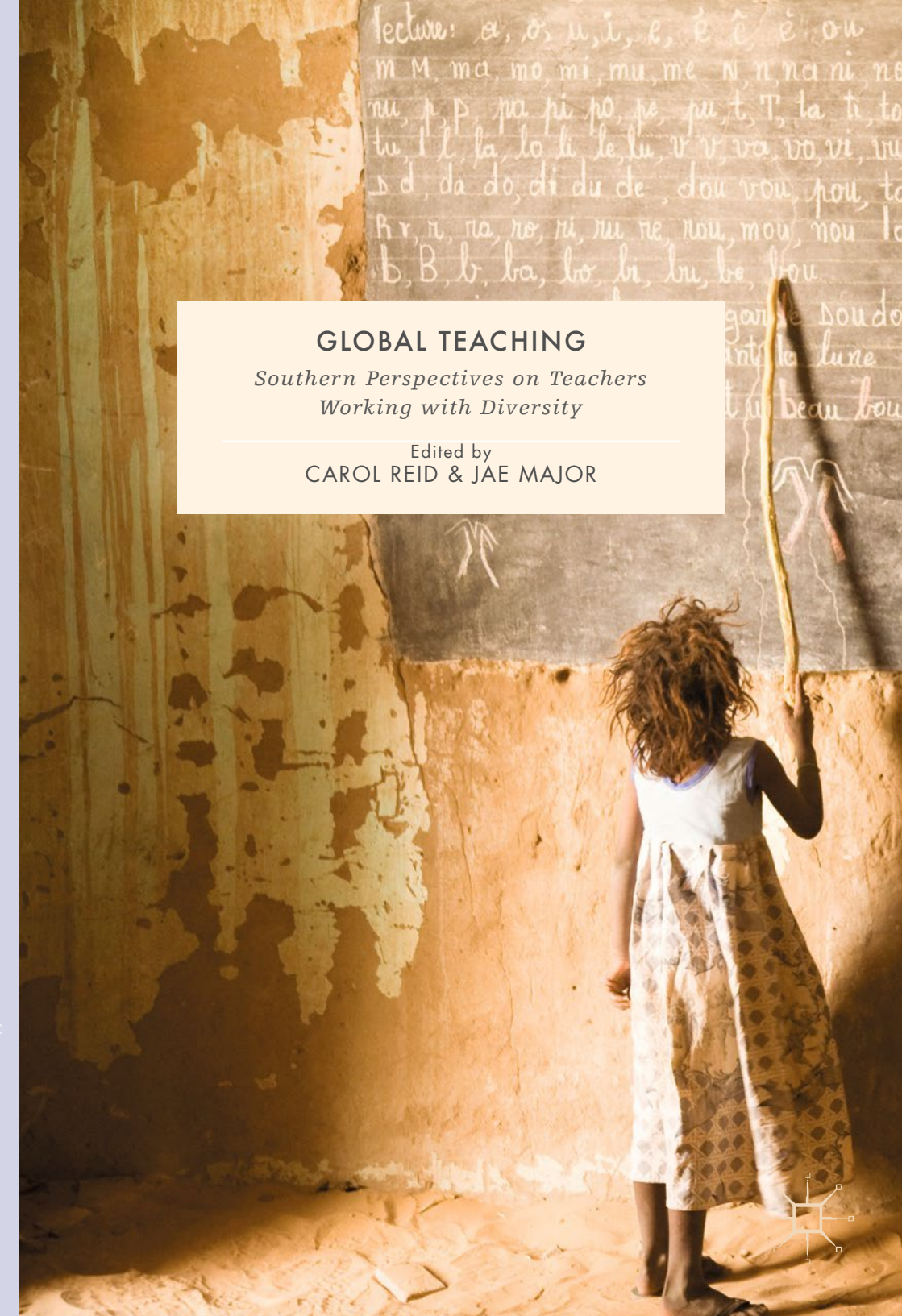




GLOBAL TEACHING

*Southern Perspectives on Teachers
Working with Diversity*

Edited by
CAROL REID & JAE MAJOR



Education Dialogues with/in the Global South

Aim of the Series

In education, research related to equity and diversity has drawn largely on theorists from the Global North. This series engages authors in considering how perspectives from the Global South can lead to new knowledge about education. The series harnesses comparative research across a range of diversities of people and place to generate new insights, and the re-theorization of education practice and policy. The series has a global focus, but there are a number of books that do this. What is unique about this series is that the focus is *with/in* the Global South. This means that the series aims to include current sociological research, theorizing and education policy debates from peoples, regions and countries that are defined as part of the Global South. Specifically, the Global South may be geographic, such as in the case of Oceania and South America but the Global South is also political, economic, cultural, theoretical and so on. The series aims to begin a dialogue that brings contemporary sociological debate about ‘southern theory’ to education.

