual learners,** which involves working to ensure there is a whole-school approach to culturally and linguistically diverse children being viewed from an strengths-/ assets- based point of view rather than from a deficit-based point of view, which is an important aspect of being Linguistically Responsive.

6) **Understand the demands of classroom tasks.** It is important to look at classroom tasks from the point of view of multilingual students in terms of the level of English language required, but also from the point of view of students' prior knowledge as a scaffold on which new learning can be built.

7) **Scaffold instruction to promote linguistically diverse students' learning.** What types of scaffolding might support multilingual learners to access the curriculum? Some scaffolds are provided by the teacher (visual signposts, home/ dual language materials) and some scaffolding can be created in the way we allow children to engage during lessons (group work, pair work, access to devices/ digital tools). Encouraging student independence in learning how to use scaffolds (bilingual dictionaries, digital tools, asking a classmate for help etc) but also planning for these scaffolds to be removed in a gradual way is important.

Chapter 32:
Exploring Traveller History and Culture

Aoife Titley

When engaging with Traveller culture in the classroom, it is important to remember that culture is not a static entity, and that people can feel different connections to certain aspects of their culture. You should bear in mind that everyone practises their culture differently and that it does not make anyone any more or less of a Traveller if they are not practising all or any aspects of their culture (NCCA, 2023b). As a result, the resources below are introduced merely as a starting point. Ensure that you continue to engage with authentic and credible sources which centre the voices and narratives of Irish Travellers. You should continue to build relationships with the Traveller families in your school, and with Traveller-led organisations which can further support you developing a bank of suitable resources for the classroom.

Language and terminology

Typically, Travellers in Ireland refer to themselves as 'Irish Travellers' or 'Members of the Traveller Community' as opposed to 'Travelling Community'. Many Travellers prefer the term 'Mincéirí' or, in Irish, 'an Lucht Siúil'. Some people also use the term 'Ridirí Bóthar', meaning 'Knights of the Road'. Please be mindful of the power of language, and engage pupils and parents in dialogue about preferred terminology where appropriate.

> **Please also note that the word 'Traveller' should always be spelt with a capital 'T'. This is something that Traveller activists fought hard for and it should be respected.**

Resources

It is important that you familiarise yourself with recent research and policy developments in relation to Traveller history and culture within the curriculum, namely the *2019 NCCA curriculum audit,* and the *2023 NCCA Traveller history and culture research report.*

Traveller history

▶ A short history of Irish Travellers (from the Cork Traveller Women Network) is an excellent resource which introduces significant moments in Traveller history, and culture and dispels a lot of common myths about the community.

Traveller culture

- Traditional barrel top wagons is a short documentary about the folk art involved in restoring and painting traditional barrel top wagons. There is also an interview with the filmmaker available,

- Tradition of Paper flowers (video from Mayo Traveller Support Group),

- Making beady pockets,

- Cant/ Gammon is the traditional language spoken by Travellers. Also check out the X page @MinceiriTori which shares one Gammon/ Cant word a day

Traveller narratives

- Irish Travellers in Higher Education: Building a Sense of Belonging

- Children's rap: We need more Travellers teaching!

- Documentary about the impact of discrimination on young Travellers' mental health from the Cork Traveller Visibility Group

- The road no longer travelled: Short film about the last Traveller family living in a traditional barrel top wagon

- Thomas McCarthy: Songs of the open road

Two Traveller women from Kildare (Winnie Stokes and her daughter Bridgie McDonagh) were also generous enough to share personal narratives about their experiences of education especially for this resource. They are available in Appendix 5. Winnie went to primary school in the 1970s and 1980s, and Bridgie went to primary school in the 1990s and 2000s. Read about their experiences in relation to feeling segregated and excluded, and reflect on what their observations may mean for you in relation to your own practice.

Winnie and Bridgie also speak about the importance of representing Traveller history and culture within the formal curriculum, and of making the effort to build relationships with Traveller children, and of engaging in conversations with them about their culture. The importance of visibility and representation can further be seen in the following vignette:

"… an Irish Traveller preschool child came home excited and told his mother, 'I was at school today!' The mother replied that, of course, she knew that. The boy, however, kept insisting and saying, 'No, I was really at school!' The next day, the mother mentions this to the…teacher. The teacher explained to her that the day before she had given the children a new puzzle, which had a picture of a Traveller community with its trailers."
 (Vandenbroeck, 1999)

Some role models and leaders

- Senator Eileen Flynn

- Journalist and comedian Martin Warde

- Academic Dr Sindy Joyce

- Community leader and activist Martin Collins

- Author and playwright Dr Rosaleen McDonagh

- Educator and policymaker Dr Hannagh McGinley

Books and picture books

- *The Lost Homework* by Richard O'Neill, illustrated by Kirsti Beautyman,

- *Why the Moon Travels* by Oein DeBhairduin, illustrated by Leanne McDonagh,

- *The Slug and the Snail* by Oein DeBhairduin, illustrated by Olya Anima,

- *The Giant Tent* – published by Kid's Own,

- *Can't Lose Cant, the old language of Irish Travellers* – published by Kids' Own Publishing Partnership,

- *Through the Eyes of Traveller Children* – published by Kids' Own Publishing Partnership,

- *Can't Turn Back – A Book all about Travellers* – published by Kids' Own Publishing Partnership.

Chapter 33:
Activism in Schools

Aoife Titley

It is very important as a teacher that you reflect on your values and what you stand for in relation to your proposed action. Consider the following quote from Freire and Freire (1997, p.93):

*I cannot be a teacher if I do not perceive with even greater clarity that my practice demands of me a definition of where I stand. A break with what is not tight ethically. I must choose between one thing and another thing. **I cannot be a teacher and be in favour of everyone and everything.** I cannot be in favour merely of people, humanity, vague phrases far from the concrete nature of educative practice. Mass hunger and unemployment, side by side with opulence, are not the result of destiny.*

The below framework may be a useful starting point for critically evaluating some of our action choices:

		HEADS UP model: Vanessa Andreotti
H	Hegemony	Does the solution or action favoured suggest that one group of people could design and carry out a solution that would solve all problems?
E	Ethnocentrism	Does this presentation of the issue suggest that anyone who disagrees is wrong?
A	Ahistoricism	Has this presentation of the issue posed the problem without explaining how it became a problem and how we are also connected to it?
D	Depoliticization	Does the presentation of the issue skip over the explanation of how power (politics and leadership) plays a part?
S	Salvationism	Are the 'helpers' of the issue acting ike exceptional/ special people on a mission to save the world? Do we know anything about their problems?
U	Uncomplicated Solutions	Does the solution presented seem really simple? Does it seem like you don't need to think very deeply about it?
P	Paternalism	Are the people in need seen as lacking money, having poor education and needing your help without considering what resources they do have?

Table 8: Heads Up model, adapted from Andreotti (2016)

Further methodologies for scaffolding GCE action are shared in Appendices 6 and 7 of this book.

What does action look like?

In the context of the primary school, it is particularly important to support your pupils to identify actions that are meaningful, effective and age-appropriate. It will be important to ensure that actions promote solidarity as well. Solidarity is the idea of striving for unity among a group of people and demonstrating mutual support for others facing injustice – best summed up by the phrase 'we are all in this together'. If you are hoping to organise an action which demonstrates solidarity, and would like to avoid simply relying on fundraising, what are some other options available to you in a school context?

EXAMPLES OF ACTIONS	
Negotiated action which would involve levels of permission from school leadership and/ or parents/ guardians	*Action which children can undertake independently of school level or parental permissions*
Going on strike	Getting in touch with decision-makers
Going on a 'go slow' (not quite a full strike, but just doing the bare minimum and slowing down your pace of work)	Lobbying politicians/ policy-makers
Boycott (this could be of a brand, an organisation, a shop or a product)	Writing letters
Civil disobedience (when a group of people collectively agree to ignore a rule, or law or regulation that they consider unjust)	Awareness raising on social media
Attending a protest	Signing a petition
Going on a march	Make a submission (eg Citizens' Assembly/ open consultation)
Banner drops (this is a protest which might involve hanging a poster/ banner with a slogan or strong message in a public place)	Being an ethical consumer
Street action (taking to the streets to spread your message about how you feel about a particular topic).	Making a targeted, informed, reasoned, or collective decision to donate to a charity
Sit ins (individuals or a group of people occupying a place as a form of peaceful protest)	Arts-based responses – writing a play, poem, making a film and disseminating the end products

Table 9: Examples of action

Further ideas and approaches for incorporating action into your classroom practice are available in Appendix 6, and a sample framework for action is available in Appendix 7.

Change-makers: Whose story is being heard?

Much of GCE is concerned with the inclusion of multiple perspectives, and in particular with voices from the Global South being heard in debates and discussions on development issues. Given that the vast majority of teachers in Ireland come from the cultural majority, it is particularly important to be mindful of this issue. It is important to avoid ethnocentric approaches, and to consider these from a range of perspectives in order to develop more of a global mindset which understands the viewpoints of others. Diversifying your teaching materials, and reflecting on whose stories you include in the classroom, is crucial in this regard.

For children to understand that change is possible, it will be very important for you to introduce them to famous activists who have influenced political, social, economic or environmental changes in a variety of different contexts and traditions. Try to be creative and original in this regard! For example, lessons on Martin Luther King to Rosa Parks can be very common in a primary school context, and their contribution to history is phenomenal. However, we know from the research that when children only learn about racism through stories like these, it sends the message that racism is something that only happened in the past, or that it only happened in far away places.

It will be important to complement such lessons by looking at anti-racist activism in a more current and local context as well. The collective *Black and Irish* share stories from the perspective of Black and Mixed Race Irish people and they have a range of videos on their website for Black History Month that profiles the contributions of Black Irish activists. Likewise, Greta Thunberg has been an inspiration to many young people around the world due to her impressive accomplishments through the school climate strike movement called *Fridays for Future*. But it is likely that your pupils are already aware of her work and achievements, and Greta Thunberg is not the only young woman fighting for climate justice. You could introduce the children to the work of Autumn Peltier, who at the age of just fourteen was named Chief Water Commissioner for the Aniishnabek Nation in Canada and who is an international activist on water protection. Your pupils could learn about Amariyanna Copeny, aka Little Miss Flint who first began her campaign to raise awareness about the Flint water crisis when she was just eight years old. In additional to the global examples, your pupils might suggest local heroes who could be interesting for the class to interview and find out more about.

Chapter 34:
Working within a National Curriculum

Claire Glavey, Global Village

Some elements of the Primary Curriculum Framework for Primary and Special Schools (NCCA, 2023a) are particularly relevant to and supportive of GCE. Included in the overarching Principles of Learning, Teaching and Assessment are 'Inclusive Education and Diversity' and 'Engagement and Participation', both of which are also central to GCE. In addition, 'Being an Active Citizen' is one of the seven Key Competencies to be fostered in children throughout their time in primary school.

The description of this competency provided by the NCCA reflects the purpose and mission of GCE:

> *"This competency fosters the knowledge, skills, concepts, attitudes, values, and dispositions in children that motivate and empower them as citizens to take positive actions to live justly, sustainably, and with regard for the rights of others. It helps children to question, critique, and understand what is happening in the world within a framework of human rights, equity, social justice, and sustainable development. It also raises awareness of global challenges such as climate change, conflict, and growing inequalities. It places democratic practices at the centre of the learning process. This competency develops children's capacity and motivation for active and meaningful participation in society at local, national, and global levels, and fosters their ability to contribute positively and compassionately to creating a more sustainable and just world"* (NCCA, 2023a, p.9)

However, GCE is not a discrete curriculum area or subject in the Primary Curriculum Framework. Therefore, teacher motivation is required to embed GCE within classroom practice. The principles of teaching, learning and assessment and the key competency of 'being an active citizen' can be brought to life while also meeting the requirements of the curriculum by:

1. Identifying the curriculum areas, subjects, strands, and elements which directly relate to GCE,

2. Using a global lens where there are options to choose your own theme or topic,

3. Taking opportunities for cross-curricular and thematic teaching based on GCE themes.

Examples of GCE themes which could be incorporated into curricular work include:

Figure 18: Examples of GCE themes

Below you will find examples of how GCE can be integrated into each curriculum area.

Language:
- Stories, songs and poetry from around the world, that reflect diversity in a natural way,
- Fiction and non-fiction that challenges inequality, injustice, and Eurocentrism,
- Philosophy for Children – oral language work on 'big questions' about the world.

Science, Technology, Engineering, and Mathematics (STEM) Education:
- Gathering and analysis of statistics linked to a GCE theme eg survey on the diversity of languages and nationalities represented within the school community,
- Representation of data regarding inequality eg a bar or pie chart showing distribution of wealth across continents/ countries,
- Experiments to understand the science of a GCE theme (eg climate change, biodiversity loss etc).

Wellbeing:
- Discussion about our place and role in the wider world, with an emphasis on positive action we can take on GCE themes,
- Cooperation and communication games,
- Games from around the world,
- Adventure trails to explore and develop appreciation for the natural environment and our role in protecting it,
- Media education – questioning where our information comes from and distinguishing fact from opinion.

Arts Education:
- Responding to/ creating art based on a GCE theme,
- Responding to/ composing songs of protest for justice,
- Drama work eg Conscience Alley exploring actions/ decisions related to global inequality and our role as global citizens.

Social and Environmental Education:
- Critical analysis of historic events from a variety of perspectives (eg indigenous people, European explorers),
- Research/ investigation of GCE themes relating to Ireland and other countries with an emphasis on international cooperation and fair trade and what is working well.

Patron body programme:
- Identification and linking of core GCE values shared by the patron body of the school eg justice, equality, care of the environment,
- Stories/ parables about moral themes eg solidarity, action against injustice and oppression,
- Learning and action to care for the environment and local community.

Some aspects of GCE which could be incorporated into any curriculum area include:
- Discussion, debate and reflection methodologies,
- Application of critical thinking and analysis skills,
- Reflection on learners' core values and fostering of pro-justice attitudes,
- Opportunities for children to take action in response to learning about global themes, with an emphasis on justice rather than on charity.

Further guidance and examples can be found in the Global Education Guidelines (Chapter D) from the North-South Centre and Council of Europe (2019).

Chapter 35:
The Arts

Maria Varvarigou, Margaret O'Keeffe and AnneMarie Morrin

Engaging with the arts **induces emotions, and stimulates the body and our senses** in ways that enhance our **understanding of others and the world around us**. Arts education contributes in important ways to the development of cognitive abilities, confidence, motivation, problem-solving and communication skills. Furthermore, Crossick and Kasznska (2016) point to evidence that engagement in the arts can help to shape reflective individuals and may produce engaged morecitizens. Similarly, Gude (2009) argues that at a basic level, through art, a child develops the capacity for nuanced attention to the world and to their interactions with the material world. In the primary school classroom, arts education experiences in Drama, Music and Visual Art are uniquely placed to promote ethical and sustaining ways of living, and to inspire dialogue with global challenges (eg political instabilities, migration, human rights) and environmental issues (eg sustainability, climate change, ethical travelling) (Juntunen and Partti, 2022). Educators can address and navigate complex local, national and global needs by developing approaches to engaging with knowledge that is authentic, meaningful, innovative, creative and relevant to 21st century learners.

Music

Sensory musicking describes participatory musical engagement as a multisensory, social-musical process, where learners and teachers engage in musical interactions through listening, through using musical instruments, and through dancing/ moving – all these connected by some narrative or story (Varvarigou, 2024). Sensory musicking also includes objects of reference (such as puppets, or everyday items), scents and flavours, alongside textures and colours. All these interactions are immersed in music and sound, which glue them together. In sensory musicking, the word 'music' is anchored in its original ancient Greek roots, where Musiké was an integral concept that combined poetry, melody and dance. Sensory musicking is inspired by Oily Cart's sensory theatre which is designed with neurodiverse audiences in mind. Primary classrooms today are a mosaic of children with different

abilities, backgrounds and interests, therefore, a sensory musicking approach would be ideal for exploring global justice topics in an inclusive and personalised manner. Oily Cart's sensory theatre (Varvarigou, 2023) serves to show how sensory musicking could work in practice, in the classroom. Teachers might introduce:

- Explorations from silence, music, and sound. Using the voice, homemade or musical instruments and found objects,
- Sensory stories, used to induce emotions, and stimulate the body and our senses.
- Non-verbal communication using music and sound.

Drama

Drama is an art form, grounded in embodied, affective ways of knowing (Murphy and O'Keeffe, 2006, O'Neill, 1995). Similar to the other art forms, it facilitates the building of relationships between self and the world. Through employing story as a stimulus for drama, we tap into children's innate capacity to use their imagination. Through story, time, place and identity are temporarily suspended as children are enabled to enter into imaginary worlds and roles to explore themes related to global citizenship. Reflection on the importance of working together to bring about greater justice and equity for all is often the underlying theme in stories which stimulate dialogue related to GCE.

