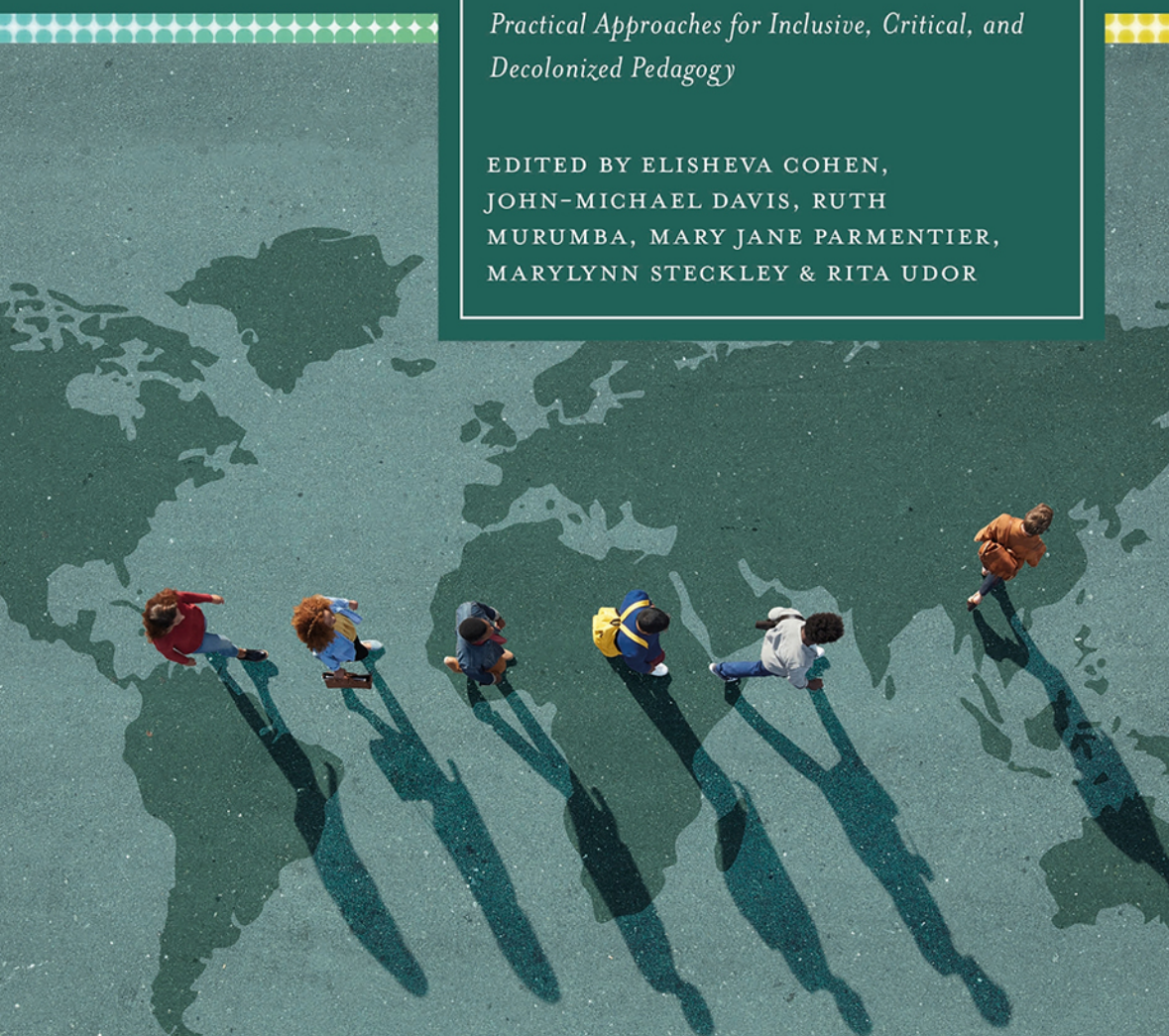


TEACHING GLOBAL DEVELOPMENT

*Practical Approaches for Inclusive, Critical, and
Decolonized Pedagogy*

EDITED BY ELISHEVA COHEN,
JOHN-MICHAEL DAVIS, RUTH
MURUMBA, MARY JANE PARMENTIER,
MARYLYNN STECKLEY & RITA UDOR



BLOOMSBURY

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PREFACE

Rosalba Icaza

Decolonizing Development Teaching: Between Radical Hope and Dignifying Rage

Radical Hope

As a feminist decolonial teacher and mentor of mostly BIQPOC graduate students in development studies, reading *Teaching Global Development: Practical Approaches for Inclusive, Critical, and Decolonized Pedagogy* has been an opportunity to sense radical hope. I learned in Mexico years ago that radical hope is not blind optimism but a political strength that emerges from the certainty that something will happen. This volume offers that certainty in the form of a pedagogical journey to (un)learn with students, teachers, and mentors, who like many others around the world have found enormous challenges within higher education (HE) and global development studies (GDS) in particular, to undo the coloniality of development and yet understand the radical hope that grounds our struggle.

Teaching development in the West, as I learn from Langdon and Parasram (chapter 1 in this volume), “is a fine balancing act between introducing students to the struggles of life in advanced capitalism and trying to ensure that most don’t throw their hands up in surrender and transfer into a business degree.” This fine balancing act requires a “decidedly anti-colonial, decolonial ethic as teachers, instructors and mentors of global development students” (Langdon and Parasram, chapter 1).

But what is this ethic and how can we put it into practice in GDS programs, curricula, and pedagogy? *Teaching Global Development* provides concrete examples of decolonizing pedagogies organized in three sections that complement each other. Firstly, we are invited to explore why it is urgent to undo the coloniality that sustains HE and GDS, in particular, and to critically explore current calls for their decolonization. Thereafter, we are introduced to concrete alternatives in programs and course designs that focus on naming and undoing coloniality within and outside classrooms. And finally, we are exposed to learning opportunities that emerged from concrete experiences of how these struggles against and beyond coloniality can look in different contexts in the urban West as in rural locations in the so-called Global South.

Elsewhere, I have argued that the function of development is that of articulating the separation between the consumer and the lives of the peoples and earth that are being incorporated, dispossessed, and extracted (Icaza and Vázquez, 2022). From this perspective, development comes to mean the loss of worlds of meaning (“worldlessness”), the loss of the relation with the earth (“earthlessness”), and

the loss of the capacity of contextual and enfleshed knowing (“enfleshlessness”). I understand these losses as the coloniality of development (Icaza and Vázquez, 2022).

Accordingly, to teach decolonially means to address these losses with pedagogies that not only name and explain these but that support our healing from this violence too. These are the pedagogies of transition, positionality, and relationality. Pedagogies of transition are those teaching practices that seek to bridge the epistemic border between the classroom and society, and between the classroom and the life of earth as lived environment. Pedagogies of positionality refer to teaching practices that seek to expose knowledge in a situated manner. And pedagogies of relationality involve teaching practices that seek to transform established relationships in the classroom and across the university (Icaza and Vázquez 2022).

In this volume, readers will find concrete examples of these pedagogies and much more. Teachers and mentors will learn about the relevance of foregrounding in GDS courses and teaching practices and the importance of facilitating students’ connections between what they learn in the classroom and the world. This is what feminist decolonial philosopher María Lugones calls moving from an arrogant perception toward a loving perception that grounds the possibility of world traveling across plural worlds of meaning (Lugones, 1987). Contributors share concrete tools that hold the potential to inspire world traveling in the sense of Lugones as the foundation of liberatory moves away from colonial canons, whiteness, colonized mindsets, and subjectivities.

We also learn how intercultural understanding and praxis, cultural humility, place-based inquiry and action, and knowledge dialogues across geographies, onto-epistemologies, and genealogies (Saleem, chapter 4 in this volume) are central to understanding the limitations of Western-centric ideas that try to address global modern colonial problems. We learn as well how curricula might look when our point of departure extends beyond the contexts, ideas, imaginaries, and so on, of the Global North. Teachers will find the Integrated Multimodality Approach Framework (Cann, chapter 3 in this volume), the Global Solidarity and Local Actions Toolkit (Ficarra and Foster, chapter 5 in this volume), the Practical Training Program (PTP) in Ghana (Adams and Udor, chapter 9 in this volume) as actionable possibilities to engage with plural and contextualized decolonizations.

These concrete moves, which could be conceptualized as a delinking from the coloniality of knowledge (Mignolo, 2007), open the possibility for featuring conversations on the harms of GDS, the obstacles to decolonizing this academic field, and the potential of co-creating online syllabi as a means for knowledge cultivation (Shilliam, 2015) among teachers, students, and practitioners (Alonso, Notwell, and Murray, chapter 2 in this volume). Conversations become a concrete intervention that confronts individualism, the academic written format, and decenters expertise, as we learn about Elders as knowledge-holders and how decolonial action is intersectional, anti-racist and anti-imperial, and grounded on radical hope.

As mentors, teachers, and instructors, we are reminded that the decolonization of GDS teaching starts by acknowledging the Eurocentric foundations of

development, and of HE in general. To move beyond these foundations, we are offered novel approaches that prioritize nonlinear roadmaps and embrace intellectual uncertainty, and also embodied manifestations of the path toward unlearning colonial mindsets (Cann, chapter 3 in this volume). As a comprehensive process, decolonization is not just about changing the syllabus but entails “undoing colonial violence, including material and cultural domination, expropriation, erasure, and other forms of oppression, especially as experienced by Indigenous peoples and (settler) colonial subjects” but also “the return of land, wealth and sovereignty to Indigenous and colonized people everywhere” (Alonso, Murray, and Notwell, chapter 2 in this volume).

Scholars working with development studies literature will read about the silences of GDS on struggles against settler colonialism in Turtle Island (Canada) and Palestine (Alonso, Murray, and Notwell), the limitations of canonical typologies in the field of Comparative International Education (Cann, chapter 3 in this volume), and the questions that emerge when decolonization is foregrounded, such as how does GDS engage with its historical past? (Cann in this volume). With these questions, readers can start to imagine concrete actions to undo the coloniality of development teaching while practicing decoloniality as an option for recovering what has been erased and produced as nonexistent.

Interdisciplinarity, accessibility, and openness of GDS educational resources feature in this volume, too, revealing important potentials for transformation beyond colonial mindsets (Kurlanska and Stanlick, chapter 6 in this volume). But these are also questioned when reduced to mean the inclusion of more scholars of color in the GDS curriculum. This is certainly a necessary critique that is rarely considered in recent calls for the decolonization of GDS.

This volume offers GDS graduate students the possibility of understanding why individualism, competition, and perfectionism are expressions of coloniality that need to be named and resisted. Students will find actionable proposals for the reconfiguration of hierarchical student-teacher relationships based on “expertise” toward alternative ways of being together in which everyone learns from each other and co-creates GDS curricula (Hawkins, chapter 7 in this volume).

By bringing pedagogies from critical social sciences (i.e., *Intangible Cultural Heritage* by Pawłoska-Mainville [chapter 8] and *Community Based Global Learning* by Ficarra and Foster) we are all invited to consider the syllabus not only as a colonial instrument but also as a means of decolonization (Cann, chapter 3 in this volume). In keeping this complexity and creative tension, we can start unlearning the modern/colonial binaries that transpire in our teaching practices.

For example, often participatory action research (PAR) is showcased in HE and GDS as an unproblematic pathway toward decolonization without sufficient attention to how this approach and these tools might reproduce white saviorism by remaining silent about the oppressive forces of imperialism and racial capitalism. In this volume, we can learn from Adams and Udor’s contribution (chapter 9 in this volume) about the complexities of development teaching in rural Ghana when the goal is to undo the modern/colonial artificial binary “theory vs practice.” We also learn about the possibilities and limitations of tools such as photovoice for

community building among Salvadorian migrants in Toronto (Jimenez, chapter 12 in this volume), role-plays and simulations (Kupp and DeVilliers, chapter 13 in this volume), and reflexive diaries (Patel and Rensimer, chapter 10 in this volume) within contexts of coloniality.

In this path to unlearning, positionality becomes a central tool to understand the epistemic violence of GDS as taught in the West, particularly as it often reproduces imaginaries and ideas of oppressed poor others (Patel and Rensimer, chapter 10 in this volume) or fails to seriously consider teachers, learners, and researchers' beliefs, values, and practices (Carley, Vanille, and Walsh, chapter 11 in this volume). We are reminded that the quest for the decolonization of GDS in former imperial metropolises in the West should not be taken as a universalized aspiration. By drawing on contributor's own experiences in decolonizing pedagogical praxis to question and unlearn unconscious colonial mindsets, we are invited to confront the GDS impetus to "improve others" as a colonial drive grounded on hierarchies of peoples, lands, knowledges, and so on (Patel and Rensimer, chapter 10 in this volume).

This brings us to the question of gender and the Culturally Relevant Gender-Based Analysis introduced by Carley, Vanille, and Walsh in chapter 11 of this volume in the context of decolonization and coloniality (of gender). María Lugones (2016) seminal work on the coloniality of gender explains that in the colonial encounter, gender was introduced by colonizers as a mark of humanity and a mechanism of control of bodies. But while some bodies were considered with gender (white women and men), others were deemed as not human enough to bear this mark of humanity and were characterized only by sex (Indigenous and black bodies; Lugones 2016). In chapter 11 of this volume, Carley, Vanille, and Walsh's observations on gender analysis in development argue for the importance of showcasing Indigenous worldviews that engage in contextualized, critical, and anti-colonial pedagogy, and in doing so, displays that work against the coloniality of gender in GDS is still a pending and urgent issue.

Dignifying rage

I engage with each of the contributions in this volume as someone who has never studied or conducted research on development but whose life has been deeply impacted by modern/colonial development policies. My working-class family benefited from Mexico's developmentalist state policies targeting girls like me who were encouraged to complete basic education and graduate from higher education as a means of social mobility and "gender empowerment" (Icaza, 2021). It is from this intellectual distance from, yet embodied proximity with development, that I have taught mostly graduate students from formerly colonized territories about the coloniality of development.

In doing so, I have been accompanied by Arturo Escobar's (2018, 2011) farewell to development which, since the 1990s, opened the possibility of imagining alternatives to development. Today these alternatives are conceptualized as *pluriversal futures* often defined with the Zapatista's famous dictum "a world in

which many worlds can fit” (2018). As constantly indicated by Zapatista’s, these alternatives are co-contemporaneous acts of dignifying rage against colonial patriarchal capitalism or the Capitalist Hydra expressed as a war against oblivion, for autonomy, radical hope, and fiesta (EZLN, 2015a, 2015b).

In this book, we find concrete acts of dignifying rage and autonomy in the conceptualization of syllabi as living resources (Alonso, Murray, and Notwell, chapter 2), collaborative interventions in GDS graduate programs (Cann, chapter 3 in this volume), and participatory tools that foreground marginalized communities’ knowledges in urban Western contexts (Jimenez, chapter 12). We find that teachers, instructors, and mentors are challenging the coloniality of development in the most radical space still available in universities: the classroom.

These concrete acts of dignifying rage are gifted to us, teachers and mentors of young people interested in transformative and liberatory horizons beyond modern/colonial capitalism, patriarchy, and whiteness. These young people have been exposed to recent calls for the decolonization of universities that have reduced it to mean changes in curricula and DEI (diversity, equity, and inclusion) policies. In this book, we can find a longer genealogy of radical, revolutionary thinkers and freedom fighters engaged in liberatory work against Western colonial exploitation, which is often erased from disciplinary canons (see Langdon and Parasram, chapter 1).

It is from all the above-mentioned political, epistemic, ethical, intellectual, personal, and emotional groundings that I engage with gratitude and radical hope with the ideas and concrete alternatives shared in this volume.

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INTRODUCTION: THE JOURNEY TOWARD TEACHING GLOBAL DEVELOPMENT

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Why This Book?

Scholars in global development studies (GDS) and allied fields like anthropology, geography, sociology, global studies, and political science have long emphasized the importance of decolonizing teaching and learning. This includes foregrounding principles of diversity, equity, and inclusion (DEI), embracing critical pedagogies that interrogate power and privilege and emphasize active student engagement, and balancing GDS theory with concrete skill-building that not only enhances student professional development opportunities but also prioritizes the interests of partnering communities and hosts in the Global South (Cohen and Macekura, 2022; Parmentier and Moore, 2016; Steckley and Steckley, 2022). Alongside this literature is a rich body of scholarship that highlights the potential and real harm caused by study abroad programs, international experiential learning, and GDS in “the field” (Hartman et al., 2020; Smaller and O’Sullivan, 2018; Tiessen and Heron, 2012). For example, scholars have shed light on the persistent and troublesome colonial dynamics that continue to underpin GDS pedagogies: international learning opportunities are more commonly led by white faculty from the Global North, global opportunities disproportionately advantage white and wealthy students, and there is often minimal epistemological diversity in GDS programming and classrooms (Heron, 2019, 2007). It is apparent that in practice, GDS teaching and learning often fall short of the objectives of decolonization, inclusivity, and critical pedagogies, and there is much to be done to improve the GDS teaching and learning landscape.

In the summer of 2021 and spring of 2022, the Tobias Center for Innovation in International Development at Indiana University hosted virtual workshops focused on bringing together scholars and practitioners of GDS pedagogy. Over these workshops, seventy-four instructors from more than twenty countries around the world came together to discuss some of the challenges in the field, as noted above, and to share new, innovative approaches to teaching global

development. Most instructors taught undergraduate students at institutions of higher education and while some were housed in departments of international development or international studies, participants represented a range of disciplinary backgrounds, including economics, anthropology, political science, education, geography, and public policy, among others. Workshop discussions revealed that many were wrestling with how to implement visions for decolonizing and enhancing inclusion in GDS pedagogy, and a recurrent theme was how instructors had few examples or concrete practices to draw from. The workshop presentations varied in content, but were united by some common themes:

- Strategies to decolonize and create more inclusive programs and classes
- Critical approaches to program, curriculum, and assessment design
- Innovative tools, like virtual learning, experiential learning, the use of simulations, and role-play in the classroom to enhance student engagement

Through conversations over the course of the workshops, three important lessons and aspirations emerged. First, participants expressed a deep interest in advancing GDS teaching and learning that centers equity, decolonization, and innovation. Second, instructors who had previously been unsure about how to implement these goals outside of their contexts were pleased to have had the opportunity to share pedagogical strategies, experiences, and case studies and to learn from others. Finally, participants expressed frustration with the limited resources on GDS pedagogy but also took heart from the workshop presentations that revealed that many are actively struggling against neocolonial legacies in academia, and are working hard to make change. The fruitful workshop conversations illuminated common struggles in GDS pedagogy and brought energy and momentum to the group: many were interested in sharing approaches and concrete teaching and learning strategies more broadly. Thus, the impetus for this book was born.

In the wake of the workshops, our editorial team emerged from a shared sense that there could be real value in a curated collection of the practical strategies and practices that participants shared. Such a resource could help actualize a theoretical vision for inclusive, community-enriching, decolonizing pedagogy and offer pedagogical reflections and concrete resources to guide GDS instructors in teaching the complex, challenging, and, at times, uncomfortable lessons inherent in development studies. Certainly, instructors have access to a long list of compelling introductory GDS books that have become standard assigned readings in undergraduate courses but only recently has an emerging body of literature explored pedagogy and curriculum in GDS; much of this literature focuses on the value of decolonizing teaching and learning within GDS (Langdon, 2013; Schmoll, 2022), building more inclusive pedagogical landscapes (Tschakert et al., 2018), and balancing theory with practical skills for employment (Engel and Reeves, 2018; Langdon and Agyeyomah, 2014), but there are few tangible, real-world examples of the project of decolonizing GDS pedagogy that can be taken up in practice. This book is a response to the need to unite GDS pedagogical theory with practice. The core goal of this book is to illuminate common challenges GDS instructors and

practitioners confront in their teaching and to showcase the innovative ways they have responded to these challenges in ways that are decolonizing, inclusive, and emblematic of critical GDS pedagogy.

Why Global Development Studies?

The term *global development* emerged in the mid-1990s (Pieterse, 1996), but it gained more significant traction in the late 2010s (Gore, 2015; Kaul, 2017) in response to critiques that the field and program titles of “International Development” or “Development Studies” were outdated and inappropriate in the twenty-first century (Horner, 2019). Some of the major critiques of “international” development terminology include the tendency of this framing to enable an over-focus on exchanges between states, a blunt division of the world based on historical political relationships and/or markers of wealth, and growing evidence that the model of big “D” development—marked by aid from wealthy to low-income states—are not as relevant as little “d” processes of change, characterized by diverse actors including civil society, nonstate networks, and communities, in improving or shaping progress and well-being (Perkins, 2013; Hart, 2001). Additionally, many now argue that development discourses have often been invoked in service of inappropriate interventions by the Global North, that “development” is not just something that happens or is relevant to the Global South, but that the Global North is also an important site of development (Horner, 2019).

Beyond critiques of the “international,” global connectedness has changed in a range of important ways over the past few decades: the interconnectedness of global capitalism, the increasing planetary-level challenges (i.e., climate change), and the blurring of “North-South” boundaries have spurred new forms of global relationships and action (i.e., the Sustainable Development Goals and the Paris Climate Agreement) that make a *global* title more apt for our times. Even the World Bank no longer distinguishes between “developed” and “developing” states, and it is now widely recognized that scholars and practitioners would do well to avoid binary language and ideologies that classify world regions and states as distinctive (i.e., first, second, and third world; low-, middle-, and high-income countries; developed and developing nations, and Global North and the Global South) (Horner, 2019; Horner and Hulme 2019; Clark, 2006).

Global Development is an alternative, and “relational” field that seeks to address the deficiencies of international development and is seen by many as a better way to conceptualize and respond to the emerging connected and *shared* challenges that we face in the twenty-first century: it “considers development in relation to the whole world” (Horner, 2019; Lawson, 2007). In this sense, the relational approach embraced by global development moves beyond efforts to understand the causes of underdevelopment in the Global South and emphasizes wider social and economic connections, and cultural processes that relate experiences of poverty to experiences of wealth by grounding them in uneven capitalist development (Horner, 2019; Mosse, 2010; Lawson, 2007). While GDS scholarship and programs

have emerged out of new framings of “global” development, it is important to acknowledge that program components, visions for and expectations of GDS scholarship and teaching are diverse and contested—there are even significant differences in opinion between faculty and students on what GDS pedagogy should entail (Handler, 2013)—and the transition to “Global” terminology has indeed been opposed by some (see for example, Büscher, 2019; Fischer, 2019; Ghosh, 2019). Still, at a broad level, global development framings have gained traction in the past few years (Wiegratz et al., 2023). As readers will notice, we frame this book around global development studies and in doing so, adopt the “global” development language, fully aware that it is contested, acknowledging that it has shortcomings, but encouraged that it offers a relational, nonbinary approach to our field.

At a practical level, GDS is commonly understood as one approach within the interdisciplinary field of development studies that emphasizes global interconnectedness and explores social change with a focus on “all countries and the interconnectedness of development, poverty, wealth, and wellbeing in the North/West and South/East” (Wiegratz et al., 2023, 923; Sumner, 2022; James and Steiger, 2014). GDS is about addressing the causes and consequences of global poverty and social injustice, including how the flow of goods, people and information shapes the world as a “whole” and how inequalities both between and within states are reproduced in a capitalist global economy. In terms of pedagogy, GDS forefronts the need for mutual learning and collaboration across boundaries and traditional divides, and includes efforts to center critical perspectives and inclusive and decolonizing approaches to teaching and learning (Leach, 2015). While a GDS framing may have limitations and may continue to be contested in the coming years and decades, our editorial team is pleased that the contributions in this book reflect the focus on global relationality that marks this emerging, adapted discipline.

Making Sense of Critical, Decolonial, and Inclusive Pedagogies

In the past decade, there have been widespread calls both to “decolonize” academia and to make spaces of higher education more inclusive (Fereidooni et al., 2019; Kwoba et al., 2018). *Critical* scholars in the social sciences have long argued that knowledge in academia is produced, validated and imposed by those whose power and privilege were granted through processes of colonialism, and have called for alternative approaches (i.e., Freire, Fanon, Memmi, Said, Tahiwai Smith). In this text, we hope to contribute to this tradition and ground our work within *critical pedagogies*, an approach to education that draws attention to the complex systems of power, oppression, and inequality that underpin the contemporary academe. From this perspective, the central role of educators is to question and struggle against these systems, which includes interrogating how teaching practices contribute to inequality and facilitating learning environments that encourage students to challenge oppressive systems of power (Guilherme, 2017; Giroux, 2020).

Despite a long legacy of critical pedagogies scholarship, critical approaches have remained peripheral to the traditional, Eurocentric academic model that underlies the governance structures, policies, and practices of institutions of higher education today (Ziai, Bendix, and Müller, 2020). As Dr. Lynn Lavallee emphasizes, the academy “is still operating firmly within the phases of colonization” (Lavallee, 2020, 120). The undercurrents of oppressive power systems in higher education are often invisible, but persistent dynamics of colonialism—rooted in Western epistemologies and ideologies—implicitly mark the university by defining what counts as knowledge, who counts as knowledge-holders, and what practices of teaching and learning are valued and supported. In practice, this has tended to play out in a variety of ways: in rigid systems of student classification (via grading); profit imperatives that entail ever-increasing class sizes, and assessment standardization; dogmatic beliefs about who holds knowledge and to whom knowledge must be imparted, which tend to result in lecture-style classes and in market-driven institutional objectives that precipitate for-profit degree components and curb enrollment toward technical/professional studies over critical, exploratory liberal arts programs.

In the past decade, calls to *decolonize* higher education and enhance *inclusion* have responded to these challenges. At the same time, a growing body of scholarship has highlighted how the terms “decolonization” and “inclusion” have been used in superficial ways that bring only cosmetic change. Scholars have likewise illustrated how decolonizing academia and building inclusive education systems demand far more than teaching and learning practices that can be taken up piecemeal, with some arguing that what is required is a fundamental rupture from, or “burning down” of the colonial education system (Andrews, 2018; Mayorga et al., 2019; Tuck and Yang, 2012). And yet, scholars also tell us that there is value in imagining alternatives, and taking intentional acts to make change, however small, are important parts of the counter-hegemonic struggle (Jivraj, 2020). It is in this spirit that many authors in this volume tackle the practical challenge of decolonization, and enhancing inclusion in GDS. So how do we understand decolonization and inclusion in this book?

Let’s begin with a definition from the proverbial “Mother of Indigenous studies,” Linda Tuhiwai Smith:

decolonization ... does not mean and has not meant a total rejection of all theory or research or Western knowledge. Rather, it is about centering our concerns and world views and then coming to know and understand theory and research from our own perspectives and for our own purposes.

(2005 [1999], 39)

Decolonization is therefore contextual, and fluid; it is a process—rather than an end goal—and begins with the search for a “liberating perspective” (Ngũgĩ, 2005), which includes recognizing that the traditional academe is grounded in power relations that tend to benefit privileged groups and is riddled with hierarchy, policies, and practices of exclusion. While both scholars and institutions have

attempted to create pathways to take up decolonization in practice (Collazo and Hindrix, 2023; CTL, 2023; Four Arrows, 2021), we take note from those who have emphasized how decolonizing definitions and approaches are perceived and indeed *felt* differently across identity groups, and how competing “roadmaps” to decolonization can interrupt the need for diverse approaches, and get in the way of practical action. While we intentionally avoid adopting a rigid framework for decolonization, we would like to underscore how understandings of decolonization and perspectives on how best to engage with decolonial pedagogies vary depending on one’s positionality and context. Indeed, this fluidity is exemplified by the diverse contributions in this volume. But we would be remiss if we did not also remind the reader of how colonization and capitalism—while distinct—are fundamentally bound up in each other. And, as Mbembe (2016) suggests, “to decolonize implies breaking the cycle that tends to turn students into customers and consumers” and therefore processes of decolonization must also confront the increasingly market-driven academe.

Tied to but distinct from calls for decolonization is the need for *inclusive* approaches to teaching and learning. In large measure, calls for and initiatives to improve inclusion in higher education are rooted in the knowledge of what Barry and Loke (2011) called, the “BME attainment gap”—that black and ethnic minority students tend to end up with lower-quality degrees than privileged students. It should be noted, however, that in the past decade, critiques of university pathways to inclusion have emerged as a result of the wave of equity, diversity and inclusion (EDI) initiatives that have burgeoned across the Western world, many of which have been ineffectual, and some of which, harmful (Tate and Bugguley, 2017; Ahmed, 2012).

As with decolonization, scholars contend that defining inclusion is not only problematic but limits the scope and diversity of perspectives that should be inherent in the term (May, 2010), with Trigwell (2013, 95) noting that the scholarship of teaching and learning has begun to recognize the need to “move beyond the search for a common definition or a unifying conceptualization.” In this book, we aim to embrace this diversity rather than adopt a singular definition of inclusion. At the same time, we can broadly agree that inclusive pedagogy grapples with “the teaching methods that are used, and how they can make or fail to make classes as accessible as possible to the diverse students who enter them” (Jacquart et al., 2019). We also contend that in addition to the clear need for more inclusive pedagogies to benefit students, there is also a need to think through what inclusion looks like beyond the student body and to consider what inclusion means in the context of the broader systems of higher education including hiring practices; teaching standards; forms of evaluation, and recognition; and institutional cultures that foster ideological openness and epistemic diversity (Castillo-Montoya, 2023; Fradella, 2018).

The chapters in this book reflect the work of different scholars in their efforts to engage in critical, decolonizing, and inclusive pedagogies when and how they can. Consider this a humble site of struggle, where the authors illuminate how they make space for alternative practices in the cracks and crevices of their neoliberal institutions.

Reflections on Limitations and the Editorial Processes

The process of crafting *Teaching Global Development* was a dynamic journey characterized by a commitment to collaboration, inclusivity, and centering diverse epistemologies. The goal was obvious from the beginning: to produce a book that reflected a variety of voices and experiences from around the world and to showcase various approaches and innovations in GDS teaching and learning. This goal proved more difficult than first anticipated, and here we would like to acknowledge some of our efforts to produce a book that represents GDS pedagogical diversity, some of the hiccups that we encountered, and the consequent limitations of this book.

Following the 2021 and 2022 pedagogy workshops hosted by the Tobias Center, the editorial team came together and solicited chapter abstracts from workshop participants, and GDS instructors more broadly. In the spirit of equity, inclusion, and the principles of decolonization that underpin this book, we made significant efforts to reach a diverse range of potential authors in our call for chapters. Readers will note that indeed this book features the work of authors from around the world, and we are proud that it showcases myriad experiences and insights crucial for tackling the multifaceted challenges of decolonizing global development pedagogy. Still, this book is not without limitations. Specifically, at the time of writing, most (though not all) contributors were living in “high-income” contexts in the Global North; the same is true of our editors, and representation has been the subject of much discussion among our editorial team. We want to emphasize that we value the diverse and important contributions reflected in this volume, and yet acknowledge that we have not succeeded in overcoming the persistent underrepresentation of voices from the Global South in development studies scholarship, and there are further possible imbalances (for example, contributor class, gender, and ethnic backgrounds) that readers should consider (Cummings and Hoebink, 2017). It is important to emphasize that the editorial team is very proud of the contributions herein, and we raise the issue of representation not to express any discomfort with the expertise and works themselves, but to acknowledge that we were unable to attract the rich breadth of experiences and expertise from diverse global and social contexts we had hoped for.

Despite our limitations, we sought to make inclusivity a core principle of our process beyond author representation, and we made efforts in other ways to enhance the geographical breadth and epistemological and creative freedom of contributors. As an example, when one editor from the Global South left our team for personal reasons, the editors intentionally sought out a replacement from the same region. Additionally, as readers explore different chapters, they will likely note that some contributions are quite personal in style and tone, some more traditionally academic and analytical, and there is a wide variety of content, from theoretical chapters to case studies, and creative works. As editors, we did our best to protect the creative writing styles and preferences of each author. At the same time, we acknowledge that the domination of English-language writing is one marker of the persistent colonial legacies in academia. While we wanted to allow

authors to write in their preferred language, the fact that the initial workshops on which this book is founded were in English, that most authors used British English, and that the publisher requires the consistent use of American English, reflects continued global disparities in the ability to create knowledge and access academic publishing opportunities. Despite this, we are proud of the contributions in this text and the process through which this book unfolded. We hope that this book serves as a testament to the transformative power of collaborative work in GDS pedagogy.

Chapter Overview and How to Use This Book

This edited volume is laid out in three sections, each with a collection of chapters designed to move from the more theoretical and conceptual perspectives on decolonial GDS curriculum and pedagogy to practical and innovative designs, and finally to applications and tools. The contributions of the authors offer profound reflections on what decolonizing GDS pedagogy could entail, as well as course designs and frameworks with concrete activities that can be used by instructors who are looking to decolonize GDS pedagogy in their own practice. There is a wide range of regional and national contexts covered in this book as well, offering windows into different cultural contexts that illuminate diverse and creative practices in curricular design and implementation.

To further actualize our vision of a decolonized, equitable, and inclusive GDS pedagogy, we have curated additional digital content for each chapter on a companion website which you can find at <https://iu.pressbooks.pub/teachingglobaldevelopment>. We invite readers to explore the companion website, which includes concrete tools and resources in a range of modalities, including syllabi, lesson plans, and assignment guides; audio and visual examples of student work; short podcasts and other aural descriptions; and other creative examples to support the implementation of teaching approaches discussed in the book.