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Editors

Global Teaching

Southern Perspectives on Teachers
Working with Diversity

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Introducing Global Teaching and Southern Perspectives

Carol Reid and Jae Major

INTRODUCTION

At a time when social, cultural and linguistic diversity have become a characteristic of education systems around the world, and with the need to attend to the super-diversity (Vertovec 2007) within and in front of classrooms, it is timely to consider how education and educators are responding to these developments in the context of increased mobilities within and across national boundaries. Critically, at this moment in time, we are witnessing the movement of large numbers of people; in particular refugees dispossessed by violence and increasing economic uncertainty. While the need to rethink the frameworks we have used for working with diversity is increasingly urgent, this issue has always been with us, especially for those in the “new world” where Indigenous populations have been colonized. Large swathes of the planet have been subjected to waves of physical and symbolic violence in the name of capital accumulation and notions of progress. Education was often the vehicle through which this

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was achieved because although it brought knowledge, it also attempted to erase knowledge. But unlike previous centuries, we now have a different set of conditions shaping our lives. Technoscapes, mediascapes, ideoscapes, ethnoscapcs and finanscapes (Appadurai 1996) are transforming our lives so that the “national container”, or what has been called methodological nationalism (Chernilo 2006), framing our analysis and practice is also be transformed. This presents opportunities for knowledge exchange.

However, while diversity, in all its forms, has become ubiquitous in schooling populations, teaching populations around the world remain largely representative of the cultural and linguistic majority although this is also slowly changing due to the mobility of teachers as part of migration and the ever-growing English language market (Reid, Collins and Singh 2014; Stanley 2012). The fact that teaching populations and their knowledge represent majoritarian positions is because, despite increasing diversity, responses are constrained by multiple tensions, contradictions and paradoxes due to the pervasive and hegemonic influence of globalization (e.g., the homogenization of knowledge and pedagogies, the international assessment and ranking regimes) and neoliberalism that have colonized education systems around the world and drive policy and practice in ways that tend to reproduce inherent inequities. The challenge for education systems is to find a new language, new practices and new theories for teachers and teacher educators to engage with the challenges and opportunities that emerge.

Whilst diversity covers a range of elements—culture, language, ability, race/ethnicity, gender, sexuality, socio-economic status—in this book we focus on cultural, race/ethnic and linguistic diversity specifically. In what follows, we outline broad trends in educational responses to cultural and linguistic diversity, before discussing Southern Theory and its applications for education and teacher education in relation to diversity and difference. From this framework we then outline the chapters in the book and discuss the kinds of conversations that we see emerging from the chapters.

RESPONSES TO DIVERSITY

Responses to cultural and linguistic diversity in education systems internationally have varied in scope, focus and name. Referred to variously as multicultural education, anti-bias and anti-racist education, critical multiculturalism, and more recently culturally responsive/relevant pedagogies and intercultural education, the shifts reflect changing theory and geopolitical context. In the

European context, Aman (2015a) describes the rise of interculturality and intercultural education in the European Union as a rejection of multiculturalism. He suggests that multiculturalism has come to mean different things in different socio-political contexts and, thus, has become “an empty signifier, a conceptual void” (Aman 2015a, 152) with too many meanings to be useful. Critiques of multiculturalism target its focus on culture as a static identity to be preserved in tolerant pluralist societies. The move to the term “intercultural” is an attempt to take account of the notion that “cultures are endlessly evolving in a society, with the potential to be exchanged and modified” (153). Throughout the European Union, intercultural education has become part of the curriculum in both schooling and higher education, and is framed “as what both *we* and *they* need to know in order to eradicate the borders between *us*” (Aman 2015b, 521). According to UNESCO (2006, 37),

intercultural education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations.