Many common Drama pedagogical approaches can be employed to explore GCE themes embedded in story, these include:

- Guided imagery,
- Role on the wall,
- Using music to inspire and explore movement patterns,
- Still images,
- Embodying characters from stories,
- Teacher in role, being mindful of potential sensitivities in the classroom, school, local and wider communities. Consider all potential questions and scenarios that may arise before taking on any roles.

Visual Art

Visual art experiences are a powerful method for connecting people. Different art forms such as drawing, painting, collage, photography, and sculpture are participation-based method-ologies, which when used effectively, can convey specific ideas and feelings and give meaningful insights into complex global issues of a social, political, economic, or environ-mental nature. The following are exercises that can be used to facilitate curiosity

conversations that extend beyond the verbal, and 'draw out' observations and information from children who may find it easier to communicate in a non-text manner:

- Circular collaborative drawings which begin with children creating individual drawings in response to selected themes followed by collaboration with those beside them to create new shared drawings which incorporate each other's ideas,
- Collaborative journaling which enables children to track their thoughts and observations and respond to those from others when journals are shared between class groups or between different schools,
- Personal responses which involves facilitating children to create artwork of their own design in response to GCE issues,
- Creating identity booklets and designing instruction manuals which enable each child to demonstrate how they would like to be treated and respected.

Chapter 36:
Thematic Teaching and Integration

Brighid Golden

Thematic teaching is a cross-curricular approach that seeks to integrate various curricular areas together under a similar theme or topic. It offers an holistic learning experience that facilitates pupils to make connections and to transfer their skills and knowledge across subject boundaries.

GCE is enhanced through taking a thematic approach. GCE does not appear on the national curriculum as a subject area and so integrating relevant themes into curricular lessons enables teachers to incorporate key GCE learning within their regular timetable without having to find space on the already overcrowded timetable. Additionally, GCE themes are relevant across the breadth of curricular areas and exploring them within multiple subject areas can enhance pupils' understanding and engagement with them.

Thematic teaching could be planned for and take place over a day, or over a week, or even over a whole term. There can be significant merit in extending a theme over a long period of time as it allows you to return to the theme repeatedly and to explore topics in much greater depth. However, if you are new to thematic teaching, you may prefer to first consider a shorter-term plan.

Thematic plans

A thematic plan should include an outline of basic lesson ideas for multiple subject areas based around the same theme and stimulus. It is a good idea to consider your overall objectives when first putting together your thematic plan. Identify the specific knowledge, values or skills that you want pupils to explore as a result of your focus on the theme. When identifying your overall objectives, be aware that these do not need to come from the curriculum as they will outline the core reason for focusing on the theme and will apply to multiple lessons and subjects (unlike curricular objectives which relate to just one subject). It

is recommended that, when putting together your lesson ideas, you make sure that you connect with curricular objectives or learning outcomes to ensure that your thematic plan will fit with your other long-term plans.

Stimulus

A stimulus eg book (short story, picture book, graphic novel, class novel etc), poem, video, song, photograph or picture, letter, newspaper, or artefact etc is used to spark interest and attention in a theme when displayed or used repeatedly. Using a stimulus can support pupils to make connections between different lessons.

Ways you can return to a stimulus repeatedly:

- Reveal more each day (read an extra page, or reveal more of an image each day),
- Teach a new verse of a song or a poem each day,
- Ask increasingly complex questions about the stimulus each day,
- Use the stimulus as a prompt to recap on prior learning.

Things to consider when teaching thematically:

- During the planning stage, identify books and resources that you will use when covering your theme. This will make your plan easier to implement without needing to source new material each day.
- Ensure you begin with an introduction to your theme prior to branching off to lessons on particular aspects of your theme. Introductory lessons can take place within any curricular area depending on the focus of the lesson.
- Consider where the theme will lead – prepare by considering the types of questions it may raise and the direction it may take in your classroom, though expect the unexpected too.
- Ensure you have a plan for how to expand and build on the theme to ensure that pupils' learning is extended and deepened beyond an introduction to the theme.
- Engage authentically within all lessons. **The connections between the theme and the subject area should not be tokenistic or forced, but represent a natural overlap where covering the theme genuinely enhances the achievement of curricular objectives.**
- The theme should be obvious to the pupils, so talk about it repeatedly and ensure children are aware of the connections between integrated lessons on the same theme.
- Ensure there are a range of different experiences for the children throughout lessons on your theme eg games, drama, music, discussion, art, simulation activities, stories etc.

Chapter 37:
Designing Age-Appropriate Lessons

Claire Glavey, Global Village

Primary education is a continuum, with each individual pupil, group, and class of children at a unique stage in their learning. GCE can and should be accessible to all children. As with any Curriculum Area or Subject, GCE lessons and programmes of work should be tailored to meet the diverse needs and learning styles of the learners. Starting from a topic or theme of interest to children can be useful to generate their engagement in GCE. However, it is also important to expose children, over time, to a variety of issues, which they may not initially be interested in or aware of, but which have an impact on their lives and/ or on the lives of others around the world.

Some guiding questions to consider:

- Which aspects of GCE are the children already talking about?
- Where do they currently get their information about GCE themes (eg social media, peers, books, parents, libraries, posters/ billboards, computer games, TV)?
- If you give learners a choice of GCE themes, which one(s) capture their interest most? And why?
- Which GCE themes might the children not have considered or come across as frequently? Might these themes challenge them to consider the world in a different way?

GCE raises complex and challenging questions about the world we live in, about our relationships with one another and with the natural world, and about our role as global citizens in addressing significant problems. It is important to pitch GCE teaching at a level that deepens and challenges children's understanding and perception of the world in a supportive manner that is appropriate to their age and learning style. It should be done in a way that makes sense to them, while also encouraging them to imagine, explore and act towards the realisation of a more just and equal world.

This can be achieved by:
- Providing a safe space within which children are encouraged to express reactions to global themes. Reactions may range from discomfort, fear, and worry, to hope, empowerment and motivation. It is important that there is space for all reactions to be expressed. There are several resources available to support teachers in teaching and responding to controversial issues, from the CDVEC Curriculum Development Unit, the Council of Europe, and Oxfam.
- Facilitating structured opportunities for children to adopt alternative perspectives, and to respectfully disagree with others – eg through debate – ensuring that learners adopt a perspective they wouldn't usually engage or agree with.
- Taking a solution-focused approach to global themes, drawing upon examples of positive action and stories of change from around the world to inspire hope and action.
- Drawing connections between the global theme being explored and the children's own lives.
- Encouraging children to voice their own ideas and responses to global themes.
- Incorporating time and support for children so that they can take meaningful action on a global theme of interest to them.

To assist with structuring, planning and reflecting on what might be suitable for GCE work with different age groups, Oxfam's Curriculum for Global Citizenship (pp 16–21) may be useful. For example, the theme of interconnectedness might be explored and built upon at each class level as follows:

Junior/ Senior Infants: read and discuss picture books highlighting how people are connected to one another around the world eg 'Here We Are: Notes for Living on Planet Earth' by Oliver Jeffers (also available as Gaeilge – Anseo Atá Muid); 'What Does it Mean to be Global?' by Rana Di Orio and Chris Hill. (These books and many similar titles are also suitable for use with the senior classes).

1st/ 2nd Class: explore the topic of migration and how it connects people and places eg simulation games, mapwork, stories, videos, facts and numbers from resources such as 'Journeys: A Teacher's Handbook Exploring Migration and Migrant Rights in the Primary Classroom' from The DICE Project, Mary Immaculate College and Doras Luimní; Teaching Materials for ages 6-9 years from UNCHR Ireland.

3rd/ 4th Class: investigate climate change and climate justice showing how activities/ events in one part of the world have an impact on people and places in other parts of the world eg science, facts, country case studies and drama activities from resources such as Creating Futures from Trócaire and the Centre for Human Rights and Citizenship Education; Climate Change module from Plan International Ireland.

5th/ 6th Class: learn about international trade and development connections and challenges eg research, discussion and debate using resources such as 'Bitter or Sweet? A primary schools and Fairtrade action guide on chocolate, extreme poverty, child labour and climate change' from Fairtrade Ireland; Global Food Challenge from Oxfam; Just Connections, Just Trade: A Teaching Resource about Africa a collaborative resource between Marino Institute of Education and Proudly Made in Africa.

There are many more resources available from resource banks and from individual organisations working on global themes and challenges. DevelopmentEducation.ie provides a resource bank organised by global theme and by age/ junior primary/ senior primary level, with resources from many Irish and international organisations. Scoilnet.ie can be searched by class level and subject area and also provides theme pages – the Geography theme page is particularly relevant to GCE. There are also a variety of resource directories available, such as the directory on Education for Sustainable Development from Scoilnet. Additionally, Children's Books Ireland have a wide range of free articles, book reviews, reading guides, themed reading lists, resources, ideas and activity packs on themes related to GCE.
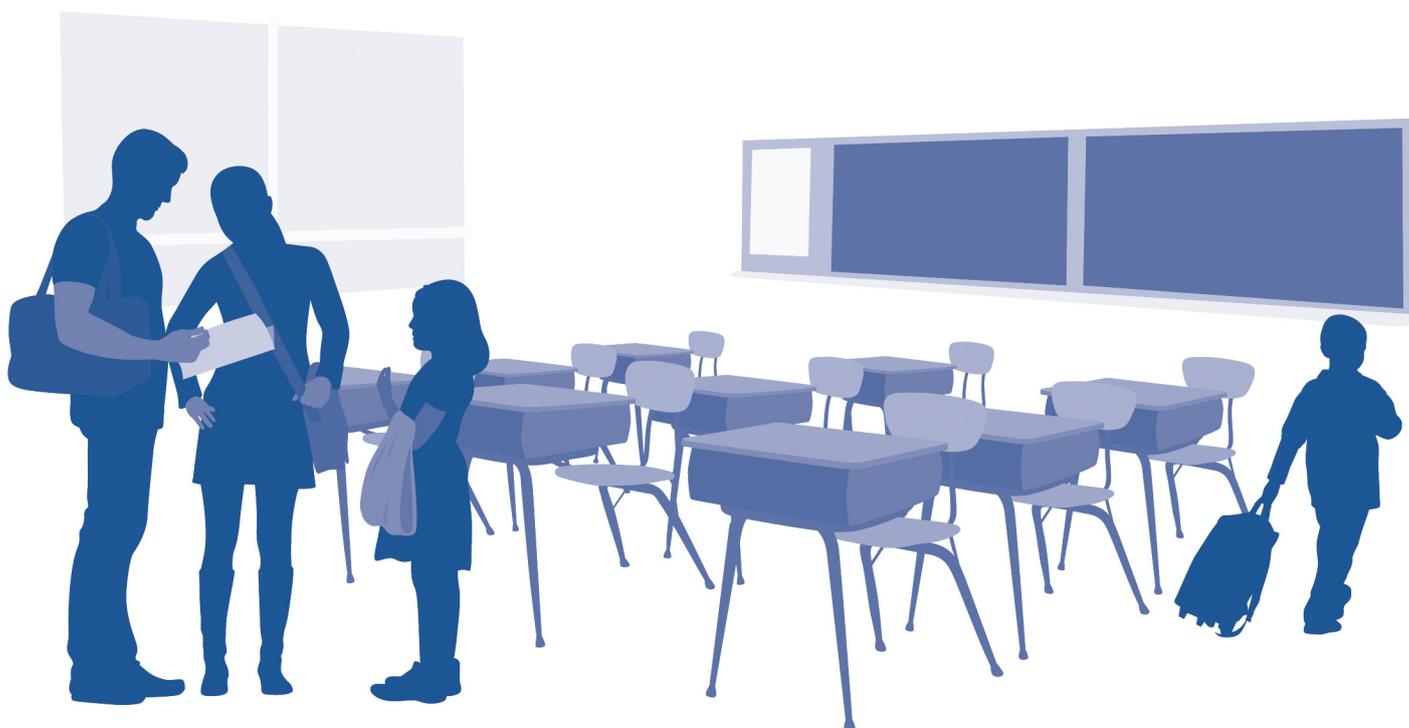
Chapter 38:
GCE in the Early Years

Alicja McCloskey

At first glance, issues relating to global citizenship and social justice may not seem like obvious curriculum material for Junior and Senior Infants. However, if you take a closer look at the key concepts, attitudes and values that underpin critical GCE, you will see that they fit in naturally with what you want to instil in your youngest pupils, and more importantly, with what they are naturally interested in.

Teaching very young children

Remember that in order to meet the needs of the children and help them to engage in meaningful learning, the infant curriculum should be:

INTEGRATED	because dividing learning into discrete subjects is not meaningful for young children, as they learn holistically (ie they learn many things at the same time)
PLAY-BASED	because children learn best through playful, hands-on and active engagement in open-ended activities which stimulate their imagination and are relevant to them
CHILD-DIRECTED	because giving children opportunities to lead their own learning promotes their sense of agency, self-efficacy and intrinsic motivation, all of which are crucial for their well-being, development and academic attainment

Table 10: Components of meaningful learning in the infant curriculum

It is also important to remember that young children learn best through high-quality meaningful interactions with significant adults (ie their parents/ guardians and teachers) and peers, and when they feel emotionally secure.

An integrated, child-directed and play-based infant curriculum can be implemented as pre-planned lessons/ activities/ projects, or when harnessing opportunities of spontaneous learning. In the context of critical GCE it can involve:

- in-depth learning using a project approach which might include learning all about my village/ town/ neighbourhood to develop appreciation of how diversity amongst families, cultures, languages and ways of living enhance our communities and allow us to learn from each other. To achieve this, you can visit local facilities, invite visitors that children could interview, ask children to bring in artefacts/ make items and food products they use/ eat to celebrate traditions represented within their local community, and set up a market/ library/ bakery etc in the classroom to showcase them. Be mindful of necessary permissions when taking children off school grounds or inviting members of the public to become involved in school life.
- individual lessons/ activities which could include proposing and acting out alternative plots/ endings to well-known stories/ classical fairy tales to challenge inherited stereotypes/ injustice/ status quo,
- simple games and movement breaks which could include 'Swap your places' – children sit in a circle and swap their places with somebody else if they share the same trait/ interest eg 'Swap your place if you have brown hair', 'Swap your place if you can speak more than one language', 'Swap your place if you like ice-cream' etc.

Use Aistear

Remember that early childhood (ie the first six years of a child's life) sets the foundation for all future learning and development. Hence, when approaching critical GCE, focus on setting the foundations of key *dispositions*, *values*, *attitudes*, and *skills* children should develop, more than on the content knowledge as such. To achieve this, it is vital that you carefully consider **how** you teach, not just what you teach by facilitating opportunities for children to:

- use their voices and exercise their agency by making choices regarding their own learning,
- explore issues that face them and their communities and discuss potential solutions,
- question, explain, justify, express opinions and negotiate.

Through the use of Aistear, you will promote:
- **dispositions**, such as *curiosity, self-awareness, resourcefulness, perseverance, confidence to express opinions and to stand up to injustice,*

- **values and attitudes**, such as *empathy, equity, justice, compassion, respect for different points of view and ways of life,*
- **skills**, such as *critical thinking, problem solving, teamwork, effective reciprocal communication.*

If you are not sure where to start, try to think of *Aistear* as your natural ally and go-to-guide. *Aistear's* principles and themes are underpinned by values of <u>equity</u>, <u>diversity</u> and <u>democracy.</u> The framework promotes respect for, communication and partnership with all children and their families, and an appreciation that they represent diverse backgrounds, heritage and communities.

To start, familiarise yourself with the first group of Aistear's principles concerned with 'children and their lives in early childhood', namely:

- the child's uniqueness,
- equality and diversity,
- children as citizens.

Read about what these mean to your infants (NCCA, 2009 , pp.6-8).

In addition, Aistear's themes of *'Identity and Belonging'* and *'Well-Being'* provide ready ideas for how you can explore and promote issues relating to *citizenship*, *human rights*, *sustainability*, and *social justice* with younger children. You might:

- discuss *'a newspaper article that might interest them, or concepts like fairness, power, responsibility, freedom, rights, or prejudice in the context of children's daily experiences'* (NCCA, 2009, p.23),
- provide *'props such as dressing-up clothes to help children take on new identities, or provide an assortment of small-world figures and models to mirror life around them'* (NCCA, 2009, p.31),
- set up a classroom environment with equipment, materials, and displays which *'reflect the diversity of Irish society including ability, gender, ethnic diversity, and family structure'* (NCCA, 2009, p.57).