The first section of the book compiles theoretical and philosophical pieces on why we should consider decolonizing GDS, and what that might signify, as well as how we might more effectively engage existing decolonial scholarship and implement this literature in the GDS curriculum. In the first chapter, **Jonathan Langdon** and **Ajay Parasman** issue a call for a decolonial approach that centers the established alternative and critical visions of development studies, while decentering the dominant capitalist and economic growth paradigm. They use the work of Guyanese scholar Walter Rodney and others to show how curriculum design can bring in a rich body of literature to train students in decolonial thinking.

In chapter 2, **Georgina Alonso**, **Jess Notwell**, and **Adrian Murray** engage in a lively conversation on the *why* and *what* of decolonizing pedagogy and provide a useful guide for decolonizing the GDS syllabus. In chapter 3, **Theresa E. Cann** likewise offers insights on how a historically colonial tool, the syllabus, can be actualized as a decolonial tool, with innovative and actionable suggestions on how to achieve this. In the final chapter of this section, chapter 4, **Saleena**

Saleem defines decolonial teaching based on a robust literature review and designs a new course that highlights “relations of power” in the development of ideas. This course is piloted in Singapore, helping students to understand Global North and south perspectives and theories. The chapter gives readers insights into how to “decolonize the syllabus” with examples of readings and activities.

The second section focuses on innovative designs and practices for courses and classrooms in GDS. In chapter 5, **Julie Ficarra** and **Kathryn Foster** explain the challenges of redesigning a GDS major that trains students to be decolonial, inclusive, and critical practitioners. Their chapter specifically focuses on how they prepare students for ethical community engagement using the Community-Based Global Learning toolkit, an open access toolkit from the Community-Based Global Learning Collaborative. Chapter 6, by **Courtney Kurlanska** and **Sarah Stanlick**, addresses the issue of knowledge access and power, offering the use of open access resources as a way of addressing the imbalances and restrictive access to the research literature in GDS. In chapter 7, **Roberta Hawkins** describes a graduate seminar designed for GDS that emphasizes co-learning, collaboration, and ambiguity, moving away from what she identifies as the traditional curriculum focused on a single model for research design and individual competitiveness among the students. **Agnieszka Pawłowska-Mainville** shares, in chapter 8, unique practices of active learning about development via food systems. Food is revealed as a mechanism to understand culture, society, and community, and relationships with the environment, all essential elements to innovative and inclusive approaches to GDS. Rounding out this section, **Adulai Adams** and **Rita Udor** (chapter 9) share a method used in Ghana that allows students to gain a practical training experience, after their classroom work, by living in local communities to understand their needs and coproduce development projects with community members.

The final and third section offers specific tools and activities that can be incorporated into courses, with clear explanations and directions on how to do so. In chapter 10, **Kamna Patel** and **Lee Rensimer** explore the use of student diaries for critical self-reflection and provide detailed tools and activities to guide students in their reflexivity, including their positionality and its effect on community development projects. In chapter 11, **Chloë E. Carley**, **Rae S. M. Vanille**, and **Tiffany C. E. Walsh** share the Native Women’s Association of Canada’s (NWAC) Culturally Relevant Gender-Based Analytical (CRGBA) Framework, a useful classroom tool that offers positionality exercises, social identity mapping, and activities in which teachers and students reflect and learn together in the context of marginalized communities. **Juan Carlos Jimenez** (chapter 12) uses a unique photovoice method, where participants take photos and describe the cultural, social, and identity significance of the images to their lives, engaging participants in practices that can be implemented for participatory research and active learning. In this example, photovoice was utilized for community education among a migrant Salvadoran community in Canada. In chapter 13, the final chapter, **David D. Kupp** and **Ian deVilliers** complete this section and the compiled chapters with role-playing activities that were designed for development workers in the nonprofit sector, with an emphasis on decentering power and decision-making from the

NGO to the communities in which they work. Their chapter includes role-play scenarios and instructions, and the techniques transfer to the GDS classroom as a decolonizing activity that allows students to understand the potential impacts of NGO development projects, and how co-creation with communities is possible.

This volume has been collated and edited to support scholars and teachers committed to rethinking and redesigning how we teach global development. We hope that you are able to take away innovative pedagogical models and ideas and join us in this ongoing process and journey. To enhance the usefulness of this volume, we encourage you to use the resources shared at our companion website, <https://iu.pressbooks.pub/teachingglobaldevelopment>. We thank all of the scholars who have contributed and authored chapters, and we hope that our readers gain new perspectives and practices in the field of global development studies.

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Section I

DECOLONIZATION IN GLOBAL DEVELOPMENT STUDIES

Chapter 1

THE PEDAGOGY OF DECOLONIAL DEVELOPMENT FUTURES: BUILDING ON DECOLONIZING PAST AND PRESENT IN DEVELOPMENT STUDIES TEACHING PRAXIS

Jonathan Langdon and Ajay Parasram

Key Challenges Addressed in This Chapter

- The ahistorical understanding of development's origin
- The Eurocentric foundations of teaching development

Why Addressing These Challenges Is Important for Teaching Global Development Studies (GDS)

- The intertwined lacuna of a contested history of development thinking, and destabilizing the Eurocentric foundation of its pedagogy open up space for reconceiving what teaching for a better future means, as well as whose vision of this future is centered.

How This Chapter Addresses These Challenges

- Tackling roots of development to reveal the silenced history of the many hands who advanced a different way to envision development
- Providing examples of decolonizing pedagogy at work, its complexity, but also its potential to reframe GDS's future

Introduction

What keeps me going? I'm going to go and say past, present, and future. Great-grandmother said, "Get an education and stand up for Labrador, and

stand up for the lands and the peoples.” And so the past is resonant of all the warriors that come before me, they live in my blood and have shared with me their passions.

—Shelley Price, Decolonial Social Justice Radio podcast

We refuse to be, what you wanted us to be. We are what we are. That’s the way it’s going to be.

—Bob Marley and the Wailers, “Babylon System”

Teaching global development studies (GDS) in the West is often a fine balancing act between introducing students to the struggles of life in advanced capitalism and trying to ensure that most don’t throw their hands up in surrender and transfer into business degrees. The traditional and professional pipeline of teaching students about the nongovernmental organization (NGO) and global governance world, followed by placing them into internships and professions for a decade before they go to grad school and take up senior roles in national and international bureaucracies, has been complicated by a number of factors, not least among them the rising consciousness about the coloniality of economic development and the systematic deprivation and inequities of the liberal world order.

Alternatives to modern/colonial development have always existed, and while these are especially pronounced outside of traditional academic boundaries (in the work of land and water protectors, activists, artists, and practitioners, for example), these alternatives have a long-standing scholarly tradition as well. Rather than teaching the genealogy of development studies emerging from post-Second World War reconstruction efforts in Europe and the Cold War politics of capitalist versus socialist development approaches, we can instead discern and follow a decidedly anti-colonial, decolonial *ethic* that does not necessarily dictate development outcomes but rather outlines the minimum requirements of sharing wealth in a world scarred by the hoarding impulses of state mercantilism, capitalism, and socialism. There have always been deliberate blockages and redirected pipes within what we might call the traditional development “pipeline.” These radical alternatives were championed by scholars such as Walter Rodney, bell hooks, or Audre Lorde, practitioners like Amílcar Cabral, Maurice Bishop, or Thomas Sankara, and artists like Bob Marley, Frida Kahlo, Fela Kuti, and Boots Riley. Alternatives to the mainstream development pipeline exist in the everyday work of people committed to building better worlds grounded in radical understandings of solidarity, and to our mind, this alters the pedagogical objectives of introducing students to the various projects called “development” since the late 1940s.

In this chapter, we make a case for teaching development studies with a view to centering the decolonial work that has always represented the soul of development studies, even if this genealogy has often fallen by the wayside of teaching. Far from being a natural site of emancipation, educational institutions often work to limit what is perceived as possible by students and the public in ways that reproduce the world as it currently exists (Bunjun, 2021; Foucault, 1980; Friere, 1970). Within these problematic institutions, teachers have a unique opportunity to help students learn to break down, reshape, and build anew.

The university-based replication of the development pipeline need not be the way that students understand the past, present, and future of development studies. In the next section, we ground development studies in Walter Rodney's approach rather than that of Harry Truman or W. W. Rostow—where the development story so often starts (Kothari, 2005). Anchoring ourselves to Rodney, we apply his critical historical and political analysis to read an alternative present of development studies dedicated to decolonization—sharing some of the ways this legacy continues. Finally, drawing on the testimonies of some of our colleagues working on and beyond development studies, we chart what a possible future for the decolonization of GDS might look like if centered in our collective approach to pedagogy. The disconnect that our students feel between what they learn in the classroom as the hegemonic liberal development narrative and the need to urgently resuscitate our struggling planet in a sustainable way ought not to drive them away from GDS. We believe GDS, as an avowedly transdisciplinary and normative approach to being in the world, has much more to offer than may first meet the eye. This problem of the disconnect is a provocation for the teacher because it presents an obligation to grapple with how we can model a different way of professionally engaging with the world as it is, empowering genuine alternatives to development on the one hand, and resuscitating what was revolutionary in development thinking in the early postcolonial moment on the other.

Past (Or Rodney, Not Rostow)

The development pipeline approach recalls US President Truman's contouring of development as an economic, moral, and technical matter in his inaugural speech of January 20, 1949. Truman's development was a fundamentally political project aimed at undermining alternatives to liberal capitalism (National Archives, 1949). Ultimately Western-centric "development" was a political project to defeat socialism as an alternative to capitalism. The scholar-practitioners involved in the US-led development projects of the post-Second World War era understood development as a largely technical and political question that did not seriously engage with centuries of colonial expropriation. Men like W. W. Rostow (1960) helped to build the modernist development pipeline. And he represents a scholar-practitioner whose ideological commitment to capitalism and anti-communism "took off" in his scholarly writing that offers a teleological stage-based theory of economic and political development, which he later helped to build into practice, advising US presidents Lyndon Johnson and John F. Kennedy. When we speak of the modernist development pipeline, we refer to the centering of priorities and needs of professional development organizations instead of ordinary people themselves, and the way bureaucracies and priorities of the Global North produce development for development's sake (Li, 2007). While Rostow's scholarly approach of positioning society as moving from "traditional" to developing the preconditions necessary for economic "take off" and eventually moving to the point of full maturation in the

age of mass consumerism has been well criticized in the scholarly literature, it largely remains a normalized model of capitalist economic development.

Even within the Western scholarly community, such approaches have long been critiqued by Dependency and World Systems Theorists (Frank, 1966; Wallerstein, 1976). From the beginning, there have been scholarly attempts to highlight how the making of the modern world has been a historical process of expropriation—often expressed in the context of the mid-late twentieth century in explicitly class terms that dovetailed with the framing of development as falling into the Soviet/communist camp or the US/capitalist camp (McMichael, 2020). In both cases—socialism or capitalism—the ontological premise of economic development as a gradual and progressive process of wealth and well-being accumulation is normalized, even if the means to achieving modernization differ in terms of national redistribution or individual wealth accumulation. Understood only in terms of wealth and further separated into “national” containers and “per capita” ratios, the “idea” of development as something birthed in the 1940s separates it from hundreds of years of colonization.

The antecedents of development are quite clear in the context of nineteenth-century liberal colonialism when the mercantilist objectives of imperial wealth accumulation became somewhat displaced by the “will to civilize” and the “will to improve” through which colonial powers sought to rationalize their devastating violence as a historical inevitability (Rojas, 2002; Mill, 1836). Even in the realm of praxis, alternative international organizations abounded in the mid-nineteenth century, arising out of the work and tenuous solidarities of the emerging “third world” project that refused to be reduced to either “capitalism” or “communism” as the Americans and Soviets would like it to be. Organizations like the Bandung Conference of 1955 hosted by Indonesia, the Non-Aligned Movement, the Tri-Continental and more represent efforts of and by the Third World to reject the simplistic dualism of de-racialized economic development (Prashad, 2007).

While well-known scholars like Frank (1966) and Wallerstein (1974) and revolutionaries like Lenin (1916) have all linked imperialism centrally to capitalist development, we choose to ground our engagement with alternative genealogies of development in the work of Walter Rodney for two reasons. First, Rodney’s body of scholarship has been clear in linking colonialism and race not just to the development of capitalism, but to the economic and political destruction of Africa at a time when that clarity of analysis was ruefully missing (Rodney, 1969, 1972). Moreover, emerging from the Caribbean intellectual tradition, class is always racialized to the extent that it makes little sense to conceive of one without the other (Rodney, 1969). Second, his approach to teaching and learning undermined the elitism of the academe by grounding within broader communities that necessarily left the university with an expansive understanding of the classroom as a pedagogical space of consciousness-raising (Rodney, 1969).

For Rodney, it is a historical impossibility to separate race and capitalism. His most widely read scholarly text, *How Europe Underdeveloped Africa*, centers Africa as *the* important site of study rather than as an afterthought of thinking about European development. Starting by problematizing the notion of development as

something that must be locally determined rather than externally dictated, he offers historical accounts of precolonial African territories that situate European arrival as a particular historical event that can be studied empirically (Rodney, 1972). Like the Caribbean historians who came slightly before him (i.e., CLR James and Eric Williams), Rodney was explicit in challenging the British notion that colonialism was ever something intended to “benefit” the colonized and did so in very direct ways. He shows that colonial capitalism brought small social services to white workers, while no such comparison can be shown for African workers (Rodney, 1972, 237). Importantly, whiteness and its relationship to capitalism is more than skin deep. The kind of labor one performs impacts their racialization and Rodney (1969, 28) notes that indentured Indians “met the same racial contempt which whites applied to Africans. The Indian too was reduced to a single stereotype—the coolie or labourer.” In understanding capitalist development and racialization as unfolding interdependently while producing racial hierarchies and ideologies of racism, Rodney illuminates the complexity of historical processes of colonialism, which is inherently at odds with the simplicity of the development pipeline narrative.

For Rodney, development history cannot be properly and productively understood until it centers the systematic racial economic oppression that has led to the transfer of wealth from Africa to Europe, meaning that Africans were ultimately chief drivers of Europe’s economic prowess in the late twentieth century (Rodney, 1972). Similarly, Rodney makes no apologies for jettisoning from the category of “Black” those non-white people who he understands as perpetuating and sustaining white capitalism, including some Black academics as well as some Chinese entrepreneurs in the Caribbean. These are not crude catchall racial categorizations but rather are specific configurations of both race and class such that post-revolutionary Chinese workers are understood as “Black” in Rodney’s analysis while other Chinese entrepreneurs may not be (Rodney, 1969, 28–9). This history is nuanced because the view of “global” comes from an avowedly “third world” classroom that understands development as a historical process of capitalism, which itself has always been racialized in the modern/colonial period. We use the term “third world” to speak to the postcolonial project of departing from either the “first world” of US-led capitalism and “second world” of Soviet-led communism; the revolutionary politics of third-world projects like the Bandung Conference, the Tri Continental, the Non-Aligned Movement and more chart a deliberate departure from the imperial binary geometry of the post–Second World War era (Prashad, 2007).

The attack on upper-class Black academics may come as a surprise to contemporary readers, but in the context of transnational Black Power in the Caribbean and the contradictions of postcolonial rule when formerly colonized elites inherited the state from white rulers, it is an audacious and important intellectual and political point. It also highlights the importance of taking intellectual and political risks in scholarship—something that the neoliberal academic publishing world too often eschews in favor of uncontroversial reportage. Rodney’s unwillingness to play the role of a bourgeois academic and toe the line of development as

a gradual and technical process in the ivory tower caused him considerable difficulty. He was prevented from returning to Jamaica while attending a meeting of Black radical writers in Montreal in 1968, and built close ties with Jamaica's Rastafarian communities, at a time when Rastafarian culture was vilified by the state. Rodney was killed in Georgetown by the Burnham government, who not only committed the assassination but lied that the car bomb that took Rodney's life was self-inflicted (Curry, 2020). Like revolutionary thinkers before and after him, when the substance of his ideas became threatening to established power interests, his murder became more tenable than his continued speech. Rodney was thirty-eight years old when killed, and the world has since been denied the right to benefit from his ever-maturing ideas on race, capitalism, revolution, and development. His methods of centering the margins of society, blasting open the walls of classrooms and meeting people on their own terms regardless of academic and political conventions, however, offer those of us denied the insights his future work promised to learn from his approach.

Present (Or What's Rodney Got to Do With It?)

In an age when European civilization is spreading through Africa and being absorbed into the cultural life of the people thus tending to oust so much of the African's own cultures, it is essential if not imperative for research to be made into African life and culture.

—K. O. Bonsu Kyeretwie (as quoted in Anabila, 2020, 12)

Decolonial and decolonizing work in the present is linked to the decolonial work of the past, like that of Rodney's, even as it gestures toward a decolonial future. This work in GDS takes on the anthropocentric Eurocentrism of colonial and capital formations (the intertwined link of racial white supremacy with class warfare, using Rodney's approach)—formations that have our contemporary world in crisis in every direction you look.

Activists, artists, and scholars are on the front line of epistemic and material resistance to colonial and capitalist projects. Developmental thinking, including the normalized belief in liberal individualism and the logic of private property ownership and accumulation, helps to sustain a broader Eurocentric cultural hegemony. Consequently, resistance to the inertia of colonial modernity must be multifaceted, and artists, activists, and land and water protectors are all on different but related front lines seeking to stop colonial and capitalist development and build alternatives. This front line includes universities, and the way colonial modernity is pedagogically reproduced or resisted within them.

In explaining the origins of GDS, Kothari (2005) describes how the intellectual focus in higher education in the UK targeted newly postcolonial bureaucrats and politicians in Africa and Asia. Those teaching in these contexts were often former British colonial officials—"men on the spot" as they were often known. Kothari captures the ambiguity of this pedagogic moment in how this formation

was seemingly designed to prepare the newly independent nations to take over colonial functions, but how those instructing often had a complicated relationship with this colonial record, and with those who were being trained—representing as they often did, the elite in the decolonizing societies. And yet, it is clear the official pedagogy was really geared toward maintaining neocolonial ties between Britain and its former colonies.

At the same time, Engler (2015) captures the way in which early capacity-building in such decolonizing contexts undermined the radical potential of their formal break with the empire. He describes the role Canadian officials played in training coup leaders in Ghana, for instance, in preparing the military to overthrow Kwame Nkrumah's socialist but also Non-Aligned-leaning Republic. These are parts of the legacy of GDS pedagogy in practice—even as the development studies pedagogy of Karl Polanyi, Dudley Seers, and later, Paolo Freire, Augusto Boal, Immanuel Wallerstein, and Robert Chambers represented voices challenging capitalist neocolonial control of these emergent nation-states.

Despite critical foundations, much mainstream GDS pedagogy today extends from the neocolonial origins Kothari (2005) discusses above. Focusing on largely technocratic issues like special economic zones, NGOs, foreign direct investment, structural economic adjustments and bilateral/multilateral aid—it's easy to overlook the legacy of the many who have advocated for decolonizing GDS pedagogy. The work of those in the Dependency school of thought, or the World Systems; Paolo Freire's work, and the way in which this was taken up by many in the adult training sectors of the development world—even as his work influenced development studies theorists like Orlando Fals Borda, who helped create the term participatory action research. These legacies are part of what Arturo Escobar built on in launching the post-development moment of the 1980s—and the incredible effect this had in development thinking, but also GDS classrooms.

Although official/formal decolonization may have occurred in many places in the mid-twentieth century—even as epistemic colonization continued—Tuck and Yang's (2012) work on the lack of material decolonization on Turtle Island (colonially known as North America) brings the question forcefully into the present. They challenge current decolonial practices, recentering them on Indigenous land being taken back. Decolonization without restoring land to sovereign peoples is, as they point out, not decolonization. At the same time, failing to learn from the ways in which material decolonization did not overturn the Eurocentric white supremacist logic of the nation-state (McMichael, 2020), set the stage for neocolonial processes like the one Kothari describes above. Mignolo (2012) is helpful here in describing the way Eurocentrism applied a global design to local histories and underscores the importance of local histories pushing back as a decolonial process. Mi'kmaw scholar Marie Battiste (2016) has gathered a great example of this pushback in her *Living Treaties* project, which contests the idea that colonial treaties are historical artifacts and not living spaces of decolonial negotiation—where the voices of Mi'kmaq are centered in determining what the treaties signed in colonial times mean today.

Along these lines, Icaza and Vasquez have described three crucial registers that decolonial critiques in higher education need to work:

1. **Challenge economic growth:** the constant need for growth is the justification of capitalism and its alienation of work, but also the construction of the world as something to consume;
2. **Challenge anthropomorphism:** centering humanity, but also the systems of knowledge and power that place particular humans in the narrative center of what it means to develop, and as such constructs who isn't in this center in racialized ways;
3. **Challenge nature as a commodity outside of humanity:** completing the colonial and capitalist circular logic of who gets to decide how nature is consumed, with no acceptance of the consequences of artificially separating humanity from our world.

But they also suggest we need to push beyond just these challenges to see the ways in which we can build possibility and not just critique. Changing curriculum and classroom practice are such areas of possibility.

*Future (Or, Pedagogies of Today Build the Academy and Development
Approach of Tomorrow)*

The classroom remains the most radical space of possibility in the academy.
—bell hooks

Can our universities respond to the possibility of an ethical life that is not structurally implicated with the suffering and the consumption of life on earth and others?

—Rosalba Icaza

[W]hen we win, when we achieve collective liberation the university won't exist like it does now.

—Alex Kashnabish

What does the future look like? Shelley Price, Sailaja Krishnamurti, Margaret Robinson, and Alex Kashnabish, colleagues we interviewed in May 2021, are already building it, as they work with and engage/challenge students to take on their/our world. In this sense, we are not describing a normative vision of what a decolonizing pedagogy *should* be. To paraphrase Arundhati Roy, this future is here, and if you listen hard, you can hear her breathing.

The three quotes we share at the outset of this section capture efforts to resist a unitary vision of our pedagogic work as building a radical future—in GDS and beyond. There is the open question of the possibility of the university transforming, moving away from participating in the consumption of and violence against others;

there is the recognition that the most potent place of possibility in the academy is in the classroom—whether that be formal or informal spaces of learning; and, there is the recognition that true transformation would lead to something other than universities. These three quotes also speak nicely to the three sections of this chapter, with the late bell hooks deeply connected to the generation of radicals who have carried on the work to this point; Rosalba Icaza, as our present section makes clear, is a clarion voice of current work in GDS to decolonize; and Alex Khasnabish, one of our interviewed colleagues, points to a future we could be building now.

Nonetheless, there are also places of overlap that frame where we are headed, constitutive spaces of collective pedagogic futures. Overlapping these three approaches is the need to not only recognize the importance of embodied presence, but the colonial legacies that devalued non-cis-white male bodies within universities as well as developing and deploying an ethic of care and radical vulnerability to build better futures (FitzGerald, 2022). In order to bring some of this nuance to bear, we will quote from our colleagues to expand on each of these overlaps from a focus group discussion we held on decolonizing pedagogies. (Interested readers can listen to the whole discussion as an episode of the Social Justice Radio podcast here, <https://socialjusticeradio.ca/show/53#showsPlayer>.) We will briefly introduce each of our colleagues below, as we share one of their quotes from this conversation.

We begin by thinking about how to enter this work and open up spaces for our students to bring their full selves into our classes, to be seen, and challenged, to mutually own the classroom space, and to determine it collectively. Shelley Price shares her thoughts on this. Shelley teaches in the Gustavson School of Business at the University of Victoria and was a member of the development studies advisory committee while at STFX:

Compassionate and heart-full ways of teaching are really not all that well understood. We understand the objective, and we understand grading rubrics, but we don't necessarily understand what it means to be compassionate and heart-full in the classroom, to accommodate students and to truly meet them where they are and to be happy to walk that journey with them however they want to engage the material.

In Shelley's approach, room is given for students to show up with openness and be part of their learning journey. This openness is contrasted evocatively by Alex Khasnabish, who teaches sociology and anthropology—two key GDS related disciplines—at Mount Saint Vincent University, in Halifax. He suggests challenging students to shift from performative enacting of wokeness to lifelong, long-haul engagement in the politics of change, and of mutual liberation:

We live in a society that has these very particular holding pens for radicality where you can experiment and be safe with it, but then go on with your credentials and do the capitalist settler colonial thing when you're done, even if

you don't really think you're doing it There's a performance of social justice and radicality that needs to be brought out into the light, so that people can think sincerely and deeply about what those commitments mean, and they often look a lot more humble, a lot more complicated, a lot more long term, a lot more about relationship building and being grounded in particular communities, and in it for the long haul.

The overlap here is about encouraging students to eschew the artificial and show up authentically; for Shelley, this is accomplished through compassionate heart-full ways, and for Alex, this is accomplished by challenging students to move beyond the performative and into long-haul commitments to change. Margaret Robinson also described the importance of challenging students' comfort with colonial relations. She teaches in English, sociology and social anthropology, and Indigenous studies at Dalhousie University in Halifax, and came to teaching following considerable time doing community-oriented research.

I started in research so when I showed up at teaching ... I thought how can I share power in the classroom, which as new teacher that was a bit of thing because I was worried, I'm the girl at the front of the classroom who is an Indian, why are they going to listen to me. Everything in my brain was saying nope, no, you need the authority, it's your only protection here but it just didn't feel right, so I pulled on harm reduction I thought about some of the harmful experiences I'd had in classrooms and about how do you reduce the harms of colonialism in the classroom space ... I thought, what worked for me? and I think what worked for me was my years of developing the skill to break things that I saw down into their many components to see how colonialism worked, or how sexism was working. My focus became how can I destroy the student's ability to enjoy colonialism and other oppressions by making it constantly visible to them.

She did this by giving students tools to "figure out [to] whose benefit [particular media] is" and "what does [a particular media piece] do to viewers?" This challenge of who frames narratives echoes Icaza and Vasquez's formulation above. At the same time as advocating this approach to challenging students, Margaret, like Shelley, describes creating a context that is sensitive to what students bring with them into this work—with an eye to harm reduction and trauma recognition. She is especially concerned here to foreground experiences of students traditionally traumatized in colonial histories:

So, I also sought some advice when going to university, and my dad said to get in there and steal all the knowledge you can. So, I come from a family of legally creative people, let's call them So, I've been thinking about how, as a two-spirit person, I can serve my community, because our role as two-spirit people is to contribute to our people I don't want them leaving classrooms feeling less adequate than when they walked in. I don't want to make my students afraid, I don't enjoy dominating people, so I want to break the dynamics of the classroom

that I experienced. I remember one time, I met a student, and the paper he wrote was amazing, and I asked him casually, “Have you thought about grad school, any plans for it?” and no one had ever talked to him about grad school ever, and I thought, how is this that you are now in university, this is a third-year course, how is it no one has asked you what are you doing three years from now? So, I started talking to all the students about their plans, whether their marks were stellar or not because not everyone has a clear plan, not everyone knows what their options are.

This echoes the ways Walter Rodney pushed on the boundaries of the academy, and whose knowledge counts. Sailaja Krishnamurti, from the Department of Gender Studies—a key related interdisciplinary field—at Queens University, in Kingston, Ontario, made a related point about recognizing people and voices in the academy, but directed toward who gets the academic spotlight, and whose labor and voices either goes unrecognized or is undervalued. She connects this especially to the concept of de-canonizing as a means of decolonizing syllabus building:

Last summer a piece was circulating by a Black woman graduate student who wrote, “It’s not just the syllabus but the whole discipline we need to throw in the trash.” ... Historically, every time we do that, we are reproducing historical narratives that are harmful, and we are recreating sources of pain and violence for our students, our racialized and Indigenous students in particular. The question is why do we feel the need to do that? What happens if we start at a different moment? ... what if we decanonize, and not just decolonize our syllabi?

Krishnamurti’s push to de-canonize and start historical narratives in different places rather than reifying the colonial story has a strong resonance with Rodney’s approach to challenging canonical authority and understanding embodied presence. As mentioned earlier, historicizing colonialism as a moment in African history as opposed to the entirety of African history does a great deal to recenter African history but also the story of race and class in the development of the modern-colonial world order. Building on this idea of the choices we do and don’t make in how we approach our work, Shelley returned to her opening point about keeping the heart and the spirit in the work. She argued we need to discipline ourselves in this work through our choices:

[S]ome of the challenges I face are particularly around emotional labour; the work that I’m doing is really challenging I cry in the classroom and I tell my students that I love them. I’m unapologetic. But meeting the vice president there, I really was completely and utterly sobbing, and I’m not afraid to cry—that’s not what I’m saying, but when I do I know other people are uncomfortable. And so, interesting enough, that challenge of being me, being whole, and being real, allowing my emotionality and spirituality to be present, to situate myself in space is really difficult for people and often they think I’m centering my story in order to egoistically center me, but really what I am trying to do is open up

and create these spaces to welcome students to be present on their own journeys and ... it is really challenging teaching in these spaces and including Indigenous knowledges and wisdom in spaces where they're so dissonant.

The notion of dissonance is a nice point to end on in the sense that, as a group, our colleagues shared ideas that sometimes contrasted with each other, and even contrasted with their own earlier ideas shared, but also resonated with each other. GDS in a mainstream way focuses too much on discovering “a” solution to a development problem, ultimately failing to see how systems of violence like hetero-patriarchy, racism, and liberal capitalism and ecocide have created diverse forms of harm that require overlapping forms of treatment. This brings the very purpose of GDS into question—are we fixing an economy, or repairing a world torn apart by intersectional and intergenerational violence, all while trying to learn how to share?

Throughout the discussion, there was never a sense of any of them insisting there is one right and only way to come at this effort, but rather this is the way in which I have engaged in this work, these are the ideas and values that guide me in this work. Although not visible in this reading, this conversation included much head nodding and smiling at each other through Zoom. It also clearly pushed all our thinking, as one person's statement sparked ideas from someone else. In this sense, the comfort with dissonance, the comfort with resonating prefigured the kinds of spaces we are all trying to contribute to—where we share who we are, and appreciate each other, while also being prepared to challenge and be challenged. And our ongoing commitment to this is a living testimony to the idea of the long haul—not a singular trip, but a committed attitude composed of a hundred thousand (more or less) interactions. Returning to building the lattice to encourage the flourishing of the vines, there is no one way to do this, but starting that vine on the first lattice certainly helps it to grow.

Conclusion

Past, present, future, a fluid effort to challenge colonial white supremacist logic that has framed narratives of how the world is and should be, and capitalist logic of how we should relate with and live with our world; our chapter here is an effort to reveal a lattice-work of vines of resistance have been planted and nurtured for generations, and continue to be nurtured that contrasts the pipeline of mainstream development narratives.

In our discussion of the past, we've tried to re-canonize the approach and ethic of Walter Rodney as an illustrative example of many activists, scholars, and artists. In so doing, we hope readers can begin to imagine how different the story of development can be if we think alongside those who have always resisted. Centering his understanding of this era, and the history behind it, as opposed to Rostow in teaching development would have an electrifying potential of how students understand how our world came to this moment; working in the present with

the works of the many current critical development scholars, including Rosalba Icaza, helps us highlight how the multiple crises we face are intrinsically linked to the colonial white supremacist logic and capitalist history of consumption; finally, drawing on the examples and experiences of our peers, we can begin to build our own curricular spaces, as well as support each other in these endeavors, to equip our students to critically engage with and undermine the ongoing intertwined logics of colonialism and capitalism.

This work has been going on, continues to be going on, and will continue—through our collective effort—to be going on. As Alex Kashnabish points out, it is through this long haul that we can affect lasting change and challenge the oppressive systems in which we are situated. And maybe, as we keep it up, we will begin to hear the new university emerging up ahead.

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Chapter 2

CONVERSATIONS IN DECOLONIZING GDS: PROCESS, OBSTACLES, AND OPPORTUNITIES

Georgina Alonso, Jess Notwell, and Adrian Murray

Key Challenge Addressed in This Chapter

- We think through the “why” and “how” of decolonizing GDS and how a decolonial syllabus can help address injustices and harms in the field.

Why Addressing This Challenge is Important for Teaching Global Development Studies (GDS)

- Decolonizing GDS is essential to addressing and ending the violence of colonial and imperial development and contributing to the co-liberation of all peoples.

How the Chapter Addresses This Challenge

- We argue that offering critical hope (Canaan, 2005) and pathways to decolonial action in GDS can be done by centering the knowledges/praxes of people living under and struggling against colonialisms, and that this is necessary for decolonization.
- We offer transparency about where we are coming from, what we are trying to achieve, and the myriad obstacles we have encountered in this essential work to both center marginalized comrades and struggles and speak to those pursuing similar goals.

This chapter presents a discussion between three comrades and scholars of global development studies (GDS) who have been facilitating the creation of an accessible living online resource, “Decolonizing the International Development Syllabus,” within the Canadian Association for the Study of International Development

(CASID). The goal of this resource, which we refer to here as the “syllabus,”¹ is to highlight contributions to decolonial ontologies, epistemologies, and methodologies by scholars, activists, organizers, Elders, Knowledge-Holders, and community members. It also foregrounds intersectional pedagogical strategies prioritizing critical hope and anti-racist, anti-imperial, and decolonial action. The “syllabus” will continue to evolve as we hold ongoing workshops with those working toward decolonization.