In other words, intercultural education will develop “the skills and knowledge to bridge otherness”. (Aman 2015b, 521)

In North America, multiculturalism has developed into culturally responsive pedagogy (Gay 2013; Villegas 1991; Villegas and Lucas 2002, 2007) and culturally relevant teaching (Ladson-Billings 1995; 2014). Since their introduction, these two terms have become widespread across the US, Canada, Australia and New Zealand. Foundational to both are notions of cultural competence and developing critical consciousness in order to “challenge the status quo of the current social order” (Ladson-Billings 1995, 160). Villegas and Lucas (2002) identify six characteristics of culturally responsive teachers. Such teachers understand how learners construct knowledge, learn about their students’ lives, are socio-culturally conscious, hold affirming views about diversity, advocate for all students and use appropriate instructional strategies. Culturally responsive/relevant teaching is an attempt to move teaching and learning away from deficit thinking and teaching practices that persist amongst majority culture teachers working with culturally and linguistically diverse students. It has a well-developed theoretical framework grounded in teacher knowledge about students’ cultures that informs pedagogical practices that promote

knowing about culture to achieve a “closer fit between students’ home cultures and the culture of the school” (Brown 2007, 57). It is an approach that has been taken up in the multicultural nations of Canada, the USA, Australia and New Zealand, and as can be seen in the chapters in this volume, has been further developed for Indigenous and urban contexts.

One of the challenges of both intercultural education and culturally responsive pedagogies is that neither approach can escape the traditions from which they arise—Western enlightenment thought and epistemologies, including constructivist pedagogical paradigms. They are from and of ‘the North’ despite their social justice goals of achieving empowering and liberating educational outcomes for communities of ‘the South’. The tensions and contradictions that arise as a result are part of a conversation that we see the chapters in this book contributing to.

SOUTHERN THEORY

The series, in which this book is located, draws on Connell’s (2007) *Southern Theory: The Global Dynamics of Knowledge in Social Science* to contribute to the reimagining of education. This edited collection speaks to the series through teaching, in a range of contexts and nations, that all share in some sense a “southern perspective”. Connell argues that social science, in particular sociology, was developed through and in specific relations of power and therefore that the systems of knowledge that emerged explained particular views of the world. This was no more evident than “in the contrast between metropolitan and colonized societies” (2007, 10) and is one of the reasons that in this collection it was considered important to have a dialogue with Indigenous analyses of how these kinds of philosophies shape education.

Why not postcolonial or anti-colonial theory? There is some tension here because in many ways postcolonial theorists have been critical to deconstructing the ongoing impact of colonization on Indigenous peoples and the continuing impact on racialized groups within nation states (Asher 2009, Hickling-Hudson et al. 2004). The recognition of subjugated knowledges was an important retort to colonizers who constructed the colonized as child-like or lacking any knowledge system at all. However, Connell has argued, drawing on Hountondji (2002, 1997 [1994]), that just opposing Western knowledge systems can lead to a focus on stereotypical claims to traditional knowledge. Discussing Hountondji’s rejection of ethnophilosophy and ethnoscience, which emerged in different places in Africa from around the 1930s and continued into the 1980s,

Connell says he argued that this kind of approach reproduced the colonial gaze. Paraphrasing Hountondji, Connell writes:

What was needed ... was a realistic approach to local knowledges that allowed them to be seen in relation to other knowledges, criticised and reappropriated in forms relevant to the development of African societies.

In a similar vein, Dabashi (2015) calls for moving beyond postcolonialism, arguing that it is important not to fetishize any particular period or episode because in the colonial and imperial languages are the seeds of resistance and defiance. He argues that just as we do not see jazz as a distorted Beethoven, we ought not to read all knowledge back into our own language, but ought to encounter them in their own idiomaticities.

The “South” or “southern” perspective is therefore not just a matter of geography, although clearly the northern hemisphere dominates. For Connell, the South can be in the North and the North can also be the South. Australia, Canada and New Zealand are southern nations compared to the powerful countries in Europe, the UK, and the USA, but they are the North relative to their Indigenous populations within. Connell (2007, 231) suggests a multi-centred social science to enable mutual learning while Dabashi (Shackle 2015) argues for epistemic and philosophical heteroglossia.

Southern theory does not directly address teachers’ work in education but the sociology of knowledge is of course central. There is a growing body of work seeking to make links, and scholars in the postcolonial field are among those. Hickling-Hudson (2009) has a focus on the connections Connell makes to marginalized knowledges and argues that the failure of ethnophilosophy and ethnoscience was due to internal divisions. In her paper, there is clear support for anti-colonial struggles and a continued deconstruction of the colonial imprint. These different readings of Connell’s work are part of the dialogue with which this book engages.