In addition, *Aistear's* 'Guidelines for Good Practice' include twenty-one examples of learning experiences suitable for infant classrooms.

Chapter 39:
Working within School Structures

Claire Glavey, Global Village

In their work, teachers engage with multiple school structures. These include the school ethos, school policies, the Board of Management and the school leadership team, individual parents/ guardians/ carers and parent groups, student councils/ unions and other student groups. Additionally, teachers must work within the context of whole school approaches and initiatives. Ideally, GCE would be embedded in each of these school structures. While school leadership is required for this to happen, each individual teacher has the opportunity to bring depth of learning around GCE to their own classroom, and to show leadership and good practice within the wider school community.

A starting point would be to find existing connections between GCE and the policies and practices within the school, and to establish opportunities for strengthening these: endeavour to involve the full school community (pupils, teachers, school management, SNAs, secretary, caretaker, parents, ancillary staff) in GCE activities. The school management/ leadership group involves the principal, deputy principal, assistant principal, and members of the Board of Management. The school staff group involves teachers, Special Needs Assistants and ancillary staff (eg secretary, caretaker, cleaner). Student groups include Student Council/ Students' Union, Green Schools committee, buddy groups, etc.

Example starting points for school management/ leadership:

- Reviewing the school development plan for GCE opportunities,
- Providing staff training in relevant areas eg anti-racism training,
- Assigning a member of the leadership team the responsibility for GCE within the school,
- Facilitating and structuring planning time for GCE within staff meetings,
- Arranging for staff representatives on the Board of Management to provide feedback on the progress of GCE plans and activities,
- Organising celebrations/ acknowledgements of GCE achievements to share with the school community eg in-person events, articles on the school website etc.

Example starting points for school staff in collaboration with school leadership:
- Identifying aspects of the school ethos which connect with GCE,
- Discussing opportunities for GCE,
- Developing a GCE plan to include topics and examples for all classes,
- Collaborating on GCE plans eg teachers working at the same/ similar class levels,
- Sharing and distributing GCE resources,
- Hosting school assemblies linked to GCE themes eg climate action, gender equality, Human Rights Day etc,
- Encourage and support any GCE related discussions or actions proposed by student councils, unions, or committees.

It is important to take a considered and realistic approach to embedding GCE into every aspect of the school. Factors which will influence how much and how quickly change happens might include:

- The school's history of responding to global themes eg experience / interest of staff,
- How GCE themes are viewed in potentially different ways by different people in the school community eg some may view them through a charity lens, some through a justice lens,
- History of engagement and involvement (both the interest and extent) of parents / carers/ guardians and pupils in school activities and decision-making processes.

Long-term, lasting change takes time. In order to achieve quality GCE that infiltrates all school structures, both short- and long-term goals should be set, reviewed and achievements celebrated. In the short-term, aim to bring about incremental change and to manage expectations about how much can be achieved in one school year.

Chapter 40:
The Hidden Curriculum

Brighid Golden

The hidden curriculum consists of the unspoken or implicit academic, social, and cultural messages that are communicated to pupils while they are in school. It is a concept based on the recognition that learners absorb lessons in school that may or may not be part of the formal course of study.

Examples of what children learn through the hidden curriculum:

- how they should interact with peers, teachers, and other adults,
- how they should perceive difference,
- which ideas and behaviours are considered acceptable or unacceptable.

A hidden curriculum can reinforce the lessons of the formal curriculum, or it can contradict them, revealing hypocrisies or inconsistencies between a school's stated mission, values, and convictions and what pupils actually experience and learn while they are in school.

Examples of the hidden curriculum in action:

- The message that would be received when a teacher asks for 'big strong boys to help move the tables',
- The message that is being sent when all the resources (posters, books etc) in the school or classroom only show images of people who look like those from the majority culture (meaning that there is a lack of diversity visible in relation to racial, religious, ethnic, or other differences),

- The message that is sent when there is a Welcome banner in the school entryway written in multiple languages.

The hidden curriculum, through the use of displays and resources throughout a school, can be used to reinforce the explicit teaching and learning in the classroom and to promote peripheral learning (Muijs and Reynolds, 2018).

The hidden curriculum manifests in:

- Routines including classroom management, moving around the room and to other spaces, lunch time, between lessons etc,
- Classroom displays, posters, comment walls etc,
- The books, games, toys and other resources available to pupils in the classroom,
- The language used consistently when talking to pupils (a particular greeting, praise or reprimand might regularly be used),
- Any class or school initiatives the school is involved in (Green Schools, Roots of Empathy, Yellow Flag, friendship buddies etc).

Chapter 41:
Common Approaches to Teaching GCE

Brighid Golden and Vicky Donnelly

There are some common approaches to teaching GCE which can be employed to support teaching about a variety of topics in the classroom and these include:

Safe spaces

Create a safe space for discussion by establishing ground rules with the children for both teacher and pupils (and refer to them regularly, updating them when necessary). Sample ground rules could include some from the following non-exhaustive list:

- Allow only one person to talk at a time – no interrupting,
- Show respect for the views of others,
- Challenge the ideas not the people,
- Use appropriate language – no offensive comments,
- Allow everyone to express their view to ensure that everyone is heard and respected,
- Invite young people to give reasons why they have a particular view.

Source: Oxfam (2018)

Head, heart, hands

Used throughout the different aspects of GCE, this approach corresponds to "cognitive (head), psychomotor (hands) and affective (heart) domains of learning that facilitate personal experience for participants resulting in profound changes in knowledge, skills and attitudes" (Sipos et al., 2008, p.69).

Head: The knowledge and thinking skills necessary to better understand the world and its complexities. This can include developing critical and creative thinking skills, the ability to recognise and challenge stereotypes, knowledge of appropriate and reliable sources of information.

Heart: The values, attitudes and social skills, such as empathy and compassion that enable pupils to develop affectively, psychosocially, and physically and to enable them to live together with others respectfully and peacefully.

Hands: The practical application of knowledge, engagement with society, and communication skills developed to take action in response to global justice issues.

Reframing issues

Reframing issues allows us to look at an issue from a structural rather than a personal perspective. When we look at issues from a personal standpoint, it can put both ourselves and our pupils in a vulnerable place and cause tensions as some children could become the target of the discussion that follows especially when some or all pupils have a personal connection with an issue and feel particularly sensitive about it.

Suggested approaches:
1. Depersonalise the issue – move from 'you' or 'I' statements/ questions to asking more general questions about 'our school', 'our class' or 'our communities'. Instead of asking: "What would you do if your friend said something racist?" (which can make any of us feel guilty by immediately recalling instances where this happened and we froze or did not respond) you might consider asking: "What could we do in our class if we heard something racist being said?" (which lends itself to forming an action plan and feelings of empowerment).
2. Refer to established frameworks such as class or school contracts and rules which are usually based on respect and equality or a human rights framework (which Ireland has legally signed up to – see Chapter 7, Human Rights) to help you discuss the issue in light of that established structure.

Source: Council of Europe (2015)
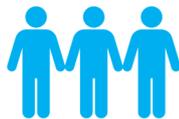
Learning about, for, and through ...

a. human rights

About rights: Gaining knowledge and understanding of the concept of rights, of human rights standards, principles and values, and learning about the systems and mechanisms available to protect and enforce human rights.

For rights: Empowering pupils to enjoy and exercise their rights and to respect, uphold, and take action to protect the rights of others.

Through rights: Learning and teaching in a way that respects the rights of both teachers and pupils. Pupils should have the opportunity to experience their rights throughout their education. This could include the overall education system, whole-school structures, or individual teaching approaches.
 (Struthers, 2015)

b. development

"Education **as** personal development, facilitating the development of critical thinking skills, analytical skills, empathetic capacity and the ability to be an effective person who can take action to achieve desired development outcomes. It is education **for** local, national and global development, encouraging and supporting learners in developing a sense that they can play a role in working for (or against) social justice and development issues. It is education **about** development, focused on social justice, human rights, poverty and inequality and other development issues locally, nationally and internationally".
(Tormey, 2003, p.2)

Despair, explore, act

This three-step approach acknowledges that the first step for many learners (adults and children alike) when they are exposed to issues of injustice or oppression is despair, but that our engagement should not end there.

Despair: This step acknowledges and legitimises the strong emotional response that is common when first learning about injustice or oppression. This can include feelings of helplessness, upset, guilt, or a desire to disengage. These feelings should be acknowledged.

Explore: Soon after the initial emotional response, it is important to ensure further learning is engaged with. Exploring topics further can help to counteract stereotypes or assumptions about a topic and enable pupils to deepen their connection to and understanding of issues. Extending and deepening knowledge of global justice issues also supports the generating of meaningful solutions to justice challenges.

Act: A core component of all GCE work, engaging in action supports pupils and teachers alike to take back a feeling of control and to become involved in shaping the future direction of society at various levels from the local to the global. Following the stages of desperation and exploration, action enables pupils to apply their new-found knowledge and to channel their legitimate emotional responses into enacting positive change.

Note: The stages of desperation, exploration, and action are not always linear. Sometimes you might find yourself and your learners moving back and forth between them.

Examples of how to engage in action are included in Chapter 33 and Appendices 6 and 7.

Teacher stance

Although many may argue that teachers should be neutral, this is very difficult to achieve, given human nature and the strength of our personal convictions which can be evident to pupils, whether intentionally or not.

The following five possible teacher stances may be useful to consider:

Neutral Facilitator or Impartial Facilitator: You act as a neutral facilitator at all times – never expressing a personal view at all. Taking an impartial stance enables teachers to provide a fair and balanced representation of a wide range of perspectives, regardless of their personal views.

Declared Interests: You state your position on an issue, particularly if you have strong views on it – so that the students know where you stand. This can be important when exploring topics such as race or gender to highlight what perspective you consider appropriate or not.

Devil's Advocate: You deliberately express a view contrary to the view of the class, in a situation where there is consensus among the students on a certain issue. This allows the airing of more perspectives on the issue.

Official View: You take the official view – representing the views of the school or the community.

Ally: You support the views of a student who holds a minority view within the class, to ensure their view is given due weight. You become their ally.

Source: Emerson et al. (2012)

Perspective tools

These tools can be used individually or collectively in the classroom (by both teacher and pupils) to help with examining global justice issues from a variety of different perspectives. These tools can be used as thinking exercises and prompts for pupils to consider different perspectives on an issue. It can be a good idea to display these in the classroom to remind everyone in the room to consider different perspectives when exploring an issue.

- **A frame:** Think about the context. Consider what is outside your frame of reference. What do you see, what do others want you to see, what is not there?
- **Glasses:** Consider multiple perspectives. What might you see if looking through someone else's eyes? What are different points of view on this issue?
- **Satellite:** A satellite allows you to zoom way out on an issue and take an overview of the issue at a global level by looking for connections. Look at worldwide trends.
- **Weighing Scales:** When considering the consequence of an action that may be taken on an issue, consider the advantages and disadvantages, or weigh up the benefit against the harm that the action might cause.
- **Microscope:** A microscope allows you to consider the details of an issue by zooming in to look at it closely. This can involve considering one person's perspective, or looking at an issue from a local perspective.
- **Mirror:** We don't often stop and really consider our own perspectives or reactions. Looking in a mirror allows you to consider how the issue affects you, your thoughts and feelings.
- **Filter:** When considering narratives on an issue, a filter can prompt you to remove the agenda of the person who is speaking, identify the misinformation, and just focus in on the most important facts.

Source: National Youth Council of Ireland (2017)

Persona Dolls

Persona Dolls are now used in many countries as a tool for teaching and learning about stereotypes and discrimination with young children. These are dolls that represent diverse identities, such as different ethnicities, skin colours, genders, body shapes, and abilities. Each doll has a unique personality and backstory, and they are used to facilitate conversations with a class of children about identity, diversity and inclusion in an age-appropriate and supportive way.

Persona Dolls are not toys in a conventional sense but are typically introduced to the children as visitors to the class during Circle Time or other group activities. The teacher facilitates the dolls to tell stories about their lives, experiences, and challenges they have faced.

Persona Dolls can be used to talk about broad issues, or to challenge stereotypes and biases that children may have, or to give voice to experiences some of the children may have encountered themselves. Through these stories, the children can begin to understand the perspectives of people who are different from them, or to see a (somewhat) familiar experience addressed in the classroom in a way that does not put the child in a position of discomfort.

The children are encouraged not only to empathise, but also to consider their values, and the kind of actions they can take to foster inclusion and respect within their own lives. The Persona Doll approach aims to build solidarity rather than pity. Using Persona Dolls can be a powerful tool, and one that deeply engages young children. However, it is a tool that needs to be approached with a great deal of sensitivity and respect to ensure that stereotypes are challenged, and not inadvertently reinforced. This could happen with limited preparation or knowledge of the issue being explored with the doll, leading to tokenistic or inaccurate information being shared.

For more information on Persona Dolls and how to use them, explore Persona Doll Training and some downloadable resources.

Appendices

Using Images and Videos in the Classroom

Aoife Titley and Brighid Golden

Note on using videos in the classroom: When using videos as a teaching tool in the classroom, it is important that the teacher ensures that the children are actively – and not mindlessly or passively – watching: there must be a purpose to watching each video. Therefore, it is crucial that the teacher explains the task to be completed once the video clip ends <u>before</u> pressing 'Play' so that the class knows what to look out for.

1. **Stimulus questions to provoke discussion:**
    (these can be used alongside discussion methodologies in Appendix 2)
    a.   Who took the photo/ made the video?
    b.   Why do you think it was taken?
    c.   What may have been omitted?
    d.   What might lie outside the frame?
    e.   What does this photo/ video tell us about the issue we are thinking about?

2. **5 Ws worksheet:** Give each child in the class a sheet with five questions – the so-called **5Ws** (who, what, why etc) – and ask them to think about these questions while watching the video or examining the image(s). The 5Ws help pupils to consider multiple aspects of the theme, deepening their understanding and awareness, and help them to focus and to record the information they learn while watching the video or examining the image(s).

3. **Similarities and differences:** While watching the video or examining the image(s), task your pupils with thinking about the **similarities and differences** between their own lives and the lives of those in the represented (it is a good idea to *start with similarities as differences will not seem so stark once a common humanity has been established*). Allow time for their ideas to be recorded and discussed.

4. **Describe and draw:** One pupil describes the photo while another child draws what they hear. This supports the development and use of descriptive and precise language, and encourages the children to follow procedural instructions. It further scaffolds the child in understanding that there can be many different interpretations, even of the same photo.

5. **Dotmocracy:** Give the pupils six coloured stickers each. Put a range of different photographs around the room. Ask the children to put three dots on the photo they are drawn to the most, two on the second, and one for the third. The photo with the most stickers can then act as a stimulus for dialogue and discussion or an inquiry-based activity. For example, the children could make a 'Fact/ Opinion' checklist about the photo. Or it could be used for a Circle Time or Thinking Time discussion, eg 'What does fairness look like to you?'

6. **Writing prompts:** Both videos and images can be used as writing prompts for informational or descriptive writing responses.

7. **Captions:** Ask the children to generate captions for some of the photos. This could also be reversed, and you could ask them to match the photos to captions you generated in advance. This activity can be done in conjunction with a media-based SPHE/ Wellbeing lesson where pupils examine newspaper headlines and captions on photographs or images in magazines and newspapers – this activity helps pupils to recognise that sometimes captions are putting a 'spin' on a photo which may not accurately represent the context or issue.

8. **Speech and thought bubbles:** The pupils could add speech or thought bubbles to some of the people in the photos. Invite your pupils to imagine themselves in the photograph, encourage them to think about what they might be doing in the scene, who they might be talking to and what they might say. This could be done as an oral language or written activity. Remember to keep an eye on what is being written to ensure it is appropriate!

9. **Wall of concern:** Place ten photos on a wall representing ten different global justice issues. Each week ask the children to reposition the photos in rank of importance, or to 'edit out' one of the photos for one they have chosen themselves. This should generate rich discussions about development priorities and the interdependent nature of human rights. You could also undertake a similar activity using the *Diamond 9* ranking methodology (further explained in Appendix 2).

10. **Outside the frame:** Divide the children into groups. Give each group a photograph (related to a global justice theme) stuck onto a bigger page of flipchart paper. Ask them to work together to 'continue the photograph' and to draw what they think lies outside the frame. If different groups used the same photograph it could interesting for them to examine all the drawings and discuss why they approached it differently. A variation on this could be to crop an image and ask the children to draw in what they think might have been there originally. This is a useful exercise for discussing and exploring stereotypes and assumptions.