The following conversation explores why we are engaging in this project, and the obstacles and opportunities involved in the process. We reflect on the purpose of creating this decolonial resource, our collective encounters with the harms of GDS, the ways our work seeks to address them, and the myriad obstacles that we have encountered. We further interrogate what can be achieved in GDS teaching and learning, research and practice to facilitate and realize decolonial praxis.

To preface our conversation, we think it is important to be clear about what we mean by “decolonization,” which we have drawn from an early draft of the “syllabus.” We have come to understand decolonization as the process of undoing colonial violence, including material and cultural domination, expropriation, erasure, and other forms of oppression, especially as experienced by Indigenous Peoples and (settler) colonial subjects. We see decolonization as fundamental to an inclusive, meaningful, and just GDS. We recognize that decolonization goes far beyond education and includes the return of land, wealth, and sovereignty to Indigenous and colonized people everywhere. Simultaneously, we emphasize that education is an important political tool essential to these processes. Our intention is to focus on what can be done in the classroom, and in GDS more broadly, to work toward facilitating and encouraging decolonization in practice. This is not just an ethical imperative. It is also about improving student experience and engagement, lessening the burden on individual educators to figure this all out on their own, as well as being a good resource for others. And, perhaps most importantly, it is an attempt to contribute to wider processes of decolonization.

How Have We Come to This Work, Separately and as a Group?

Georgina Alonso (GA): Like many GDS students, I have experienced the hopelessness of learning about the many overwhelming crises around the world and the seeming impossibility of doing much of anything about them, especially from within the academy. This pushed me to connect with others and explore various approaches to activism in academia.

As a mixed-Black scholar, I joined discussions with other racially marginalized students in the International Development BIPOC² Caucus at the University of Ottawa who were disillusioned with GDS and felt like it didn’t speak to them. There often wasn’t space in the classroom to consider our positionalities when the focus was mainly on a perceived dichotomy of racially marginalized people in the Global South and white people in the Global North. It was clear that what we wanted was not just

I approached Adrian to think about how we could improve the experiences of all GDS students while providing insights into pathways for positive change. In addition to other initiatives, we came up with a couple of workshops for a CASID conference in which we had deep, fruitful discussions with others in the CASID community. That's also where I connected with Jess, who was doing similar work. Working together, and reading theory beyond the parameters of GDS, has really expanded my thinking and helped me feel more hopeful.

Working there under the guidance of comrades steeped in the anti-apartheid struggle, many of whom remained entirely committed to the struggle post-1994, I was schooled in national liberation traditions from the continent, critiques of racism, capitalism, colonialism, imperialism, on anti and decolonization, the Black radical tradition and various strands of Marxism, from Lenin to Rodney. Thus, while the notion of decolonizing GDS I bring to this project engages with traditions as they have been expressed on Turtle Island, where I am a settler, and is oriented geographically and normatively in that direction, it is equally informed by Southern African and Global South liberation movements and traditions and rooted in internationalism.

My experience in global development practice and studies further highlights the urgency of decolonization. Around the time we started our “syllabus,” as Social Scientists for Equity at the University of Guelph we were demanding accountability and reparations for systemic anti-Black racism and anti-Indigenous racism. I had recently returned from Palestine and my PhD research with Palestinian women living under Israeli settler colonialism who shared their stories about decolonization through decolonial love, hope, co-creation of beloved community,³ and direct action for co-liberation. I was also working with colleagues to develop a

decolonizing “development” community of praxis focused on anti-racism, anti-imperialism, and decolonization within GDS and CASID.

When Adrian and Georgina started the “syllabus” work, it felt good to collaborate. I wanted to act back against, and move beyond, the white supremacy rampant in academia. The “syllabus” is a manifestation of beloved community as a pathway to our co-liberation.

What Problems Have We Identified Through Our Collective Experiences in GDS?

GA: There’s been some effort over the last decade or so to address white saviorism in GDS and more broadly to think about development through a critical lens, including thinking through Global South self-determination. In my experience, it’s more or less inevitable if you’re studying GDS in Canada that you get at least some measure of critique of white saviorism. A lot, to be fair, comes from BIPOC (Black, Indigenous, and People of Color) students in the classroom.

But I think what ends up happening is that many students go in with the idea of wanting to help people or save the world—I certainly had a bit of that when I first applied to GDS at age seventeen—which eventually gets shifted into some understanding of “maybe that’s not my place.” This is an important initial contemplation, but it becomes a problem when we either don’t go beyond it, despite taking the critique seriously, or are taught a liberal notion of white saviorism that is superficial, making it effectively meaningless. That’s where you get students feeling really cynical about development because they’re suddenly lost.

Many students who take critiques of white saviorism seriously—and, if done well, understand that this can also be perpetuated by BIPOC students, professors, and practitioners—become paralyzed in not wanting to perpetuate colonialism, but don’t see any other way of engaging in development, or, in some cases, engaging internationally at all. Critiques also need to include alternative proposals and solutions, or at least pathways toward them, in order for students to find their roles in making the world a better place, but offering answers to these critiques is often discouraged in academia (Estes, 2021). We don’t commonly offer internationalism as a replacement for saviorism.

AM: Yes, these neat, tidy liberal critiques and solutions to problems frequently prove to be inadequate when confronted with the world’s materiality. Attempts to understand complex topics without sufficiently broad exposure to critical thought result in a lot of the cynicism and paralysis, which are so widespread in GDS, in relation to critique but also to alternatives.

Even when critical thought is embraced, as in GDS, relatively speaking, it is often diluted and frequently co-opted. It becomes part of a checklist.

A particular language may be used, but it's often largely evacuated of its transformative potential and severed from the theoretical and struggle history, the praxis, in which it was generated. But identifying this process opens up a conversation about recovering the histories of many of these traditions and ideas, but also their often diverse, contemporary use and practice as we attempt to engage with our own present(s).

As you both say, this is especially relevant for anti- and decolonization or what are often cynically called identity-based struggles. Both are targets for superficial integration to buttress existing hegemonic projects and social relations rather than as entry points to understanding how different forms of oppression uphold and constitute systems which oppress and exploit vast swathes of humanity (CRC, 1977).

GA: I think we should address the issue of diversifying the curriculum versus decolonizing it. The term “decolonization” is quite popular these days and is often misused in overstating the impact of inclusive changes, particularly on the curriculum. It's necessary to hear a variety of different voices, including those that are not white and especially those at the margins, but the key here is highlighting work that seeks to dismantle oppressive forces, namely imperialism and racial capitalism, which cannot be done through diversification alone (Walcott, 2019). The politics of authors, rather than simply their identities, which for many racially marginalized folx are often rooted in the latter, is also incredibly important.

JN: Definitely, Georgina! People who deeply experience settler colonial violence, imperial violence, and racist violence, through their embodied struggles, are already co-creating the knowledges/praxes necessary to transform and decolonize (Mignolo and Walsh, 2018).

I am thinking about a student's amazing podcast assignment in our decolonizing social science class. They argued that because so many communities are marginalized from English-language academic literature, if we fail to include podcasts, videos, Instagram galleries, and additional diverse media on our syllabi, we are systematically excluding the wisdom and truth of those communities from our classrooms. With deep respect and humility, we need to learn from folx⁴ offering to share their knowledges/praxes toward decolonization and liberation (as opposed to appropriating or co-opting).

And so these questions about what gets included in our “syllabus,” who we're building good relations with, who our comrades are, and how we're doing this work, are actually questions about what decolonization looks like in practice.

AM: Academic publishing is also becoming increasingly competitive, individualized, and commodified, including in the move to so-called open access. This presents a real obstacle for those forced to the margins of the academy, including students and junior scholars, and is compounded by issues of language. These dynamics obscure not only the voices of

those beyond or marginal to the academy, but they also reify the divide between the North and South and between the practice and study of social transformation (Choudry, 2015).

Focusing on the knowledge generated in the process of historical and contemporary social struggles can help us to highlight how these praxes, often marginalized or forgotten, are constitutive of widely held ideas of human freedom, dignity and rights and their (uneven) enjoyment, rather than the perception that they are somehow bequeathed unto the world by the Northern academy and “development” agencies (Gopal, 2019).

JN: This neoliberal pressure is also related to the downloading of institutional responsibility for decolonization onto racialized, Indigenous, 2SLGBTQ+, and dis/abled scholars. And the performativity of academic (and other) institutions means that we are constantly gaslighted by the pressure to perform decolonization in ways that betray our ancestors and communities.

We are further harmed by the violent backlash when we push for Land Back (without which decolonization is impossible), institutions paying reparations and community decision-making. Recently, a white professor in another department complained that my Indigenous pedagogy is raising students’ expectations beyond what other faculty can manage. Even the practice of respecting students as decision-makers is seen as threatening.

I am grateful that many students, Elders, and community have a profound understanding of decolonization, grounded in lived experience and decolonial love, and co-create healing spaces—homeplaces (Brant, 2017)—that provide refuge from ongoing institutional violence. Because the pressure for performativity is not going away.

How Does Our Work Seek to Address These Problems and What Are the Obstacles We’ve Encountered?

JN: First of all, we have taken the decolonizing approach that the “syllabus” is not a static document. From the spark of an idea Georgina and Adrian had in 2021, we have worked with students, practitioners, and scholars on co-creating decolonial futurities through embodied struggles for decolonization and justice within post-secondary institutions, within CASID, and in our daily lives.

GA: Yes, it’s important that the document remains collaborative and grows over time. I would also emphasize that we’re not pretending that this document in itself is what constitutes decolonization. This is neither where decolonization begins or ends. The classroom, however, is such a valuable space. As bell hooks (2014, 12) says, it’s perhaps “the most radical space of possibility in the academy,” where instructors and even students have the power to influence what is shared, what is learned and how.

In fact, what we're creating is not really a syllabus in the traditional sense, hence our use of quotation marks. Rather, it's a broad document with a collection of different materials that can be used in the classroom, but also with different ways of teaching in different spaces and explanations of why pedagogy is important to get us where we want to go. It can be used more as a popular education piece rather than just narrowly fitting into a particular course in GDS.

AM: I like what you've both said about this as a conversation, a dialogue, a transformative learning process that expands the notion of what is considered knowledge and where it is generated and which can be used and, hopefully, found useful beyond the classroom.

Rather than suggesting that we know what the alternatives are, that they're necessarily prefigured, we're asking, what's the horizon of possibility? And what are the forms of critique that allow us to engage the issue of saviorism and all the other related, concrete problems of development?

In this we can take inspiration from the praxis of anticolonial movements, national liberation movements and historical and contemporary movements for decolonization and justice in many places, including on Turtle Island.⁵ Perhaps this is why folk are unsettled by *Land Back*, because even though it might be interpreted negatively by some people (i.e., settlers), its content is positive. It's specific, it's concrete, it represents critique, action, and an alternative.

JN: Recently, in my course *Decolonization II: From Turtle Island to Palestine*, we held a "Welcome Circle with Community" led by my Elders, Mary Lou Smoke (Anishinaabe, Batchewana First Nation) and Dan Smoke (Seneca, Six Nations of the Grand River). We invited Indigenous, Palestinian, Arab, and Muslim community members to talk about what good relations and solidarity look and feel like, as well as to seek advice about our upcoming collective action.

There were several barriers to hosting that circle. For example, we faced backlash for inviting "dangerous" people into the university (read: systemic racism) and ordering food from *Zaatarz Bakery*; we didn't order from the multinational on campus because we are refusing ongoing settler-colonial appropriation of Palestinian food (Veracini, 2022). It's exhausting, heavy emotional labor, resisting the settler colonial and racist disciplining that attempts to prevent us from doing this work.

I keep hearing Leanne Betasamosake Simpson (2017, 33) in my head, her "refusal ... to be tamed by whiteness and the academy."

In the Welcome Circle, one community member told the story of immigrating from Palestine and feeling unsafe to name that she is Palestinian because of anti-Palestinian racism. As she learned about Indigenous Nations on Turtle Island, and their similarities to Palestine, she became active in struggles for co-liberation. Students responded with

stories about how they are decolonizing themselves and their communities. In community, even across institutions, we are able to stand with one another to survive (in) these spaces.

GA: Those are such powerful stories. I think you make a good point too that the issues that we're seeking to address are the obstacles that make it hard to do this work in the first place. Some people have been trying to do this work for a long time. But there are systemic barriers preventing that work from proceeding unchecked, or which erase that history. That's so amazing that you have been doing this difficult work, Jess.

AM: What a powerful story of what this praxis can look like in the university, Jess. It also sheds light on how different people are situated within these broader histories and processes of violent settler colonial dispossession, and how that global system dispossesses and exploits. Processes which, while they may appear discrete or imposed from above, co-constitute one another, from Turtle Island to Palestine and beyond. This manifests in the Palestinian comrade's life in a very particular way. It's incumbent upon us to offer something different from differently positioned people in the process of thinking through these forms of domination.

JN: We urgently need to address white supremacy/white fragility; and the myriad ways it disrupts this work.

In my Decolonization II: From Turtle Island to Palestine course, several students emphasized, "I almost didn't register for this class. I don't know anything about Palestine, and I didn't want to say or do the wrong thing." It is infuriating that the white liberal left has created a culture that makes students feel there is no space to (un)learn; that perfection is the price of membership. Perfectionism is colonialism; a white supremacist standard designed to derail decolonial action.

In my courses, we develop a Good Relations Wampum that includes the "laws" governing our relationships in the classroom and beyond, as well as the ways we will address harm or injustice, giving us space to (un)learn, act and decolonize together.

AM: How can our work contribute to creating the conditions in which these kinds of systemic, institutional, and interpersonal barriers are more widely understood to be what they very much are—racist and colonial—and provide some material for people to learn to respond differently, to be comrades working toward decolonization, in these situations?

GA: I think it speaks to the importance of why we are doing this in a collaborative way, that we aren't going the traditional academic route where we're positioning ourselves as the experts working in isolation from others. That doesn't even make sense for decolonization. It's so important morally and politically, in staying true to theory, but also to practice, that we build networks and work collaboratively. It's something that we care about much more deeply than how many publications we can get out of it. It's a collective struggle. It's emotional. But that emotional weight can be carried more easily together.

JN: It's exhausting on purpose. They⁶ don't want us to have the energy to keep going. So many people have said to me, "Jess, what did you expect? Of course, the people who benefit from white supremacy and colonial 'development' will fight change!" As if violence and harm are both normal and expected.

GA: That combined with the increasing demands and expectations on workers in academia really takes a toll emotionally and works against the things that we're trying to do here.

AM: As we talk about being exhausted—having a scarcity of emotion and time—it's ironic that we're working in GDS. Development, apparently, is about making people's lives better yet we ourselves are feeling, in a different fashion from others of course, drained of the life force necessary to carry on. And students also really take this on, in the sense of bearing the weight of it. This process comprises not only material labor but also the affective labor required to try and hold together the kinds of relations necessary to think and work through these contradictions.

JN: I feel like that's why the amazing relationships and alliances that we form in this work are so important. For example, one of the security guards at the university really looks out for students and recently called me when she saw one student crying to suggest that I connect with them. Another example is a colleague who did not need all the teaching assistant hours he was funded for, so he connected the TA and me. She is now on the advisory circle for my courses, and I am so grateful for her wisdom!

GA: On the topic of collaborating, another question I struggle with in our broader political work but also in relation to this project is who should we be trying to collaborate with and who should we be leaving out or engaging with differently? It can be very difficult in the context of white fragility. These are often people who are not receptive to being critiqued, even if we're not critiquing them directly but the way that they have been teaching for a really long time, or maybe the types of material that they think are important are being called into question. It requires some self-reflection.

JN: I have been thinking about that too, Georgina. I think we are already walking in the world in the way we want to do the work. We are prefiguring, living it every day. This is not separate from the "syllabus." We are sharing our learnings and teachings collectively. Because this work can be so isolating. And it's lonely being out there on that limb when other people are looking up, silently, and pointing. So, sharing our stories, refusing to be silenced, is another source of hope, another act of co-liberation.

And, while I don't want anyone to co-opt what we're doing, I also know that we are really committed to offering the "syllabus" as an open online resource. We cannot control what someone else does with it. What we can decide are the ways that we continue to walk, learn, mentor, grow, and share.

And that means I refuse to waste my energy on processes and relationships that aren't generative. Our energy and wisdom are worth more than that.

AM: This does point to a need to think strategically. Practices that undermine this process and those people reproducing them are real obstacles. But there are also folks out there who are open to this or use material on issues like white saviorism but still aren't necessarily engaged directly in the work that we're doing. How do we engage with those people?

On the other hand, Georgina, I agree. There is a lot of very unhelpful material that I don't know how we could put in the "syllabus." For example, work which individualizes structural and systemic problems, fracturing solidarities, preempting possibilities for transformative change and cultivating white guilt or retreat, or that sees whiteness, white supremacy, and saviorism as immutable. If this were the case, paraphrasing Keeanga-Yamahatta-Taylor (2017), then what are any of us doing? I hope we can strategically illustrate the ways in which social relations of oppression and exploitation are co-constitutive and invite people to engage with those understandings.

The hope that can be found in organizing, in the labor of maintaining and building new relations is an important element of this praxis.

Organizing can be exhausting but it can also create powerful affects and bonds of solidarity.

GA: Indeed. Hope can't be forced and shouldn't be romanticized in the classroom. What we are calling for is, after all, hard work. But we need to make room for the possibility of hope and not extinguish this flame in students, or in ourselves.

JN: Mariame Kaba (2021, 26, 178) says, "Hope is a discipline ... we have to practice it every day," and that her father, Moussa, taught her "Everything that is worthwhile is done with other people."

I think we cultivate hope through commitment, connection, freedom dreams (Kelley, 2003), and collective action with really phenomenal folks who are comrades and allies.

What's Next?

We hope that this chapter has provided readers with a strong argument as to why decolonizing GDS teaching and learning is important, some insights into the obstacle-ridden process of developing a decolonial "syllabus" and that it has highlighted some openings through which to build the kind of solidarity required to continue this work. We note that the systemic, institutional, and interpersonal obstacles we have encountered are some of the very reasons why this work is necessary in the first place.

Beginning with the difficult experiences of and as students in the classroom, we link these manifestations of contradictions in GDS to dynamics in the field

and the wider academy. The utility of the pedagogical approach we detail, itself a strategic learning process, lies, at least in part, in its collective and collaborative construction. Building good relations between often disparate beings as we experience the world in diverse and uneven ways lies at the center of engaging with the theory and practice of historical and contemporary decolonization. Rather than necessarily foregrounding “identity,” critical engagement with systems and structures of oppression, exploitation, and domination, the practice of struggle and a normative orientation toward social transformation are vital.

In closing, we do not offer a model, but rather, and with humility, a process and our reflections and commitment to working in an open and non-sectarian way toward liberation.

“Decolonizing the IDS Syllabus” can be found on the CASID website as well as on this book’s website. As it is a living document, we encourage you to engage with and contribute to it in the pursuit of decolonizing GDS.

Notes

- 1 Our use of quotations around “syllabus” highlights our critical use of this often-narrow term to describe a living resource that extends far beyond the bounds of a traditional academic syllabus.
- 2 This refers to Black, Indigenous, and People of Color.
- 3 Beloved community honors the full humanity of each person, enacting power as love to address injustice and implement justice for all (King, 1968).
- 4 Folx is used here as an inclusive term across genders, identities, and communities.
- 5 Turtle Island is how multiple Indigenous Nations refer to so-called North America, grounded in each Nation’s Creation Stories.
- 6 “They” as in those at the center of the white supremacist capitalist cis-heteropatriarchy.

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Chapter 3

CONCEPTUALIZING DECOLONIZATION AS AN “ACTIONABLE” FRAMEWORK: WHAT’S THE SYLLABUS GOT TO DO WITH IT?

Theresa E. Cann

Key Challenge Addressed in This Chapter

- In this chapter, I explore how the syllabus, an instrument of colonial legacies in academia can, simultaneously, be a tool of decolonization.

Why Addressing This Challenge Is Important for Teaching Global Development Studies (GDS)

- The sustained continuity between colonialism and current postcolonial development projects often dictate how and what is instilled in students of GDS (Cornwall, 2020; Syed and Faiza, 2011).
- Developing a decolonized GDS syllabus would disrupt this linkage and compel GDS curriculum to engage with its colonial past.

How the Chapter Addresses This Challenge

- I introduce the Integrated Multimodality Approach (IMA), a nonlinear systematic roadmap for creating a decolonized syllabus and pedagogical practices.

Like ChapStick, decolonization is on everyone’s lips. It has become a catch-all phrase for many movements that decry colonial injustices that continue to reverberate today (Maldonado-Torres, 2016). Many decolonization efforts, the spaces where colonial legacies are challenged, have emerged in academic places. Decolonization theory has enabled the mapping of such efforts and can facilitate

the understanding of decolonized knowledge construction (Museus and Sifuentez, 2021), in this case, the decolonization of global development studies (GDS).

The literature in GDS has documented how knowledge construction in the discipline has positioned non-Western knowledge and epistemologies as inferior, giving supremacy to Whiteness in curriculum and research (Mantz, 2019). In their journal article, *The White Woman's Burden: From Colonial Civilisation to Third World Development*, Syed and Faiza (2011) trace the lingering bond between colonialism and current postcolonial development projects, calling for a "more holistic and realistic understanding of development [that] would put all forms and colors of knowledge at the center, producing other understandings based on contextual and empowering ideas emanating from indigenous cultures" (Syed and Faiza, 2011, p. 362). Cornwall (2020) also observed that "the continued coloniality of the development industry is often reflected in what and how students of Development Studies are taught" (p. 38). Still, the syllabus, an essential mechanism of knowledge production, has received little attention in the decolonization movement. If decolonization is like ChapStick, how can it be applied in concrete ways to repair the damage of colonialism in the form of Eurocentrism in GDS?

The syllabus is a tool for faculty to define learning outcomes for students and to articulate the methods through which they accomplish those goals (Habaneck, 2005, as cited in Afros and Schryer, 2009). However, given that it is also a vehicle for faculty expression of knowledge creation, it has been critiqued as a nonreflective tool of coloniality. Critics argue that it ignores the power imbalances between the learner and the teacher and that these power imbalances are inherent in its design, content, and implementation (Dechavez, 2018). The power imbalance in a syllabus can be understood through the "colonial matrix of power." Theorized by Quijano (2000a, as cited in Mignolo, 2007), the colonial matrix of power manifests on four interrelated levels of control of economy, control of authority, control of gender and sexuality (2000a, as cited in Mignolo, 2007). The fourth domain encompasses control of subjectivity and knowledge. In this domain, epistemology and education become the means of subjectivity and control through the privileging of Western ideologies. This matrix of power has controlled knowledge construction where indigenous and diverse knowledges are often devalued (Mignolo, 2012). Thus, the syllabus, without careful thought at its construction and implementation phases, is often an instrument of Eurocentrism, and a neocolonial tool.

One potential remedy to this is what Mignolo (2012) calls "border thinking," a political episteme arising from the experiences of people who exercise agency to produce knowledge aimed at eliminating coloniality (Mignolo, 2012). Drawing from this concept, some scholars are concentrating on decolonizing the syllabus (Dechavez, 2018). This shift has focused broadly on examining current academic approaches to reveal hidden practices that undermine optimal learning experiences for both the learner and the teacher (Morreira and Luckett, 2018). For example, in analyzing the syllabus of a masters' program in a UK school on international political economy (IPE), Mantz (2019) argues that the program's syllabus, curriculum, and pedagogy promote Eurocentrism through the exclusion of discourses on race, social justice, and equity. Mantz (2019) advocates for the critical investigation of the IPE syllabus to uncover how power-saturated values, epistemologies, and

pedagogical practices in the IPE curriculum dictate the selection of texts that prioritize Western epistemology. In this effort, a more democratized approach to knowledge construction that is inclusive of diverse forms of knowing can be attained (Dei, 2016). Similarly, Ahadi and Guerrero (2020) suggest that a logical starting point to further decolonization is to decolonize the syllabus, “since it is usually the first official document students encounter in any course they take” (1). Here, a decolonized syllabus means to “re-organize material in the syllabus to bring different issues to prominence” (Decolonising SOAS Working Group, 2018), where issues denote perspectives of historically marginalized populations, epistemologies, and methodologies.

Purpose of This Chapter

In this chapter, I explore how the syllabus, an instrument of colonial legacies in academia, can simultaneously be a tool of decolonization. The chapter is not intended to be conclusive by any means. Rather, I draw on my own engagement with efforts to decolonize my field of comparative international education (CIE). My connection to the field of GDS stems from my focus on international development in CIE with a concentration in multilingual and decolonial dimensions of education. CIE is an interdisciplinary field of study that draws on theoretical and methodological traditions in sociology, anthropology, political science, economics, and history to examine the social, cultural, and political dynamics that affect education systems around the globe and alternative ways of seeing education. In addition, this scholarship allows me to consider strategies for the inclusion of Indigenous and other nondominant languages and cultures in education and the decolonization of schooling practices throughout the Global South.

Thus, this chapter is interdisciplinary and shaped by my epistemological training and scholarly endeavors. My positionality certainly underlies some possible limitations and biases of the chapter, yet my hope is that this chapter is also an invitation for scholars and practitioners to engage with a dynamic process, including an evaluation of their own positionality, on how to conceptualize, construct, and implement a syllabus for GDS. This chapter is also motivated by the Decolonization Study Group (DSG) that I and other students established in 2019 at Teachers College, Columbia University. DSG organizes monthly discussions to promote critical reflection on the multifaceted nature of colonialism and its continuing influences on education. One unexplored area of DSG is how to translate our theoretical discussion into practice with a framework that provides concrete steps for decolonizing pedagogy. With that in mind, I endeavor to create a sample decolonized syllabus relevant to various disciplines, including GDS.

The following chapter consists of six sections. The first is an overview of the role and function of the syllabus in general. Next, I interrogate discourses on decolonization of knowledge production broadly in the field of development studies (DS). I then proceed to discuss the background of global development studies (GDS) with a focus on its approaches and constellations as advanced by Sumner (2022). In section four, I introduce the integrated multimodality approach (IMA) framework

for producing a decolonized GDS syllabus. Section five focuses on the application of the IMA framework and discusses its strengths and weaknesses. Finally, in section six, I conclude with personal reflections on my attempt to create a decolonized syllabus accompanied by a sample syllabus. The sample syllabus is conceptualized as a living document that scholars, from various disciplines, can adopt to articulate their scholarly priorities, and that of their learners, as well as their positionality relative to decolonization. I further posit that the IMA framework provides an integrated method for the construction and implementation of a GDS syllabus, along with practical considerations to produce a more robust decolonial syllabus.

The Syllabus

The syllabus is one of the most familiar documents in academia (Afros and Schryer, 2009). It epitomizes the normative context within which learners and instructors recognize and enact their situated roles, relations, and subjectivities (Bawarshi, 2003). Bawarshi emphasizes that through the syllabus, the learning space is transformed into a discursive and ideological site where the work of both learner and instructor undertakes particular significance and value. For instructors, the syllabus is a means to demonstrate their expertise to members of their scholarly community and to bolster their teaching experience and academic identity (Slattery and Carlson, 2005). It is a mechanism that uses select rhetoric to describe the course, socializing students into the canon of academic disciplines as well as institutional policies and ethos. Its rhetorical power can motivate or demotivate students into accepting the contractual elements of the course, including its goals, structure, and procedural information (Grunert, 1997, as cited in Afros and Schryer, 2009). In this sense, it mediates the interaction both between students and instructors and between instructors and their colleagues.

From a syllabus, power and authority manifest through grammatical devices, including personal pronouns, semantic roles, and negation patterns (Afros and Schryer, 2009). For example, Baecker (1998) examined fifteen syllabi to understand the effect of the usage of personal pronouns. The findings revealed that the use of personal pronouns like “we” is ambiguous and only serves to conceal the difference between power and solidarity leaving the false impression that the instructor and learner have equal power. Even more troubling is that the misuse of the coercive “we” allows power to be expressed as solidarity. The study concludes that the negotiation of power in the classroom should be expressed with authenticity and transparency (Beacker, 1998). The role of the traditional syllabus, thus, emerges as a confirmatory document of instructor expertise and a tool for socializing learners into particular epistemological traditions. Harrits (2011, as cited in Keikelame and Swartz, 2019) asserts that “colonialism is a coercive structure that permeates all human relations” (3). Relatedly, the syllabus explicitly and implicitly represents relations conveyed through various forms of text, including books, journals, and so on (Bazernan, 2004, as cited in Afros and Schryer, 2009). From this standpoint, I argue that the rhetorical device of the syllabus’s purported shared power

underscores its inherent characteristic as a colonial tool (Afros and Schryer, 2009). The utilizing of language like “we” and “us” gives the impression of solidarity when, it actually serves to mimic the coercive structural formation of colonialism (Keikelame and Swartz, 2019).

By analyzing the syllabus as a potential tool for decolonization, relevant questions for GDS scholars emerge: Who is involved in conceptualizing the syllabus? What sociopolitical factors shaping the field are prioritized or de-emphasized in a syllabus? What are the theories, and methodologies into which learners are socialized? It is critical for GDS to engage with the exercise of decolonizing the syllabus to understand the ever-evolving philosophical approaches that drive development studies. So, what does it mean to decolonize a GDS syllabus?

Development Studies and Discourses on Decolonization

Development studies, of which GDS is a subset can be grouped into four: aid-dependence development studies, global development Studies, critical development studies, and classical development studies (Sumner, 2022). DS is an established, interdisciplinary field that embraces methodologies, and research approaches to reflect epistemological pluralism (Sumner, 2022). However, its engagement with decolonization or lack thereof has invited criticism. Development studies “rarely acknowledges [its] colonial roots” (Kothari, 2005, 47–8). Furthermore, its sparse engagement with its colonial origins has raised criticism that contemporary development studies is a field that fails to confront its contested history, casting a blind eye to issues of race, racism, and race and the decolonial turn in development studies (Patel, 2020).

While elements of decolonization can be traced in the four traditions of development studies, critical development studies (CDS) emerges as a direct challenge to notions of development as a mechanism for modernity (Sumner, 2022). CDS is rooted in postcolonial theories that aim to decenter dominant Eurocentric theories in development studies (Sumner, 2022). Race, therefore, is generally prioritized in CDS as Patel (2020) discovered in his analysis of published articles in six major development studies journals on race and decolonial turn in development studies. Against this backdrop, I now turn to a brief overview of GDS.

Global Development Studies: A Brief Overview

GDS considers development as an occurrence in all countries, in the South and North. It, therefore, focuses on the impact of globalization and the interconnected nature of features of development, poverty, wealth, well-being, and climate change in and on all countries (Sumner, 2022). GDS questions the validity of the division between developed versus developing countries. It advances that all countries are equally experiencing some degree of “development.” Thus, it postulates that wealth

and poverty exist in all regions of the world including both the North/West and South/East (Sumner, 2022). According to this approach, the challenges and their potential solutions related to development can emanate from diverse contexts both at the global and national levels (Sumner, 2022). From my view, GDS pedagogy is varied, with uneven perspectives on the meaning of development, and the vast differences in interpretation of development, both by faculty and in curriculum interpret, illustrate the need for a systematic examination of GDS field through the syllabus.

With that in mind, what are the features of colonization and interpretation of development that may be expressed in a GDS syllabus, curriculum, and pedagogy, and how might a decolonized GDS syllabus be conceptualized? Who is involved in the decolonization process? How do power and instances of subjugation inform the process? Furthermore, how is a decolonized syllabus enacted in teaching and learning? To answer these questions, I introduce the integrated multimodality approach (IMA), a novel framework for decolonizing the syllabus with particular attention on GDS.

The Integrated Multimodality Approach (IMA) Framework

Conceptually, the IMA framework can be understood as a combination of two modalities: *principles of inquiry*, and *nonlinear four levels of syllabus construction*. The two modalities form the core of the IMA framework, which is centered on four principal levels for creating a decolonized GDS syllabus and pedagogical practices. With each level guided by a set of fundamental questions, it consists of (1) design level (typology of GDS); (2) content level (the logic of centering and decentering coloniality); (3) critical reflection level (understanding rhetorical power); and (4) implementation level (the three pillars of Pedagogy). Figure 3.1 is a visual representation of the IMA conceptual framework of the combined modalities. In the following discussions I present an analysis of each modality to further expand on the nature, application, and value of the IMA framework.

The IMA modality of Principles of Inquiry drives the initial stage of the IMA framework. The aim of this modality is to steer the syllabus construction process using a set of guided key questions of inquiry relevant to uncovering how the GDS canon engages with its colonial history, tendencies, and orientation. Additionally, because IMA consists of four principal levels of execution (*design, content, critical reflection, and implementation*), the pertinent questions are designed to correspond to each level of the framework.