OVERVIEW OF THE BOOK

From a southern theory perspective, the “global North” (or metropole) continues to produce knowledge, theory and methodologies that the “South” (or periphery) is expected to take up and apply (Connell 2014, 211). It is in this fluid and contested space that this edited collection is positioned as it draws together the work of scholars from a range of urban, rural and national contexts from the global South and North, who

are interested in engaging in dialogue about diversity in response to and preparation for these conditions. The chapters focus on the macro level dynamics (policy, theory, global governance) as well as meso (institutional practices) and micro dimensions (professional identities, cultural, and identity transformation). The authors explore these dynamics and dimensions through mobilities of teachers, cosmopolitan theory, Indigenous education, language ecology, professional standards policy discourses and critical analyses of frameworks, including anti-racism, multiculturalism and culturally responsive and relevant pedagogical approaches.

The chapters in this book can be understood as opening a conversation about relationships between the “global North” and “global South” in the context of education and teacher education. They do this by representing a range of theoretical standpoints in relation to the North and the South, and suggesting directions and developments in education and teacher education in diverse spaces. The authors take differing approaches to acknowledging southern perspectives. Some discuss from the point of view of transformation through cosmopolitanism, southern theory and a community-referenced approach, while others use critical race theory and readings of knowledge through the lens of post and anti-colonialism. These differing approaches reveal the complexities of the discourses used in education to examine issues of equity and diversity.

We have arranged the chapters into three parts that create clusters of related approaches, interests and ideas. These are outlined below.

Part One includes authors located in the global North—Canada, the Netherlands and Scotland—but who have strong connections to the ‘South’ in their research and writing through what could be described as a focus on the “South within the North”. By this we mean that these authors are concerned with minority and marginalized language and cultural groups located within nations of the global North and the ways these groups continue to be disadvantaged, devalued and disenfranchised within education systems, despite policies and programs designed to address and ameliorate their disadvantage.

In Chap. 2—*Whither Cultural Diversity and Intercultural Education in the Netherlands?*—Yvonne Leeman plots changes in education policy in the Netherlands which have occurred in response to changing international politics, security and social concerns in the European context. In particular, the chapter describes the move from intercultural education in the Netherlands’ curriculum to global citizenship. Based on the experiences of four schools in a project to design citizenship learning activities

for diverse student populations, Leeman concludes that the reluctance of school leaders to engage with contentious or difficult knowledges and issues meant that citizenship education became narrowly framed and operationalized. Attempts to incorporate the experiences of minority ‘southern’ students in the curriculum were limited, and Leeman sees little hope of long-term change or widespread benefit from a global citizenship approach to issues of diversity and equity.

Moving from Northern Europe to North America, Carl James in Chap. 3—*Marginalized Students in Urban Canada*—also traces policy developments in education, as influenced by changing theoretical and ideological positions from the 1970s. He describes the development from multiculturalism, with its message of inclusion and tolerance which led to the tokenism of multicultural days and African History Month, to anti-racism, to critical race theory and most recently to culturally responsive pedagogies. Building on this last position, James offers a further model specifically for urban contexts which promotes a process of community engagement by schools. The community-referenced approach to education (CRAE) ensures that schooling is based on and responsive to the cultures and lived realities of students, and is driven by the community itself. The aim is to achieve an education which “pushes back against the neoliberal tendency and the marginalization and racialization of individuals” this volume, xx by promoting identity and relations of power as part of a critically informed curriculum.

In Chap. 4—*Learning to be a Culturally Responsive Teacher in the Global North*—Ninetta Santoro considers culturally responsive teaching as part of teacher preparation. She insists that culturally responsive teachers must engage with understandings not only about the ‘other’ but also about the ‘self’. That is, student teachers need to know their own values, beliefs and epistemologies and understand “the socio-cultural discourses in which they, as individuals and members of a professional collective, are embedded” this volume, xx. Santoro recommends a teacher education curriculum embedded in critical approaches to develop the reflexivity needed to achieve these understandings. She also promotes the need for research that investigates the experiences of teachers and teacher educators from the global south, in education contexts located geographically and/or epistemologically in the global North.

Part Two takes up this challenge with authors who bring an Indigenous, and inherently “southern”, perspective to issues of teacher education—for both majority culture teachers and Indigenous and minority culture