11. **Matching game:** Your pupils could complete a matching activity. You could ask them to match images to various human rights or sustainable development goals to support them to think creatively about these. You could also ask the children to match images to the emotions that the images evoke in them, eg 'Find the image that makes you feel happy/ sad/ excited/ angry etc'.

12. **3-2-1:** After watching the video, ask your students to make a note of: 3 new things I learned, 2 questions I have, and 1 thing I am going to read more about.

13. **Create their own:** Invite the class to make their own video in response to the video they've just seen – children could interview each other, or members of the school community or members of their families about the topic being covered. Ask them to think about the questions they would ask. Additionally, children might take photographs in response to what they have engaged in.

Appendix 2

Discussion Examples

Brighid Golden

Open-ended, whole-class discussion can be challenging to facilitate, often dominated by individuals, and easily side-tracked. This document outlines approaches to facilitating discussion which can support teachers and learners to engage with global justice topics in a structured manner in order to counteract the challenges of open-ended, whole-class discussion.

1:   Structured Responses

Sometimes it can be difficult for all of us to respond to questions about complex issues such as climate change or gender. Having a structure with prompt questions can help us to respond to information – a story, a scenario or a question can really help to deepen our thinking and expand our answers.

Three examples of structured responses are:

- **Socratic Questioning** which includes six categories of questions that can be used to interrogate any topic. These are:
    - questions for clarification,
    - questions that challenge assumptions and misconceptions,
    - questions that probe reasons and evidence,
    - questions about viewpoints and perspectives,
    - questions that probe implications and consequences,
    - questions about the question itself.

- **DeBono's Thinking Hats** can be used to help a group to think collectively and constructively rather than focusing on who is right and who is wrong. There are six different coloured hats (which different children could be assigned in groups of six), and each hat focuses on a different aspect of an issue. There are endless ways to use the thinking hats, but the true learning comes when children adopting different hats can be in conversation with one another. One example includes when a child 'wearing' a white hat who is focused on facts of an issue must dialogue with someone 'wearing' a red hat who is concerned about the emotions that an issue can give rise to.


Facts   Creativity

Benefits   Cautions

Feelings   Process

Figure 19: DeBono's Thinking Hats

- The Development Compass Rose is a tool which encourages learners to ask a range of questions about global issues.

QUESTIONS

Who decides? ~ These are questions about power, who makes choices and decides what is to happen, who benefits and loses as a result of these decisions and at what cost.

Natural ~ These are questions about the environment - energy, air, water, soil, living things and their relationships to each other. These questions are also about the built as well as the 'natural' environment.

Social ~ These are questions about people, their relationships, their traditions, culture and the way they live. They include questions about how, for example, gender, race, disability, class and age affect social relationships.

Economic ~ These are questions about money, trading, aid, ownership, buying and selling.

WHO DECIDES? *NATURAL* *SOCIAL* *ECONOMIC*

You may prefer to use a simpler explanation:

Natural: These are changes in the environment.

Social: These are changes to people and the way they live.

Economic: These are changes involving money.

Who decides?: The people who make decisions about the changes.

This development compass rose came out of discussions about thinking of the future and development at a global scale.

TIDE~ global learning toolkit
www.tidegloballearning.net

Figure 20: Development Compass Rose from TIDE (no date).

Some things to consider if using these structured approaches to questioning in the classroom:

- You will need to ensure you have plenty of time to model how to use each hat or each question by giving examples and getting some whole-class responses before allowing students to engage in groups.
- It is important that students learn to use all types of Socratic Questions, all six of DeBono's Thinking Hats, and the full Compass Rose, so it can be a good idea to swap roles within a lesson or make sure students look at a different approach the next time you use that structure.

Appendix 2

2: Debates

Debating teaches us how to put together a well-formed, researched argument or point of view which we may then defend. It also teaches us to listen to opposing viewpoints and to critically evaluate information – all key skills in GCE. Debates can take many forms in the classroom, depending on the needs of the class and their skill level.

Silent debates: These are usually written debates which can take place between pupils or between a pupil and the teacher. The purpose of a silent, or written debate, is that the pupil has time to think about a response and is not relying on the ability to quickly argue their position or counter points made by the opposition. Silent debates can take place within a lesson where the page on which the debate is being written is passed back and forth, or can take place over time, depending on the teacher's objectives.

Formal debates: Within a formal debate, pupils are assigned, or they choose, whether they will argue for or against statement or motion. Pupils must research, plan and present an argument either for or against the motion being explored.

Some resources for using debates in primary school include the Primary Debates Handbook from Concern and debating resources provided by The School Run.

3:   Fishbowl Discussion

A 'fishbowl discussion' is one between a small group of representatives from the wider class. Generally, the participants in the fishbowl discussion take on a role which has been previously prepared by a larger group. During the fishbowl discussion, the rest of the class should be observing what is happening but may not ask questions or interact until the teacher draws the discussion to a close and opens up a whole-class discussion.

Fishbowl discussions are usually based on a scenario or focused on problem-solving. For example, if you were looking at the topic of 'education', you might have a scenario where the Department of Education are looking for opinions from the people of Ireland about changes to the primary school curriculum eg proposing that it become compulsory for all classes to engage in one hour of PE per day to support children's wellbeing and to remove Science from the curriculum to make time for the change. The fishbowl participants then might include children taking on roles eg Minister for Education/ a person working in the NCCA/ a teacher/ a parent/ a child/ a doctor etc

To set up a fishbowl discussion, divide the children into six groups and give each group one profile linked to the roles you will use within the discussion. Encourage the children to think about the person's background, what their opinion on the topic or question might be, what actions they might want to see in the future. Then, get one spokesperson from each group to enter the fishbowl discussion at the top of the room with the teacher acting as facilitator of the discussion.

When the fishbowl discussion has taken place for a few minutes, the teacher can draw it to a close and transition to a whole-class discussion where members of the rest of the class who have been observing may ask questions or make comments on the discussion.

4:   Round Robin

The purpose of the 'Round Robin' activity is to ensure that every student has their voice heard in the classroom. The teacher provides a question, and each member of the class has the opportunity to answer one at a time before anyone may speak a second time. It teaches important skills such as listening to each other, and valuing all voices, even those that you may not agree with or that might make you feel uncomfortable.

The question for the Round Robin activity should be opinion- or feelings-based and not fact-based. It is recommended that answering the question should only require one word or phrase to ensure all pupils can answer in a short amount of time eg How are you feeling after hearing that story? What opinion do you most agree with from the debate? What was your favourite thing from yesterday's lesson? While some children may wish to speak at length on any question, it is important to reiterate that Round Robin is an opportunity for everyone to speak, so they will only be allowed to give one word or phrase as their answer.

Prior to beginning Round Robin, children should be reassured that they can 'pass' without any repercussions or problems, and that it is also acceptable to repeat answers that have already been given by others. Round Robin is a good way to get feedback on how pupils felt about a topic you have taught about or an activity already done in the classroom.

The most important thing to remember when using Round Robin in the classroom is that every voice can and should be heard and every opinion valued equally. This means that all children should be listening and paying attention, and most importantly not laughing or interrupting, when their classmates are speaking. This can be hard the first time, and may require the teacher to pause and remind all students to listen to each other.

5:   Concentric Circles

To set up the Concentric Circles discussion, you can have two lines facing one another, or alternatively one circle inside another circle: the aim is to make sure every child is sitting or standing opposite one other. The group is given a question to discuss, and a timer for their discussion. The one-on-one discussion should be limited to a maximum of one or two minutes to ensure discussions stay on topic. When the timer buzzes, one line or one circle of students moves one place over to make sure they are now facing a new classmate. Start the timer again and the new pairs discuss the same question. Repeat this four or five times, depending on how long has been allocated for the activity. This is quite a loud activity as every child is speaking at the same time. Therefore it is a good idea, if possible, to undertake this activity outside, or in an open space like a hall.

After the children have finished their discussion, the teacher will look for feedback (which can be written or oral, and can be shared with the whole class, or kept private, or shared only with their partner or group) on three questions:

1.   What was your original answer?
2.   What did you hear from someone else that was a new idea to you?
3.   What was your answer at the end? Did you change your answer based on what you heard?

For younger classes, children might draw or act out their responses, showing what they thought originally, what they heard in their discussions, and how what they heard impacted their thoughts.

6:   Dice Discussion

In a dice discussion each pair or group of children are given a die and a card with six questions on it. When the die is rolled, the group must discuss the question which has the corresponding number to that on the die. This can be done in a variety of ways, but it is a good idea to encourage turn-taking with rolling the die and asking the questions. Everyone should be included in discussing the answers.

This can be easily adapted for younger classes eg rather than using questions, each side of the die could be linked to a picture of a character or a scene from a story that has been read to the class, prompting the children to talk about the picture. Alternatively, a die can be used to prompt retelling of a story or information about a topic that had been covered by linking the die numbers to questions such as Where? Who? What? Why? When? I liked … I didn't like … etc.

Alternatively, the six sides of the die could each be linked to one of DeBono's Thinking Hats to guide pupils in their discussion and prompt them to look at an issue from different perspectives.

It will be important to remember to leave enough time to get some feedback or to capture the children's responses to the different questions.

7: Walking Debates

Walking debates are very popular in the classroom and are an excellent way to allow pupils time for personal reflection, time to hear other participants' perspectives and to express their own opinions.

Instructions must be very clear in order to get the most out of every walking debate:

1. *Agree and Disagree* signs should first be placed very clearly on opposite walls in the room, and these pointed out to students so they know which side is which.
2. Each statement should be read and repeated, clearly and carefully, by the teacher. Statements should be ones with no clear right or wrong answer. They can be opinion-based, emotion- or feelings-based, or can be about a tricky topic that is hard to answer. It is to be hoped that there will be many different opinions about the statement.
3. The children will then be asked to stand along the imaginary line between *Agree and Disagree*, depending on their opinion about the statement. Remind them that they can stand anywhere along the line, including in the middle.
4. Give the children a short time (just one or two minutes) to talk to those standing near them about their opinion. This ensures that they confirm they are standing in the correct place if they agree with what others are saying, and prepares them for what they might say in front of the whole class.
5. Get some answers and ideas from all along the line. If there is a gap in the line, the teacher will step into that gap and be 'devil's advocate' by imagining what someone might say in that position – the main purpose of the walking debate is to hear as many opinions as possible.
6. Finally, the most important step is to give pupils the opportunity to change their opinions and therefore position on the line if they would like to. It is important to remember that we can change our opinions and thoughts based on things we hear and things we experience, so listening to each other can help us to grow and change our opinions.

Some examples of statements:
• Climate change affects everyone in the world,
• We can't fix climate change,
• Children's rights are more important than adults' rights,
• We have equality in Ireland,
• Boys shouldn't be playing with dolls.

8: Ranking Activities

Ranking Activities are used to support pupils in assessing priorities and exploring their own values. Ranking encourages discussion as it is often undertaken as a paired or group exercise where students must argue for and justify their own position while listening to their classmates' opinions. Some examples include:

- diamond 9 ranking,
- linear ranking (1st, 2nd, 3rd etc.),
- elimination (where the answers deemed best by group consensus are retained, and others removed).

Diamond 9 ranking involves ranking nine possible answers to a question in the shape of a diamond as seen in the image below. This activity is not about finding a correct answer, but about the process of developing a consensus amongst a group. Diamond 9 ranking is useful when it is difficult to differentiate between the ranking of different answers as it allows you to have answers at the same ranking status.

	1 Top	
2 Upper		3 Upper
4 Medium	5 Medium	6 Medium
7 Lower		8 Lower
	9 Bottom	
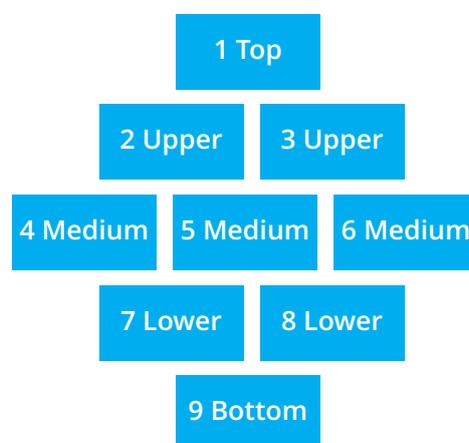
Figure 21: Diamond 9 ranking

Pupils can rank possible answers to a question, such as 'What are the causes of inequality?' or they could rank lists like the articles of the UN Convention on the Rights of the Child or the Sustainable Development Goals in terms of their importance, in their collective view. Alternatively, children can be involved in choosing the items to be ranked, be they possible answers to a question or other lists. It is important to monitor the ranking activities to ensure pupils are working collaboratively and allowing all voices to be heard and considered.

Twist 1: When groups have come to a consensus on their ranked answers, ask groups to join with another group who were doing the same activity and renegotiate the ranking order. This can be repeated until all groups have merged and children are working on a whole-class consensus.

Twist 2: When pupils are comfortable with the ranking process you might ask them to rank items in role as another person, always bearing in mind the particular circumstances of the class. For example: what would it be like to rank human rights if you were a child living in a country where there is famine or war? Or, if you used a wheelchair? Or, if we are living in a country experiencing very extreme weather due to climate change? Choose questions that are relevant and appropriate to your class setting.

9:   Gallery Walk

For a gallery walk, the teacher hangs six to ten items around the room (or places them on different tables) and pupils rotate around to look at, discuss, and record their reactions.

The teacher might use photographs, problems, quotes, questions or information. Each item should relate to the same topic. Beside each item there should be a large sheet of paper where reactions can be recorded.

Students should be divided into groups of between three and five children depending on the class size. There needs to be enough items for each group to begin at a different spot. Give groups a set amount of time at each item (between three and five minutes), before asking pupils to move to the next item. During their time at each spot, pupils should work together to record their group's reaction to the items on the sheet of paper, based on their discussion. To conclude, bring together all the sheets of paper and allow students to read each other's responses before asking the class for their final conclusions about what they saw and discussed.

Appendix 3

Reflective Activities

Brighid Golden

All GCE lessons should include opportunities for reflection. If you have been engaged in an activity where pupils have been in role as someone other than themselves, it is important to remember that <u>reflective activities should not be done in role</u> but should give the pupils an opportunity to reflect as themselves.

Artistic responses
- Draw a picture of what you learned/ how you are feeling now,
- Pick a colour that represents what you learned/ that shows how you feel,
- Pick a photograph or picture or story that shows how you feel now,
- Create a concept map, spider diagram or Venn diagram showing what you learned and the connections you can see between different topics or issues.

Written responses
- Finish the sentence: I learned…/ I feel…/ I wish…/ I think…/ I want to know more about…/ I liked…/ I did not like…,
- Write the answer to given question(s) relating to the lesson,
- Free writing for a set number of minutes, this work should not be corrected and does not need a structure. Also called "two-minute essay" or "brain dump",
- Diary entry,
- Responding on Post-it notes and displaying these in the classroom,
- Writing a pro/ con list about the topic covered,
- 3,2,1 – three things you learned, two things you thought about and one question you now have (this can also be done as a discussion).

Discussion methodologies
- Round robin,
- Concentric circles,
- Walking debate,
- Circle time,
- Using a talking stick/ object,
- Throwing a ball to the next person to ask/ answer a question or give a response to lesson,
- Think-pair-share,
- One- or five-word summary of what was learned/ how you are feeling after lesson.

Exploring Culture in the Classroom

Aoife Titley

Before organising any intercultural events in the school environment, it is important to ensure that some groundwork on learning about culture has been carried out at a classroom level. You will find some preliminary ideas for activities below, which will support children to understand and appreciate the concept of culture – how it is fluid and not fixed, how it is ever-evolving, and how it can mean different things to different people.

Icebreaker/ Energiser:
It is important that pupils are never put on the spot to talk about their culture. It is also important that as a teacher you do not make any assumptions about how pupils self-identify or what they consider their culture to be. During a whole-class Circle Time, you could invite the children to share their inputs on a stimulus question eg 'What is something you would like me to know about your culture?'

Cultural Artefact:
Invite the children to bring in a 'cultural artefact' from home. You can explain that this is something that they feel represents or illustrates something about their culture, something that is important to them. In class, invite the children to form a sharing circle, bring their artefact to the circle and share the rationale behind their choice. Depending on your class size, this may take several lessons to give every child the opportunity to share. If any child wants to bring in a cultural artefact that might be valuable or hold significant sentimental value, encourage them to take a photo of it and use that for their input instead. As the teacher, you can use the following or similar stimulus questions to generate discussion:

- Any questions of clarification from anyone?
- Any follow up questions?
- What does culture mean to you?
- How is culture passed on from one person to another?
- Who in your opinion has a similar culture as you?
- What have you learnt about the idea of culture?