At the design level, I apply Sumner's (2022) Typology of GDS, to illustrate how its conceptions and epistemological traditions may influence the design of a decolonized GDS syllabus. The design level is intended to answer the following questions: What are the dimensions of colonization that may be prevalent in a GDS syllabus, curriculum, and pedagogy, and how is a decolonized GDS syllabus conceptualized? The content level addresses "Who and what is involved, prioritized or deprioritized in the decolonization process of a GDS syllabus?" Below, I offer

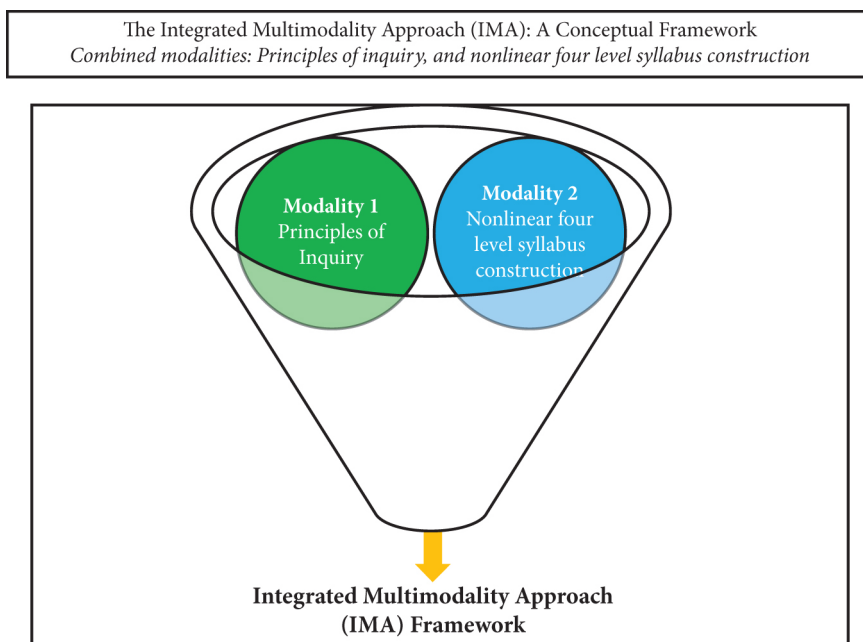


Figure 3.1 The Integrated Multimodality Approach (IMA): A Conceptual Framework

Source: Created by Theresa E. Cann

an example by analyzing the case of Parker et al. (2017) in their effort to develop a decolonized syllabus to answer this question. This case is instructive because the authors emphasize the importance of student voices, a group that has historically been excluded from the content development of a syllabus even though students are typically the primary consumers of the course.

The critical reflection level considers the question “How do power and instances of subjugation inform the decolonization process of the syllabus?” The implementation level concerns itself with how a decolonized syllabus is enacted in teaching and learning. Here, I describe Ahadi and Guerrero’s (2020) three pillars of pedagogy (TPP): Validation, Engagement, and Sense of Belonging in education. TPP articulates a decolonized syllabus infused with anti-racism and equity with practical tools and pedagogical practices (Ahadi and Guerrero, 2020) relevant for implementing a decolonized GDS syllabus. Table 3.1 is a mapping of pertinent questions for each corresponding level of IMA that underscores the four principles of inquiry.

The second modality of the IMA framework, namely, the nonlinear four levels of syllabus construction, announce the many benefits of the framework, consisting of the *design*, *content*, *critical reflection*, and *implementation*. First, as a nonlinear instrument, scholars have the flexibility to initiate the decolonization process at any point that is of importance to them. While one person might begin by

Table 3.1 Nonlinear Four Levels of Syllabus Construction

The Integrated Multimodality Approach-IMA Framework <i>Principles of Inquiry: Questions to Consider for Each Level</i>			
Design Level <i>Typology of GDS</i>	Content Level <i>Logic of Centering and Decentering Coloniality</i>	Critical Reflection Level <i>Understanding Rhetorical Power</i>	Implementation Level <i>The Three Pillars of Pedagogy</i>
What are the dimensions of colonization that may be prevalent in a GDS syllabus, curriculum, and pedagogy? How is a decolonized GDS syllabus conceptualized?	Who and what is involved in the decolonization process of a GDS syllabus? What is prioritized or deprioritized in the decolonization process of a GDS syllabus?	How do power and instances of subjugation inform the decolonization process of the syllabus?	How is a decolonized syllabus enacted in teaching and learning?

Source: Author's Elaboration

examining the implementation of their syllabus as a mechanism for decolonizing teaching and learning, another might start by probing how the GDS canon has advanced or hindered a decolonial perspective in their course at the design level. Second, IMA provides a systematic roadmap for decolonizing a GDS syllabus. It also aims to expand on Sumner's typology of GDS by adding a decolonial lens to enable an analysis that may reveal factors that inspire a reexamination of what is communicated or not communicated on the syllabus that endorse imperialistic tendencies.

In the next section, I outline how each level of IMA (design, content, critical reflection, and implementation) can be applied to achieve a decolonized GDS syllabus. I must first emphasize, however, that there are no exact margins between the different levels of IMA. I further note that one level of IMA is not superior or inferior to another. Neither do I intend to suggest that one level must precede another in consecutive order. Rather, there is extensive overlap between different levels, which allows the application of IMA to be malleable, intuitive, flexible, and self-directed considering the priorities of the instructional context. Ultimately, when the four levels are critically and intentionally fused together, it generates opportunities to actualize a decolonized syllabus as depicted in figure 3.2.

Application of the IMA Framework: Strengths and Weaknesses

Design Level: Applying Sumner's Typology of GDS

At the design level, Sumner's (2022) typology of GDS is a good first step to uncovering how the GDS canon may influence colonial and Eurocentric

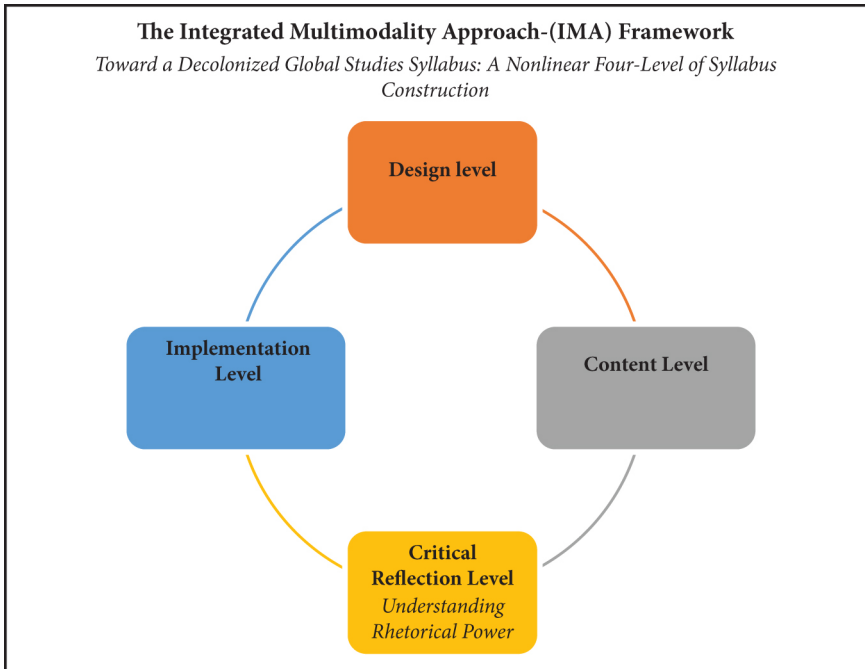


Figure 3.2 The Integrated Multimodality Approach-IMA Framework

Source: Created by Theresa E. Cann

structures or practices. Sumner’s (2022) typology sets out to explore the tenets of the four schools of development studies. Different from the IMA four levels of syllabus construction, Sumner’s typology is expressed along four axes, specifically: *desirability*, *possibility*, *scope*, and *scale*.

Desirability describes the extent to which desirable or undesirable development is pursued as a linear progression toward semblance with high-income countries underpinned by features of capitalist modernity. *Possibility*, the second axis, is related to the degree to which desirable development is possible and contends with the conditions or mechanisms that enhance or diminish that possibility. *Scope*, grapples with how and whether the Global North is factored into the study of developing countries, and what role, if any, the North plays in the trajectory of development in developing countries. Finally, *scale* attends to the hierarchy of scales in terms of regional/local, and national/global that is applied to the analysis of development.

Sumner’s (2022) typology describes the essential elements that constitute the GDS curriculum, which would logically inform, if not dictate, the syllabus design with the goal of socializing learners into this tradition. However, the typology does not provide a specific approach to uncovering how GDS engages with its colonial history, an important step to decolonizing development studies as

Sultana (2019) emphasizes, which should be geared toward “disrupting the deeply-rooted hierarchies, asymmetric power structures, the universalization of Western knowledge, the privileging of whiteness, and the taken-for-granted othering of the majority world” (34).

The IMA framework, at its design level, fills the gap in Sumner’s (2022) typology with the question “To what extent does GDS engage with its colonial history?” This lens allows for the exploration of the historical and global political bedrock of development ideology in GDS. It also considers how to present discourses on development studies and how to write about communities while shifting away from GDS’s colonial history to account for how the field of development studies, in general, has ignored its colonial origins (Kothari, 2005).

Content Level: The Logic of Centering and Decentering Coloniality

The IMA content level, which I also call the logic of centering and decentering coloniality, considers “who and what is involved, prioritized or deprioritized in the decolonization process of a GDS syllabus?” The logic of centering and decentering coloniality stems from the idea that intentionality must be applied to place the concerns and views of non-Western perspectives at the core of curriculum to promote knowledge, theory, and research that are typically ignored within academic traditions (Smith, 2012; Thambinathan and Kinsella, 2021).

Let’s look at the case of Parker et al. (2017) and their effort to construct a decolonized syllabus. Parker et al. (2017) argue that decolonizing a syllabus means discontinuing the culture of “othering” alternative forms of scholarship, including Indigenous methodologies (Smith, 2012). Rather, there should exist occasions to guide and nurture diverse perspectives as legitimate sources of knowledge creation in the academy. For example, Parker and their colleagues hosted workshops where participants contributed to the drafting of syllabi, and they sought feedback from faculty and students. In this process, they became aware of the student’s instructional needs and could respond by providing appropriate guidance and adjusting to meet the student’s interests. Thus, they went against the convention of creating course materials independent of the needs of the learners and instead used the workshop as an opportunity to advance what they call “radical openness,” in which the content of the course as articulated in the syllabus would reflect students’ desired learning outcome (Parker et al, 2017, 238). The input of scholars from allied and non-allied disciplines may be valuable to studying the phenomenon of development to further harness GDS interdisciplinary nature. Selected texts, including the work of Wilson (2013), Pailey (2020), and Patel (2020), which grapple with themes of postcolonial/decolonial, post-development, thinking, and discourses on decolonizing development studies, can also invigorate the debate on centering and decentering coloniality in GDS (Sumner, 2022, 9).

The content level also challenges notions and categories of “expert” (instructor) and “non-expert” (learner) as well as normative pedagogical practices. This implies that this phase is a site of resistance for various constituents of an institution. As I have emphasized, the syllabus is a key mechanism of knowledge production,

and decolonizing knowledge production, through the syllabus, should entail: promoting epistemic justice and welcoming the experiences of students into the classroom; questioning research methodologies that have been accepted as normative practices that yet serve as the center of colonizing knowledge; and creating opportunities that encourage the coproduction of knowledge (Parker et al., 2017).

Critical Reflection Level: Understanding Rhetorical Power

The third level, critical reflection, centers on understanding rhetorical power. It can be deployed through a combination of the “Desired-Centered” framework (Tuck, 2009), Liberation Theory (Bartlett, 2005; Freire, 2018) and Literary Theory of Deconstruction (LTD) (Omwami, 2021).

The goal of the desired-centered framework (Tuck, 2009) is to disrupt dominant damage-centered narratives that frame low-income, postcolonial states, and communities, in this case students and/or learners as “defeated” and “broken.” Instead, the desired-centered framework affirms a “third space” logic where imagination and creativity define the cultural capital of the marginalized. Liberation theory is compatible with the desire-centered framework, and from this lens, power is conceived as a shared interplay that seeks to create an egalitarian system between instructor and learner (Bartlett, 2005; Freire, 2018). While hierarchical differences are acknowledged between the teacher and student, power is not used to subordinate the learner. With this said, I turn now to a discussion of literary theory of deconstruction (LTD) and its application within the IMA framework.

Literary theory of deconstruction (LTD) suggests that language use forms the philosophical foundation of the deconstruction process; it is the way that power can be identified, named, and challenged (Omwami, 2021). Language often creates binaries and—in ways that people are not always conscious of—can validate and legitimize hierarchies that support exclusions advanced by modernity (Paultson, 1999). LTD draws attention to the rhetorical power that is expressed through the syllabus and can shed light on how power is embedded in course components and practices (Afros and Schryer, 2009). For example, language and discourses on syllabi are often historically rooted and can facilitate ways of thinking about and seeing the world (Foucault, 1969, 25). Processes of discourse analysis, promoted in LTD, can not only uncover hidden power in what is expressed, but can also reveal what is not expressed, what is not represented, and the social environment in which the discourse was created, as well as its implications (Foucault, 1969). The discursive analysis is useful for recognizing and deconstructing the instructor/learner binary to expose unequal power structures in the syllabus.

Implementation Level: The Three Pillars of Pedagogy (TPP)

The implementation level of IMA is grounded in the three pillars of pedagogy, namely, validating students, engaging students, and promoting students’ sense of

belonging in the classroom to affirm most importantly the identity of historically marginalized populations who often do not see their experiences reflected in the curriculum (Ahadi and Guerrero, 2020).

Collins English Dictionary (2023) articulates the first pillar of pedagogy, *validating students*, clearly to state that to “validate a person, state, or system means to prove or confirm that they are valuable or worthwhile.” A decolonized syllabus loses its value if it is not actualized in a way that validates those who consume its content. Rendon (1994, as cited in Ahadi and Guerrero, 2020) asserts that validation includes taking concrete steps that demonstrate to learners that their presence, perspective, and cultural identity enrich learning. Concrete steps to validate students and their experiences can include the following:

- Contacting students when they are absent from class (Ahadi and Guerrero, 2020)
- Showcasing diversity and representation through images and videos that are selected for course content (Ahadi and Guerrero, 2020)
- Creating opportunities for students to provide input for setting community standards for the course syllabus (Ahadi and Guerrero, 2020)

Acts of validation can be time-consuming, but when applied both in and outside the classroom, they can support student retention initiatives, particularly for those who identify as BIPOC (Ahadi and Guerrero, 2020).

The second pillar, *engaging students*, involves deploying a decolonized syllabus in ways that connect with students intellectually and physically in the classroom (Ahadi and Guerrero, 2020). For instance, Cornwall (2020) attempted to decolonize an introductory undergraduate course in International Development by employing these strategies:

- ***Giving feedback.*** Students in Cornwall’s class received ongoing diverse feedback on their reading, writing, and reflection. Feedback is a form of critical dialogue and a staple of pedagogical practice that occurs between instructor and student. Freire (2003 as cited in Zinga and Styres, 2019), asserts that dialogue should be viewed as a critical part of education that informs acts of freedom toward equity and social justice (Zinga and Styres, 2019). Withing this framing, feedback should guide students to examine their own positionality, critique the context, histories, and assumptions they bring to or are socialized into their learning (Zinga and Styres, 2019).
- ***Deploying pedagogical innovation.*** For example, students in Cornwall’s class were encouraged to seek comments from the public and viewers from different countries through their assigned blog posts.

Therefore, decolonial practice entails not only what knowledge is imparted but it is also about pedagogical innovation, and using practices that challenge the notion that the academy is the preserve of experts (Cornwall, 2020). In effect, Cornwall implemented the syllabus using an approach that was “deliberately anti-academic”

(43) in that students were introduced to African scholar’s perspectives on various development topics via TED Talks and YouTube rather than through conventional textbooks and journals dominated by Western perspectives (Cornwall, 2020). The strategies helped to cultivate student involvement based on “the amount of” and “the quantity and quality of the physical and psychological energy the student invests in the academic experience” (Astin, 1985, 157). Ahadi and Guerrero (2020) concur that when student engagement increases, a greater sense of belonging will take place as well. In this vein, I next discuss the third and final pillar of pedagogy.

The third pillar of pedagogy is *promoting students’ sense of belonging* in the instructional space. In his book, *College Students’ Sense of Belonging: A Key to Educational Success for All Students*, Strayhorn (2018) explores how belonging is informed by students’ social identities, such as race, gender, and sexual orientation. He underscores that belonging is essential to a student’s success in college. It can determine students’ career and academic aspirations including decisions to major in a particular discipline. Hence, pedagogical practices that advance a student’s sense of belonging can be a tool for creating a pipeline of new scholars into the GDS field. Advancing a learner’s sense of belonging can be optimized when

- learners experience the support and respect that emanate from acts of validation and engagement in the classroom (Ahadi and Guerrero, 2020; Strayhorn, 2018).
- instructors show sensitivity to the needs of students. This may include recalling students’ names correctly and knowing students’ gender pronouns (Ahadi and Guerrero, 2020).

Figure 3.3 shows the four levels of IMA and their related dimensions.

Creating a “Model” Decolonized Syllabus: Reflection and Lessons Learned

In this section, I illustrate my efforts to apply the concepts of the IMA framework in designing a decolonized syllabus. I utilized four syllabi collected from one institution within the same program under two different departments to optimize the shared similarities across the program and to illuminate differences unique to each instructor’s design approach. The syllabi are identified as S1, S2, S3, and S4. Of note, S1 proved useful in helping me think about how to conceptualize decolonization as an “actionable” framework because it is praxis-oriented, prioritizing skills acquisition through policy statement writing. Therefore, it guided my thinking in formulating decolonization standards and principles, namely, the typology of GDS, logic of centering and decentering coloniality, understanding rhetorical power, and the three pillars of pedagogy, and how these principles can be infused in educational practice and policies as concrete actions.

To create a “model decolonized syllabus,” I did my best to avoid the binary language that affirmed the authority versus subordinate, or “instructor” versus

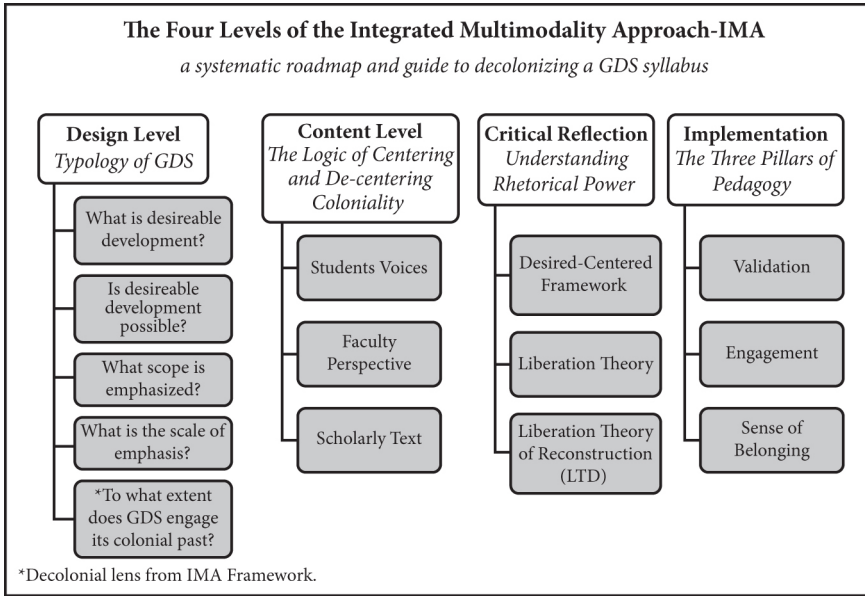


Figure 3.3 The Four Levels of the Integrated Multimodality Approach-IMA

Source: Created by Theresa E. Cann

“learner” paradigm. In designing my syllabus, I also aimed to challenge “damage-centered” narratives (Tuck, 2009). For example, all the syllabi used the notation “Attendance to all class sessions is mandatory” Instead, I employed the phrase “Students should come to class prepared.” My goal here is to critique the use of language, in syllabi in general, that relies on stereo typified ideas of groups and learners as noncompliant (Mercer University, 2020). The revised language accomplishes two goals. It aims to portray students as people operating from a place of knowledge with a desire to learn and succeed (Logan et al., 2017). Furthermore, it disrupts the assumption that those students who might not come to class are “damaged” entities with no desire for self-liberation and creativity (Tuck, 2009). In this way, my syllabus aligns with a variety of scholars who maintain that “all people have a wealth of resources and experiences they bring to bear in their engagement with the world” (Logan et al., 2017, 253).

Next, to validate students’ life experiences I also indicate that students can take unexcused absence and would not be penalized for submitting assignments late. I imagine these suggestions seem controversial and may invite legitimate critical questions. Here, I would implement the “Flex Pass” system that was used when I served as a course assistant for a graduate level course at Teachers College, Columbia University. Flex Pass is intended to validate a student’s experience with life events that may disrupt their learning. Students in the class can use the Flex Pass to choose not to come to one class during each part of the course should their

personal situation require it. Since the model decolonized syllabus is divided into three parts, this means that students can have up to three Flex Passes in total. A Flex Pass could be used for caregiving or attending to one's own (physical and mental) health and well-being. No questions will be asked, and no clarification is required of students. Students only need to send an email to instructors stating that they are using their Flex Pass. To promote a student's sense of belonging and agency in managing their own learning, late assignments will not be penalized in recognition that late work is typically due to medical and family emergencies.

Finally, to display an egalitarian mindset, emanating from the critical reflection level, I used the "we" pronoun, which does not negate hierarchical formations (Beacker, 1998). For example, in S1 it is noted that "instructor will orient students to the syllabus." Instead, I opted to use the phrase "We will orient each other to the syllabus." The notation "Office hours" which appeared in all the four syllabi became "Student Visit Hours" in the model syllabus. In choosing to use "Student Visit Hours," I attempted to center the students as the proprietors as well as initiators of scholarly dialogue for dynamic learning. Within the IMA framework, this new language would be at the implementation level to emphasize the dimension of sense of belonging. My approach was not foolproof. In effect, I relied on LTD to find ways to "decenter" the instructor while drawing learners from the margins.

In doing this, I admittedly felt a tension between my "Liberation/ Desired-centered" orientation and the power I had as the "Instructor/Constructor" of the syllabus, knowing that I lacked learner input. Due to the nature of the syllabus, practical egalitarian challenges constrain the design and content levels, which impact the power relations between instructor and learner. This means that because I did not include students' input when I was constructing the syllabus, my goal to employ an egalitarian mindset could not be fully actualized.

This exercise taught me that decolonizing the syllabus is not an easy process where I could sprinkle a few readings of diverse voices without in-depth discussions of their meanings and relevance to wider knowledge acquisition (University of Portland, 2022). Rather, it is a labor-intensive, time-consuming process that entails a collective and sustained effort to realize a long-term transformation of how education is operationalized through the syllabus. Table 3.2 compares elements from the selected syllabus and the model decolonized syllabus.

Conclusion

In this chapter, I sought to synthesize and evaluate the syllabus as a tool for coloniality with the aim to recast it as a mechanism for decolonization to advance diversity in knowledge construction in GDS.

Due to the nature of the syllabus, practical egalitarian challenges constrain the design and content levels, which impact the power relations between instructor and learner. For example, because I was not able to include students and their perspective in constructing the syllabus, my egalitarian mindset could not be actualized. Given recent calls to decolonize GDS (Ahadi and Guerrero, 2020), it

Table 3.2 Comparative Table: Decolonizing the Syllabus (Select Examples)

Syllabus Source	Language from Sample Syllabus	Decolonized Syllabus	IMA Level	Dimension	Rationale for Revised Language
All	Office hours	Student visit hours	Implementation	Belonging	To center students as proprietors and initiators of learning
S1	Instructor will orient students to the course	We will orient each other to the course	Critical Reflection	Rhetorical Power	To foster an egalitarian mindset
	Late submissions-deduct one letter grade	Late assignments not penalized	Implementation	Belonging	To raise awareness that late work is typically due to life emergencies
All	Attendance at all class sessions is mandatory	Students should come to class prepared	Critical Reflection	Desired-centered Framework	To recast students as self-determined, engaged learners
	Instructor approval required for excused absence	Students can take unexcused absence, using "Flex Pass"	Critical Reflection; Implementation	Liberation Theory; Validation	To employ the "Flex Pass" system
S1, S2	"Incomplete" grade assigned at instructor's discretion	Students can request "incomplete" grades	Content; Critical Reflection	Rhetorical Power; Liberation Theory	To refute the notion of authority vs. subordinate
All	Required texts	Major texts	Design	Typology of GDS	To invite considerations for diverse texts within the discipline. "required" seems restrictive
All	Recommended texts/further/related readings	Self-directed literature discovery/ Minor texts	Design	Typology of GDS; Content	To invite students to identify additional literature of interest related to the topic. "Recommended" seems top-down

has become expedient to explore the role of the syllabus in perpetuating colonial pedagogical tendencies.

The IMA framework is one way that decolonizing GDS pedagogy can happen: it includes an analysis of the typology of GDS and the history of literature and thinkers that inform syllabi, the logic of centering and decentering coloniality, the power of language and discourses in perpetuating or destabilizing colonial power systems that syllabi hold and offers concrete strategies to uncover unequal power structure encoded in a syllabus. Hence, IMA, which consists of, the design, content, critical reflection, and implementation levels, provides a systematic

guide to syllabus construction and an expansion on Sumner’s (2022) typology to achieve a decolonized syllabus that compels GDS curriculum to engage with its colonial history.

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Chapter 4

A DECOLONIAL AND EXPERIENTIAL LEARNING COURSE DESIGN: GLOBAL SOCIAL THOUGHT

Saleena Saleem

Key Challenge Addressed in This Chapter

- Undergraduate students face difficulty connecting concepts from Western intellectual traditions to contemporary real-world cases in the non-West, and their limited experiences often makes other contexts and realities unrelatable.

Why Addressing This Challenge Is Important for Teaching Global Development Studies (GDS)

- Global development studies still suffers from the persistent problem of favoring overly technocratic or value-laden approaches and policies that are not attuned to local contexts in the Global South, which tend to worsen social inequalities and perpetuate economic and racial injustice.

How This Chapter Addresses This Challenge

- The chapter offers a case study of a decolonial and experiential learning course design, geared toward an undergraduate course on *global social thought*.
- The course is aimed at fostering students' intercultural understanding for developing contextually rooted development solutions.
- The chapter provides a decolonial and experiential learning course design and pedagogy for an undergraduate course on global social thought that fosters students' intercultural understanding, which is necessary for developing contextually rooted development solutions.

The broad educational aim of global development studies (GDS) is to intellectually equip students with the relevant knowledge and understanding of the world that will ultimately help them to better develop the means to improve the human condition of those living in deprivation and poverty (Currie-Alder, 2016). Students from a GDS program, who later embark on careers in the development field, are meant to have cultivated—through their education—a critically informed foundation to help them identify the multifaceted nature of development problems, formulate innovative ideas, and implement policies to alleviate human suffering. To this end, the curriculum in a typical GDS undergraduate program covers three main areas: national development problems that involve actions by local-level government and civil society actors; common (shared) problems attributed to global interdependencies that involve actions by different state-level polities, multilateral organizations and transnational civil society actors; and foreign problems caused by conflict in troubled or fragile states that involve actions by multiple external states, aid organizations and transnational civil society actors (Currie-Alder, 2016).

These three main areas of concern in GDS are at times addressed in parallel by some educators who do not always speak to the interconnections between local, international, and foreign scales and actors (Currie-Alder, 2016). Even when some educators in GDS incorporate perspectives of globality into their teaching, they may not always foreground the relations of power and domination between the countries that we think of as developed and the countries we think of as developing. These relations of power are shaped by historical experiences of colonialism and the continued prevalence of Eurocentric and Western worldviews. This educational gap in the curriculum tends to obscure the relationship between peoples' continued experiences of inequalities, the lasting legacies of colonial capitalism, and Western-centrism; this gap runs contrary to an ethical, democratic, and globally oriented form of education that is necessary to improve the human condition in our interconnected world (De Lissoy, 2010).

The educational gap can be addressed by centering important principles from the decolonial school of thought, which links the prevailing political, economic, and social structures of modernity to the historical legacies of colonialism through the concept of "coloniality of power" (Quijano, 2000). Central in the concept of coloniality is the understanding that European colonialism was underpinned by the construction and imposition of racial categories on the premise that European thought and knowledge were superior, rational, and universal compared to the thought and knowledges of other peoples. This belief in hierarchical racial differences between peoples was fostered by European colonizers to relegate the non-European colonized groups of people and their knowledges as inferior (Quijano, 2000). Despite the formal end to colonial administrations, this colonial-era structuring of unequal relations marked by the intersection of hierarchical racial categories, labor and capital continue to have an impact in contemporary societies (Maldonado-Torres, 2007).

Decolonial teaching in GDS has often incorporated critical approaches to examine dominant Western-centric narratives about development in postcolonial

contexts that are rooted in coloniality (Langdon, 2013). Scholars often do this by making visible continuities in the colonial-era structuring of unequal relations in the present. In this vein, a decolonial teaching approach in GDS weaves a connected thread through what may be otherwise approached separately as either local, international, or foreign problems. The decolonial teaching approach speaks to the continuity of the colonial capitalist past to the nationalist and neoliberal capitalist present, which underpin some of the development problems in the world today. Furthermore, a decolonial teaching approach helps to decenter Western-centrism and dominant narratives of universality while expanding the intellectual space for students to consider and appreciate the plurality of ideas and meanings in the global social world. One way to achieve this educational outcome is to introduce students to works by a range of influential social thinkers from different parts of the world as part of their curriculum.

To this objective, this chapter discusses curricular and pedagogical ideas for an undergraduate course on global social thought. The proposed global social thought course aims to provide students with an understanding of the key theories and concepts on societal change and development by social thinkers in the Western sociological canon and social thinkers whose work contributes to alternative (non-Western-centric) ways of understanding the world. Through a decolonial teaching approach, the course emphasizes how the social thinkers from different cultures understood society and societal changes while foregrounding the relations of power through time that had shaped dominant yet parochial ways to think about certain social problems (i.e., inequality, racism) in the contemporary world. This course, as with most courses on theory, focuses on ideas and concepts that can be perceived by undergraduate students as abstract and complex. Therefore, this necessitates an experiential teaching approach to show students that the ideas and concepts they encounter in the course are not static or dead, but rather dynamic. The aim of an experiential teaching approach is to help students understand the utility, applicability, and relevance of the ideas and concepts in understanding contemporary real-world problems, situations, and contexts. The ideas on course design and decolonial and experiential pedagogy discussed in this chapter were developed through reflections from my personal experience in co-teaching a similar social theory course to first-year undergraduate students at the Singapore satellite campus of the University of Liverpool, an elite Russell Group British university, between 2018 and 2020.

The chapter is structured as follows. The first section addresses the rationale for the proposed global social thought course and its relevance to the field of GDS. The second section identifies two typical pedagogical problems faced by students in learning theories and concepts, namely, the difficulty in connecting concepts from Western intellectual tradition to contemporary real-world cases in the non-West; and students' own limited experiences make other contexts and realities unrelatable. The third section discusses ideas on course design, with a focus on considerations for creating an inclusive and critical curriculum that is oriented toward fostering a more accurate understanding of the global social world. The fourth section discusses the decolonial and experiential teaching approaches to the proposed course that address the typical pedagogical problems faced by students.

Rationale for a Global Social Thought Course

The inclusion of a course on global social thought in the GDS curriculum allows students to explore a variety of important questions about social change and development by critically examining and situating the standpoints of influential social thinkers who had produced their intellectual work in specific times and spaces.

Some overarching questions that would be addressed in a global social thought course include the following:

- What did Global North social thinkers and Global South social thinkers say about social change and development in their respective societies?
- In what ways did their thinking differ and why?
- What were the historically contingent contexts in which the ideas of these social thinkers were developed?
- What did Global South social thinkers say about Western-centric notions of development?
- How do these different intellectual works shape how we understand different societies and what we think about development in societies today?
- What do the ideas and concepts from these social thinkers tell us about problems in contemporary societies?

The study of the theories, concepts and ideas developed by the different social thinkers from the Western and non-Western epistemes are approached and situated in their historically contingent times and spaces. This helps students cultivate a more nuanced understanding of how to examine the country contexts they study today in a typical GDS program. Since knowledge is a social product that is ultimately partial and situated, there is an educational value in approaching knowledge(s) critically from the different standpoints of the social thinkers, that is, from the thinkers' different historical and social locations. It is also important to include the study of knowledge(s) from social thinkers who generated intellectual thought at the borders, or *outside* of the dominant Western intellectual paradigms. Such work critically responds to omissions and gaps in the dominant Western understanding of modernity, development, and the social world (Mignolo and Tlostanova, 2006).

The effort to inculcate students with appreciation and an understanding of the plurality of ideas and meanings in the global social world at an early stage of their GDS educational program is critical. There is arguably already a positive shift within GDS to emphasize context-specific knowledge claims and solutions to development problems, with growing attention to studying the contingent factors in a local context to develop development solutions (De Lissoy, 2010). Yet there is still the persistent problem of favoring overly technocratic or value-laden approaches to development. For example, in the area of energy and sustainability, the academic literature overwhelmingly focuses on technical fixes rather than examining social behavior and how peoples' energy production, consumption, and

needs are affected by prevailing social norms, customs, and traditions (Sovocool, 2014). For instance, the implementation of gender-blind development approaches to energy access initiatives in rural India was found to exacerbate existing gender inequities, which further marginalized women who were already more vulnerable to poverty than men (Baruah, 2015).

The quest for gender-sensitive approaches to development can also be problematic when they are underpinned by a singular focus on specific values. For instance, decolonial feminists are critical of the singular focus of gender equality projects that are often pushed by international organizations and secular-oriented feminist groups in the Global South without adequate consideration for other pertinent intersecting factors such as race, class, sexuality, and culture (Saleem, 2023). These are forms of top-down development strategies that exclude the voices of many racialized women in the Global South through an essentialist approach to human rights and women's rights (Castro, 2021).