Note: Prior to engaging in this activity, it would be important to stress to the children the importance of being respectful of all artefacts and all cultures.

Extension activity - The Culture Kit:
Explain to the children that people from a foreign country (or even alien planet!) who have never heard of Ireland, would like to learn more about our country. They have asked you to send over a box with fifteen items in it that represent Irish culture. In groups of five, invite the children to devise a list of possible items. Encourage them to work together to agree the priorities and fill in a ranking grid with their choices. Possible follow up questions could include:

-   Is this an accurate representation of Ireland today?
-   What might be missing?
-   Who might be missing?
-   How might we represent Ireland more accurately?

Cultural Heroes:
Invite the children to share information about someone who exemplifies the best of their culture. It might be someone who expresses traditional, modern, or changing elements of their culture, someone who inspires or is a role model. The children can ask their family members if they need support with the research. In a monocultural group, try and see if there are themes evident in the heroes that they chose.

Proverbs as indicators of cultural values:
Invite the children individually, in pairs or in groups to pick or research a proverb from their culture. Try and identify what is at the heart of the proverb and why that means something to them or to their family members. The class could then work on posters of their favourite proverb from their own or other cultures.

The story of our names:
The aim of this activity is to explore the various ways in which names are chosen and given to people in different cultures. In pairs or in groups, invite the pupils to share with each other the story of how their name was chosen and if there was a special ceremony associated with their naming eg the name might have a family connection, it could be connected with a particular event or a religious icon, they might be named after a relative, they might have been given a different name at birth but go by something else etc. Afterwards, facilitate a whole-class discussion about what they learned about the significance of names and the diverse reasons associated with how people get their names. Ensure that this activity is approached in a democratic way and that no pupil is obliged to share any details they may not want to.

Narratives from Traveller women

Narrative 1 from Bridgie McDonagh

Reflections on representation of culture in school
When I was in school, they never actually sat us down or asked about our background or our culture. And I think it was pushed aside. And I think the teachers would have gotten to know us more, and helped us out more with our education, but we were never asked, inside school, about our culture.

We never saw representation of Traveller culture in History or anything like that. It was when I went to secondary school, they were on about homes. That certain people lived in certain homes. The settled people in the class, they probably knew I was a Traveller, but they didn't know I lived in a mobile at the time. So that was pinpointed out by the teacher, she said 'Oh but Bridgie you live in a mobile'. In front of everyone. So my face went red. And I was made feel ashamed for so long about my culture. I was made to feel different because of it. I was also confused myself, because I was only a child, I was thinking 'Is there something wrong with me?' I used to go home to Daddy and Mommy and say to them, 'Are we Travellers'? They would laugh at me and say, 'We are Travellers!'.

If the teachers had taken the time to ask us, basically about our culture, what way we live, maybe I would have been able to explain it. We were so uneducated ourselves; we needed a lot of learning, and we needed a lot of help, and we didn't get it from the teachers.

The importance of feeling valued
You want to feel valued. And accepted. For our culture to be accepted. In this country, why for years is it still not? Not everybody is the same. There is good and bad in the settled community as well. There are so many good Travellers who want to go out there and get a good education. But if they are being pushed aside and the help is not there for them, that is no good either.

I don't think the teachers always had very high expectations of us. For example, not being asked if I put up my hand, and being ignored. If I knew something, I was still ignored. Not enough concentration being took on me. Not enough time put on me. Never got given the help I needed.

But there was one teacher, I will never forget her. She did make me feel welcome and wanted in that class and she made me feel special. Every Friday they would pick out a child to go up to the blackboard and play a game to all the class and she picked me. I couldn't believe I was

picked, she picked me! I felt like, I really am someone. Teachers need to include Traveller children in things. If there is something going on in the classroom, include them. We were never asked to do anything.

Feeling excluded

In the yard, on tours, in the buses, I always felt excluded. Being put to the back of the class. God I will never forget it, it used to break my heart. Not going to lie. It used to traumatise me. Like, why in a bus, would you be put to the back of the bus? What difference would it have made if I sat at the front? Or in the middle of the bus? Why were we, as Travellers, always put to the back of that bus? And in the classroom, put to the back of the classroom? My eyesight was bad at the time, and I needed glasses, I couldn't see a thing and they would be roaring at me! I tried to explain it to them, and they wouldn't move me up. Also we were always put at the bottom of the roll book. It didn't matter if your name started with a B or a C, all Travellers were put to the bottom of that roll book. All the other children would be called out first. And there is where I felt different. The tour bus. The school line. Travellers were always put to the back. That was definitely exclusion. That was definitely that you were different, and I felt there was something wrong with me.

Advice for teachers

Have conversations. If there are all different cultures in the class, they should have them on the Board. And they should have the Traveller lifestyle as well. Be visible. And not have the young person have to speak up about it themselves. Highlighting the culture without being negative about it. No stigma. And that teachers are open-minded themselves about learning about Traveller culture and not going on assumptions about what they hear. There should be a day about Traveller culture where they can speak about it. Give everybody a chance and let everyone learn about each other. Just so they don't go into a classroom thinking that there is no hope for themselves, and that nobody wants to know you because you are different.

Supporting more Travellers to become teachers

More culture days. More conversations. More Traveller groups in towns. Open up more classes for Travellers to go back to education. In all counties. All around the place. I think the education system has a lot to blame for what they've done to the Travellers. And why they haven't developed. They couldn't wait to get out of school. A Traveller teacher would understand. They would be gentle. They would understand because they would have gone through it in their childhood themselves. And then the children might say: if she is a teacher, I can be a teacher too. And that there is more to life than just being married and that education can be a big part of life as well.

Narrative 2 from Winnie Stokes

Feeling different for the first time

I think that there can be an innocence there sometimes with Travellers where they are not aware how different they are until they are actually faced with it. I was the same. The settled people that I knew, we got on very well. We had a great relationship. They helped us out. My father helped them by doing repairs. It was only when I went to school I realised that there was something going on and that I was different. My first experience of feeling different was in the school. Then I realised, I was different. Even though I lived in a caravan, your family don't make you feel that way. It didn't bother me that I couldn't read or write. It was only when I went to school I realised how illiterate I was. It was only when I went into an advanced class and I was trying desperately to learn the words. What I used to do was I used to bring some of the school books home and I would read them if I got the chance. I wanted to learn.

Experience of segregation

It was the stigma I had when in class, the teacher wasn't wasting no time on me. I did always wonder why? If I was in there to learn and if I was making Confirmation, why was I by myself? I did get taken for an hour. Did the Catechism and all that kind of thing. But I had to kind of learn a lot on my own or like, I'd be there in the PE hall on my own for months. I was there by myself. It was I was just wondering why, you know, why was I just left on my own. I might get two or three Ladybird books. And I might get a sheet to fill in my As and my Bs and my Cs, but that was it. After a while, two other children came in as well. And they were the same as me, they were Travellers. And they were in there for a while with me as well before the last stage when I was moved.

As far as they (the teachers) were concerned, I was illiterate, and I was too far behind. I was whatever. It wasn't going to work. She wasn't going to spend no time on me. It's like having a duck among swans if that makes sense! You were out of place. I used to think, 'Well I am going to learn. At least I am going to learn how to put my name on a piece of paper.' But they would get frustrated. And if you couldn't understand they would be roaring at you.

I don't want to kind of have it come across like that I'm targeting certain people, but it's just the way my education went. There were some lovely teachers as well. But I questioned it all in my head. Even as an eleven-year-old: Why am I there when she won't allow me to learn? D'ye know? I knew like I missed out. I was made to feel different. It was the first realisation.

The legacy of negative experiences

To be honest with you, I very quickly realised that something was going on. It didn't happen overnight. But I heard my own sisters also talk about the way they were being treated. And the bigger picture started to come through, that we were all in the one boat, when it came to

things like that. The segregation, the exclusion, the ignorings, the put-downs, the making you feel out of place. They didn't give us an opportunity or chance, and then it was going on to another generation.

My rebellion at one point then was that I didn't want my kids to go to school anymore. Because they were getting the same treatment that I had got. So there was times where I kept them from school. And to be honest if I had got my way they wouldn't have gone back in because I just felt it was too much. It wasn't fair to them.

But there was one teacher who really helped. And she came to the site and said how she wanted them in school. And she wanted them to learn. She did help us with that. She said, "If you integrate, Winnie, it will change what will happen in the future. Because the children do need to learn."

Valuing the Traveller child

I think no child should be underestimated. Because it's very important. They have their own qualities, and hidden talents that can flourish, if they're given a chance. If they are given the chance. Because they can be reluctant just to come forward with their own insecurity or whatever. And not having confidence too. There is a lot to be learned from Traveller children. You know, give that child an opportunity for them to go on, and decide when they get older, if they want to be something.

Supporting more Travellers to become teachers

If the encouragement is there from the home and from the school together, then I think that is where the change will come in the future. For the children that are coming on-stream to go further. That's where the change is going to happen. I think it would be brilliant to have more Traveller teachers. Because if there was ever any issues with a Traveller child in the class, I think a Traveller teacher would be very much aware of that. Of intercultural differences. And would try and encourage them. And very much aware of things on the ground. I think it would be lovely to have a Traveller teacher, or a support teacher in the class, and for that person to have the confidence to know she doesn't have to hide what she is doing. And who she is. If we got a Traveller teacher, there would be a lot more girls willing to do the same thing. It's very important. It will spread down to the children. If you don't get it, you do still long for it. You feel like you missed out on it. On something big.

Ideas and Approaches for Action in the Classroom

Aoife Titley

While children of all ages can engage in action, many of the examples outlined here might be more appropriate for senior classes. Please use professional judgement to decide what activities would be suitable for your class, and how each activity could be adapted to suit the needs, ability levels, and knowledge of the pupils in your class. Talking to parents/ guardians and members of the school and local communities can also help you to make decisions around what would be appropriate to engage in with your class.

Make your classroom a **print-rich visual environment** with relevant quotes from a diverse range of change-makers. Provide space within the classroom to discuss the significance of the quotes as well. Here is a selection to get you started, while the pupils come up with other examples that are important to them:

• 'The great aim of education is not knowledge, but action' (Herbert Spencer),
• 'Activism is the rent I pay for living on this planet' (Alice Walker),
• 'How wonderful it is that nobody need wait a single moment before starting to improve the world' (Anne Frank),
• 'I am no longer accepting the things I cannot change, I am changing the things I cannot accept' (Angela Davis),
• 'We revolt simply because, for many reasons, we can no longer breathe' (Frantz Fanon),
• Once there was a great forest fire, and all the birds and animals rushed to escape. Hummingbird went to the river and collected a drop of water to help quench the fire. The other birds laughed. 'What are you doing?' they asked? She replied, 'I'm doing what I can' (Traditional Ojibwa story),
• 'We should always be like a hummingbird. I may feel insignificant, but I certainly don't want to be like the animals watching the planet go down the drain. I will be a hummingbird. I will do the best I can' (Wangari Maathai).

Action at different levels: When initiating talk and discussion about potential change, it will be important to scaffold the discussion to acknowledge the fact that action should take place at different levels eg personal, institutional, governmental etc. Stimulus questions should invite the children to think about potential solutions at various stages eg:

• What can I do?
• What can we do as a school community?
• What do we need people in power to do?

Four Corners discussion: This is a democratic and participative methodology which scaffolds meaningful conversations among classmates. Place four 'conversation starters' on large

posters in each corner of the room. Let the pupils know they should choose the conversation that intrigues them the most and move to that corner. Try to encourage pupils to choose different posters if they are all gravitating towards the same one. Pupils should engage in conversation with each other for about five to seven minutes. They can then move to another poster to try a different group and topic. At the end, bring all the pupils back together and share any relevant feedback or insights from the conversations to the whole class. Some sample conversation starters on the topic of activism:

- 'It is a fundamental obligation of everyone to be an active global citizen, no matter what their age ...'
- 'Children should just be allowed to be children and should be protected from all the injustice in the world for as long as possible. Let adults deal with the problems they have created ...'
- 'What is the point of speaking up about something we believe in? Nobody ever listens to children anyway ...'
- 'Children are not 'citizens in waiting'. We have responsibilities as citizens and need to be working with everyone else to make the world a better place ...'

Thinking Time/ Circle Time/ Philosophy with/ for Children: Sample stimulus questions - Is it better to be a doer or a thinker? What does it feel like to think about taking action in the world?

Protest songs: A protest song is a song in which the content or message is associated with a social movement or a movement for meaningful political change. It might express criticism about a certain situation or political, social or economic issue. Historically, protest songs played a very important role in social movements, particularly when it came to mobilising people power. Protest songs often charted people's opposition to war or promoted solidarity or compassion for people who were oppressed. Encourage the children to talk to their family and wider community about their favourite songs which promote a justice message. You can compile a playlist for the class and play during group work or breaks! For inspiration, check out some of the change anthems of Nina Simone, Bob Marley, Woodie Guthrie, Billie Holiday, Christy Moore, Victor Jara and more recently, Childish Gambino, Green Day and Janelle Monáe.

Role play: Pupils could act out a scene from outside Dunnes Stores in Henry Street, Dublin in the 1980s when workers decided to lead a consumer boycott of produce from South Africa. Roles could include workers, customers, union representatives, managers, citizens who joined the picket line and Gardaí. Not all workers went on strike; you might further invite the children to think about the motivation and feelings of some of the workers who chose to go back to work.

Books: Consider some of the following titles for your school library:

- *A is for Activist* by Innosanto Nagara (board book introducing young children to social justice themes),
- *Malala: My Story of Standing Up for Girls' Rights;* Illustrated Edition for Younger Readers by Malala Yousafzai with Patricia McCormick,
- *Goodnight Stories for Rebel Girls* (two books) by Elena Favilli and Francesca Cavallo,
- *Stories for Boys Who Dare to be Different* by Ben Brooks,
- *Brave Girl: Clara and the Shirtwaist Makers' Strike of 1909* by Nicolas Martel (the exciting true story of a brave young woman who stood up for the rights of female shirt factory workers),
- *It's Our World, Too! Young People Who Are Making a Difference: How They Do It – How YOU Can Too!* by Phillip M. Hoose,
- *Sometimes People March,* by Tessa Allen,
- *Little People, Big Dreams* series by Maria Isabel Sánchez Vegara,
- *A Short Hopeful Guide to Climate Change* by Oisín McGann, Climate Change and how to fight it explained in a hopeful and eco-friendly book. Published in association with Friends of the Earth Ireland,
- *Be Inspired! Young Irish People Changing the World* by Sarah Webb, Illustrated by Graham Corcoran.

Further resources and book guides available from Children's Books Ireland.

Classroom Activists: As a class, democratically decide on the name of an activist or change-maker that you collectively admire and put their name on your classroom door. Encourage your colleagues in other classrooms to do the same and support the pupils in learning about the individual and what they did to make the world a better place. Children can present information about their chosen activists to other classes and at whole-school assemblies as a form of peer learning.

Guest Speakers: Is there somebody in your local community or at a wider level that has enacted change on a political, social, economic, or environmental issue? Perhaps your Students' Union could issue an invitation to them to come and speak to the pupils at a whole school assembly for inspiration.

Animal Activists: Get the children to think about what type of change-maker they would like to be by playing the game Animal Activists. Ask them to reflect on the vision they have for change and ask them to think of an animal that represents the type of activist they might be eg 'I would be a monkey, curious about the world, but sometimes easily distracted!', 'I would be a lion, ready to take on the world' etc.

Further ideas and case studies are available in this bank of actions from Creativity and Change.

Framework for Action

Aoife Titley and Brighid Golden

> **First and foremost, it is crucial that any action engaged in within the classroom be child-led. This means that the issue being addressed has been identified by children, the form of action being taken has been chosen by children, and the action itself is carried out by children.**

As a teacher, your role should be to:

- Enable children to be independent, critical, and creative thinkers who can imagine alternatives to injustice, and think of solutions to make the world a fairer place. This work will happen throughout all teaching as these skills can be learned through many lessons or activities.
- Facilitate the processes involved in taking action. Amongst other tasks this could include asking prompt questions and acting as devil's advocate to help children think through their plans, sharing materials or ideas that children may not be aware of, or providing context if a chosen action is inappropriate, unrealistic or dangerous.
- Ensure that children's physical, mental, and emotional wellbeing is upheld throughout. Action, and the issues actions address, can give rise to strong emotions both from participants (the children) and from people who become aware of the action. It is important to ensure that engaging in action does not put the children in a vulnerable or dangerous position.
- Provide time and space for children to engage in opportunities which allow them to develop their awareness of the world, to become aware of their opinions, values, and attitudes on justice topics, and to follow their interests to find out more about topics they are passionate about.
- Ensure that you have any necessary permissions. If an action is taking place within school, you may need permission from the principal or the Board of Management. Actions which are more public would require permission from parents or guardians. Ensure that relevant people are informed about the purpose of the action and the process it will involve.

It is likely that, regardless of the type of action or justice issue being addressed, any action engaged with will follow the steps of the framework below. Some steps will take longer than others depending on the experience, interest, knowledge, or ability levels of the children involved. The planning and research stages can take longer when first engaging in activism, but may happen more quickly when children are familiar with types of actions and more knowledgeable about a topic.

Framework for Action

These steps are for <u>children</u> to engage in; remember, you are just the facilitator enabling them to engage in action. This framework may be most suitable for senior classes in a primary school.

1. **Research:** Ask lots of questions and find out as much as you can about the issue. This includes the cause of the issue, the history involved, and the impact for people affected. Sometimes you (or someone you know) will be the people impacted and so research can include reflecting on your lived experiences.

2. **Plan:** When you have done your research, it is a good idea to begin by thinking about your goals and deciding what you would like to achieve. Once you know what your goal is, you can decide what you would like to do to achieve it, your teacher will be able to share examples if you are stuck for ideas. When you know what you will be doing, think about whether or not you will need any help to make it happen.

3. **Act and share:** Carry out your action and share what you are doing with other people to help you make sure you can have the biggest impact possible. The more people who know about, or see, your action, the better chance you have of achieving your goals.

4. **Reflect:** Think and talk about whether you managed to achieve your goals (or even other outcomes you hadn't thought of at the start) with your action, what you might do differently if you were doing it again, and what you learned from the experience.

Remember, just like in all other aspects of teaching, practice makes perfect, so don't be disheartened if early attempts at action do not turn out how you envision them, or if you come up against some resistance. Keep your eyes and ears and minds open to hear about other ideas, be they examples of injustice you would like to highlight and act against, or methods of action that might work best for your group.

Glossary

An imperfect and incomplete attempt to gather the important terminology related to GCE.

Definitions in the glossary have been collated from work by all authors in the book and supplemented and edited by Brighid Golden.

Ableism: A "pervasive system of discrimination and exclusion that oppresses people who have mental, emotional, and physical disabilities" (Rauscher and McClintock, 1997, p.198). Ableism occurs because of the persistent devaluing of disability and the dominance of viewpoints in which disability is cast as an inherently flawed and undesirable state of being (Campbell, 2009).

Adjectival educational approaches: Means adding adjectives like 'global citizenship', 'human rights', 'intercultural' with education to contextualise it. It refers to educational approaches which are not included within traditional curricula but are included within classrooms to augment curricular work and provide context from beyond the classroom.

Agricultural goods: Goods that are produced as a result of farming eg milk, wheat or other grains, rice, meat, coffee, sugar, vegetables, cocoa, fruit, oils.

Ahistorical: Ignoring historical contexts such as those of colonisation and exploitation, which shaped global societies and structures.

Ally: A person that provides assistance and support in an ongoing effort, activity, or struggle. Allyship can be offered to an individual or to a broader group.

Anti-racism: The policy or practice of opposing racism and promoting racial equality. Further context provided within Chapter 3.

Apolitical: Ignoring political contexts, including those of colonisation and exploitation, which shaped global societies and structures.

Asylum Seeker: Someone who has applied for protection as a refugee but has not yet received a decision on their claim.

Bias (conscious and unconscious): Prejudice for or against a person, group or idea. Biases can be known to us (conscious) or unknown (unconscious), regardless of our awareness levels, biased attitudes impact on action.

Binary: When a person or concept is considered to be all one thing or another without consideration of a spectrum of identities or concepts between two extremes. We commonly hear about the gender binary, but language in relation to equality is also often presented as binary.

Biodiversity: Refers to a variety of living things which can be found in one area. This includes plants, animals, fungi, and microorganisms. Together all of these living things work in harmony to form an ecosystem, all elements of an ecosystem are important to maintain life.

Bioeconomy: Means using renewable biological resources from land and sea, such as crops, forests, fish, animals and micro-organisms to produce food, materials and energy (European Commission, 2018).

Biomimicry: "a practice that learns from and mimics the strategies found in nature to solve human design challenges and find hope" (Biomimicry Institute, 2023).

Capitalism: An economic and political system in which a country's trade and industry are controlled by private owners for profit. In contrast, in a socialist economy, the State owns and controls the major means of production.

Carbon footprint/ impact: A measure of the total amount of greenhouse gases (including carbon dioxide and methane) generated by a person, group, or the production of goods.

Charity: An approach to responding to justice issues. It is generally understood to include a short-term approach to resolving issues which does not explore historical and political root causes which have led to injustice. It is often characterised by fundraising or other efforts to provide immediate relief. A charity mentality is understood to relate to conceptualisations of power – who is seen to have the power to fix or solve problems, usually centring western white voices. See Chapter 9 for further exploration of this concept.

Child-directed/ -led learning: An educational approach which centres children's voices and provides opportunities for children to decide what and/or how to learn.

Citizenship: Represents the relationship between an individual and a State or region, and often refers to the rights (eg passports and voting rights) and responsibilities (eg taxes and laws) held by that person. This topic is further contextualised in Chapter 10. Global citizenship refers to the idea that an individual's identity is not confined to political boundaries, and that our rights and responsibilities should relate to the concept of a common humanity.

Classroom contracting: The process of agreeing core values as a class, and then ensuring that these values are practised within classrooms. Children have the opportunity to reflect on the kind of classroom environment they would like to be part of, and then decide on the types of actions that can be taken to achieve this ideal.

Climate adaptation and mitigation: Adaptation refers to changes which are made in response to climate change. Mitigation refers to the human actions taken to reduce the production of greenhouse gases or to increase the means by which greenhouse gases can be captured and stored.

Climate change: Long-term changes in temperatures and weather patterns with devastating effect to ecosystems on a global scale, agreed by scientific consensus to be caused by humans.

Climate justice: The inequalities that surround the causes, consequences and proposed actions in relation to climate change. In general, countries and people who have contributed the least to climate change are impacted the most; climate justice is concerned with addressing this inequality.

Colonisation: The action or process of settling among and establishing control over the indigenous people of an area. It occurs when one group (usually a country) subjugates another, conquering its population and exploiting it, often while forcing its own language and cultural values upon its people. The legacies of colonialism are discussed throughout the book.

Consumption / consumerism: Consumerism is the idea that increasing the consumption of goods and services purchased in the market is always a desirable goal, and that a person's well-being and happiness depend fundamentally on obtaining consumer goods and material possessions (Hayes, 2022).

Controversy: A topic which commonly provokes diverging and conflicting perspectives. Controversial topics often lead to strong emotional responses.

Cosmopolitanism: Is the belief that all human beings are a single fellowship and therefore we should have allegiance to "the worldwide community of human beings" (Nussbaum, 2002, p.4).

Critical literacy: A thinking skill which involves questioning and analysing ideas found in texts. It involves the critical thinking skills of synthesis, analysis, interpretation, and evaluation when responding to texts.

Critical thinking: "… purposeful, self-regulatory judgement which results in interpretation, analysis, evaluation, and inference as well as an explanation of the evidential, conceptual, methodological, criteriological, or contextual considerations upon which that judgement is based" (Facione, 1990, p.3).

Culture: Can comprise material, social and subjective aspects that might be visible or invisible to self and others. Cultural identity can include material or overt artefacts which might be commonly used by members of a group (eg food, mode of dress, goods etc) and can include the social institutions of a group (eg language, religion, laws etc) and subjective aspects such as values, norms, beliefs, attitudes, behaviours and practices.

Cultural insider: A member of a cultural group who can speak with authority about the culture to which they belong.

Cultural lens: The lens through which we interpret the world. We each have a unique perspective on the world based on the cultural norms we have absorbed in our lives.

Cultural spokesperson/ ambassador: A person who is asked to speak on behalf of and to represent an entire cultural group. This is not a recommended practice in GCE.

Culturally responsive teaching: A research-informed pedagogy which connects pupils' culture, language, and life experiences to their learning to deepen their understanding.

Debrief: An opportunity for reflection after an activity or discussion during which a topic which was challenging, controversial, or which evoked strong emotional responses was explored. Debriefing is usually facilitated by a teacher or by a expert in the field being discussed, the purpose is to unpack the challenging ideas explored.

Decolonisation: The process by which countries regain independence from a colonising force. Decolonising the curriculum refers to the undoing of a reliance on materials which are written by, or place higher value on the perspectives of, people from colonising nations or groups in favour of materials which represent a more balanced and diverse group of authors and perspectives.

Democracy: "properly understood, democracy should not even be 'rule of the majority', if that means that minorities' interests are ignored completely. A democracy, at least in theory, is government on behalf of all the people, according to their 'will'" (Council of Europe, no date). Democratic schooling incorporates the values of inclusion of all voices into education practices.

Development: Concerned with growth, progress, and positive change and can relate to economic, social, physical, or environmental change. Development practice is concerned with addressing global issues such as environment, health, climate, gender equality, access to education etc.

Development Education: "... enables people to analyse and challenge the root causes and consequences of global poverty and inequality and to transform the social, cultural, political and economic structures which affect their lives and the lives of others. It aspires to change the way people think and act; empowering them to take action and become active global citizens in the creation of a fairer, more just, more secure and more sustainable world for all" (Irish Aid, 2017, p.6).

Dialogical: A dialogue-based approach to teaching and learning.

Direct provision: A system in Ireland that provides accommodation, food, and a small allowance to asylum seekers while their protection claims are being processed.

Discrimination: When someone is treated differently based on one or more aspects of their perceived or actual identity. Discrimination is generally understood to be unfair or prejudicial treatment of another person or group of people.

Disrupt: To interrupt, alter, or challenge an idea or practice.

Diversity: Having a range of people with various racial, ethnic, cultural, religious, socioeconomic, and ideological backgrounds and a variety of lifestyles, experience, and interests.

Duty bearers: People who are involved in ensuring that the human rights of others are met. Teachers are an example of duty bearers.

Economic colonialism: Exercising control and exploitation of resources (both human and material) of a country as happened during the colonial era.

Ecosystem: "A geographic area where plants, animals, and other organisms, as well as weather and landscape, work together to form a bubble of life" (National Geographic, no date).

Education for Sustainable Development: Education for Sustainable Development (ESD) promotes and supports the development of the requisite skills, knowledge and attitudes that help everyone to take action for a sustainable future and planet (Government of Ireland, 2018).

Empathy: The ability to understand another person's thoughts and feelings in a given situation from their point of view, rather than from your own. It differs from sympathy, which involves feelings of pity and sorrow for another without connecting to their point of view. Empathy can be passive (where you maintain a distance and do not act on your feelings) or active (when you take steps to support the person(s) you are feeling empathy for).

Empowerment: People having power and control over their own lives. Empowered people experience feeling respected and confident as equal citizens.

Enlightenment thinkers: Enlightenment thinkers throughout Europe questioned traditional authority and embraced the notion that humanity could be improved through rational change. Some of the most famous examples include Immanuel Kant, Isaac Newton, John Locke, Baron de Montesquieu, Thomas Hobbes, David Hume, Mary Woolstonecraft, Olympe de Gouges, Catherine Macaulay and Mary Astell.

Equality: All persons have equal access to the same resources, respect, and treatment.

Equity: All persons have access to resources that match their needs, affording all people access to the same opportunities.

Ethnicity: Can refer to how social groups can potentially be understood based on five distinct criteria: i) a place of common origin, ii) a common language/ dialect, iii) religious affiliation, iv) a common culture (norms/ traditions), and v) a shared history.

Eugenics: "The scientifically erroneous and immoral theory of "racial improvement" and "planned breeding," which gained popularity during the early 20th century. Eugenicists worldwide believed that they could perfect human beings and eliminate so-called social ills through genetics and heredity" (National Human Genome Research Institute, 2022).

Eurocentric: When ideas and knowledge that originated in Europe are given a stronger weight than other forms of knowledge.

Experiential: An approach to teaching which prioritises pupils' learning experience, ensuring that they are actively involved in their own learning.

Export: To send any product or service from one country to another country the basis of a financial transaction, usually as part of a trade arrangement.

Facilitator: A person who helps a group work together on a common goal which could relate to learning, productivity, behaviour, skill development etc. Facilitators' role includes providing indirect and unobtrusive guidance, support, assistance, or supervision to keep an activity going towards its goal.

Fairtrade: "Fairtrade is an alternative approach to conventional trade and is based on a partnership between some of the most disadvantaged farmers and workers in the developing world and the people who buy their products. When farmers and workers can sell on Fairtrade terms, it provides them with a better deal: an opportunity to improve their lives and plan for their future. Fairtrade offers us a powerful way to reduce poverty through our everyday shopping" (Fairtrade Ireland, no date).

Gender: Socially and culturally constructed characteristics and attributes. For more context on gender roles, norms, expectations, stereotypes see Chapter 13.

Genomics: The study of people's genes.

Global Education: "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" (CoE, 2002).

Global (justice) issues: Issues relating to (in)justice and (un)fairness throughout the world. A range of some global justice issues are included in Chapter 34.

Globalisation: Describes the way in which the world has become interdependent and interconnected. Trade and technology are examples of globalisation in action.

Greenwashing: A misleading advertising method used by companies marketing themselves as sustainable without the practices to match their promises.

Green gap: The gap that can exist between people's stated sustainable and ethical values and their buying choices or actions.

Heteronormativity: The idea that heterosexuality is the normal or preferred sexual orientation. Heteronormativity creates and perpetuates social norms and practices which valorise heterosexuality at the expense of other sexual orientations.

Hidden curriculum: The unwritten, unofficial, and often unintended lessons, values, and perspectives that students learn in school. It includes the unspoken or implicit academic, social, and cultural messages that are communicated to pupils while they are in school.

Home language: The language that people speak at home. Also referred to as mother tongue, first language, or native language.

Human rights: The rights and freedoms afforded to all people, ranging from the right to life itself, through to the rights which shape how we can live. For more context see Chapter 7.

Human Rights Education: 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 (Irish Human Rights and Equality Commission, 2011, p.7).

Identity: Who a person is. Identity can include a range of factors such as ethnicity, nationality, religion, race, indigenous status, sexual orientation, ability level, gender identity and other identity markers.

Imperialism: The practice, policy, or attitude of extending or maintaining power over other nations or peoples. Imperialism involves gaining political and economic control over another territory.

Import: To bring any product or service into a country on the basis of a financial transaction, from another country, usually as part of a trade arrangement.

Inclusion: The act of including, valuing, and respecting everyone equally for their own individual talents and attributes. Within education, inclusion means all pupils having access to equal opportunities for learning.

Inequality: The unequal and/ or unjust distribution of or access to resources and opportunities among members of a given society, which could range from small local communities to large global communities.

Interactive learning: Learning that necessitates pupil participation in an active and engaged manner. Further explanation available in Chapter 18.

Interconnected: Multiple groups, people, or countries being connected to each other. Global justice issues are often considered to be interconnected as actions in one part of the world impact on how issues are experienced in another part of the world.

Intercultural competence: The ability to interact with, understand, and respect others who belong to different cultural groups. Further context provided in Chapter 3.

Intercultural dialogue: "... occurs when members of different cultural groups, who hold conflicting opinions and assumptions, speak to one another in acknowledgment of those differences" (Leeds-Hurwitz, 2014).

Intercultural Education: "It is education which respects, celebrates and recognises the normality of diversity in all areas of human life. It sensitises the learner to the idea that humans have naturally developed a range of different ways of life, customs and worldviews, and that this breadth of human life enriches all of us. It is education which promotes equality and human rights, challenges unfair discrimination, and promotes the values upon which equality is built" (NCCA, 2005, p3).

Interdependent: Multiple groups, people, or countries being dependent on each other. Global trade, food systems, and technology are examples of ways in which countries around the world are interdependent.

Internally Displaced Person: A person who has been forced to flee their home but remains within their country's borders.

International Protection Applicant: Someone who has applied for protection as a refugee but has not yet received a decision on their claim. Also referred to as an Asylum Seeker.

Interrupted education: This occurs to when a pupil has not had continued access to education. This can be as a result of a range of issues such as migration, health, social or family circumstances with consequent negative impacts on pupils' learning.

Intersectionality: Recognises that forms of discrimination experienced on the basis of someone's 'race', ethnicity, class, gender, sexuality, religion, and ability/ disability are linked with each other and are interconnected.