Technocratic approaches also still largely persist as dominant solutions to global problems, including, for example, the climate crisis. To illustrate, scholars refer to “climate isolationism” to critique policies that frame climate change as an “isolated, discrete, scientific problem in need of technological solutions” when such policies tend to worsen social inequalities and perpetuate economic and racial injustice (Stephens, 2022).

Given this, the rationale for including a global social thought course in a GDS program then is to introduce students to knowledge of the plurality of ideas and meanings in the social world, which is ultimately aimed at educating students to avoid insular thinking and approaches to development challenges around the world. In this way, the notion that development pathways and strategies in the Global South must mirror those in the Global North can be more readily dispelled, opening the mind to consider more inclusive, productive, and effective means to meet development objectives.

Typical Pedagogical Problems

Connecting Concepts

The scholarship on teaching and learning acknowledges that students find theory-related courses, such as the proposed global social thought course in this chapter, to be too abstract and complex (McDuff, 2012). Students often also find theory-related courses to be irrelevant to addressing tangible issues and problems in society (Eglitis, 2010). This problem is further compounded in theory-related courses that rely on content and illustrative examples that are mostly from the Western canon and contexts. Hence, students who already struggle to connect abstract and complex concepts to understand Western societies, find it even more difficult to connect concepts from the Western canon to understand issues and problems in the non-West, particularly in postcolonial developing contexts. Therefore, changing teaching practices of theory-related courses to make them

more inclusive, meaningful, and resonant requires educators to recognize this problem and to respond by including more diverse content, developing thoughtful teaching methods to help students engage with theory and concepts, and facilitating learning opportunities that encourage students to explore how theoretical thinking can help better one's understanding of societies and societal problems.

Relatability

Another challenge comes with students' positionality and the extent to which they relate to the different social contexts and social phenomena covered in the course. Students' own limited life experiences tend to make other societal contexts and realities unrelatable to them. This is particularly so when students attempt to connect concepts to analyze and understand issues and problems of development in unfamiliar foreign contexts. While field trips or overseas learning opportunities are nowadays important components incorporated into undergraduate learning in universities, it is not always possible to include international experiential learning opportunities in conjunction with theoretical engagement as theory courses tend to be taught in a traditional classroom format. Therefore, this relatability problem can lessen the depth and quality of student learning in classroom contexts. The challenge here is to develop teaching methods that will enhance the active and deep learning of students.

Considerations on Course Design for Global Social Thought

In recent years, there have been calls to "decolonize" the curriculum as one possible way to introduce students to alternative epistemes and to better connect and relate to theories and concepts, especially in relation to learning new analytical frames with which to comprehend the world (Go, 2016; Meghji, 2021). This section discusses the considerations to take into account when designing a global social thought course based on reflections from a prior experience at decolonizing the curriculum for a social theory course.

Between 2018 and 2020, I co-taught the social theory course for first-year undergraduate students at the Singapore satellite campus of the University of Liverpool. At the time, I was a graduate teaching fellow responsible for teaching the discussion sections for the social theory course. This involved teaching fifteen to twenty students in each section. The course was designed by a lead lecturer in the spirit of offering students a decolonized curriculum on social theory. In practice, this entailed the inclusion of several "peripheral" theorists, whose intellectual work would be considered as "border thinking" and "disavowed epistemologies" by decolonial theorist Walter D. Mignolo because their works were outside of the Western sociological canon that is typically taught in a social theory course (the lead lecturer provides further details on this course in Moosavi, 2022).

The course was taught over two semesters—the first semester covered influential theorists from the Western sociological canon, Karl Marx, Émile Durkheim, Max Weber, Theodor Adorno, Pierre Bourdieu, Talcott Parsons, Robert K. Merton, Georg Simmel, Erving Goffman, and Michel Foucault, and the second semester covered themes of globalization, feminism, postmodernism, technology studies, cultural studies, as well as the social theory of peripheral theorists, Ibn Khaldun, W. E. B. Du Bois, Frantz Fanon, Edward Said, Syed Hussein Alatas, and Ali Shariati (Moosavi, 2022).

After we taught the course several times, the lead lecturer, Moosavi, through the practice of “decolonial reflexivity” identified three limitations in his effort to decolonize the curriculum through the design of the social theory course (2022). These three limitations relate to two main questions important to course design: which theorists, and what content should be included in a course that is intended to be decolonial? The remainder of this section discusses these limitations and then proposes ways to overcome them when designing a course on global social thought.

The first limitation relates to the inevitable exclusion of particular perspectives in course design, even when trying, and sometimes claiming to be inclusive (Moosavi, 2022). One of the popular methods to decolonize the curriculum is to expand the course syllabus to include work by peripheral theorists. However, the exclusion of some theorists is almost inevitable due to the practical time and space constraints of the course schedule, or due to the lecturer’s unintentional personal biases. For example, in the social theory course taught in Singapore, the peripheral theorists included were male and from Muslim contexts (Moosavi, 2022). Upon reflection, the lecturer suggested that the peripheral theorists were probably included unconsciously because of his familiarity with those contexts compared to other contexts that might have been more relatable or of more interest to

Table 4.1 Considerations on Course Design for Global Social Thought

Limitations	Ways to Overcome
Exclusion of particular perspectives in the course syllabus due to personal biases.	Be more mindful to ensure geographical and gender balance when selecting the theorists and their works to be included in the course syllabus.
Teaching theoretical canon that was developed at the height of European empires without a critical decolonial lens reinforces the perception that these theories are universally applicable elsewhere.	When teaching theoretical canon, foreground the relations of power through the experience of colonialism and empire to critically examine Western-derived theories and concepts.
Reinscribing Western-centrism by prioritizing the teaching of theories from the Western episteme.	Include works derived from non-Western-centric epistemes that have been marginalized in academia.

most of the Singaporean students who were ethnic Chinese or Indian (Moosavi, 2022). Therefore, for a global social thought course, it would be ideal to ensure a geographical and gender balance when selecting the theorists and their works.

The second limitation is tied to teaching work from the Western theoretical canon that was written at the height of European empires. This is exacerbated when this teaching is done without a critical decolonial lens because the texts then have the potential to reinforce student perceptions that these theories are universally applicable (Moosavi, 2022). In this case, although the course taught in Singapore included peripheral theorists who produced work on important topics such as racial inequality and Orientalism, the rest of the course did not adopt a critical decolonial lens. To remedy this, a global social thought course design should foreground the relations of power through the experience of colonialism and empire to critically examine the analytical categories and concepts developed by the Western social thinkers. This can enlighten students on how the social theory that came to constitute the Western sociological canon was developed, and how it is rooted in empire.

Instructors would also do well to discuss how colonialism and empire remained outside the dominant framing of modernity and development in the theories, concepts, and ideas developed by Western theorists, which we still often study uncritically today (Bhambra and Holmwood, 2021). Omitting this context has contributed to solidifying a Eurocentric standpoint—characterized by Orientalism and bifurcation—in many social science courses (Meghji, 2021). Orientalism produces viewpoints that regard non-Western societies as backward or less civilized than Western societies while bifurcation positions the West as separate and independent from the rest of the world which underpins the notion that Western-derived theories and concepts are universally applicable elsewhere (Meghji, 2021). Both limitations are problematic and must be addressed through intentional decolonial course design.

The third limitation is related to the challenges that Western-centrism can be reified even in courses that intend to be decolonial (Moosavi, 2022). For example, Moosavi notes that recentring Western-centrism could result both from teaching a larger number of theorists from the Western canon and by teaching them first. This could give students the impression that the Western canon is superior to the work of the peripheral theorists, and that the peripheral theorists are “merely respondents to a Western-centric starting point by whose terms peripheral scholarship should be judged” (Moosavi, 2022, p. 12). Furthermore, several of the peripheral theorists included in the course were located within Western academia and their intellectual works were in fact inspired by Western canonical theorists, which raises the difficult question of whether the included works of peripheral theorists extends from Western-centric approaches (Moosavi, 2022). Ultimately, in designing a global social thought course, it would be ideal to include works that contribute to *alternative* ways of understanding the social world and are derived from non-Western-centric epistememes that may have been marginalized in academic study.

Teaching Global Social Thought

This section discusses the decolonial and experiential teaching approaches that aim to address the questions of *who* and *what* to be included in a global social thought course that is intended to be decolonial, and the challenge of overcoming students' lack of relatability to unfamiliar societal contexts.

Decolonial Teaching Approach

Inclusive syllabus

Expanding the syllabus in a global social thought course to include non-Western perspectives and knowledges by peripheral thinkers is necessary if we wish to represent the plurality of valid meanings and ideas on society and development from different social thinkers around the world. While it may not always be possible to be completely representative, efforts should be made to ensure a good balance in selecting thinkers to be covered in a global social thought course. This includes accounting for balance in the gender, geographical locations, and the alternative knowledges by the thinkers. When it comes to selecting thinkers from the non-West, it would be ideal to also include those who are based in non-Western academia and / or whose work is rooted in local epistemes. For a global social thought course to be relevant and useful to students in the global development studies program, we would ideally want to include thinkers from the major regions of the world. This would include selecting thinkers whose work is grounded in understanding social phenomena in Africa, Asia, the Middle East, Europe, South America, and North America. The following is a suggested list of thinkers along with topics of their work that would fit well in a global social thought course:

- | | |
|--------------|--|
| Africa: | <p>Oyèrónké Oyèwùmí (gender in an African context)</p> <p>Aimé Césaire (anti-colonialism)</p> <p>Franz Fanon (internalized racism)</p> <p>Mahmood Mamdani (identity and conflict in postcolonial Africa)</p> |
| Asia: | <p>Fei Xiatong (relationships of reciprocal obligation in China)</p> <p>M. N. Srinivas (caste and social stratification in India)</p> <p>Syed Hussein Alatas (imperialism and intellectual captivity)</p> <p>Vandana Shiva (capitalist production and the environment)</p> |
| Middle East: | <p>Ibn Khaldun (rise and fall of civilizations)</p> <p>Ali Shariati (Islamic Marxism)</p> <p>Fatima Mernissi (women's rights in Muslim societies)</p> <p>Saba Mahmood (women in religious social movements)</p> |

- Europe: Simone de Beauvoir (feminism)
 Karl Marx (capitalism)
 Max Weber (religion and economics)
 Emile Durkheim (social group solidarity)
 Michel Foucault (governmentality)
- South America: Rudolfo Kusch (indigenous thought)
 Fernando Henrique Cardoso (dependency and development)
 Aníbal Quijano (coloniality of power)
 María Lugones (coloniality of gender)
- North America: Edward Said (Orientalism)
 Sandra Harding (feminism and standpoint theory)
 bell hooks (intersectional feminism)
 W. E. B. Du Bois (racism)

Thematic teaching

Rather than simply introducing the work of the thinkers categorized by their respective regions—for example, Global North and Global South—and to overcome the tendency to cover Western-centric thinkers first, the course could be taught thematically. Some suggested themes that could be included in a global social thought course include the following:

- power and conflict
- capitalism and class
- race and racism
- religion and modernity
- feminism and gender
- labor and migration
- environment and sustainability
- arts and culture

If organized thematically, works by the selected thinkers would then be categorized under the relevant themes, which would allow students to develop an understanding of the commonalities and differences in the way different thinkers approach their social world. For instance, the theme of feminism and gender could put the works of Simone de Beauvoir, Oyèrónké Oyěwùmí, Sandra Harding, bell hooks, Fatima Mernissi, Saba Mahmood, and María Lugones in conversation. This thematic method of teaching would also help to make more visible the areas that are absent in the construction of a thinker's understanding of modern society.

For example, in a discussion on the theme of capitalism and class, the course would certainly consider the seminal work of Marx. However, the discussion would also be an opportunity to highlight the gaps in understanding when colonialism is not foregrounded. Marx associated the growing class divides in modern capitalist societies with the emergence of private property, and while the commodification

of free labor in modern capitalist societies was taken seriously, missing from this discussion was the fact that empires had differentiated between national citizens and colonial subjects; the colonial subjects were denied free labor through enslavement and indenture, which were also features of modern capitalism (Bhambra and Holmwood, 2021). Further, the abolishment of slavery did not result in free labor for colonial subjects, but new forms of indenture (Bhambra and Holmwood, 2021). Critical decolonial analysis of dominant analytical categories, as the above example illustrates, helps to open the door to new ways of understanding present-day problems in contemporary societies, for example, the issue of migrant laborers, who are not afforded the same labor rights and protections as citizens in a nation-state (Bhambra and Holmwood, 2021).

Foregrounding coloniality

A decolonial teaching approach should go further than simply introducing students to peripheral thinkers. The decolonial teaching approach should also foreground the relations of power shaped by colonialism and empire to reexamine the dominant conceptual and analytical categories by which we understand society, development, and social change. The teaching of Western sociological canon through a critical decolonial lens was previously harder to do because few such published works existed that could be assigned as reading materials to students. In recent years though, there are a multitude of academic resources produced by scholars who have engaged with the Western sociological canon through a decolonial lens.

The following recent scholarly works contain reading materials that would be suited for an undergraduate global social thought course:

- Alatas, S. F., and V. Sinha. (2017), *Sociological Theory Beyond the Canon*, London: Palgrave Macmillan.
- Bhambra, G. K., and J. Holmwood. (2021), *Colonialism and Modern Social Theory*, Cambridge, UK: Polity Press.
- Go, J. (2016), *Postcolonial Thought and Social Theory*, New York: Oxford University Press.
- Meghji, Ali. (2021), *Decolonizing Sociology: An Introduction*, Cambridge, UK: Polity Press.

Pluriverse world

The decolonial teaching approach should also emphasize to students the rationale and value of studying epistemes from different parts of the world. Introducing students to standpoint theory in the introductory lesson of the global social thought course teaches them to understand the social situatedness of knowledge, that is, knowledge comes from particular perspectives (standpoints) based on the location and experiences of a social group (Harding, 2004). These standpoints though are partial perspectives. These partial perspectives include theories from the Western canon, but if we wish to have a more accurate understanding of the

world, then there is an educational value in recognizing that there are equally valid and plural knowledge(s) in the world. Through this decolonial teaching approach, students learn that there is an intellectual benefit in understanding the multiple standpoints in our pluriverse world. This teaching approach enables students to better contextualize knowledge from plural epistemes.

Experiential Teaching Approach

Collaborative learning

In general, undergraduate-level theory courses such as the global social thought course tend to be taught in a lecture-style format in traditional classrooms. In this context, students may be able to learn the educational value of studying plural epistemes from around the world through the decolonial teaching approach, but students may still encounter difficulties connecting concepts to real-life problems and with unfamiliar (often foreign) societal contexts and social phenomena. In the absence of international experience possibilities, it is necessary to develop in-class experiential teaching approaches that will help foster active learning. In my own teaching, I have drawn from Kolb's experiential learning model to do just this through collaborative learning activities (Kolb, 1984). One method involves dividing students in the discussion sections into small mixed groups of different genders and ethnicities, which allows students to leverage the strengths of a diverse student body. The group is then assigned a task that they first discuss, and then later share with class. The two typical tasks that I have assigned for the small mixed groups are mind maps and real-life case studies.

Mind maps

A mind map is a visual representation of ideas and concepts organized around a central theme. The central theme of a theory is placed at the center of the mind map while branches that extend from the center represent the major ideas related to the theory. I ask students to unpack the thinker's main arguments by connecting and showing the relationship between the key ideas and concepts in an annotated visual representation. Students typically create this mind map on the whiteboard through small group collaboration. After this task, students present their work to their peers, and we discuss the differences between the mind maps as a class.

Real-life case studies

For real-life case studies, students are asked to discuss a social problem from an assigned reading or from current issues in the news. For example, I developed a case study for a lesson based on a news report in 2023 where the US Surgeon General said that loneliness had become an epidemic in America. For this class, students were asked to examine the "loneliness" social phenomenon in relation to social theories on living in an urbanizing environment and mental life. In their small groups, students discuss possible solutions and consider the societal, environmental, and public policy implications of their solution approach in relation to the theories and concepts that they have encountered in lectures and readings.

Both collaborative learning tasks are based on Kolb's experiential learning model where students are introduced to a concrete experience through the mind map or real-life case study; they reflect on observations made in the group discussion and from prior readings on the topic; they assess their prior understandings, analyze concepts, and reach conclusions; and then they actively apply their understandings to problem-solve. These approaches have been beneficial in teaching as they facilitate students in attaining more profound learning experiences.

Deep Learning Through Stakeholder Engagement

Although collaborative classroom activities can enhance student engagement, deep learning can be amplified when students move beyond the classroom to learn from practitioners. I have found it beneficial to include learning opportunities where students can actively interact with policymakers and community actors who are involved in addressing the problem being studied. The use of online video conferencing can facilitate interactions between students and stakeholders from around the world who are working in the development field. The speakers that I have invited give lectures about their activities, and the students have an opportunity to ask them questions. By engaging with practitioners who are working on complex problems, students are implicitly receiving feedback on their understanding and learning in the process. After guest lectures and discussions, I make space for class discussions to reinforce the main takeaways. I try to select speakers who will not reproduce colonial perspectives in the classroom by checking their professional backgrounds and their proposed lecture content ahead of time. On the rare occasion when a speaker does reproduce colonial perspectives, I work hard to turn the experience into a teaching opportunity to unpack the problematic discourse in our subsequent group discussion. When students engage with the different stakeholders in this manner, they experience new situations in the real-world context that help to conceptualize deeper learning.

Conclusion

By adopting a critical approach to teaching the canonical works from the Western intellectual traditions and by including the study of intellectual work by social thinkers from other parts of the world, the decolonial teaching approach for the proposed global social thought course helps to cultivate intercultural understandings of the global social world. This intercultural understanding is necessary for students in their future roles as experts and professionals in the development field so that they can better understand the relationship between the experience of colonialism and empire, and dominant (Western-centric) ways of understanding development. Active and deeper learning fostered by the in-classroom experiential teaching approach positions students to be prepared to tackle real-world problems in their future careers. Taken together, the decolonial and experiential teaching approaches that promote students' understanding

of the pluriverse social world are beneficial, if we wish for students to develop innovative and contextually rooted solutions to development challenges in their future careers.

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Section II

INNOVATIVE APPROACHES TO PROGRAM AND COURSE DESIGN IN GLOBAL DEVELOPMENT STUDIES

Chapter 5

DESIGNING A PRE/POST ENGAGEMENT COURSE SERIES FOR GLOBAL DEVELOPMENT UNDERGRADUATES USING THE INTERDEPENDENCE: GLOBAL SOLIDARITY AND LOCAL ACTIONS TOOLKIT

Julie Ficarra and Kathryn Foster

Key Challenge Addressed in This Chapter

- This chapter explores the challenges in implementing community-engaged curriculum and pedagogies aimed at training undergraduate students to be decolonial, inclusive, and critical practitioners.

Why Addressing This Challenge is Important for Teaching Global Development Studies (GDS)

- It is important to implement pedagogies that enable students to address issues of power and privilege within global development studies to find paths toward more ethical forms of engagement on local and global levels.

How This Chapter Addresses This Challenge

- This chapter looks at the challenges and successes of piloting an undergraduate two-course series on ethical community engagement at Cornell University and highlights the tools used to create these courses.
- We provide the reader with examples of assignments, resources, and learning outcomes in hopes that future curriculum in global development studies can build upon these courses to develop more classes rooted in ethical local and global experiential learning.

Undergraduate Studies Engaging with Community-Based Global Learning

In the fall of 2021, Cornell University's College of Agriculture and Life Sciences launched an undergraduate major in global development. Housed within a new department with the same name, a reimagining of two previous programs in development sociology and international agriculture and rural development, respectively, this major seeks to unite "critical scholarship and practice at the intersections of agricultural, environmental, life, and social sciences" (College of Agriculture and Life Sciences, 2022). By design, the program is intended to "focus on education with impact" by using a transdisciplinary approach and emphasizing "real-world engagement on a global scale—with communities in New York State, across the United States, and around the world." Building from the critical traditions within development sociology and global development studies (GDS), the undergraduate program aspires to not only equip students with technical skills, and analytic dispositions, but to inspire them to be decolonial, inclusive, critical practitioners with the agency to infuse social justice into their future development work.

Cowritten by the faculty member who oversees Globally Engaged Learning and teaches the pre- and post-internship courses in the major (Ficarra) and a GDS PhD student with an interest in engaged learning pedagogies (Foster), this chapter will provide an overview of the aspects of Cornell's BS in global development curriculum aimed at training students to be decolonial, inclusive, critical practitioners with a specific focus on our approach to preparing students for ethical community engagement before our required development internship. While some of these decolonial themes are integrated into content-related courses, such as our Introduction to Global Development, and Social and Economic Dimensions of Development courses, a two-course series focused on ethical community engagement serves as the curricular anchor in ethical preparation. This chapter will briefly situate our approach within the literature on transformative, experiential, and community-based global learning (CBGL) before introducing the Interdependence: Global Solidarity and Local Actions Toolkit, a dynamic, open access resource, from which many of the assignments, readings, and activities from our pre/post courses are drawn. The bulk of this chapter will focus on the first course in the series, now called GDEV 2105: Critical Global Citizenship: Preparing for Ethical Engagement and will detail how four assignments were used to develop students' critical reflection and cross-cultural awareness skills. Finally, the chapter will end with lessons learned during our first academic year piloting this course series and how the curricular design has evolved in turn.

Cornell University's Global Development Program: A Community-Engaged Major

Building off extensive work (Kecskes, 2006, 2013, 2015, 2017) on institutionalizing community engagement within higher education at the department level, our

“community-engaged major” in global development prioritizes courses, programs, and student experiences that

1. address a specific community interest, problem, or public concern;
2. include working with and learning from a community partner;
3. connect and integrate community-engaged experiences with educational content; and
4. include structured, documented critical reflection.

(Cornell University Einhorn Center for Community Engagement
“What Is Engaged Learning”)

We offer community-engaged courses that engage local communities—on campus, in Ithaca, and across New York State—as well as faculty-led study abroad courses that engage communities outside of the United States. But the cornerstone of our engaged major is our internship requirement, whereby students are invited to learn with and from communities in the context of development work. The internship must be development-focused and engage students in substantive work for eight weeks full-time (over the summer) or fifteen-plus weeks part-time during the semester. While we do not currently run our own internship program, we work in close collaboration with internship-administering units across our campus, who identify and maintain partnerships with development-oriented organizations. What we provide is the pedagogical “wrap-around” to this required internship. The thematic foci of individual students’ internships vary widely, from social and economic development to agriculture and food system transformation, to environmental sustainability, so our wrap-around courses focus less on content and more on context.

Our two-course approach privileges the relationship between reflective thinking and the educative process (Dewey, 1933) with a focus on critical reflection to achieve transformative and emancipatory learning experiences (Mezirow, et al, 1990). We use Kolb’s (1984) experiential learning cycle, taking the internship as a “concrete experience,” and then through our required post-internship course, support students in reflective observation, abstract conceptualization, and active experimentation. Our pre-course, which is required of all students in the spring of their sophomore year focuses on critical global citizenship and preparing students for ethical community engagement.

Using the “Interdependence: Global Solidarity and Local Actions Toolkit” to Infuse Decolonial Themes into Pre- and Post-Internship Courses

The content for our pre-internship course, GDEV 2105: Critical Global Citizenship: Preparing for Ethical Engagement was inspired in large part by the *Interdependence: Global Solidarity and Local Actions Toolkit* (see here: www.cbglcollab.org/intro-to-toolkit). The toolkit is a resource created by educators and

community organizers to invite individuals and institutions to build more just, inclusive, and sustainable communities. This toolkit emphasizes the importance of interdependence for communities, individuals, and institutions, in co-creating just societies. Through the introduction of varying social actions—both locally and internationally—these pages consider the historical and present roles in structural violence, ecosystems, local action, community, and governmental organization, in challenging individual biases and institutional norms. Similarly, the information found in the toolkit demonstrates the significance of individual and institutional accountability in efforts for justice. While this resource was launched in May 2020, the creators of this website are involved in varying community-campus partnerships for justice and are consistently evolving the curriculum as new practices of interdependence are learned and created through these partnerships.

The toolkit contains multiple pages examining varying methodologies, partnerships, and conceptualizations of campuses and institutions to identify processes to amplify marginalized voices. The toolkit is divided into seven sections—Interdependence and Global Thinking, Decolonization, Fair Trade Learning, Participatory Methods, Cultural Humility, Place-Based Inquiry and Action, and Intercultural Praxis—to address themes of interdependence. Within each section, multiple modules examine how to apply these sections at an individual, institutional, and community level. Each section contains resources and ideas from multiple contributors demonstrating the importance of interdependence in creating just and sustainable communities.

Each of the modules is organized by beginning with an overarching question for the individual to consider as they work through the module, then the module states the importance of the topic in social action, and provides multiple resources (videos, readings, podcasts, etc.), to help the learner further knowledge. These modules work to ensure individuals understand ethical community-campus partnerships both locally and globally. Throughout the various sections, multiple methodologies are provided for research, community-campus collaborations, and so on, to contribute to building a more inclusive and sustainable future. Similarly, the modules are structured to aid learners in examining the importance of comprehending individual and institutional positionality and emphasize the need for humility in local and global experiential learning. Through the modules, there are multiple prompts that aid in personal reflection about how one can contribute largely to more ethical interdependence. The sections prompt deeper thinking about research by asking *why are we researching this* and *who are we researching for?* This toolkit challenges traditional institutional norms by emphasizing the importance of co-constructing with the community throughout all phases of learning and research. Furthermore, it provides examples of place-based action both in Philadelphia and in Europe, but which could be applied in multiple locations.

This resource is beneficial because it encourages individuals and institutions to examine their positionality and potential to contribute to more just and sustainable communities. Additionally, it stimulates education beyond academia, to provide examples of learning with the community. As it places value in community knowledge, it is widely applicable in all subjects and can easily be implemented in

varying courses to create more engaged and community-oriented individuals. It demonstrates the importance of “commitment to our planet and shared humanity,” “humility and polyvocality,” “the recognition of ideas, concepts, and opportunities for action are most tangible at interpersonal and local levels,” and “participatory and public scholarship.”

Specifically, in global development courses, this resource is utilized in various ways to aid more ethical, local, and global experiential learning. The toolkit can be implemented as homework assignments, allowing students time for more personal reflection on their positionality and biases. However, many of the resources and questions can also be used in class sessions as discussion starters, small group dialogues, and even used as questions for group and individual projects. These modules can even serve as lesson plans to help students identify the key stakeholders and decision-makers on campus and in communities that enable both interdependent and community-campus partnerships. Similarly, the toolkit provides excellent reading, videos, and other resources that can be used as engagement tools for students throughout the semester. The toolkit provides an outline for teaching students about topics such as decolonization, fair trade, participatory methods, and cultural humility—which are essential topics to engage with and utilize in discussing and participating in global experiential learning.

Pre-Internship Course Design

The pre-internship course is designed to help prepare students for engaging with external partners in respectful and mutually beneficial ways and to make the most of these valuable learning opportunities. This course was piloted in spring 2022 with thirty-five students and aimed to (1) examine engagement as pedagogy and practice; (2) understand issues of power and privilege in the field and paths toward more ethical forms of engagement; (3) explore interdisciplinarity and system thinking and their impact on approaches to development practice; and (4) articulate a personal approach to engagement as a guide to engaged and experiential learning across the global development major and future work. In the table 5.1 are the student learning outcomes for the course and associated assignments. The methods of assessment bolded in table 5.1 will be explained more fully in this section.

Assignment #1: Personal Privilege Profile

The Personal Privilege Profile was adapted from the Interdependence: Global and Local Actions Toolkit discussed above. It asks students to identify their social position as it relates to several identity categories including race, gender, class, age, marital status, and educational status among others. The worksheet then asks students to reflect on whether they hold a dominant identity or a nondominant identity as it relates to each category and to identify some of the affordances or privileges of holding a dominant identity and some of the challenges associated with holding a nondominant identity. While the tool is useful for critical

Table 5.1 Spring 2022: Student Learning Outcomes and Methods of Assessment

Student Learning Outcomes	Method of Assessment
Explain engaged and experiential learning principles, as well as why these principles matter for development practice.	Exit Ticket (Class #1)
Utilize appropriate vocabulary to identify and analyze issues of inequity, identity, and development.	Assignment #1: Personal Privilege Profile Assignment #2: Mythical Norm
Identify power differences and other potential sources of inequities that might be encountered in the development internship, as well as actions that can be taken to minimize these inequities in the context of their engaged experience.	Assignment #3: Deficit Thinking and Community Cultural Wealth Response
Evaluate the role of interdisciplinary and systems thinking in approaches to development practice.	Assignment #4: Global Civic Actions Worksheet
Summarize the various opportunities for engaged learning in the department, their own goals for engaged learning and how this informs which opportunities (and internship) they pursue.	Assignment #5: Fair Trade Learning Application to Engaged Learning Program Exercise Assignment #6: Engaged Learning Goals Worksheet
Develop a personal approach to engaged and experiential learning across the major and other similar learning contexts.	Assignment #7: Commitment to Ethical Engagement Statement

self-reflection, what was most fascinating about the activity was how it surfaced the social construction of identity categories, and how some positions of dominance are universal while others are highly context or place-specific.

For example, an international student from Kenya wrote to the instructor (Ficarra) asking whether he should consider if his identity is dominant in the US context—where, for example, he would consider his race to be nondominant, or in his home (Kenyan) context, where his ethnic group (Kikuyus) is dominant. This student was encouraged to complete the worksheet from the perspective of his home culture—which provided a great deal of discussion in class when students were asked a secondary set of reflection questions based on their completed worksheet. These questions included the following: (1) Were there any identity categories that were difficult to determine what position was dominant and which was nondominant—why might this be? (2) Was it easier to identify privileges that your dominant identities afford you or challenges that your nondominant identities pose—why might this be? Overall, the worksheet provides an effective in-road for students to grapple in concrete ways with issues of identity-based power and privilege and how they can be context-specific.



Figure 5.1 Photo Submitted by First-Year Global Development Student, Jessica Pedro-Pascual on February 1, 2021

Source: Provided by Julie Ficarra

Assignment #2: Mythical Norm

Beyond Guilt Trips: Mindful Travel in an Unequal World (Taranath, 2019) was assigned reading in this course. The book serves as a beautifully curated and critically designed guide for understanding ourselves and others in the context of travel, namely, study and international service learning. In chapter 2, “Luggage We Take with Us: Difference and Advantage,” Taranath (2019, 19) discusses Audre Lorde’s concept of the “mythical norm” explaining that many of us can feel some distance from what Western society defines as normative “white, thin, male, young, heterosexual, Christian, and financially secure.” In a media-based assignment within the course learning management system, students in the internship pre-class were asked to choose a photo that represents their relationship to this “mythical norm” and to write about it. Below is a photo and response submitted by first-year global development student Jessica Pedro-Pascual on February 1, 2021 (included with student permission).

Growing up in a small tight-knit Mayan family I was exposed to my identity through various attributes: gender, language, culture, tradition, and religion. My childhood was encased in a sense of cultural being, shaped by the people surrounding me including my parents, elders, friends, and peers. They along

with my experiences influenced my perception of values, beliefs, and overall lifestyle (the image above is a picture of my grandparents in Mexico). But at school, I faced a different environment. Behavior was different, beliefs were different, language was different, and the food was different—I did not align with the mythical norm. Because of my darker complexion people often characterized me as Mexican and ignored my Guatemalan heritage. Over time, I even lost fluency in our native tongue (Q'anjob'al) and even developed an American accent when speaking Spanish. Moreover, I was acquiring new values in this mythical norm that stemmed away from my family's traditional beliefs. I come from a long line of hard-working stay at home moms and labor workers. The women in my family specialize in home-cooked meals, house cleaning, and childcare, while the men specialize in the labor industry. Conventional feminine and masculine household roles are the norm in my home. Taking an alternative route, such as pursuing a career through higher education, while acceptable it is also deemed as unrealistic. While tradition is an element of my identity, I do not intend to conform to these gender roles. Being exposed to contradicting norms everyday, certainly has influenced who I am today, from upbringing to future expenditures.

Assignment #4: Global Civic Actions Worksheet

Borrowed from *Community-Based Global Learning: The Theory and Practice of Ethical Engagement at Home and Abroad* (Hartman et al., 2018, 35) the Global Civic Action Worksheet asks students to consider the many ways that people try to apply the ideals that relate to “common human dignity, shared global community, and single planet sustainability” and to rank order a list of actions that most closely relate to what they see as impactful global civic actions. The worksheet lists over twenty such actions that range from “giving blood” to “biking to work” to “donating \$100 to Oxfam” to “chaining yourself to an old-growth tree as loggers enter the forest.” Before class students complete the worksheet for themselves, and then in class, in small groups, students come together and are asked to discuss their rank order.

This was a fascinating activity in that, invariably, students' rank orders were very diverse, with some students focused on small, “micro” level actions that were easily completed in a short period or required a small commitment, while others argued that only larger efforts could truly enact global citizenship. Students were then asked to try to come to a consensus on the most important global civic action. This dialogue drew out important, diverse perspectives on the many ways that change is made in a development context.