Just: The act of being or behaving according to what is considered morally right and fair. Within GCE this is measured according to values of equity and human rights.

Justice: Looks at what systemic change is needed within societies to ensure freedom for all – this often involves the removal of barriers or structures that cause some groups to have access to significant privilege or advantage at the expense of others. Social justice is often understood to relate to individual people or groups, while global justice expands social justice issues to include ways in which people across the whole world influence or are impacted by justice issues.

Lived experience: What a person has personally experienced. A person's lived experiences gives them knowledge and understandings that are unique to them and can offer insights to those who have not had the same experiences.

Manufactured goods: Goods that are made from raw materials through a process using tools or machinery and human labour that changes their form, eg shoes and handbags, cosmetics, furniture, building materials, clothes, toys, paper, processed foods or drinks, pharmaceuticals/ medicines, cars.

Marginalisation: The treatment of a person or group as if they are insignificant. People who have been marginalised experience feeling silenced or erased in society.

Microaggressions: "brief and commonplace daily verbal, behavioural, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults" towards members of minoritised groups (Sue et al., 2007, p.271). Microaggressions include words and acts that are putdowns, that reinforce stereotypes and that can have an 'othering' effect.

Migrant: An individual who moves from one place to another, often crossing national borders, in search of better opportunities, safety, or a new beginning.

Minoritised groups: Groups who experience marginalisation and systemic oppression because of their identity which could relate to religion, ethnicity, socioeconomic status, culture, gender, language or other identity markers. Minoritised groups are often, but not always, minority groups, meaning that they are numerically a non-dominant group which is smaller than the majority group in society.

Multiperspectivity: "the ability to decentre from one's own perspective and to take other people's perspectives into consideration in addition to one's own" (Barrett, 2013, p.20).

Multimodality: The interplay of multiple sign systems including words, images and other design features such as font, paper type, palette and end pages.

Natural resources: Resources occurring naturally on planet earth eg water, oil, iron ore, diamonds, coal, coltan (an ore used in manufacture of electronic devices such as phones).

Newcomer: A term used in legislation to describe individuals who have recently arrived in a new country, including migrants, refugees, and asylum seekers.

Non-binary: An umbrella term that describes gender identities that do not fit into the gender binary. Non-binary encompasses those who identify as a combination of male and female, neither, a third gender, multiple genders, or a fluctuating gender.

Null curriculum: The content that schools omit and do not teach.

Orthodoxies: Also known as assumptions or stereotypes, orthodoxies are commonly held or pervasive beliefs which people hold about cultural, social, and political issues in society.

Participatory: The act of participation. Participatory education necessitates the active participation of pupils in their learning. It is the opposite of passive learning.

Pedagogy of discomfort: A pedagogical approach which encourages us to become comfortable with our discomfort, to adopt a flexible mindset, and to be open to hearing other perspectives (Boler, 1999).

Peripheral learning: Also called 'subconscious learning', peripheral learning is the process of learning through exposure to information in the wider learning environment such as information displayed on the walls, books in the library, the types of toys and materials provided etc.

Perspective: Point of view or attitude towards a particular issue. Your perspective is informed by your prior knowledge and experiences.

Plurilingual: The ability to communicate in, and switch between multiple languages.

Power relations: The way in which human beings' relationships with one another are impacted by the power each person, or group, holds. In general, power relations are discussed when one person or group has social, political, or financial power over another enabling them to influence the other person or group due to their greater levels of power. Understanding power structures and relationships will enable us to have a better understanding of the historical, political, and cultural dimensions of topics.

Prejudice: A preconceived opinion of a person or group which is not grounded in fact or which is based on limited personal experience. Prejudices are usually incorrect and negative, and influence the way people behave and treat others.

Privilege: An advantage only available to a particular person or group. People may experience levels of privilege due to their ethnicity, religion, gender identity, age, sexual orientation, wealth, social status amongst other factors.

Racialisation: "the social processes through which people become defined as a group with reference to either their biological or cultural characteristics, or both, and these are then reproduced and compounded by individuals and institutions" (Quraishi and Philburn, 2015, p.13).

'Racial science': A pseudoscience which believes that there are scientific reasons for differences in social outcomes between people of different ethnicities. It is used to justify racism.

Racism: "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" (Irish Network Against Racism, no date). Racism manifests itself in many ways including interpersonal racism, institutional racism, and racism without 'race'. Further context provided in Chapter 3.

Refugee: A person who has been forced to leave their home country due to persecution, war, or violence and is seeking protection and asylum in another country.

Renewable: Resources, materials, or energy which is derived from natural sources which can be replenished at a rate faster than they are consumed. Many natural materials, such as peat or oil, are not considered renewable because of the length of time they take to replenish.

Representation: The portrayal or inclusion of a person or group.

Resettlement: The process of transferring refugees from the country where they first sought asylum to another country that has agreed to offer them permanent settlement and assistance.

Resilience: The ability to cope (emotionally, physically, psychologically) with a situation which could cause severe stress.

Respect: Having due regard for the feelings, rights, experiences, or wishes of others. Respect means accepting people and their perspectives as valid and important.

Responsibility: Being accountable for or having a duty towards a person, group, or idea. Rights are often coupled with the responsibilities that they give rise to for those in charge of ensuring they are upheld.

Restorative practice: An educational approach which seeks to develop positive relationships between people, based on a set of principles and practices.

Sensationalism: The presentation of a story or idea in a way that is intended to provoke strong emotional reactions. Sensationalised stories are usually exaggerated versions of the truth and sometimes completely inaccurate. Sensationalism is a tactic often used in the media to gain attention for stories and generate sales.

Social change: Transformation of cultural or social institutions or practices, to bring about change in society.

Sociolinguistic consciousness: The understanding that there are different contexts where, when and how different languages are used. The perception of the quality of one's use of English in terms of various aspects of their identity (social class, ethnicity, home language, etc) are considered.

Solidarity: Having awareness of another person's or group's interests and working together with others to achieve a common goal. The opposite of solidarity is when action is undertaken on another person or groups behalf without consulting them about their wishes.

Stateless person: A person who does not legally hold any national citizenship.

Status quo: The way things are currently.

Stereotypes: A widely accepted judgement about a person or a group of people, usually over simplified eg women are better than men at cooking; men are better than women at engineering.

Structural inequality: Relates to disparities in wealth, resources, and other outcomes that result from structural and systemic discriminatory practices of governments, legal entities, businesses or other influential institutions. More context provided in Chapter 6.

Sustainable development: "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (UN, 1987).

Tariff: A tax imposed by governments on imported and exported goods.

Tokenism/ tokenistic: An approach to including minoritised groups which is done to show inclusion, but not done sincerely or authentically. An example of tokenism is when one person from a minoritised group is included in an activity in the name of appearing inclusive or diverse without an awareness or acknowledgement of that person's lived experiences or preferences in relation to the activity.

Trade justice: A campaign involving civil society and NGOs to change the structures involved in trade in favour of a fairer system for all. More context is provided in Chapters 6 and 16.

Value-chain: The series of stages of a product from its first step of production as a raw material to the finished item bought by the end-user, the consumer.

List of Links

Chapter 1

Intercultural Education Guidelines for Primary Schools: https://www.curriculumonline.ie/getmedia/236745b0-a222-4b2a-80b1-42db0a3c7e4c/Intercultural-Education-in-Primary-School_Guidelines.pdf

Intercultural Education Strategy: https://www.gov.ie/en/publication/75ade-intercultural-education-strategy/

Professional code of conduct for teachers: https://www.teachingcouncil.ie/fitness-to-teach/updated-code-of-professional-conduct/

Céim: Standards for initial teacher education: https://www.teachingcouncil.ie/assets/uploads/2023/08/ceim-standards-for-initial-teacher-education.pdf

Irish Aid Global Citizenship Education Strategy 2021-2025: https://www.irishaid.ie/media/irishaid/publications/Global-Citizenship-Education-Strategy.pdf

National Strategy on Education for Sustainable Development: https://www.gov.ie/en/publication/02952d-national-strategy-on-education-for-sustainable-development-in-irelan/

Primary School Curriculum framework: https://www.curriculumonline.ie/Primary/The-Primary-Curriculum-Framework/

Universal Declaration on Human Rights (UDHR) (1948): https://www.un.org/en/about-us/universal-declaration-of-human-rights

European Convention on Human Rights: https://www.echr.coe.int/documents/convention_eng.pdf

Convention on the Rights of the Child 1989: https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-rights-child

Maastricht Global Education Declaration: https://rm.coe.int/168070e540

UNESCO Guidelines on Intercultural Education: https://unesdoc.unesco.org/ark:/48223/pf0000147878

OECD Global Competencies for an Inclusive World: https://www.oecd.org/education/Global-competency-for-an-inclusive-world.pdf

Sustainable Development Goals: https://sdgs.un.org/goals

European Declaration on Global Education 2022 to 2050: https://www.gene.eu/ge2050-congress

Oxfam teaching resources: https://www.oxfam.org.uk/education/who-we-are/global-citizenship-guides/

Code of Good Practice for Development Education: https://www.ideaonline.ie/Code-of-good-practice-development-education

Chapter 3

Responding to Racism Guide: https://inar.ie/wp-content/uploads/2019/10/Responding-to-racism-guide-FINAL-2.pdf

Chapter 5

World Inequality Report: https://wir2022.wid.world/

President Truman's inaugural speech (1949): https://www.trumanlibrary.gov/library/public-papers/19/inaugural-address

Human Development Index: https://hdr.undp.org/data-center/human-development-index#/indicies/HDI

Oxfam website: https://www.oxfam.org/en

Gapminder website: https://www.gapminder.org/

Chapter 7

Universal Declaration on Human Rights (UDHR) (1948): https://www.un.org/en/about-us/universal-declaration-of-human-rights

The International Covenant on Economic, Social and Cultural Rights, 1976: https://www.ohchr.org/en/instruments-mechanisms/instruments/international-covenant-economic-social-and-cultural-rights

The International Covenant on Civil and Political Rights, 1976: https://www.ohchr.org/en/instruments-mechanisms/instruments/international-covenant-civil-and-political-rights

United Nations Convention on the Rights of the Child (UNCRC) (1989): https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-rights-child

Article 28 of the UDHR: https://www.ohchr.org/en/human-rights/universal-declaration/translations/english

Article 29 of the UDHR: https://www.ohchr.org/en/human-rights/universal-declaration/translations/english

Chapter 8

The Sustainable Development Goals Explained, YouTube video: https://www.youtube.com/watch?v=NkAv9L1_r1M&t=78s

Sustainability: definition with simple natural science – YouTube Video: https://www.youtube.com/watch?v=eec0UYGIeo4&t=28s

SDG 7 [Affordable and Clean Energy]: https://sdgs.un.org/goals/goal7

SDG 15 [Life on Land]: https://sdgs.un.org/goals/goal15

Geohive: https://irelandsdg.geohive.ie/

Information on Irelands progress towards the SDGs from the Department of Environment, Climate and Communications: https://www.gov.ie/en/policy-information/ff4201-17-sustainable-development-goals/

Video on SDG 4.7: https://www.youtube.com/watch?v=8A3CsZjBpxI&t=19s

Chapter 10

Belfast/ Good Friday Peace Agreement: https://www.dfa.ie/media/dfa/alldfawebsitemedia/ourrolesandpolicies/northernireland/good-friday-agreement.pdf

UNHCR explanation of stateless persons: https://www.unhcr.org/en-ie/ending-statelessness.html

Examples of statelessness: https://www.reuters.com/article/us-global-statelessness-conference-factb-idUSKCN1TR00J

Chapter 11

Lives in Limbo: https://www.irishtimes.com/ireland/social-affairs/2014/08/09/lives-in-limbo/

This Hostel Life: https://skeinpress.com/product/this-hostel-life/

Bog post from Elizabeth Adeyemo: https://ictu.ie/blog/what-life-really-living-direct-provision-centre-one-womans-experience

Photographic project by the Irish Independent about life in direct provision: https://www.independent.ie/life/ireland-is-all-i-know-these-captivating-photographs-highlight-the-stories-of-those-living-in-direct-provision/40825965.html

We're Still Here: https://www.amnesty.ie/direct-provision-letters/

Irish Refugee Council share examples of where people have shared their personal stories about direct provision: https://www.irishrefugeecouncil.ie/ireland-and-direct-provision

Doras Luimní website: https://doras.org/

MASI (Movement of Asylum Seekers Ireland) Website: https://www.masi.ie/

Irish Constitution: https://www.irishstatutebook.ie/eli/cons/en/html

Human Rights Act: https://www.irishstatutebook.ie/eli/2003/act/20/enacted/en/print.html

Refugee Act 1996: https://www.irishstatutebook.ie/eli/1996/act/17/enacted/en/print.html

Universal Declaration on Human Rights (UDHR) (1948): https://www.un.org/en/about-us/universal-declaration-of-human-rights

Irish Naturalisation and Immigration Service: https://www.irishimmigration.ie/

Direct Provision System information from Citizens Information: https://www.citizensinformation.ie/en/moving-country/asylum-seekers-and-refugees/services-for-asylum-seekers-in-ireland/direct-provision/

Chapter 12

Report outlining scope for integration of Traveller culture and history within the new curriculum: https://ncca.ie/media/5959/traveller-culture-and-history-research-report_en.pdf

Traveller History and Culture Bill (2018): https://www.oireachtas.ie/en/bills/bill/2018/71/

Chapter 13

GenderEd.ie: https://www.gendered.ie/

Equal Status Acts 2000 – 2018: https://revisedacts.lawreform.ie/eli/2000/act/8/revised/en/html

SDG5 [Gender Equality]: https://sdgs.un.org/goals/goal5

Focus on SDG 5 from UN Women: https://www.unwomen.org/en/news-stories/in-focus/2022/08/in-focus-sustainable-development-goal-5

Gender Responsive Climate Finance, video: https://www.youtube.com/watch?v=YKmvdiXlDFI&t=28s

UN Women training course: https://trainingcentre.unwomen.org/

Chapter 14

BioBeo project: https://www.biobeo.eu/

Government of the Netherlands National Circular Economy Programme 2023 - 2030: https://www.government.nl/topics/circular-economy/from-a-linear-to-a-circular-economy

Chapter 15

Creating Futures: https://www.trocaire.org/documents/creating-futures-resources/

Development Compass Rose: https://www.oneworldcentre.org.au/wp/wp-content/uploads/2018/08/DEVELOPMENT-COMPASS-ROSE.pdf

Chapter 16

Proudly Made in Africa: http://www.proudlymadeinafrica.org/

Proudly Made in Africa video: https://www.youtube.com/watch?v=-KGIK_gkIzc

MIA: https://www.miafoodie.com/

Menaco: https://menakao.com/en/

Loshes Chocolate: https://losheschocolate.com/

Chapter 17

Childhood Development Initiative: https://www.cdi.ie/

Chapter 18

Code of Good Practice for Development Education: https://www.ideaonline.ie/Code-of-good-practice-development-education

Global Citizenship in the Classroom: A Guide for Teachers: https://oxfamilibrary.openrepository.com/bitstream/handle/10546/620105/edu-global-citizenship-teacher-guide-091115-en.pdf?sequence=9&isAllowed=y

Global Citizenship Education: Topics and Learning Objectives: https://unesdoc.unesco.org/ark:/48223/pf0000232993

Global Education Guidelines: https://rm.coe.int/prems-089719-global-education-guide-a4/1680973101

Chapter 19

Dóchas Code of Conduct on Images and Messages: https://www.dochas.ie/assets/Files/Code_of_Conduct_on_Images_and_Messages.pdf

Comhlámh Guidelines for primary educators for working with photographs from around the world: https://issuu.com/comhlamh/docs/images-of-the-global-south

Chapter 20

Open Space for Dialogue and Enquiry (OSDE): https://decolonialfuturesnet.files.wordpress.com/2020/05/pdresour-cepack.pdf

Chapter 21

Guidelines for Producing Development Education Resources: https://developmenteducation.ie/resource/guidelines-for-producing-development-education-resources/

Audit of development education resources in Ireland: https://developmenteducation.ie/resource/learning-change-world-audit-development-education-resources-ireland-2013-2016/

The DICE Series - Creating Global Education resources for the primary school classroom: https://www.youtube.com/watch?v=kGLT7Z4vnLI

Chapter 22

Null curriculum: https://www.ascd.org/el/articles/reimagining-the-null-curriculum

#DisruptTexts: https://disrupttexts.org/lets-get-to-work/

We Need Diverse Books: https://diversebooks.org/

#OwnVoices: https://twitter.com/hashtag/OwnVoices?src=hashtag_click

Mirrors and windows: https://scenicregional.org/wp-content/uploads/2017/08/Mirrors-Windows-and-Sliding-Glass-Doors.pdf

Children's Books Ireland: https://childrensbooksireland.ie/

Social Justice Books: A Teaching For Change Project: https://socialjusticebooks.org/booklists/

The Manitoba Council for International Cooperation: https://www.mcic.ca/get-involved/idw-resources

The Jane Addams Children's Book Award: https://www.janeaddamschildrensbookaward.org/book-award/

Chapter 23

Philosophy for Children: http://www.p4c.com/

Children's Books Ireland: http://www.childrensbooksireland.ie/

World of Words: http://www.wowlit.org/

Chapter 24

Pathways to Peace: https://www.trocaire.org/documents/pathways-to-peace-board-game/#:~:text=You%20have%20been%20forced%20to,life%20in%20your%20new%20home.

Twisted Game of Climate Change: https://www.trocaire.org/sites/default/files/resources/edu/twisted_game_of_climate_change.pdf

Harvest for the Future: https://developmenteducation.ie/resource/harvest-for-the-future-board-game-primary-level/

Go Goals!: https://developmenteducation.ie/resource/go-goals-playing-and-building-the-future/

Sustainamals: https://www.concern.net/schools-and-youth/primary-education-programmes/sustainimals

Wild for Life: https://worldslargestlesson.globalgoals.org/resource/wild-for-life-take-a-journey/

Project Honduras: https://developmenteducation.ie/resource/project-honduras-video-game/

Path Out: https://causacreations.itch.io/pathout-short

Trading Game: https://www.christianaid.org.uk/get-involved/schools/trading-game

Biscuit Game: http://www.worldwiseschools.org/downloads/The-Biscuit-Game.pdf

Model UN: https://www.un.org/en/mun

Changers: http://gcc.unescoapceiu.org/en/board

Game Changers: https://www.trocaire.org/our-work/educate/game-changers/

NYCI toolkit: https://developmenteducation.ie/wp-content/uploads/2023/01/NYCI-Games-Handbook-WEB.pdf

Chapter 26

'Tackling Controversial Issues in the Citizenship Classroom: A Resource for Citizenship Education' https://developmenteducation.ie/media/documents/tackling_controversial_issues.pdf

'Living with Controversy: Teaching Controversial Issues Through Education for Democratic Citizenship and Human Rights: https://www.coe.int/en/web/campaign-free-to-speak-safe-to-learn/-/living-with-controversy-teaching-controversial-issues-through-education-for-democratic-citizenship-and-human-rights-edc-hre-2016-

Policy and Practice: A Development Education Review: https://www.developmenteducationreview.com/

International Journal of Development Education and Global Learning: https://uclpress.scienceopen.com/collection/e37b09ca-7a4a-422e-a3f1-36622960312c

Facing History and Ourselves : https://www.facinghistory.org/resource-library/contracting-0

Amnesty International (Me, You, Everyone): https://www.amnesty.ie/wp-content/uploads/2016/08/LIFT-OFF-Me-You-Everyone.pdf

Chapter 27

'Lift Off' programme: https://www.amnesty.ie/wp-content/uploads/2016/08/LIFT-OFF-Resource.pdf

You, Me, Everyone: https://www.amnesty.ie/wp-content/uploads/2016/08/LIFT-OFF-Me-You-Everyone.pdf

Green-Schools programme: https://greenschoolsireland.org/wp-content/uploads/2022/09/Seven-Steps-GC-LW-2.pdf

Comhairle na nÓg: https://www.comhairlenanog.ie/?redir=1

Children and Young People's Assembly on Biodiversity Loss: https://cyp-biodiversity.ie/

Chapter 30

Intercultural Events in Schools and Colleges of Education: https://developmenteducation.ie/resource/intercultural-events-in-schools-and-colleges-of-education/

EDNIP Report: https://www.mic.ul.ie/sites/default/files/uploads/140/EDNIP%202020%20Full%20Report.pdf

Chapter 31

Code of Professional Conduct for Teachers: https://www.teachingcouncil.ie/fitness-to-teach/updated-code-of-professional-conduct/

Jim Cummins on Language and Identity, video: https://youtu.be/xuvFaNgAv88

Culturally Responsive Teaching: https://www.youtube.com/watch?v=V2fe09m0FLs

BICS/CALP: https://www.colorincolorado.org/faq/what-are-bics-and-calp

Theory of Second Language Acquisition: https://www.sk.com.br/sk-krash-english.html

Sociolinguistic Consciousness: https://www.lancaster.ac.uk/users/interculture/modarea4.htm

Chapter 32

2019 NCCA curriculum audit: https://ncca.ie/media/4324/ncca_draftaudit_travellerculturehistory_0919.pdf

2023 NCCA Traveller history and culture research report: https://ncca.ie/en/resources/traveller-culture-and-history-research-report/

A short history of Irish Travellers: https://www.youtube.com/watch?v=A0pF1fUaUnE

Traditional barrel top wagons: https://www.rte.ie/player/movie/shortscreen-wagon-wheels-e1/243805736019

Interview with the filmmaker of Traditional barrel top wagons: https://www.beat102103.com/news/the-sunday-grill-wagon-wheels-on-rte-984124

Tradition of Paper flowers: https://www.youtube.com/watch?v=Sd2s5DoTMiw

Making beady pockets: https://www.youtube.com/watch?v=Mvn7P-OhL64&t=1s

Cant/ Gammon: http://www.travellerheritage.ie/traveller-heritage-culture/language-cant-gammon-shelta/

@MinceiriTori: https://twitter.com/MinceiriTori

Irish Travellers in Higher Education: Building a Sense of Belonging: https://www.youtube.com/watch?v=U-G-ujKtu8w

Children's rap: We need more Travellers teaching!: https://www.youtube.com/watch?v=Xq54bv0Gmao

Documentary about the impact of discrimination on young Travellers' mental health: https://youtu.be/1Uo2QjBP0Ww

The road no longer travelled: https://www.youtube.com/watch?v=kWSB3t7vAIM&t=1s

Songs of the open road: https://www.rte.ie/player/movie/songs-of-the-open-road/270598696372

Senator Eileen Flynn: https://www.oireachtas.ie/en/members/member/Eileen-Flynn.S.2020-06-29/

Journalist and Comedian Martin Warde: https://twitter.com/martinbeanz?ref_src=twsrc%5Egoogle%7Ctwcamp%5Eserp%7Ctwgr%5Eauthor

Academic Dr Sindy Joyce: https://www.ul.ie/ecsh/itaj/meet-research-team/dr-sindy-joyce

Leader and activist Martin Collins: https://www.paveepoint.ie/martin-collins/

Author and playwright Dr Rosaleen McDonagh: https://www.ihrec.ie/about/chief-commissioner-members-of-ihrec/dr-rosaleen-mcdonagh-2/

Educator and policymaker Dr Hannagh McGinley: https://twitter.com/hannaghmc?lang=en

Chapter 33

Black and Irish website: https://www.blackandirish.com/

Chapter 34

Global Education Guidelines: https://rm.coe.int/prems-089719-global-education-guide-a4/1680973101

Chapter 35

Oily Cart's: https://oilycart.org.uk/

Sensory stories: https://sensorysoup.co.uk/

Chapter 37

CDVEC Curriculum Development Unit:
https://developmenteducation.ie/media/documents/tackling_controversial_issues.pdf

Council of Europe: https://edoc.coe.int/en/human-rights-democratic-citizenship-and-interculturalism/7738-teaching-controversial-issues.html

Oxfam: https://oxfamilibrary.openrepository.com/bitstream/handle/10546/620473/gd-teaching-controversial-issues-290418-en.pdf;jsessionid=9E8052044FE86606CF73FFC60B15C946?sequence=1

Oxfam's Curriculum for Global Citizenship:
https://oxfamilibrary.openrepository.com/bitstream/handle/10546/620105/edu-global-citizenship-schools-guide-091115-en.pdf?sequence=11&isAllowed=y

'Here We Are: Notes for Living on Planet Earth': https://www.youtube.com/watch?v=kkcjKbbF9JA

'What Does it Mean to be Global?': https://www.youtube.com/watch?v=GYWDQsNDd7M

'Journeys: A Teacher's Handbook Exploring Migration and Migrant Rights in the Primary Classroom': https://thedice-project.ie/documents/Journeys%20English%20Version%202021.pdf

UNHCR Teaching Materials for ages 6-9 years: https://www.unhcr.org/ie/what-we-do/build-better-futures/education/teaching-about-refugees/teaching-materials-ages-6-9

Creating Futures: https://www.trocaire.org/documents/creating-futures-resources/

Climate Change module: https://www.plan.ie/wp-content/uploads/2022/01/PI_Teachers-Handbook-2020.pdf

'Bitter or Sweet? A primary schools and Fairtrade action guide on chocolate, extreme poverty, child labour and climate change': https://www.fairtrade.ie/wp-content/uploads/2021/02/Bitter-or-Sweet-Fairtrade-Action-Guide180221.pdf

Global Food Challenge: https://www.oxfam.org.uk/education/classroom-resources/global-food-challenge/

Just Connections, Just Trade: A Teaching Resource about Africa: https://thediceproject.ie/resources/

DevelopmentEducation.ie: https://developmenteducation.ie/resources/intended-audience/

Scoilnet.ie: https://www.scoilnet.ie/go-to-primary/

Geography theme page: https://www.scoilnet.ie/go-to-primary/theme-pages/geography/

Education for Sustainable Development: https://www.scoilnet.ie/index.php?id=2271

Children's Books Ireland: https://childrensbooksireland.ie/

Chapter 38

Aistear Guidelines for good practice: https://www.curriculumonline.ie/Early-Childhood/Guidelines-for-Good-Practice/

Chapter 41

Persona doll resources: https://personadoll.uk/product-category/downloadable-resources/

Persona doll training: https://edenn.org/edenn-trainers/persona-doll-training/

Appendix 2

Socratic Questioning: http://www.umich.edu/~elements/probsolv/strategy/cthinking.htm

DeBono's Thinking Hats: https://www.debono.com/

Concern Primary Debates Handbook: https://admin.concern.net/sites/default/files/documents/2019-09/Primay%20Debates%20handbook.pdf

How debating can benefit your child: https://www.theschoolrun.com/how-debating-can-benefit-your-child

Appendix 6

Bank of actions for global citizens: https://developmenteducation.ie/resource/bank-of-actions-for-global-citizens/

List of Embedded Video Links

Chapter 5
The DICE Series - Exploring and Critiquing Terminology Used to Refer to Different Parts of the World:
https://www.youtube.com/watch?v=ERZkIlYM0JI

Chapter 8
The Sustainable Development Goals (SDGs) Explained: https://www.youtube.com/watch?v=NkAv9L1_r1M&t=78s
Sustainability: definition with simple natural science: https://www.youtube.com/watch?v=eec0UYGIeo4&t=28s
Sustainable Development Goals explained with 3 useful tips | Environment SDG Sustainability:
https://www.youtube.com/watch?v=qfOgdj4Okdw
SDG Target 4.7: The Key to Achieving Agenda 2030: https://www.youtube.com/watch?v=8A3CsZjBpxI&t=19s

Chapter 13
Gender Responsive Climate Finance: https://www.youtube.com/watch?v=YKmvdiXlDFI&t=28s

Chapter 16
Proudly Made in Africa Animation: https://www.youtube.com/watch?v=-KGIK_gkIzc

Chapter 21
The DICE Series - Creating Global Education resources for the primary school classroom:
https://www.youtube.com/watch?v=kGLT7Z4vnLI

Chapter 31
Jim Cummins on language and identity: https://youtu.be/xuvFaNgAv88

Resources directory

Claire Glavey, Global Village, and Brighid Golden

Resource Banks

https://developmenteducation.ie/ - searchable by intended audience, topic and key word,
https://www.scoilnet.ie/ - searchable by class level, subject and key word,
https://www.learningforjustice.org/classroom-resources - searchable by topics and methodologies.

Sourcing photo and image resources:

Trócaire – Photos and Videos http://www.trocaire.org/getinvolved/education/photos-videos

Oxfam – Photo Opportunities - https://policy-practice.oxfam.org/resources/photo-opportunities-explore-the-globe-with-this-visual-literacy-resource-for-ag-620817/

Cartoons & Photos http://www.developmenteducation.ie/cartoons-and-photos/

Practical Action Image Gallery - http://practicalaction.org/education/image-gallery

Websites of organisations that provide GCE resources, programmes, guidelines and supports (this is not an exhaustive list).

Amnesty International Ireland: https://www.amnesty.ie/what-we-do/human-rights-education/human-rights-education-resources-primary-school/

An Taisce – Green Schools Programme: https://greenschoolsireland.org/resources/

Children's Books Ireland: https://childrensbooksireland.ie/

Children in Crossfire: https://www.childrenincrossfire.org/what-we-do/education-for-sustainable-development/

Concern Worldwide: https://www.concern.net/schools-and-youth/primary-education-programmes

DICE Project: https://thediceproject.ie/resources/

Fairtrade Ireland: https://www.fairtrade.ie/get-involved/fairtrade-schools/

Galway One World Centre: https://galwayowc.wordpress.com/projects/

Global Action Plan Ireland: https://globalactionplan.ie/services/schools/

Global Citizenship School: https://www.globalcitizenshipschool.ie/teaching-resources

Global Learning Northern Ireland: https://www.globallearningni.com/ -

Global Dimension UK: https://globaldimension.org.uk/

GOAL: https://www.goalglobal.org/schools/

Head, Heart and Hands: https://www.hehehaha.org/

Irish Traveller Movement – Yellow Flag Programme: https://yellowflag.ie/

National Youth Council of Ireland: https://www.youth.ie/resources/

Ombudsman for Children: https://www.oco.ie/childrens-rights/education-materials/

One World Centre: https://oneworldcentre.org.uk/

Our World Irish Aid Awards: https://www.ourworldirishaidawards.ie/

Plan International Ireland: https://www.plan.ie/global-citizenship/

Poetry Ireland: https://www.poetryireland.ie/education/development-education/

Reading International Solidarity Centre: https://www.risc.org.uk/education/resources

Rediscovery Centre: http://www.rediscoverycentre.ie/education/primary-level-education-programme/

Schools of Sanctuary: https://schools-ireland.cityofsanctuary.org/

Self Help Africa: https://selfhelpafrica.org/ie/education/

Show Racism the Red Card: https://theredcard.ie/

Sightsavers: https://www.sightsavers.org/fundraising-and-donations/help-as-a-school-ire/

Síolta Chroí: https://sioltachroi.ie/

Tide Global Learning: https://www.tidegloballearning.net/

The World's Largest Lesson: https://worldslargestlesson.globalgoals.org/

Tools for Solidarity: http://educationforsustainabledevelopment.weebly.com/educational-resources-belfast-959047.html

Trócaire: https://www.trocaire.org/our-work/educate/

UNHCR Ireland (UN Refugee Agency): https://www.unhcr.org/en-ie/teaching-about-refugees.html

UNICEF: https://www.unicef.ie/child-rights-education/

Young Social Innovators: https://www.youngsocialinnovators.ie/programmes-initiatives/design-for-change/

Teaching Controversial Issues

Many global themes can be considered controversial within the classroom setting, because of the potential for conflicting opinions and reactions. There are several guides available for educators to support with teaching and responding to controversial issues at school. *Click the images below.*
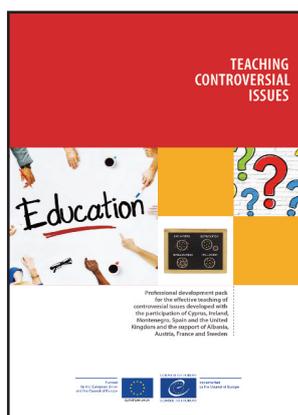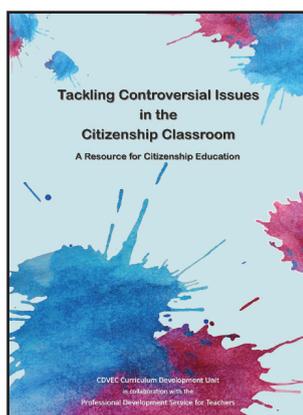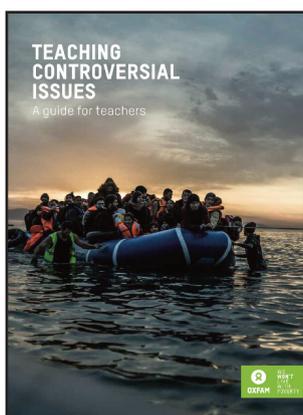
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