Assignment #7: Joint Commitment to Ethical Engagement

In this assignment students were asked to create a public-facing written narrative that captures their personal commitment to ethical engagement informed by their

learning during the course. They were instructed that the statement should include the following elements:

- An articulation of their self-understanding (their story of socialization, what it means to you to be a member of different identity groups)
- How *who* they are informs the type of difference that they hope to make in the world
- The challenges and opportunities for them, personally, in contributing to global development practice
- What they see as the guiding principles that steer them toward their “place of action”
- What it means to engage ethically and in partnership with communities locally and internationally

Each student brought a copy of their statement to class. First, students were put into groups of four and together were charged with drafting a joint, consensus-based, commitment statement. Then, two groups of four joined together to form a group of eight to create a new joint commitment document that drew from the first two. That process was repeated until the class was left with two statements to work with, and we worked together, in Google Docs, to draft the cohort's final, consensus-based commitment to ethical practice which read as follows:

We, the Spring 2022 cohort of IARD/DSOC 1104 make the following, collective, commitments to ethical engagement in our work as students at Cornell University and as future development practitioners.

We will:

1. Communicate empathetically while acknowledging, facing, and overcoming our own biases in order to cultivate an environment of reciprocal learning.
2. Apply a capability approach, focusing on community cultural wealth in order to identify strengths that exist in community and build upon them in our research, internships, and coursework.
3. Engage with empathy, not sympathy, to build long-lasting social relationships and to listen, understand, and to act on local and international manifestations of development opportunities.
4. Acknowledge our relative privilege and actively discourage unequal power relationships through collaboration.
5. Constantly self-evaluate and critically reflect, striving for personal growth through sustainable development work.

The cohort will be provided with these commitments when they enter the post-internship course in fall 2024 and will be asked to critically reflect on the extent to which they upheld these commitments during their community-engaged work at Cornell. We'll unpack what (if anything) made upholding these commitments difficult and what they gleaned from trying to uphold these commitments in the field.

Recommendations Based on Lessons Learned Piloting This Pre- and Post-Internship Course Series

The sections to follow summarize key takeaways from the process of developing and implementing our pre- and post-internship course series, namely, the logistical challenges of mapping a preparatory course onto diverse internship experiences that run on diverse timelines. Likewise, we detail what can happen when multiple internship-administering units, which draw students from different academic departments, require their own set of preparatory and post-internship reflection courses. As opportunities for integrated and collaborative learning increase, so do the coordination challenges. We outline here our experience in attempting to address these challenges.

Pre-Internship Course(s)

Formulated prior to fall 2021, the initial design of the pre- and post-internship course sequence included three courses:

- Pre-Course #1: one credit in the spring of freshman year
- Pre-Course #2: one credit in the spring directly preceding their internship (this could be spring of sophomore year or junior year)
- Post-Course #3: one credit in the fall most directly following their internship

The rationale for this design was to separate the course focused on critical global citizenship and preparation for ethical engagement (pre-course #1) from a second course (pre-course #2) focused on context-specific preparation for their internship, including health, safety, and other logistical consideration. Pre-course #2 was a seven-week course that began halfway through the spring semester (mid-March) and assumed that by this time students whose internships would begin in mid-late May would know where they were going (city/state/country) and would have a confirmed job description. Assignments were designed to challenge students to learn about the culture, economic, and historical context of their internship site and to apply their identity-focused work from pre-course #1 to think about how they might perceive and be perceived in their host community, and what that might mean for their internship work.

The major flaw in this design was that five weeks into the seven-week course (late April/early May), most students did not have an internship placement confirmed. All students had *applied* for internships by this time, but the majority were still awaiting a decision. This meant that they were left largely in limbo, completing the assignments based on where they *might* be going, instead of where they *knew* they were going. This caused a high level of anxiety—for both students and the instructor. Ultimately, the department decided to retire pre-course #2 and shift the place-based preparatory work into a mandatory “pre-departure portfolio” housed online within our learning management system, such that now there would be just one pre-course and one post-course. This way students would still

be asked to do important place-based preparatory work aimed at increasing their cross-cultural understanding but now would do so on their own timeline as their internship plans were confirmed. Students would review their completed portfolio with a faculty member in the department prior to departure.

That process was piloted in spring 2023 and while all students eventually completed the pre-departure portfolio, many of them did not do so pre-departure and required a lot of follow-ups from faculty and staff into the summer months. And so, starting in spring 2024, we are making the pre-departure portfolio a required culminating assignment for the (only) pre-course (formerly pre-course #1), which students will now take in the spring of their sophomore year. Students will not receive a final grade in that course until the pre-departure portfolio is complete. We hope this will serve as an incentive to complete the pre-departure portfolio before the end of the spring semester.

Post-Internship Course

In fall 2021, upon returning from their summer internship, all global development students were enrolled in the internship “post-course.” This course focuses on critical reflection-on-action, making meaning of the internship experience, and making plans to move forward with new learning. The course culminates in an Engaged Learning Symposium, whereby students create posters and make short presentations on their internship experience to the university community. However, the instructor (Ficarra) quickly learned from students enrolled in the course that many of them were required to be in other “post-internship” courses taught by the unit that administered their internship and had very similar deliverables—the overlap was frustrating to them.

At Cornell, many international internship programs are administered outside of academic departments by regional studies centers, or at the college level by international programs offices. About half of the students in that fall 2021 global development departmental post-course, were also enrolled in another post-course with almost the same set of student learning outcomes which, coincidentally, culminated with poster sessions. So, in fall 2022 the five instructors from the three post-internship courses being offered within the College of Agriculture and Life Sciences, teamed up to offer one, cohesive, post-internship course focused on critical reflection. The course included fifty-eight students who participated in more than twenty different internship programs—some administered by Cornell, and others administered outside of the university. Students were based at sites in eighteen countries, and five US states.

The course met for the first seven weeks of the fall semester and used an odd/even week meeting structure whereby students met as a large group on odd weeks and as small program-specific groups on even weeks. This allowed content that was relevant across programs and cohorts, such as sessions on *how to* critically reflect, articulate your internship experience on your resume, and design a compelling poster to be presented to the large group. Small group sessions allowed instructors to lead critical reflection exercises that were most relevant to their group. One

cohort was made up of students who all had internships focused on regenerative agriculture in Upstate New York, for example; and so the small group sessions allowed for targeted reflection and meaning making. Instead of three different poster sessions, the teaching team organized one college-wide Engaged and Experiential Learning Symposium that included not only a poster session but a student panel focused on the ethics of community engagement at their internship sites. The joint post-course provided a more efficient intervention and cut down on overlap, leading to higher levels of satisfaction for both instructors and students.

Conclusion

This chapter provides an example of how the global development department at Cornell University approached the development of a course series to support training students in ethical, decolonial, and development practice. Given the diversity of content interests within the broad field of global development studies, requiring an undergraduate student internship can be tricky—both in terms of supporting students in finding internships that meet their learning goals, and in preparing students to conduct justice-based, ethical work in a variety of different communities. We have found the growing literature on community-based global learning (Hartman et al, 2018) and its orientation toward “aspirationally decolonial” work to be useful in organizing our curriculum, and our pre and post-internship courses in particular. The Interdependence: Global and Local Actions Toolkit has been an invaluable resource and given its community-curation model, the more scholars and practitioners in global development studies who engage with (and add to it) the more robust it will become. And, while many global development content courses, including many of our own, touch on themes of interdependence, global citizenship, and critical reflection—we think that our stand-alone courses will give students the space to intentionally develop themselves as critically self-aware development practitioners. However, as this chapter outlines, there are several logistical or administrative challenges in providing this pre- and post-internship content that still allows students the flexibility to find internships that are best suited to them and to pursue those internships at a time that is most convenient for them within their academic trajectory. We hope that by sharing our lessons learned other departments will consider building these important pedagogical interventions and that they can do so with fewer bumps along the way.

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Chapter 6

OPENING GLOBAL DEVELOPMENT STUDIES: PROMOTING EQUITY AND REPRESENTATION THROUGH INCLUSIVE PEDAGOGY

Courtney Kurlanska and Sarah Stanlick

Key Challenges Addressed in This Chapter

- Epistemic injustice throughout GDS curricula and the need to both reposition the idea of who is a knowledge creator and increase the recognition and acceptance of different ways of knowing
- Underrepresentation of Global South and minoritized voices in course materials

Why Addressing These Challenges Is Important for Teaching Global Development Studies (GDS)

- The importance of the challenges of epistemic injustice and underrepresentation of voices from the Global South sits at the core of justice and inclusion in the GDS field. Understanding the ethos of “nothing about us without us,” we emphasize the importance of community voices on sovereignty, autonomy, and thriving in creating solutions and innovations for community development.

How This Chapter Addresses These Challenges

- Our chapter offers a framework and practices to understand epistemic injustice, why it is a challenge in GDS, and how to practically facilitate learning that incorporates more Global South and underrepresented voices toward curricular justice.
- We suggest, and provide guidance, for the use of open access materials and OERs as one strategy to address epistemic injustice in the GDS classroom.

As the world changes, the field of global development studies (GDS) must also adapt and adjust to maintain its relevance. Acknowledging its roots in colonialism (Sumner and Tribe, 2008) and the continued influence of Eurocentric perspectives, the discipline widely recognizes that there is a need for a renewed vision of development studies that is multi and interdisciplinary (Mönks et al., 2017). It is critical to adopt a holistic approach to GDS to understand a variety of complex, contextualized issues. The need to move beyond a north-south framing of our world (Horner, 2020) associated with this new vision is a challenge that presents opportunities in how we engage, interact, and collaborate with partners globally. This new vision reflects growth toward a relational approach to development that recognizes, reframes, and identifies the interconnectedness of different places across wider systems (Horner, 2020).

It is also acknowledged that there is a need to give more space and weight to community, underrepresented voices, and locally produced knowledge as a strategy to counteract historical disparities and the exclusion of marginalized voices with decolonial practices (Mönks et al., 2017; King et al., 2018). Epistemic injustice—what Fricker (2013, 2003) outlines as the undue weight and privilege of certain types of knowledge—has been a defining characteristic of GDS before the decolonial and anticolonial shift in recent years (Besson, 2022; Koch, 2020). We sit at a pivotal opportunity for a critical rethinking of GDS and the way in which we create educational moments. Within our pedagogy and practice, we can help reposition the idea of who is a knowledge creator and enhance an appreciation for the many ways of knowing. The question of who gets to share knowledge—implicitly or explicitly—lies at the center of this work.

When we discuss epistemic justice, we confront power dynamics and assumptions of who holds knowledge, who creates knowledge, and who can mobilize knowledge. The following chapter will provide a foundation for understanding practices for epistemic justice. This includes practical applications in the classroom, such as the use of open access (OA) materials, which are texts available at no cost; open educational resources (OERs), which are materials that are freely available and adaptable; and open pedagogy, practices that empower students to be knowledge creators not just consumers. We will conclude by providing recommendations for educators and researchers to help erase some of the informal, constructed, and pernicious stereotypes of whose knowledge is valued.

Global Development Studies (GDS) as an Evolving Discipline

GDS as a discipline is changing, taking more explicit, critical views of traditional framings that find their roots in colonialism and arguing for *global* rather than *international* development (Orbie, 2021). As Horner (2020) urges us to move past the north-south framing of international development, he also points to pivotal statements from the United Nations and World Bank that further jettison the boundary between “developing” and “developed” countries. If we accept and move toward this model that rejects out-of-date, out-of-touch conceptualizations of

“developed” nations, then we can seek out practical changes to how we approach scholarship, teaching, and learning that support this new vision.

One core dimension of decolonization in academia is the understanding and affirmation of who is a knowledge creator and the way in which we honor indigenous, local, and place-based ways of knowing in our teaching. We as educators must name and actively work against epistemic injustice. Epistemic injustice, as originally articulated by Fricker (2003) “happens when a speaker receives the wrong degree of credibility from his hearer owing to a certain sort of unintended prejudice on the hearer’s part” (154). In GDS, we must attend to that injustice explicitly, as so much of the past work and training in the field has extended or deepened the biases that can ascribe different and unearned weight to certain types of knowledge (Koch, 2020).

It is widely acknowledged that to address today’s complex global challenges, a polyvocal, collaborative approach is necessary. Long-term, sustainable strategies should be developed by a multitude of voices, perspectives, and knowledges (O’Rielly, et al., 2020; Brondizio, 2016). And yet despite that, knowledge production continues to privilege Western perspectives and often actively exclude non-Western, local, and traditional knowledge (Collyer, 2018; Demeter, 2020). Moletsane argues that this exacerbates the hegemonic nature of Western knowledge. Instead, he offers that the scholarship, understanding, and implementation of ideas in development contexts must be “co-created, co-analyzed, and co-communicated with research participants” to transform unequal power relations (2015, 35) to produce meaningful results. If we can turn our classrooms into spaces where we strive for epistemic justice, that is one step in a larger systemic anticolonial effort (Holmberg and Sandbrook, 1992; Senanayake, 2006).

Affirming that community knowledge is a form of expertise transforms interventions and efforts in communities to address sustainability challenges in ways that are more culturally appropriate and values-aligned (Semali and Maretzki, 2004). It encourages development initiatives to be more contextually and culturally informed, as well as more effective and beneficial to societies (Horner, 2022). Reprioritizing indigenous knowledge can both expand scientific knowledge and transform scientific movements to include populations that may have rejected the scientific community as untrustworthy or suspect (Koskinen and Rolin, 2019). We take inspiration from the work of Tuck and Yang (2012) to go beyond the surface-level content and building the toolbox of skillsets, mindsets, and action steps that help to bring about justice in our universities and our communities. We also cannot downplay the role that academics have played in the negation of indigenous scholars and ways of knowing, and must address that in our teaching (Cusicanqui, 2012). We contend that the incorporation of OA materials, OERs, and open pedagogy in the classroom is an effective strategy to begin to address these concerns.

Epistemic Justice, Open Access, and Open Educational Resources

Lambert (2018) details the many international and scholarly efforts to bolster educational equity and open pedagogy that have gained momentum over the

last fifteen years. One example of this is the Cape Town Declaration, which is dedicated to making education more accessible and effective by focusing on educator participation, expanding the use of OERs, and fighting for government policy to support open education (CTOED, 2008). In particular, Lambert (2018) outlines three domains of justice that OERs can help bring about: redistributive, recognitive, and representational. Redistributive justice, in the space of OERs, is about making educational materials more accessible and includes providing low- or no-cost resources and improving resource availability for all learners. Recognitive justice emphasizes the recognition and respect for differences, asserting the potential of OERs to bring about understanding across boundaries with an emphasis on respect. Representational justice emphasizes the need for equal representation and is realized through OERs by allowing for polyvocality in educational materials.

Table 6.1 ties together the relationship between Horner’s focus on justice in GDS and voices from the Global South with Lambert’s emphasis on epistemic justice through the use of OERs.

OA resources and OERs are materials designed to break down the barriers of privilege and accessibility as they are free resources that are either in the public domain or are under Creative Commons licensing that encourages people to retain, reuse, revise, remix, and redistribute content for educational purposes (Wiley, Bliss, and McEwen, 2014). OERs provide an opportunity to address the lack of representation in academia, and the dominant Western and privileged perspective on development that pervades GDS pedagogy. Through thoughtful design and curation of OA materials and OERs, there are numerous opportunities for educators to adopt, adapt, and create unique materials that not only have the potential to better meet their students’ needs (without the usual barriers associated with the cost of expensive textbooks) but can also contribute to more polyvocality in the GDS classroom.

OERs allow us to update material and better reflect the needs of our courses. For example, a traditional textbook may provide a solid overview of the history of GDS but may not represent voices from the Global South. OERs allow you to add case studies or other resources to fill in those gaps and give voice to those

Table 6.1 Comparing Justice Framings in Horner (2020) and Lambert (2018)

Horner	Lambert	Shared Characteristics
Global Interdependence	Redistributive	• Ensuring equal access to materials and to publishing • Affirming through curriculum the rights of access and education
Respect and Rejecting Global N-S Paradigm	Recognitive Justice	• Recognizing and respecting difference • Addressing power and complex history
Epistemic Justice	Representational Justice	• Affirming equal representation and voice • Freedom and encouragement to create knowledge • Supports many ways of knowing

who have traditionally been excluded from the discussion. If you are unable to find open content that reflects your needs, you can always create it yourself in collaboration with partners that bring a diversity of perspectives to the material. This can include developing lectures and lesson plans, writing your own OER, or focusing on co-creation with students and other nonacademic partners to broaden representation on the topic.

As educators, we seek to develop the whole student in their knowledge, skills, and attitudes of global citizenship (Whitehead, 2022; Stanlick, 2015). OERs can help develop students' global competence, identity, and justice orientation by directly addressing the gaps in curriculum and scholarship (Yeager, Hurley-Dasgupta, and Bliss, 2013). It allows the educator to curate and create voices in the work that students are reading to give them a greater appreciation for the spectrum of perspectives and ways of knowing from those coming from impacted communities in the field of GDS (Walker and Boni, 2020). It emphasizes the respect and belonging of students as colleagues, including students from minoritized and Global South identities (Walker, 2020). Finally, OER creation, a form of open pedagogy, can help students to author their own self-concept and agency as scholars and researchers (Zlotkowski and Longo, 2006).

Pedagogical Guidance for Educators

While many agree that open educational practices are important steps toward equity, the practicalities of opening one's course, classroom, or pedagogy can be challenging. In table 6.2, we outline strategies for opening your pedagogy and pursuing a more inclusive educational practice.

Table 6.2 Ways to Build More Epistemic Justice Through OERs and OA Materials

Strategy	Description	Example
Audit	Assessing syllabi to determine course needs and how OERs might meet those needs	Review syllabi. Critically reflect on representation in your materials. Question the cost/language/accessibility/availability of materials.
Adopt	Using existing OER or OA resources without altering their content	Identify appropriate open access materials for your course. Assign materials that are freely available. Seek out multiple voices and perspectives to be represented in the materials.
Adapt	Incorporation of portions of existing OERs and altering or editing them to meet your needs	Customize materials that are available to more accurately represent the context. Work with students to critique "mainstay" citations in the field.
Create	Develop new materials that are published in the public domain or with Creative Commons licensing	Author or curate a resource that is co-created with the students and intentionally synthesizing material from a diversity of contexts and experiences.

Auditing

As you move forward toward building a more open and inclusive GDS course, there is one thing you should do before adopting, adapting, or creating OA or OER materials: conduct a syllabus and course audit. In a syllabus audit you are asked to review the tone, framing, accessibility, learning objectives, types of assessment, teaching and learning activities, as well as the inclusion of key university policies (Mac, 2019). Typically, a syllabus audit promotes the use of inclusive language and teaching practices but does not address issues of equity or representation in the course material. A course audit goes further and explores the content included in the course itself. A course audit in GDS may focus on whose voices are represented, what types of knowledge production are emphasized, and who is being framed as experts in the course materials. While using traditional academic sources meets this need, OERs can begin to redress the inequality and bias often associated with the dominance of the Western perspective in GDS. Completing your syllabus and course audit can help you determine which of the strategies (adoption, adaptation, or creation) are most appropriate for your specific context and will best meet your needs.

Once you complete your audit, you can now understand the ways in which your course design, syllabus, or activity plan relates to the model provided by Lambert (2018). Educators can then choose to move forward with one of the other strategies, dependent upon contextual appropriateness, to adopt, adapt, or create new resources. These resources can be thoughtfully added to syllabi or learning management systems to ensure that all students are supported and have access to the necessary materials. Table 6.3 outlines Lambert’s (2018) model and posits some potential OA and OER examples in the GDS context.

When incorporating OA and OER publications into a GDS course, it is useful to discuss with the students why you have chosen to adopt these materials as part of your course content. It is widely recognized that the low rate of OER usage is linked to concerns about quality (Zawacki-Richter et al., 2022). Helping

Table 6.3 Examples of Epistemic Justice and OA and OER Examples for the GDS Context

Lambert’s Justice Model	Characteristic	Example
Redistributive	Ensuring access	Low or no-cost textbooks; multi-modal materials; online global learning toolkits; open access software
Recognitive	Addressing differences	Texts that explicitly name colonial histories or power imbalances in global systems; explicitly naming identities and perspectives held by authors
Representational	Promoting polyvocality	Materials assigned represent authorship from a variety of contexts and sources; assigning materials written by local actors when discussing a development challenge as an outsider

students understand that OA and OERs *can be* high quality, vetted materials (by the educator, by peer review, and by modes of co-creation with adequate checks) helps bring validity to both the product and the producer. While some OERs are vetted as part of the creation process, for others it is important to look at feedback, ranking and assessments made by others in the larger community, these are often provided by the authors themselves, the platform, outside experts, and the users themselves (Zawacki-Richter et al 2022).

In GDS, this conversation can easily be framed in issues of power and access to knowledge production. Discussing how OERs provide a pathway for academics and practitioners whose voices are often overshadowed by those from the West to share their research with a wider audience can help students see the value of this resource and better understand how it can lay down a path toward empowerment. It may also be useful to explain that faculty in universities in the Global South are increasingly adopting OERs to make education more accessible to more students. A recent research study found that over half of respondents in the Global South had used OERs in their courses (De Oliveira Neto et al., 2017).

A frequent question that emerges in discussions about OERs is how do you know they are reputable or of high quality? Today, many OERs are peer reviewed, especially those found on OER Commons, Open Stax, Merlot, and the Open Textbook Library. When searching for resources for class, the same criteria are used that students are expected to follow when determining the quality of the sources for their papers. Expertise of the author, the context of creation, and timeliness are all taken into consideration. As a content expert in the area, the instructor should also take the time to review the content to make sure that it reflects contemporary standards. These are the same steps one would take in selecting any materials for the course, open or traditional. The benefit to OER materials is that if something needs to be updated or augmented, OERs allow for more real-time updating.

Examples from the Classroom

The following examples draw on the experience of the authors who combined have thirty years teaching in higher education. Kurlanska is a cultural anthropologist who recognizes the value of OA and OERs for providing multivocality and representation in courses where traditional texts are often dominated by Western views. Stanlick is a social scientist and community-engaged researcher who values and advocates for community partner knowledge as central to bridging theory to practice for larger positive change. Specifically, the examples discussed below were implemented at a midsize polytechnic in the northeastern United States. The majority (65 percent) of the undergraduate student population at the school identifies as white followed by Asian at 12 percent, Hispanic or Latino at about 9 percent, and Black or African American is less than 3 percent of the student body. Internal research at the university found that nearly 85 percent of students rarely or never buy course textbooks and over 60 percent download content to support

their learning, the implication of this is that there is no oversight as to the quality of the materials that they find on their own (Bakermans et al., 2022). One strategy to address both issues of representation and likelihood of use by students is to incorporate the use of OA and OERs into the classroom.

Auditing your course for inclusivity and representation, as discussed above, can be intimidating. Educators know it is best practice to update and review course materials with each new iteration, but it can also be difficult to eliminate content or introduce new material. Some faculty will be restricted by university or department guidelines on content, while others may be hesitant to interrupt the flow of material for the course. Recent audits of our courses, however, have helped us to recognize the lack of representation and voice, limited avenues for knowledge delivery, and gaps in readily accessible materials. As a result, we have taken different strategies to address these weaknesses, such as adopting, adapting, creating, or co-creating OERs to meet the diverse needs of each class.

Adopting

In a recent audit of materials for a course that provides cultural context to students traveling to Ecuador, Kurlanska was struck by the fact that there was no representation of the local indigenous voice. In her search for resources to help provide greater representation she found a series of local legends that had been published and made into a podcast by the city of Cuenca called *Memorias Parroquiales Rurales*. To adopt this resource into her class, she assigned each student to listen to a different legend (in Spanish) and present to the class. This OA resource has provided the students with an excellent resource to learn about local traditions and practice their aural comprehension skills.

In the early 2010s, Stanlick participated in the SUNY COIL partnership between a university in the United States and a business school in Ghana. The purpose of the course was explicitly to promote educational and cultural exchange, challenge Global North-South narratives of resourcing and knowledge generation and promote respect across international borders. Modules were co-designed, leveraging OERs and open access resources that could be easily shared and downloaded by all students participating in the shared course and hosted on an open access platform. Resources included open access resources such as public speeches by those from communities of impact (e.g., “To Hell with Good Intentions” by Ivan Illich) and works written by scholars of our partner country. OERs used included library guides and co-created modules that resided on the learning management system (LMS). In addition, the faculty from both schools were represented in the lectures and meetings and their expertise and value to the process was affirmed as they were equal partners. While this might seem obvious, the literature points to disparity in “knowledge democracy” in Global South-Global North partnerships and the importance of sharing the ways of knowing and authorship of materials in these partnerships equitably (Meredith and Quiroz-Niño, 2022).

Adapting

Kurlanska's initial foray into OERs was the use of a wikibook over a decade ago. Her primary goal in assigning this text was to make the class more affordable for her students. She mapped the syllabus to this book, eliminating chapters that she did not want to use in the course and supplementing it with other readings that highlighted the areas she wanted to focus on for her students. While Kurlanska has yet to find a primary OER text for GDS, she has adapted her syllabus to include chapters from some OA sources such as *Cooling Down: Local Responses to Global Climate Change* (https://www.berghahnbooks.com/downloads/OpenAccess/EriksenCooling/9781800732988_OA.pdf) by Holland, Hylland Eriksen, and Mendes (eds.) and *Revolutionizing Development: Reflections on the work of Robert Chambers* (<https://www.taylorfrancis.com/books/oa-edit/10.4324/9781003298632/revolutionizing-development-ian-scoones-andrea-cornwall>) edited by Cornwall and Scoones, chapters from these open access books are combined with traditional texts to fill out the content for courses on globalization and development.

It is important to note that the larger global learning/global education field is a space where there are increased resources for adoption and adaptation of OERs. There is an opportunity to tap into high quality online resources that address global grand challenges and issues of sustainable development from the SUNY Collaborative Online International Learning (COIL) network and the UNESCO Open Learning modules. In this volume, there is a chapter from Cornell University's Julie Ficarra that highlights the Global Interdependence Toolkit—a co-created, coauthored global resource that addresses directly issues of interdependence, power, equity, and global learning from the Community-Based Global Learning Collaborative.

Creation and Co-creation

Most recently, we have shifted to the creation and co-creation of OERs to help create greater inclusivity in our courses. After an audit of a social science research methods course, Kurlanska realized that while there was a diversity of voices through case studies and the exploration of a variety of researchers and research sites, the course relied almost exclusively on readings and written materials for students to prepare for class. When she was unable to find alternative resources to meet her needs for the class, she decided to create a new podcast series, a “how to” on qualitative research methods drawing on student and community member experiences that will be published as an OER when completed. This is an example of collaborative co-creation that is intentional about bringing in new resources, voices, and knowledge-mobilizers beyond the faculty member to broaden exposure to thinkers that might be underrepresented in the field.

One example of student-created OERs comes from a graduate course that Stanlick taught. The course included students from a diverse representation of student experiences and identities such as mental health, sexual orientation,

nationality, gender identity, age, class, and race. The multiplicity of experiences and identities did not match the representation of the traditional textbook that was used for this foundational course. As such, it was important to acknowledge the fact that the course book was the standard in the field that needed to be appreciated for its foundational content. At the same time, the content remains largely unchanged since the early 2000s. For this course, the creation of an OER was an important opportunity to create knowledge within the classroom, to support graduate student scholarly identity development, to reflect and represent students in the course, and to provide new resources.

In this graduate course on foundations of learning sciences discussed above, the purpose was to critically evaluate expectations and assumptions of the way people learn, educational equity, and pedagogies of international and global learning. During the course, the graduate students covered issues of equity, diversity, inclusion and belonging as it connected to educational delivery and learning. We centered case studies and materials that provided examples of educational innovation coming from countries that have been traditionally underrepresented or are part of a narrative that emphasizes a lack of educational resources. The structure of the course was both built within an epistemic justice framing and was also reinforced and practiced by students as they created, curated, or suggested new resources for the course. A few attributes that made this particularly useful: student choice in topic and modality, open access technology to host the finished product (e.g., library guides, online modules), student feedback and peer editing, and education on Creative Commons licensing and how to mobilize knowledge more freely and future.

Implications for Educators

As GDS educators, we have an opportunity to reconsider our roles in knowledge production and dissemination. How can we use systemic power and privilege in the Global North to support colleagues and collaborators in the Global South to lead and contribute to this shift in knowledge production? Can we envision a future where the balance has shifted and GDS studies are equally represented by knowledge production from the Global South? Colleagues from the University of Cape Town have been leading thinking on student co-creation, equity, representation, and OERs in recent years and are creating both practical artifacts and processes, as well as scholarly exploration of the impact of these resources (Cox and Masuku, 2023; Cox and Trotter, 2016).

Another aspect of this work to emphasize is the potential for OERs to promote decolonial practices in global learning both locally and internationally. Whether students are traveling abroad for research or working with culturally based organizations in their community, it is essential to cultivate students' cultural humility and respect for many ways of knowing. OERs can increase representation in the materials and provide students with critical viewpoints on global

development. Students who may have resource scarcity, might be geographically located in places far from transportation, or who are at an institution that does not have adequate study-away opportunities, can still be exposed to ideas of decolonial and anticolonial education and develop a more justice-oriented approach.

The process of decolonization is not limited to large systemic structures but can also be deeply personal and individual. Through co-creation of OERs or critical reflection on assigned materials from different voices, a learner can engage in an iterative process of self-awareness. They might grapple with questions of colonial impacts on their home community or the impact of settler colonialism on their own lived experience. A learner might ask, What does it mean to decolonize within one's own context? How is the individual impacted by colonialism and how might we decolonize the self?

Conclusion

The now oft-cited piece from Roy (2020) urges us to take this moment in history—with the many urgent global challenges we have faced—to reimagine futures toward more justice and equity. And while that citation and sentiment is shared by so many, there are intentional next steps that we must take. As educators, we (members of the profession) need to be more purposeful and intentional about designing differently to reach those goals of equity and justice. In our context, as educators and academics, we must articulate and implement steps we can take within our scholarship and our classrooms. Thus, the potential for epistemic justice, built within our educational spaces, could lead to more appreciation for, inclusion of, and amplification of voices from traditionally marginalized communities.

For GDS to live up to its higher ideals of justice, equity, and global interdependence, we must reckon with its complicated history of community engagement and epistemic injustice. Through use of OAs and OERs—for co-creation, representation, and epistemic interdependence—we can continue the momentum of reimagining our landscape as an ecosystem rather than a bordered, divided world. Appreciating the diverse assets and knowledges within communities for the students in our context starts with articles and artifacts that are assigned, curated, or created in the classroom.

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Chapter 7

BUILDING CRITICAL DEVELOPMENT RESEARCH SKILLS THROUGH CO-LEARNING AND PRACTICE

Roberta Hawkins

Key Challenge Addressed in This Chapter

- The individualism, competition and perfectionism that graduate seminars can foster in some students

Why Addressing This Challenge is Important for Teaching Global Development Studies (GDS)

- GDS graduates must be strong collaborators in the face of complex real-world problems.
- GDS graduates must be willing to seek out and practice new skills and be open to diversity and pluralistic ideas, particularly when decolonizing is a goal.

How This Chapter Addresses This Challenge

- This chapter offers a course design and lesson plan where students are encouraged to collaboratively learn new skills, practice them and then reflect on those practices together in a safe and encouraging learning environment.

This chapter draws from my experiences teaching a master's level global development studies (GDS) seminar and provides suggestions for course design focused on co-learning and practice. By centering collaboration, GDS instructors can help reduce some of the common pitfalls of traditional graduate seminar classes, namely, individualism, competition, and perfectionism. The course described in this chapter is a new master's level course called Research and Analysis in a Development

Context that is a required component of an interdisciplinary graduate degree in development studies at the University of Guelph in Ontario, Canada.

The chapter proceeds by providing some context about the master's program within which this course is situated. I then outline common pitfalls that traditional graduate seminar design may encounter and suggest that co-learning (or collaborative learning)—students working together to meet learning objectives, often through active learning activities—could offer a solution to the pitfalls of individualism, perfectionism, and competition. I share an overview of how co-learning elements focused on practice were integrated into the design of this new course and then I offer a detailed example of one module from the course. I include homework instructions and a course facilitation plan inspired by feminist approaches to pedagogy. Next, I outline specific challenges and opportunities for this type of course design. Finally, I conclude by explaining why co-learning and practicing are particularly important tools for teaching in GDS.

Program and Course Context

The course described in this chapter is part of the redesigned development studies graduate program at the University of Guelph and was first taught in 2020. In the master's program, students are earning an MSc or MA degree in another department (e.g., political science, epidemiology, economics) and can add on a development studies designation. To earn this collaborative degree, students take two courses in GDS in addition to completing their departmental degree requirements. One GDS course focuses on theory and the other, the focus of this chapter, on research in a development context. This course meets virtually¹ for three hours every other week for two semesters (twelve meetings in total). There are generally between twelve and eighteen students in the class.

There are many benefits to our collaborative degree design that enhance this research course. First, students bring their disciplinary expertise into our course, creating rich interdisciplinary conversations. Second, the program generally attracts a diverse array of students in terms of scholarly and professional background, country of origin/residence and other variables such as race, gender, sexuality, and age. All of this makes for a lively class filled with a wide range of skills, experiences, and expertise. This is, in many ways, a perfect environment for co-learning as each student has a unique perspective and expertise to share with the class and diverse and pluralistic views can be engaged and brought together.

Along with embracing diversity, when I was designing this course, I also wanted to avoid some of the common problems I'd experienced in my own time as a graduate student and since then as an instructor, specifically, the issues of individualism, competition, and perfectionism.

The Problem with Graduate Seminars

In my own experience as a graduate student, my courses mirrored the traditional graduate seminar design used in many North American institutions. They included

(1) long lists of “foundational” readings assigned to students; (2) a weekly multi-hour-long class involving a lecture and group discussion where students showed off their comprehension, sometimes verbally sparring with one another for the sake of participation grades or the instructor’s attention; and, (3) an end-of-term research paper that made up the majority of a student’s grade. This structure did not work particularly well for me. A dominant memory of mine is of staying up late into the night alone trying desperately to finish the assigned readings, worrying that I didn’t understand them perfectly and that everyone else in the class would notice. Once in the classroom, I recall being terrified of raising my hand to speak in case I got something wrong or was challenged to a vicious debate by another student.

While traditional graduate course design may have merits, I am not alone in finding it intimidating and unsatisfying. Long reading lists may promote superficial engagement with material and increase student stress. The “final essay” structure can produce a high-pressure scenario for students *and* for instructors who often have difficulty assigning grades and feel discouraged knowing that students may never use or even read their feedback (Walvoord and Anderson 1998). Finally, the lecture and seminar discussion structure can prioritize individualized and competitive engagement with materials and reinforces the masculinist, white supremacist and hetero-patriarchal social relations that are foundational to colonial neoliberal academic institutions (Hawkins et al., 2014; Jones and Okun, 2001; Rice et al., 2021). All of this can negatively affect student mental health and leave them feeling isolated (Conradson 2016).

A group of students and faculty at the University of Georgia known as the Athena co-learning collective² describe the challenges of the traditional graduate seminar as follows (Rice et al., 2021, 564–5):

The graduate seminar ... often centers white male Eurocentric thinking, demands students think and learn individually, and promotes competitive behaviors as the way to show competence. In this way, the typical graduate seminar often reproduces ways of thinking and learning that have been deeply criticized by feminist, decolonial, and queer theorists.

(e.g., de Leeuw and Hunt, 2018; Mohanty, 2003)

Drawing on the work of Kathrine McKittrick (2006) and Gloria Anzaldúa (1999), the collective aims to rehumanize the graduate seminar by bringing in the work and experiences of marginalized academics. They also promote embracing ambiguity as a way of countering some of the perfectionist tendencies reinforced through graduate school to identify “right” and “wrong” ways of doing things and to be “the best.” The collective explains (p. 568):

Rejecting the call to find a single thesis, identity, or purpose, ambiguity allows us to have pluralistic understandings, knowledges, and experiences that better reflect most of our collective and personal realities. Hybridity and contradiction are both expected and welcome when one embraces ambiguity.

I have found feminist and decolonial approaches to pedagogy useful to counter individualistic, competitive, and perfectionist tendencies among graduate students and have used them to redesign my own graduate courses. Specifically helpful to me are practices fostering non-hierarchical, collaborative engagement among students and practices that help create a learning environment where students are encouraged to bring their embodied experiences and multiple knowledges into the classroom—decentering the idea that there is one valid form of expertise or one (perfect) type of academic researcher (Stephens and Pipe, 2023, Peña, 2022, Shrewsbury, 1987).

Course Design Decisions

In designing this new graduate course, I was inspired by the observations of the Athena collective and specifically their strategy of co-learning, which they describe as “working towards a collective goal as a group or team, thereby rejecting the individualist learning mode of traditional seminars” (p. 569; see also Garg and Dougherty, 2022). As a feminist scholar, co-learning appealed to me as a form of feminist pedagogy, and it also seemed like an obvious choice for a GDS class where graduates of the program were likely to work cross-culturally and in multi-disciplinary teams in the future. Additionally, embracing ambiguity, hybridity, and contradiction seemed like an important skill for GDS scholars to foster, since they are likely to focus their future careers on large complex problems (e.g., food insecurity) that do not necessarily have clear-cut or simple solutions and that require listening to and combining multiple viewpoints. With this knowledge in mind, I made several course design choices to prioritize co-learning and reduce pressures to compete or be perfect.

I approached the design of this course with two goals: (1) to prioritize *practicing* academic and research skills focusing on the process over the outcome and allowing room for mistakes, questions and revision; and (2) to create a classroom environment where students felt that they were part of a team, working together with each other and the instructor toward common learning goals.

The content in this course was organized to broadly follow the research design process, including the following:

- The role of research in development
- Research design (crafting research questions and grant/proposal writing)
- Data collection (media analysis plans, interviewing)
- Data analysis (deductive and inductive coding)
- Focus groups and facilitation techniques
- Knowledge mobilization plans

In the spirit of collaboration, I have included the full course (syllabus, assignments, homework exercises, and weekly course schedule) on the companion website to this book (<https://iu.pressbooks.pub/teachingglobaldevelopment/>). Below I detail

the weekly structure of the course, the grading scheme, and steps taken to foster a sense of community as a class.

Weekly Structure: A Flipped Classroom

The weekly structure of the class was based on a flipped-classroom technique where students learned content at home alone (e.g., through reading or watching a prerecorded lecture) and then worked with that content (e.g., through activities) first individually and then together in class with the instructor. I used class-preparation (homework) assignments to get students to engage with course material on their own before class and then used those assignments as the basis for our in-class activities (this is detailed with an example below).

Assessment: A Grading Scheme with “Practice” at the Core

The assessment breakdown for the course was based on “effective grading” and “ungrading” principles (Stommel, 2023, Swinton, 2010, Walvoord and Anderson, 1998) that, among other things, provides students with formative feedback to improve throughout the course. This was accomplished through the class-preparation assignments. The assignments provided students with a chance to practice what they were learning and receive feedback on it in an ongoing manner (from the instructor in the form of quantitative and qualitative feedback and from fellow students during the class sessions).

The overall grading breakdown for the class was as follows:

- One essay on researcher reflexivity and power dynamics—due anytime in the first semester of the course (20 percent)
- Biweekly class-preparation homework assignments—due one day before each class and graded on completeness and depth of engagement (not “right”/“wrong”) (45 percent)
- Class participation—assessed in a variety of ways³ (25 percent)
- A knowledge mobilization assignment—due anytime in the second semester (10 percent)

Within this breakdown, 70 percent of the grade was earned through ongoing work: class-preparation assignments and participation. This is a stark difference from the ways in which masters-level courses are commonly designed at my institution, where the majority of the grade is based on one long essay submitted at the end of the semester.

Classroom Facilitation: Inviting in Uncertainty and Vulnerability

To meet my goals of moving away from competition and perfectionism by centering co-learning and embracing ambiguity, the facilitation method of each class session was a central consideration. Following feminist and decolonial

pedagogical practices, I aimed to flatten instructor-student hierarchies as much as possible by emphasizing the expertise and relevant lived experiences that each of us brought to our group. To build community, I frequently started the classes with check-ins or discussions about everyday and embodied topics (favorite foods, outdoor activities, etc.). I also frequently turned to students to teach one another in class discussions or to share their opinions as opposed to answering questions myself. Small group discussions were useful with this aim as were collaborative whiteboard tools, such as Google Jamboard, or Miro board, where we could take collective notes. I ended each class by gathering our collective conclusions in writing and sharing them with the students.

Another technique I used to foster co-learning and dispel perfectionist tendencies was to freely share my own uncertainties, vulnerabilities, and failures (see also Stephens and Pipe, 2023). For example, early on in the semester I shared a detailed story from my research that involved quite an embarrassing failure. I am aware that being able to show vulnerability as an instructor is a privileged position (for me, due to my tenured status among other things) and is not a technique available to everyone. That said, any ability that instructors have to show students that trial and error, practice and sometimes failure are key aspects of academia and of development studies could be beneficial for student learning.

To offer more detail of how these design elements played out in the course, I provide an example of one of the modules next. I provide some pedagogical notes in italics throughout, connecting my teaching practices to my aims of creating a co-learning environment (avoiding individualism and competition) and an opportunity for practice (embracing ambiguity over perfectionist tendencies).

Module: Analyzing Dilemmas in Development Research

This module took place about two-thirds of the way into the course. The main student-learning objective was to practice deductive coding and content analysis of qualitative data. Additional objectives included the following: (1) observe an example of best practices for interview design and execution; (2) reflect on the diverse types of research “dilemmas” one could encounter; and (3) humanize and add ambiguity to the experiences of professional development researchers.

Faculty Preparation

I recorded video interviews with six development studies faculty asking them about a time they had encountered a dilemma while conducting development research.⁴ Each interview was approximately twenty minutes long and covered the context of the research, the specific dilemma encountered, and what actions the researcher took to try to address or ameliorate the dilemma. I used a structured interview guide in the interviews, which I shared with students as a reference document. The faculty selected for interviews represented diverse members of our program in terms of disciplinary and regional focus, identity, and background.

The dilemmas discussed by the faculty in their interviews were wide ranging and included the following:

- the pros and cons of paying research participants for their time;
- the need to redesign survey data collection methods due to obstacles faced in the field;
- the mismatch between community-based research and institutional ethics boards;
- and being called out for your own colonial biases while researching with Indigenous communities.

Faculty spoke clearly and passionately about these situations and, as the interviewer, I tried to model the techniques that our class had learned previously in our interviewing module such as active listening and summarizing a participant's story back to them.

Student Preparation for Class

The student class-preparation assignment was to watch the videos and code the interview data using deductive content analysis. Students completed the following steps:

1. Students watched a prerecorded lecture where I introduced different forms of qualitative data analysis based on a set of readings about how to do qualitative data analysis in development studies. The readings were not required but available to students if they wanted to read them for class or at a later date.
2. Students were given a spreadsheet with themes such as "dilemmas related to researcher positionality" and subthemes such as "insider/outsider dynamics." They were asked to count the number of times a theme emerged in the interviews and provide one or two examples of each theme (direct quote or paraphrased). I created these themes based on the academic literature on ethical dilemmas in development studies research.
3. Students drafted one half-page analytical memo (Saldaña, 2014) that responded to this prompt: Reflect on and write about emergent patterns, categories, themes, concepts, and assertions.
4. Students submitted the spreadsheet and analytical memo one day before class. I graded this homework for completion/depth of engagement and provided brief qualitative comments on each submission. I also took observational notes that could help me guide the class discussion.

I prerecorded the lecture instead of having students read all of the resources themselves so that they could spend more time doing the actual coding. This was part of my plan to reduce the quantity of course content in favor of quality engagement with material and allow students to practice research techniques instead of just reading about them.

During Class

Due to the pandemic, the class was held virtually on Zoom and we used Google Jamboard to work together. Jamboard is a collaborative whiteboard where all participants can write, draw, add sticky notes and see each other's contributions instantaneously. It is beneficial because it is free, easy to use, posts are anonymous, and the board can be set up in advance by the instructor.

Warm-up activity (15 minutes)

1. I asked each student to type three words that describe their experience with the homework assignment into the Zoom "chat" function.
2. I then asked each student to verbally share a few sentences about one of the words they chose.

This warm-up reinforced that we are co-learners practicing a skill by opening with "experience" rather than "opinion" or "thoughts" on a reading. This activity usually resulted in quite different responses where some people loved an activity (using words like fun, engaged, satisfying) and others hated it (boring, painful, tedious). Often the same person chose contradictory words. This warm-up activity allowed for moments of vulnerability (difficult, uncertain, overwhelmed) and moments of reflection on the practice itself (time-consuming, intensive, deep, unexpected). This structure gave everyone a chance to participate right away in the class, easing some participation anxiety. It also highlighted some themes I could bring up with prompt questions throughout the class. (e.g., How can we make coding less overwhelming through better research design?)

Diving into the homework (1 hour 15 mins)

1. I divided students into small groups using virtual breakout rooms where they were asked to compare their homework and indicate which themes and subthemes were least and most prominent within the videos. They recorded this information on the shared whiteboard.
2. When the class joined back together, each group reported on their most and least common themes and subthemes and described any discrepancies between their coding results.
3. I used these prompt questions to foster discussion, although often the questions were asked by students before I stepped in:
 - a) How did you get your answers—how many times did you watch videos, how did you decide what to count or skip, how did you decide what was an example, how did you decide if something was two codes (choose one, double count), etc.?
 - b) Which codes made sense or not (and what should be adjusted)?
 - c) What difference could a clearer research question have made?
 - d) How does your own positionality affect data analysis?

- e) What would we actually “do” with these examples and codes as we write up a report or thesis?

This is an example of “practice.” Students used their homework directly in class to compare and combine their ideas and discuss. Students were encouraged to share things that worked and didn’t from their own attempts, to share examples of what they have done or learned from other contexts, and to discuss how their ideas on coding practices changed after hearing and seeing what other students in the small group had done. While talking through their homework they learned where and how they could improve, and by looking at the spreadsheets and analytical memos of others, they built collective knowledge. As the instructor I chimed in where appropriate to connect student comments to my lecture content or relevant readings.

Break (15 mins)

Collectively Developing Best Practices for Analysis (30 mins)

1. Students were asked to rate their confidence in content analysis (5 = their analysis is reliable, 1 = their analysis is sketchy) and anonymously share their rating on the whiteboard.
2. Students were asked to list any ideas they had to improve the reliability of their data analysis. These ideas helped summarize the previous discussion, the recorded lecture and expertise students have gained from other courses or professional experiences.
3. Students were given some time to review all the ideas shared, ask questions, and provide comments on recurrent themes or gaps.

Once students had consulted with one another they could better evaluate their own homework (e.g., their confidence in data analysis) and then we could work together to determine how their work could be improved in general (best practices). The best practices were invited as “any ideas” in an attempt to embrace ambiguity and the students’ lived experiences. The anonymity and group efforts of this list are meant to move away from competition and toward collaboration.⁵ As the instructor I would step in if any questionable “best practices” were suggested by asking the students to reevaluate. I would also type in any practices I noticed were missing from the list based on my own experiences and reading. This was rarely necessary. Finally, this board was saved on our course website so that students can return to this information anytime in the future when they are conducting their own analysis to be reminded of these best practices.

Reflective Discussion on Research Dilemmas: Lessons Learned (30 minutes)

1. Students were divided into new small discussion groups and placed virtually in breakout rooms where they were asked to reflect on one of the faculty interviews with the following prompt question: What surprised you about the story or situation the faculty shared?

2. We then regrouped and had one volunteer from each group share a short summary of their discussion.
3. Together we generated a list of “lessons learned” about GDS research.
4. As we discussed this list of “lessons learned” I tied in themes from our course as a whole (e.g., that dilemmas come at all points of research design/projects, that reflexivity around power dynamics is crucial).

This activity was meant to help students make connections between this class and our course as a whole. It also helped to normalize the fact that even professional researchers face obstacles, experience failure, and need to practice their craft.

Concluding Messages (15 minutes)

1. I asked students to write a short note of gratitude to the faculty who participated in the videos (anonymous and optional). I combined these notes into a thank you email to faculty.
2. As a closing activity, each student was asked to share aloud a one-sentence take away message that they would remember from the class. Some students summarized the lessons they learned from the coding process and others summarized lessons about ethical or other research dilemmas.

This activity allowed everyone to participate (again) and illustrated that different people take different things from the same experience, highlighting the importance of collaborating on our learning so we can benefit from these different perspectives. It also helped to solidify the purpose of the class in people's minds before they leave. The focus on gratitude was also a nice way to end the class session.

Challenges and Opportunities for Change

The first challenge with this course design is that it relies on students having done the homework. In my class, students had almost always completed their homework, likely because it comprised 45 percent of their grade and because they realized it was necessary to properly participate in the class. It would be difficult (or impossible) to use this flipped-class design if many students came to class unprepared. If students are not prepared for class, the instructor could devote a portion of the class time to doing the homework together; in this case watching and coding one video individually and then discussing as a group.

The second challenge is that this type of teaching requires a different kind of work from the instructor. Facilitating a workshop-style class takes a lot of energy. Instructors must be fully present and be able to think on their toes to get the class back on topic or to intended co-learning goals whenever needed. It might be necessary to step in to guide the class toward certain discussion points (e.g., to ensure all best practices are covered).

Some instructors may worry that the rigor of their courses may be reduced when they use co-learning instead of instructor-led lectures or when they reduce the number of assigned readings in favor of more practice. This was not my experience. In the three years in which I have taught this new course design I have found that students are demonstrating much deeper comprehension of course material than in my previous, more traditionally designed courses. Additionally, I have noticed that students' skills in applying course material to diverse cases, collaboration and creative and reflexive thinking improved over the course of the semester. Personally, teaching this course left me feeling refreshed. I felt connected to the students in the class and enjoyed learning from them as well as teaching them.

Despite these challenges, it is clear that the structure of this course was greatly beneficial to students. In a final homework assignment, I asked students to reflect on something they learned in the course that would stay with them. I had expected students to identify a specific thing that they learned, like how to make an infographic, and was surprised that the structure of the course design featured prominently in many of their reflections. One student⁶ wrote,

I have learned an incredible amount from this class, and really enjoyed the way in which it was taught. I thought that you struck an amazing balance between creating a laid back and safe environment for participation, and having us complete relevant and sometimes challenging tasks that furthered our understanding of research in development. In particular, I really valued our coding assignment, as I found that it was a great opportunity to practically apply our knowledge and perspectives and learn through (in my case) relative failure.

Another wrote,

I've always felt very intimidated by research [T]his course and the way you have conducted the lessons has made me feel much more confident in my capabilities as a researcher. Although I am still very much in the learning phases, having the tangible practice and the insightful seminars has not only allowed me to see myself in a new light, but it has made me excited to conduct research.

Conclusion

When it comes to training and educating graduate students in GDS, research and analysis skills are important, but these skills are not static. Researchers need to be able to adapt, to critically think through their research practices, and to make adjustments as needed. In a context where future GDS graduates will be facing complex global crises and problems, teamwork and collaboration with diverse groups is key.

A co-learning approach to course design has significant benefits. It reduces tendencies toward individualism, competition, and perfectionism that are not

helpful elements of any classroom and are certainly not desired characteristics of future GDS researchers or professionals. As illustrated here, giving students space to practice scholarly skills like research design, data collection, analysis, and reflective writing in environments where they receive feedback and have the opportunity to practice with and learn from their peers can make a big difference to students' experiences. Co-learning is about exploring problems together and demands that students practice—not just the skills of research design—but the skills of reflexivity, collaboration, listening to others, and recognizing and learning from failure. These are surely the skills that we need to move toward decolonizing development and those that we desire in GDS graduates. If our classes are not designed to teach and practice them but instead revolve around individualism, competition, and perfectionism, then we are missing a crucial opportunity for change.

Notes

- 1 The course was taught virtually due to the COVID-19 pandemic. The lesson plan presented in this chapter could easily be done in person with some minor adaptations.
- 2 <https://www.athenacollective.org/>.
- 3 The participation grade was made up of several elements including talking and listening in small group and class discussions and/or providing text comments in class sessions. Students were also able to hand in a short written document of “something they wished they had said in class” within a few days of the class if they were not able to participate verbally in the session (for whatever reason). In the future I would also add a self-assessment component to this where students provide qualitative and quantitative feedback on their own participation that becomes part of their grade.
- 4 Note: Once recorded, I used these same videos each year I taught the course (with participant permission). If I were to redo the videos I would probably interview development professionals located around the globe to add more variety to the dilemmas and perspectives shared.
- 5 Note that to maintain anonymity when doing this exercise in person, you could still have students sign into an online whiteboard or you could collect their written responses on small note cards and then summarize them for the class.
- 6 Sincere thanks to students Jon Klaassen and Larissa Parekh for allowing me to quote their homework assignments in this chapter.

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Chapter 8

TEACHING FOOD SYSTEMS THROUGH LIVING HERITAGE: ENHANCING ACADEMIA WITH INTANGIBLE CULTURAL HERITAGE (ICH) PEDAGOGIES

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Key Challenge Addressed in This Chapter

- Finding the most effective ways to teach about food systems while also promoting the value of intangible cultural heritage and languages

Why Addressing This Challenge Is Important for Teaching Global Development Studies (GDS)

- Teaching about intangible cultural heritage helps promote respect for cultural and linguistic diversity and value ICH.

How This Chapter Addresses This Challenge

- The chapter illustrates that working with different knowledge-holders and using ICH pedagogies helps students embody the learning and play an active role in safeguarding heritages.

By the sixth day of class, the students were relieved to be inside the classroom. The past few days were physically and mentally exhausting, and I could see that their faces were tired and their movements slower; several mentioned that their hands were sore and that they were happy to be sitting in class. The assignments on their daily food habits also began to include statements like “rushed my breakfast,” “threw something in my bag for lunch,” and “bought something on the way home

for dinner.” The fact that the students’ eating habits had changed during the course illustrates that they were embodying their learning about food systems.

Generally, we learn about food in and through the kitchen. Kitchens are often spaces of informal learning about cultures, languages, and foodways; it is through the kitchen that we learn how to cook, and where we experience the items that define our individual and folk tastes, and where we connect with others. Like the diverse kitchens around the world, our classroom “kitchen” was also variable: on some days we ate lunch in our small seminar room at the university campus; on other days, we ate standing in the boreal forest located behind the university.

Over these meals, the students and I discussed topics related to gastro-politics and politics of authenticity and taste. With the plastic tables set up in our garage kitchen, the students deliberated power and corporations in the global/local agri-food arena as well as the way that heritage drives food choices. In our “garden” kitchen at the local community plot, the students tasted snacks made by the francophone community and exchanged views on food (in)justice, (in)security/sovereignty, and the global (in)equality surrounding food access, food waste, and the environmental impacts of our food systems. And, in the process of learning about Dakelh¹ eco-cultural knowledge systems, the students enjoyed a “cultural buffet” at the Elders’ home. Each student brought a meal that was from their culture or that had a story attached to it, thereby merging the local with the global through a potluck.

As we shared a meal and explored a variety of tastes, the class amalgamated intangible cultural heritage (ICH) pedagogies with the curriculum of food systems across different disciplines. Because ICH refers to the practices, traditions, knowledge, and craftsmanship tied to heritage, food systems play a critical role in defining cultural identity and community at the global and local levels. This chapter will discuss an experiential learning course on food systems at the University of Northern British Columbia (UNBC) in Prince George, Canada. The course was taught as part of the Department of Global and International Studies program and merged students from different disciplines in a unique learning experience. Elaborating on ICH pedagogies, the chapter outlines some frameworks for this approach as well as several examples that enhance student knowledge and critical thinking about foodways. Concluding with recommendations and opportunities for replication, the chapter highlights the importance of contextualization, living heritage safeguarding, and academic interdisciplinarity in global development studies (GDS) and to complement student learning about our society and our own role in the world.

Course Description Backgrounder

Foodways refer to the social, cultural, and economic practices associated with food production, consumption, and distribution. Understanding foodways is essential in global and development studies, as it provides insight into how different cultures and communities approach food and how this impacts their livelihoods and well-being. Learning about food through the discourse and pedagogies of intangible

cultural heritage helps preserve eco-cultural knowledges and practices as its security is directly tied to macroeconomic factors such as trade policies, food prices, and climate volatility, all of which can undermine food production and distribution. For example, global trade can increase access to diverse foods and improve livelihoods, but it can also lead to environmental degradation and exploitation of workers. Intangible cultural heritage provides a framework for understanding the complex interactions between food systems, culture, politics, and economics, and can serve as a useful approach to develop strategies that promote sustainable and equitable food systems. ICH also adds a localized and culture-centered lens to global and development studies where heritage and linguistic understanding of foodways inform its safeguarding and resiliency.

The discourse of ICH deepens the examination of global food systems in unique ways by revealing the crucial role of sustainable livelihoods, food sovereignty, and cultural heritage tied to specific landscapes. Merging these two perspectives enables foodways to be examined from local social, economic, political, and environmental contexts, and applies them to a global level. This was precisely the objective of the ten-day experiential-learning class called Food Systems: Global, Local, and Indigenous Perspectives that took place in May 2022. The class relied on the concept of “food” as an overarching framework to connect students from different disciplines, and backgrounds (i.e., ethnic, linguistic, socioeconomic, and life stage) to produce a unique understanding of food systems.² The main learning outcome was to introduce the students to different foodways and the diverse issues that frame them including food security, poverty, cultural foods, pollinators, and food gastro-politics. These issues enabled the students to learn about and experience food systems and to learn about their own responsibilities in the world.

The very nature of food, with its intricate ties to culture, history, and personal preferences, lends itself exceptionally well to experiential learning and ICH. An experiential approach to food systems offers unique advantages that extend beyond the traditional confines of a classroom setting. By engaging students in hands-on, sensory experiences related to food, educators can tap into a more profound and comprehensive understanding of the subject matter. Food itself must be experienced; one cannot talk about food without cooking and smelling the meal prior to eating it. Reading about various cuisines, ingredients, and culinary techniques can only provide a limited understanding; the tactile and sensory aspects of food are best appreciated through direct experience. When the students actively participated in preparing, cooking, and tasting different foods, they developed a deeper connection not only to the food, but the cultural heritages and languages that enrich them. Experiencing the textures, aromas, and flavors firsthand enhances their ability to comprehend and remember the information.

Likewise, the social and cultural dimensions of food are more effectively explored through experiential activities. Shared cooking sessions, food tastings, and exposure to diverse perspectives and traditions encourage interpersonal communication. Embedding these experiences with ICH fosters a collaborative learning environment where students can share their own cultural backgrounds and culinary customs, where the act of preparing and sharing food can serve as a

metaphor for teamwork, cooperation, and cross-cultural learning; it also helps to situate inclusive praxis in an academic context.

To better illustrate both, the global and local perspectives, I designed the class in a circular way: we first learned about food production, including how food is pollinated, grown, harvested, transported, and cooked to be put on our plates; we then engaged in a range of discussions and activities that examined the complexity of food systems within the local and global perspectives, such as exploring why we eat what we eat, how our tastes develop, and what classifies as “good” food versus “junk” food. Ultimately, we concluded with how food is disposed of and put in landfills and extracted through our feces; the latter delineated the fact that food systems do not end when food is consumed.

To facilitate this kind of comprehensive learning, we had a field trip to the grocery store for an activity on food access, accessibility, and security. We also assisted religious and secular volunteers at the local Catholic Church to make sandwiches for those in need and the unhoused in our community. Discussions with the volunteers were humbling, and students said that they rarely hear personal stories of the most vulnerable people in our society or of those serving their needs. I also relied on the Dakelh, the boreal Anishinaabe,³ and Polish boreal apiary livelihoods to exemplify three unique food systems and link them to the theoretical issues we examined. Each active learning activity connected distinct and geographically distant livelihoods originating in Dakelh, Anishinaabe, and Polish food systems, and linked them to pressing global and proximal issues.

Class assessment consisted of a course package that I provided to students one week prior to the in-class time and which we would discuss in person. The package consisted of readings and several key assignments; it also included instructions as well as the marking criteria for a final research paper. I also asked students to journal their food habits and to connect them to the readings. Students were asked to submit a final research paper on either a local cultural food system (for example, Anishinaabeg wild rice, or halal foods from production to consumption and disposal) or a global issue (such as migrant workers in Canada or animal rights in Spain). The students could also merge the two and research the changing diets of school children in a particular region.

These topics enabled students to engage with the complex issues affecting their selected food system, and the role of different disciplines and perspectives to generate transformational change. While the journals offered opportunities for personal reflection, the term paper challenged the students to conduct evidence-based academic research about a local-scale issue and try to understand it from different angles and disciplines.

The class ran from nine to five over the course of two weeks, hence all the activities and outdoor components as well as lectures were weaved together throughout the day (see table 8.1). The lectures were strategically divided into small mini lectures of no longer than twenty-five minutes, with five in total per day. Because there are often changing circumstances, unexpected delays, weather interruptions, and scheduled visits in experiential learning classes, it is important to have a detailed schedule but remain flexible. The demanding nature of the

Table 8.1 The course at a glance. The course merged the experiential-learning and scholarly components over the course of two weeks. © APM

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Week 1	AM: UNBC, Welcome & Introduction. <i>What is food? What are food systems?</i> PM: UNBC. What is Food? <i>What are healthy and unhealthy relationships to food?</i>	AM: Superstore. <i>Exercise on food security and accessibility</i> PM: UNBC, <i>Gastropolitics and global and local diets</i>	AM: Forest Lands. <i>What is the boreal food system? How does local knowledge and experience guide practices?</i> PM: UNBC. Food Cultures and the Culture of Food. <i>What are the different diets across the world? How are they cultural? Taste testing</i>	AM: UNBC. Food and our Environment. <i>How are food systems impacted by industry, environmental changes, and homogenization?</i> PM: UNBC. Local Livelihoods. <i>Exercise with tree-beekeeper and making of pollinator home</i>	AM: Le Cercle des Canadiens Français de PG. <i>Gardening</i> PM: Le Cercle des Canadiens Français de PG. <i>Gardening and discussion with newcomers</i>	AM: Farmer's Market. <i>Local food products</i> PM: UNBC
Week 2	AM: UNBC. Food Production, Industrialization, and Distribution PM: UNBC. Agri-politics. <i>Overview of environmental impacts of food systems on water, animals, social relations, health, cultural diversity</i>	AM: Immaculate Conception Church. <i>Discuss with volunteers and sandwich making</i> PM: UNBC. Globalization and Local Impacts	AM: UNBC. No Food. <i>Discussion of insecurity, sovereignty</i> PM: UNBC. Hunger, malnutrition, and famine.	AM & PM: Yvonne's Place. <i>Filleting & smoking fish; discussion of Dakelh food system</i>	AM: Regional Landfill PM: Yvonne's Place. <i>Discussion of waste, potluck and discussion of final assignments</i>	

experiential course components such as gardening, handling raw fish, walking in the cold forest with spring mosquitoes were novel to many students and came with unexpected surprises (like disliking the smell of raw fish). Still, this embodied learning helped the students absorb the knowledge that was being shared, and several learners mentioned that they had never experienced such a diverse mix of activities in one class.

Intangible Cultural Heritage Pedagogies in GDS

The class was founded on ICH pedagogies that merged “living foodways” with academia. ICH is the living heritage that communities, groups and, in some cases, individuals recognize as part of their cultural heritage (UNESCO, 2003b). Linked with the 2003 UNESCO *Convention for the Safeguarding of Intangible Cultural Heritage*, the term ICH has become a framework to safeguard languages, cultural practices, and knowledges, and to ensure that cultural knowledge and language transmission are important factors, especially in education (Labrador, 2022; Pawłowska-Mainville and Pierrero, 2020; Pawłowska-Mainville, 2023). Since intergenerational nonformal education occurs by watching, listening, participating, and repeating practices made by elder members in the community by younger people, ICH pedagogies drove the educational frameworks in this class (Pawłowska-Mainville and Pierrero, 2020; UNESCO, 2019).

Intangible cultural heritage pedagogies largely focus on ICH transmission, safeguarding, and promotion of cultural practices, expressions, knowledge, and skills that are passed down from generation to generation. This form of education often utilizes experiential learning, the expertise of knowledge-holders, and involves getting outside of the classroom. Many ICH practices are passed down orally, visually, or through direct apprenticeships; know-how is transmitted from elders or experienced practitioners to younger generations through observation, imitation, and active participation in cultural activities. Learning through active engagement, thereby employing diverse teaching methods and multisensory approaches across different disciplines, is central to the preservation of intangible cultural heritage, and teaching through ICH, involves participation in performances, artisanal crafts, eco-cultural workshops, or culinary practices, allowing learners to directly experience and understand the significance of cultural expressions (Pawłowska-Mainville, 2023). Finally, digital technologies and artificial intelligence plays an increasingly active role in ICH pedagogy by facilitating the documentation, dissemination, and interactive exploration of intangible cultural heritage.

Since ICH emphasizes the close link between cultural heritage and the local landscape, this form of learning plays an important role in the recognition, respect for, and enhancement of heritage-sourced livelihoods and food systems (Sustainable Development Goals 4; UNESCO 2003b and 2022). ICH pedagogies enabled our GDS class to understand food systems as a product of nature and culture. To illustrate, our class activities were aimed to show that “food” is directly

tied to biocultural diversity of the landscape where the local ecology provides a certain diet, specific methods of cooking, unique ways of food preservation, and of course, the social norms that guide foodways. From the moment of planting a seed or harvesting an animal, our foodways generate and are inspired by livelihoods and local dishes, ecologically specific technologies, oral expressions, knowledges, and innovative kitchens. ICH pedagogies emphasize the value of living heritage and the role of nonformal education in our understanding of the world (Pawłowska-Mainville, 2023).

To center ICH pedagogy, I focused on creating diverse immersive experiences tied to food. Our class included a virtual apiary visit, a boreal forest walk, and fish smoking in the Dakelh tradition. In the apiary exercise, a Polish tree-beekeeper climbed five meters up a pine tree to open his tree hive. With bees buzzing around him, the knowledge-holder reached into the hive and live-streamed⁴ the honey harvesting process, explaining how caring for the bee family enlarges his forest responsibilities and his livelihood. As he licked the honeycomb he just harvested, the students learned that the ancient practice of beekeeping is tied to local environments and actively safeguarded by a living heritage custodian. The question-and-answer period lasted over forty minutes and was followed by the students building a pollinator home in the classroom (see figure 8.1).

In the boreal forest walk, a young Anishinaabe knowledge-holder employed at the local research forest led the activity with his colleague. Once a handful of tobacco was put down on the ground to express gratitude for the knowledge in the Anishinaabeg way (see image 8.2); the students were asked to find edible



Figure 8.1 After learning about boreal apiary from a Polish tree-beekeeper, the students in the food class learn about the importance of pollinators by building a pollinator home in the classroom. © APM 2022

Source: Provided by Agnieszka Pawłowska-Mainville



Figure 8.2 Putting down tobacco and discussing reciprocity with the students during our boreal forest walk and boreal livelihoods. © APM 2022

Source: Provided by Agnieszka Pawłowska-Mainville

foods (Pawłowska-Mainville, 2020). Given that it was the first week of May in the northern hemisphere, the students found it tough to identify any edible plants. The two foresters and I engaged the students in an organically evolving dialogue on plant identification, plant uses, forest livelihoods, cultural knowledges, agro-centric food production, and survival techniques. The co-taught lecture was more of a lively discussion that emphasized the different expertise of knowledge-holders from different cultural landscapes. One example of this was when students learned the diverse uses of nettle: the Nisga'a use the plant for wounds and the forest manager uses them as an ecosystem indicator; the Polish rely on the leaves for urinary tract issues, and the Anishinaabe forester uses the stem of the nettle plant for string.⁵ Nettle presented similar relationships between distinct cultures and one plant. After tasting fresh nettle leaves and finding the plant boreal forest diet insufficient for survival, the students hunted for “rabbits” as these would be the only animals available to consume at this time of the year (see figure 8.3).

In another exercise, the students spent a day gardening and planting seeds (in the pouring rain!) at the local community center. The students tugged at the overgrown weeds, dug up the hardened-then-muddy soil, and seeded—some for the first time. We discussed the assigned readings while they worked. This embodiment offered the students the opportunity to apply the theory on food production and experience the harsh conditions and physical effort it takes to yield food—and with little immediate payoff. Yet, working in the garden illustrated that it takes continuous care, a range of skills, and hard work to produce food.

In each climate and culture, agricultural knowledge and skills change, but hard work does not. One meaningful moment occurred when the students' exchanged stories of their home landscapes. As they were digging through the earth, one



Figure 8.3 Students ‘hunting’ for rabbits with hand-made bows. © APM 2022

Source: Provided by Agnieszka Pawłowska-Mainville

international student from India became thrilled to find an earthworm (she had never gardened). A Talhtan (Indigenous to Canada) student from Prince George, who had also never gardened, ran toward her, excited to see the worm. Seeing the students pass the worm to each other in giggles was wonderful, and I realized at that moment how the class was successful in bringing different “worlds” together—through a simple earthworm no less.

ICH pedagogy was also employed through Dakelh fish smoking. In this exercise on living heritage, the class spent an entire day with two Dakelh knowledge-holders at their home where the students handled cold, slimy raw fish, cut them open, and pulled out their guts. Initially, there were some amused squeals and

laughs, but after a few minutes, the students were carefully listening to Yvonne and Ron Pierrero's instructions. During that time, Yvonne shared stories about Dakelh heritage including which fish they take in each season and how they crosscut the flesh, "just like you are cutting it now" she would say to the students, as we prepared them to go in the homemade smoker.

Every once in a while, I swayed the discussion toward our readings. To illustrate, when Yvonne mentioned that the Dakelh would fish for *talook ooza* (salmon) in August, I drew the student's attention to our reading, which described the months in Dakelh ghuni, the Dakelh language, and how they are identified by specific fish-moons, meaning that in each month, the Dakelh focus their harvest on the fish that is prevalent at the time (Carrier Linguistic Society, 2007). Handling the raw fish, feeling it, cutting its flesh to "make food," and smelling the source of their upcoming meal—both the pungent smell of raw fish and then the mouth-watering smell of seasoned, smoked fish, were supplemented by Dakelh stories and Dakelh ghuni terminology. ICH pedagogy was used, therefore, to show how foodways are lived and transmitted in the home from one generation to the next, and it was precisely through living heritage that the students grasped the connection between peoples and cultures and between local environments and their livelihoods.

Through experiential learning, ICH pedagogies tenable food systems to be examined from different perspectives, informing GDS in a more comprehensive way. For example, as the students explored Bourdieu's (2019) politics of "authenticity" and "taste," they also smelled and sampled a range of foods I set up and distinguished between imported, organic, and my own garden-grown carrots as well as between dairy-free and regular cheese. The students then identified the qualities of a "traditional" Indigenous food, and articulated the meaning and significance of "ethnic" food such as what is a "genuine Cantonese meal?" What is "white people food?" and what is "authentic cuisine?" Likewise, in a class on gastro-heritage, the students were given the opportunity to try food from different cultures like homemade sour milk, millet, cow tongue, and imported grasshoppers. In laughter, as the students chose to taste or not, I elaborated on how our own perceptions of strange, "gross," culturally "authentic" foods, including "junk food" are embedded in historical processes related to othering and dispossession. By exploring these foods in the classroom, the students were given the opportunity to reflect on their own ethnocentrism and to learn firsthand that othering can be practiced by everyone.

The course gave students the opportunity to meet a Catholic volunteer group, experienced foresters, francophone-speaking newcomers to Canada, and two Dakelh Elders, all community members they may not normally engage with. These interactions provided inspiration for addressing real problems they tend to only read about. For example, speaking with the "soup-and-sandwich group," which meets weekly to give out food to people experiencing homelessness in our community, the students asked if they ever get discouraged or depressed working with those in need. The students were heartened by their response that, no, they never get discouraged, but rather, seeing the need, they are more encouraged to continue. Likewise, while the readings emphasized the need for food insecurity alleviation initiatives, hearing

about the realities of those who are dependent on donations, about policies that stipulate that only vaccinated people can volunteer to serve sandwiches, and that regulations like the single-use plastic ban negatively impacts food justice work on the ground, were important for the conversation on poverty.

Similarly, discussions about sustainable development, ICH and Canada's Truth and Reconciliation Commission's Calls to Action (2015)⁶ were strengthened by the personal experiences of French-speaking African immigrants living in a small northern Canadian city and by Ron and Yvonne's determined-yet-quiet ways of living their Dakelh practices. Hearing the personal narratives of navigating global and local challenges from different cultures illuminated the strength and resilience of local communities and groups. By collaborating with others and not just learning about them, students were able to recognize that they too play a role in cultural safeguarding and that they have the potential to make a significant societal impact (Labrador, 2022; Pawłowska-Mainville, 2023). To illustrate, one student who took this class wrote that the class was highly interactive and thought-provoking, saying, "I was encouraged to see through other points of view (ex. blind grocery shopper, insect eater, food insecure person). I was also able to bond with others in the class through the activities, which is a rarity." ICH pedagogies in a GDS context thus have the power to strengthen academic critical thinking skills and offer multiple perspectives to cultivate student learning about our shared world.

My hope is that the above examples illustrate how ICH pedagogies can illuminate the importance of eco-cultural and linguistic intergenerational transmission to cultivate student learning about our shared world. These examples also demonstrate that GDS is an appropriate space for ICH pedagogies: the issues affecting our global world (such as linguistic homogenization, economic well-being, food security) also affect local and marginalized communities whose livelihoods are fundamentally altered by global economies and sociopolitical systems. By working alongside the Dakelh, Anishinaabe, and Polish knowledge-holders as well as other community members who are living their heritages, students' understanding of the experiences of those groups expanded. Not only were the students able to appreciate distinct cultural heritages, but they were also to understand the connection between language, culture, land, and well-being—and the community voices fighting for the transmission of their living heritage. By relying on ICH pedagogies in a GDS context, our class created interdisciplinary methods of instruction, promoted (and used) multilingual education, and brought value to living heritage. By *experiencing* new foodways, the course created the conditions to help students better understand the dynamics that can safeguard foodways for future generations.

Some Reflections and Student Feedback

The pedagogies used in this class created some interesting cross-disciplinary learning outcomes. One eye-opening moment occurred during the discussion on culinary politics with one Indigenous student who argued, "there is nothing more

satisfying than growing your own food, and White people do not understand what it takes for traditional people like Indigenous people and immigrants—like me and you [points to the students from India and Philippines] to produce own cultural foods.” This was a moment of checking our own ethnocentrism and assumptions: while the Filipino student briefly responded that despite living on a small island, he is from the capital city and has never fished or filleted his own fish, the Indian student responded that she has never produced food or even cooked for herself. She elaborated that being from a high caste, she had her own personal servant in India, and only now, while away at university in Canada, she “is learning to cook for herself a little.”

This moment was staggering for the class as the Indigenous student who up to that point, perhaps only considered culture and “traditional” livelihoods as lived by “non-white” individuals, became wide-eyed and appeared surprised at the response. The senior student who described herself as being “[w]hite with some Hutterite roots” shared her experience of “working [her] butt off from sunrise to sunset” on her dad’s farm in the 1940s, including “killing rabbits and chickens and going fishing because that is what we had to do.” The discussion was amicable, and the moment was fundamental to challenging students’ perceptions of other cultures and providing feedback on privileges as they relate to agri-food systems. The diverse make-up of the student body, therefore, was advantageous for reflection and learning, highlighting the importance of contextualizing each situation.

There are also challenges that potential ICH pedagogies instructors should consider, however. For example, working with administrators to figure out how the course should “fit” into the regular academic calendar and providing written rationales for including multiple and distinct communities, was time-consuming. For example, this course took place over two full weeks (including a Saturday), engaged students from a variety of disciplines at graduate and undergraduate levels, was outside of semester dates, and required additional course fees. Pitching this course and getting it into the university system with multiple corrections created confusion about course length, daily schedule, and expectations. The inconsistency meant that I had to restructure the class from two full weeks to ten days and had to cancel two important course elements, so as not to exceed the mandatory course hours. The conflicts and changes were also frustrating for community partners. Planning experiential courses requires a lot of work and prompt communication with university administration as well as coordination with community partners, and these should be a priority for faculty thinking of engaging with this model.

I will end this section with a short anecdote about ICH pedagogies in GDS. As part of our discussions on food injustice and insecurity, I invited the students to fast for twelve hours. We just completed several hours learning about hunger and examining the statistics and causes of global poverty and regional malnutrition; I mentioned that it is difficult to truly comprehend issues in food systems without ever experiencing hunger or food insecurity. Hunger cannot be understood without some physical discomfort, and I invited the students to collectively fast to see if our perspectives on GDS change on an empty stomach. It is important to

emphasize that this learning activity was optional, and I regularly checked in with the students who decided to fast if they were all right. I also asked them to reflect on the question of whether they were able to focus on my lecture or if they were only thinking about food.

Our lunch discussion was without food but all about eating. Sitting together, hungry, the students got a small sense of the physicality of hunger and could better understand how restricting food inhibits learning. Many students expressed that hunger could make them passive and/or angry (one person said that they found my lecture very annoying that morning because they just wanted it to end so they could eat). Near the end of our conversation on famine and malnutrition, I shared with the group that one student registered for the class but then withdrew because she felt it was wrong of me to ask students to write a food diary and fast. One undergraduate student in the class responded, "I learned so much from this day alone. Fasting for us now is a privilege because we can afford to eat later; it does not come close to actual starvation as experienced by the people in certain parts of the world." This was perhaps the most fundamental and basic lesson the students learned about food in this class: to have it is a privilege many people take for granted.

Some of the feedback I received from the students illustrated that they were changed by this course. For example, one First Nations student stated,

Everything about this class was enlightening. There were many topics covered in class that completely changed the way I look at food systems. Shopping blind for instance highlighted a complete demographic of people I had not considered when accessing food. This is the type of course everyone needs to take.

Here the student is referring to the grocery shopping exercise that illustrated how food systems are impacted by accessibility. GDS is increasingly paying attention to accessibility issues, and food systems are also progressively considerate of disabilities and individual challenges existing within a person's food system. The experience offered the students the opportunity to consider the need for wider aisles, handicapped parking spots, livable wages, and, in climates with snow, the need for a timely and thorough snow-removal system.

Having the students experience what they read about (such as the smell of smoked trout and hearing the bees prior to tasting honey, both being traditions since time immemorial) permitted them to embody their learning about food systems. One graduate student in global and international studies wrote, "I found this course one of the best ones I had. It promotes all kinds of learning from reading, writing, physical work, engagement, and even immersion." Perhaps because academic learning is often experienced by sitting and listening, it was unusual for the students to become muddled during an academic discussion on "haute cuisine." While several students mentioned that the style of this class was like "traditional learning," two students have identified that the class would be more effective if it was longer and covered more topics. Acknowledging the fact that the length of the course necessitates some major issues in food systems to be excluded (such as

animal rights and fishing), a longer course would necessitate accruing significantly more course credit hours to balance out the necessary university credits.

Conclusion

Many insightful moments and revelations often occur outside the classroom during food-related activities. Whether it's a field trip to a grocery store, a community potluck, or even a simple outing to a local soup kitchen, students may encounter unexpected connections between theory and real-world practice. These experiences not only make the learning process more enjoyable but also enable students to witness the practical applications of the knowledge they gain in class. As such, an ICH pedagogy to a class on food not only makes the learning process more engaging but also allows students to uncover an array of multifaceted elements leading to personal reflection.

Incorporating experiential learning into a class on food also aligns well with principles of inclusion, ensuring that the educational experience is accessible and beneficial to all students, regardless of their background or learning styles. By actively engaging in various cultural practices and culinary traditions, students not only learn about different cultures but also gain a deeper appreciation for the rich tapestry of food traditions that students may bring from their own backgrounds. Similarly, hands-on experiences that incorporate activities like tastings and building a hive permit educators not only to accommodate various learning preferences but also create educational pathways for interaction between students and the community. Community engagement is the foundation of ICH and experiential learning because it fosters a sense of belonging and collaboration as well as prepares students for real-world situations, irrespective of their background or abilities.

I end this chapter with a story from our last day of class together. While the fish were smoking, and the students were scraping off leftover meat from the raw fish skins and bones, Yvonne pointed out that Dakelh cultural protocols encourage using all parts of the fish and not to waste anything. She followed up by reading the 'Ustas story in Dakelh ghuni as the students only read the English version in their textbook (Carrier Linguistic Society, 2008). I wanted students to hear this endangered language to better understand the connection between language and unique foodways and ICH-sourced livelihoods. Later, as the students identified the meal they brought to the potluck, many in their own languages, the conversation led some students to share personal stories: of the failure to cook a traditional food, of eating too much junk food, of struggles with anorexia, of fighting stomach cancer.

When the smoked fish were brought in and placed on the table, the exchange shifted to stories of our upbringing and our food etiquette such as whether it was polite or impolite to burp after a meal. It was at that moment that the fortitude of ICH pedagogies in a GDS course on food systems became clear: there, sitting across the table from each other, was a diverse group of people, students, professors, and seniors, all from different cultural and linguistic communities. We were at

that moment just a group of people from all over the world who are passionate about different things, holding different—and differing—values and knowledges, sharing and enjoying a meal together.

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I would like to mention that the course and all activities took place on the traditional and unceded territory of the L'heidli T'enneh where I work to ensure that Dakelh knowledge, language, presence, and history play an active role in my teaching. I would like to thank the community members from le Cercle des Canadiens Français de Prince George et le Centre Accueillant, the wonderful ICH knowledge-holders Andrzej Pazura, Yvonne and Ron Pierrero, John Mainville and Colin Chisholm (Aleza Lake Research Forest Society). A kind thank you to Sister Michaela Marques and the volunteers at Immaculate Conception Catholic Church as well as Professor Przemysław Grodzicki for the great learning experience. The food systems course and this publication would not be possible without the support from the chair of the Department of Global and International Studies at UNBC. The research background and article conception that shaped the course and this publication was funded in whole or in part by Horizon Europe-Marie Curie Actions PolonezBis Grant Number UMO-2021/43/P/HS2/01350. For the purpose of open access, the author has applied a CC-BY public copyright license to any author accepted manuscript (AAM) version arising from this submission. This publication is dedicated to Florence Schultz, a student in this class who tragically passed away during the writing of this publication.

Notes

- 1 The Dakelh are a Carrier-speaking Indigenous people of northcentral British Columbia.
- 2 The class was composed of international graduate students from the Philippines, India, and Nigeria, and undergraduate students, most of whom identified as Indigenous and whose studies were in the discipline of First Nations (Indigenous) Studies and Global and International Studies. We also had one elderly student who used an electric scooter, and whose accessibility experiences in the class were a learning lesson for all.
- 3 The Anishinaabe(g) are Algonquin-speaking Indigenous people located in central-eastern Canada and United States, largely around the Great Lakes.
- 4 The apiary exercise was done through Zoom because of pandemic restrictions and is an example of how class format is not a barrier to experiential learning and ICH uptake by instructors.
- 5 The Nisga'a are Indigenous people in the northwest coast of British Columbia, Canada, the Anishinaabeg are Indigenous people to the regions around the Great Lakes in Eastern Canada and the United States. The Polish are an autochthonous Slavic speaking group in Eastern Europe.

- 6 The Truth and Reconciliation Commission (TRC) of Canada is a commission that examined the impact of the residential school system on Canada's Indigenous people. The commission came out with the TRC Report and the Calls to Action to respond to the recommendations in 2015. For the Calls to Action, please see www.callstoaction.ca.

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Chapter 9

LINKING THEORY TO PRACTICE THROUGH THE PRACTICAL TRAINING PROGRAM AT THE SIMON DIEDONG DOMBO UNIVERSITY OF BUSINESS AND INTEGRATED DEVELOPMENT STUDIES IN GHANA

Abdulai Adams and Rita Udor

Key Challenge Addressed in This Chapter

- Bridging the gap in learning between theory taught in the classroom and practical fieldwork

Why Addressing This Challenge Is Important for Teaching Global Development Studies (GDS)

- Addressing this gap will enable students to better relate theoretical concepts to real-world settings and develop relevant skills for the job market.

How This Chapter Addresses This Challenge

- The chapter introduces the Practical Training Program (PTP) approach, which takes students beyond the classroom to engage with local communities.
- We use data from a questionnaire to explore GDS student perceptions of the program.

Education for and about global development is an important part of eradicating poverty, and the importance of tertiary institutions in creating a more equitable, inclusive, and decolonized development landscape cannot be overemphasized. However, to ensure that higher education can lead to practical approaches to poverty eradication, educators need to overcome the challenge of linking

theory to practice such that students have both knowledge and practical tools to implement such change (Ching 2014, Darling-Hammond, 2014, Koyenikan and Anozie, 2018). In many institutions today, there is a disconnect between the curriculum, and the practices and skills needed for the job market (Fraser, 2007, Levine, 2011, Muğaloğlu and Doğanca, 2009). Additionally, there is often misalignment in many educational systems between what is taught in schools and how those skills are practiced in the field (Mueller and Mitchel, 2005). Around the world and particularly in Africa, rising unemployment levels coupled with low skill sets, suggests the need to rethink the link between theory and practice (Loku and Loku, 2022; Oladele et al., 2011). University programs that intentionally link theory to practice through field experiences are more useful and effective than those without a practical focus (National Academy of Education, 2005).

To bridge the gap between theoretical concepts and real-world practices, the Simon Diedong Dombo University for Business and Integrated Development Studies (SDD-UBIDS) developed the Practical Training Program (PTP) as a curricular model for the entire university. This program offers students opportunities to build skills for community development and apply those skills in rural communities in Ghana. This chapter introduces the PTP as an innovative model of linking theory to practice implemented at the SDD-UBIDS. This model is inherently decolonizing as it showcases Ghanaians working with Ghanaians for rural community development.

Through this model, students from across the university work in interdisciplinary teams to solve practical, development-oriented problems in rural communities thereby building practical skills while also seeing the theories they have learned in practice. Specifically, this chapter seeks to shed light on the kind of activities undertaken to connect theory and practice in the PTP, generate lessons learned working in teams and from community engagements through the PTP, and discuss critical success factors and challenges in connecting theory to practice.

Practical Training for Global Development in Higher Education

The concept of practical training begins with rigorously linking pedagogical, psychological, and subject-didactic training (Marková and Havel, 2013). Linking theory to practice provides an avenue for lecturers to improve classroom teaching and learning approaches (Admiraal et al., 2017). The goal of linking theory to practice is to facilitate students' application of the knowledge gained in the classroom, and in particular, to invite students to solve societal problems and direct their attention to the dynamic complex environments within which they operate. Kolb and Kolb (2005) emphasized the need to reinforce theory with practice and for practices to be grounded in sound theory to guide their conduct. In higher educational institutions, prior learning and field-based experiences constitute the basis for experiential learning for students (Lewis and Williams, 1994).

Researchers have also shown that students who are given opportunities to learn about and experience different environments are more competitive in the labor market (Navarro 2004), and graduates with practical and cross-cultural experiences

are preferred by the companies of today (Bruening and Frick, 2004). Additionally, research has shown the importance of developing critical thinking skills through professional experiences so that students can initiate and solve problems (Acker, 1999). The lecture-based approach practiced in most university lecture halls often provides limited opportunity for the skills and experience acquisition required to succeed in the job market (Nikolova-Eddins et al., 1997). Hence, there is a need for practical field training programs that help students build practical skills, and link GDS theory to field-based experiences. Indeed, universities, including the SDD-UBIDS, are increasingly incorporating field experiences into programs, and we draw from the case of SDD-UBIDS to illustrate how this can enhance program quality and improve the job readiness of graduates.

The Practical Training Program at SDD-UBIDS: An Innovative Approach to Linking Theory to Practice

History of the PTP

In 1992, the University for Development Studies (UDS) was established in Ghana, and it adopted a trimester system rather than the more common two-semester system in the country. In this unique model, one entire trimester was dedicated to practical work where students were sent to communities to work alongside community-based organizations and engage in practical-oriented learning to help them connect the theories learned during the first and second trimesters to field situations. In 2020, SDD-UBIDS was carved out of the UDS to function as an autonomous institution. The university continued with the trimester system but modified the structure of the program with goals to make it more impactful. This resulted in the establishment of the PTP, a program that brings students across all disciplines in SDD-UBIDS together into interdisciplinary groups of ten to conduct practice-oriented work.

The PTP is explicitly aimed at connecting theory to practice and it is underpinned by various theories: behavioralism, constructivist learning theory, and social learning theory (Feder, 2024). Behavioral theory contends that people learn through interactions with the environment and emphasizes the role of positive reinforcement in educational practices. Constructivist learning theory is based on the idea that learners are active participants in their learning and they learn best when they discover or experience things on their own. The collective learning process is central and mentoring and team-building initiatives enhance its application. Social learning theory emphasizes observation, imitating peers, and mentorship in gaining new knowledge. By sending students to communities, the PTP facilitates student exposure to new environments, active engagement in novelty, new challenges, mentorship, peer exchange, and interdisciplinary collaboration, all of which support better learning outcomes.

What Is the PTP?

Over the first two trimesters in the program, students at SDD-UBIDS complete their regular coursework and in the third trimester, students come together for

a six-credit, mandatory program where they work in interdisciplinary teams to investigate and address development challenges in rural Ghana. Each group of students works together throughout their four years of study at university, focusing on a particular rural community. Through this work, students spend their four years at SDD-UBIDS not only building disciplinary knowledge but also connecting those theories to development practice in a consistent site, building and practicing skills for development.

The structure of the PTP is both campus-based and community-based. Students in their first, third, and final years of study undertake their PTP on campus while those in the second year spend their PTP time in a rural community. The objectives of the PTP are to (1) support students to develop favorable attitudes toward working in rural and deprived communities; (2) provide services to Ghanaian youth through the exchange of knowledge in its application in addressing the pressing needs and aspirations of those communities; (3) expose students to the nature of development problems, especially in northern Ghana (Upper East, North East, Bono East, Brong Ahafo and Upper West Regions); and (4) generate data for further research into developmental problems for solution (Field Practical Guide, 2023). The PTP is a development-oriented program that combines teaching and learning, service provisioning, and research and surpasses services intending to achieve development in the country through the blending of academic work and community development.

Each year, all students take part in the five-week PTP. During the first year of study, students undertake their PTP on campus under the supervision of lecturers. Through this first-year PTP trimester, students are introduced to the PTP objectives and introductory research tools. For example, students learn how to create focus group discussion guides, develop questionnaires to use in their assigned communities, and conduct literature reviews that are oriented by community needs and interests. Students also learn about conducting research analyzing and interpreting data, and report writing with a focus on writing styles that are accessible to a general audience. Additionally, in their first year, students begin to learn about the rural community assigned to their group.

During the second year, students can live in their assigned rural community for the trimester. This is an exciting time when students implement many of the research tools they learned in the first year in order to better understand the community. Together with community members, students conduct mapping exercises to explore community resources, network with community-based groups and development actors, and identify key development problems and potentials of the community. They also create community development plans and sketch out the developmental activities that the community intends to undertake based on the resources available to them. At the end of the term, students are expected to compile a comprehensive report that is submitted to the assessment team and the director of the third-trimester program. As part of the course structure, students pursuing studies in GDS also receive lessons on how to develop a community plan while those pursuing environment and resource studies are taught how to map resources in a community. Students in these disciplines within the interdisciplinary

teams lead and assist the group in accomplishing the tasks of mapping community resources and developing community plans. The problems identified constitute the basis for research topics for students in the third year.

At the community level, students employ more participatory tools in eliciting information from the community. For students completing a GDS degree, they take the lead in problem analysis, communication, data collection, and project proposal writing. Students develop or validate a community profile and map the assets and resources that can be harnessed for the growth and development of the community. Common assets for these communities include vast arable lands, human resources, livestock, and gold deposits in some cases. Through a series of community engagements, students collect data and compile a community profile. Some of the key elements of these profiles are demographic characteristics, agriculture and natural resources, rural industrialization, physical resources, and sociopolitical organizations. In each of these five domains, the problems and potentials are mapped and integrated into the profile. These community profiles are largely utilized by the district assemblies and nongovernment organizations working to improve the lives of people in these areas.

In the third year, students work in their groups on campus to prepare their research proposals for their final-year dissertations. They receive practical guidance on campus to shape their research questions and problems, gain practical skills in using software for data analysis and simulation, and develop their proposals for their presentations.

The final year is dedicated to research completion and dissemination of research findings by the students. Generally, students conduct primary research where they develop a sampling frame, finalize their data collection tools, collect data from communities, analyze the data, and compile their dissertations. At the level of their respective departments, assessments are done through oral presentations and marks are awarded based on the performance of the students. Research dissemination may come in the form of a presentation of findings at the community level or through publications in reputable journals with support from supervisors/mentors. Copies of completed dissertations are made available at the school as well as departmental libraries to serve as reference materials for other students. These processes help student's link theory to practice in GDS.

Impact of the PTP

To better understand what knowledge and skills students gain from the PTP, we conducted case study research during the third trimester PTP session between August and September 2022. Students studying in their first, second, and third years were purposively selected for the study covering five main faculties/schools: GDS, Education and Lifelong Learning, ICT, Business School, and Faculty of Social Science and Arts. Eighteen groups were randomly selected making a total sample of 180 respondents. However, due to non-response by some students and incomplete information supplied, the final sample used in the analysis was 158

students (98 students on campus and 60 students in communities). To collect our data, we designed a survey instrument to uncover students' perceptions of the PTP, the theoretical concepts relevant to the operationalization of the PTP, the perceived challenges in linking theory to practice, and the lessons learned.

In the following sections, we discuss key elements of the PTP that students found effective for helping them link theory to practice. These include introducing participatory approaches to community assessment, students' perceptions of the PTP, key skills gained from the PTP, and lessons learned by students in working with their peers in teams as well as the community.

Participatory Approaches Used by Students in Linking Theory to Practice

As discussed, one core goal of the third trimester in the PTP is to help student's link knowledge and theory from their courses to development practice. One primary way that they do this is through field activities in their assigned communities. The activities that students do in the communities include reviewing existing community profiles, developing data collection instruments, community entry, data collection and analysis, report writing, monitoring and supervision, and presentations for assessment of students.

In practical terms, participatory community approaches were often used to facilitate and motivate students to make connections between theories to practice. These approaches include SWOT analysis (strengths, weaknesses, opportunities, and threats), focus group discussion held by students with communities, brainstorming, and problem tree analysis. The participatory approaches and activities carried out that students found most useful under the PTP are listed below:

- Conducting effective research (review of reports, data collection techniques, data analysis, report writing, computer applications).
- Design and use of various participatory tools for data collection. For example, GDS students often developed focus group discussion guides, survey instruments, and conducted participatory observations within the communities.
- Proposal writing, including grant proposals, and problem tree analysis, which enabled students to identify key challenges and potentials of the communities. Cost-benefit analysis, which is often taken up by students in economics and statistics, often reveals key rural industrial activities (such as shear butter processing, groundnut oil extraction, etc.) and estimations on costs and revenues to determine net profits. The analysis helps the team to advise community members on which rural industries have greater returns during community durbars/meetings.
- Project planning, community experience, and community development.
- Map work. GDS students completing GIS courses within the interdisciplinary teams often pick coordinates of the communities taking into consideration essential landmarks (such as market location, church, mosque, shrine, chief's palace, etc.) which they use to generate a map of the community.

Student Perceptions of the PTP

About 39 percent of students expressed satisfaction with the current arrangement¹ of linking theory to practice as adopted by the SDD-UBIDS and the majority (97 percent) liked the PTP. For those who were dissatisfied with the program, the concerns were related to that fact that the PTP added tuition costs. In terms of the content of the program, most students (84 percent) noted that the PTP was relevant or very relevant to their course of study. Specifically for GDS students, our research found that the content of the PTP trains students in important elements of development including communication, research methods, and public relations.

Skills Gained from the PTP

In our questionnaire, we asked students to indicate the specific skills they gained through the PTP. Some of the main skills they identified were as follows:

- *Problem identification:* Students reported that they can identify key problems affecting communities through the problem tree analysis conducted, which helps them to proffer better research solutions.
- *Conceptualization and analytical skills:* students can conceive research ideas based on the participatory problem analysis conducted in communities with clear linkages on cause-effect relationships. As students undertake data analysis, they draw patterns from the data and form meaningful conclusions.
- *Report-writing skills:* Each team member documents activities undertaken daily and this has helped to shape the writing skills of students.
- *Team leadership and management:* Through the PTP, students are appointed with different leadership roles and take the lead in coordinating the activities of their group. Through this process, students develop project management skills and learn how to work with diverse teammates.

Student Learning from the PTP

Based on our research, we identified two key categories of student learning from the PTP: what they learned from and about working in communities and what they learned from and about bridging academic theory to practical application.

Lessons Learned from and About Working in Communities

We identified five key lessons that students learn from working in rural communities through the PTP experience. First, by dedicating four years of study to learning about a particular community and immersing themselves in that community for a trimester, students learn that community members possess a wealth of knowledge. Students learn that community members can play an important role in researching and resolving the challenges in their own communities. Through community input and participation, students see that community members are knowledgeable in their environment and must be taken seriously in development initiatives.

Second, through the PTP experience, students learn that effective community development requires a wide range of resources. Through their four-year investment in this process, they gain a deeper understanding of the time required for development projects. They also gain a deeper understanding of the human capacity and skills needed for such work. Through their own experience, they also gain a sense of the financial investment required for development work. This can be accelerated by external support, hence the need to build partnerships between communities and external funding agencies.

Third, students learned the value of teamwork, collaboration, and cooperation. Through the extensive undertaking of the PTP, students see that development efforts cannot be carried out by a single individual but rather requires a full team. Varied expertise is needed to effectively address multiple, complex, and dynamic networks of issues hampering the development of rural communities. Through this experience, students also understand that teamwork and cooperation within the learning environment are important in linking academic learning and theory to its practical application. When working in teams, students must establish clear communication and cooperation mechanisms among themselves, with the community, and with their supervisors. To accelerate the needed support and peer learning, self-assessment, as well as engaging in group discussions, has been found effective in connecting theory to practice as it enhances performance and allows reflection on the practice (Ünver, 2014).

Fourth, students learn that local culture, norms, and values are central to community engagements and must be accorded the needed respect and attention. Students indicated that their engagement with the communities gave them exposure to a wide range of belief systems and practices relevant to inclusive growth and development. Through the PTP experience, students learn about different lifestyles and cultures within the country. Many students from urban centers, for example, indicate that the PTP gave them an opportunity to live in community and for many this was their first experience with a rural lifestyle. For many, living in an environment with no electricity, running water, or mobile network provided important insight into development challenges across Ghana and how various cultures are coping with the situation.

Finally, several students indicated that their engagement with the communities gave them exposure to the poverty dynamics and income inequalities that exist in rural areas. Rural poverty impacts the social lives of people and its manifestation in households is seen in poor feeding and nutrition, inability to pay for health services, education of children, and psychological stress. Students attributed the poverty and inequalities observed in some communities in northern Ghana to the long dry season and absence of developed irrigation facilities to support all-year-round production of crops. Social interventions and subsidy on farm inputs could help poor farming rural households to cope with food crises.

Lessons Learned From and About Linking Theory to Practice

Our research pointed to three important lessons students learned from their experiences applying their academic learning to a practical setting. First, some

theories learned in the classroom are difficult to operationalize in the field. This is because field conditions vary widely and optimal conditions needed to support their practical application may not exist. Ching (2014) and Admiraal et al. (2017) highlighted the difficulties in applying theory and principles in ways that reflect classroom practices.

Second, endurance and perseverance are key to linking theory to practice. More time, energy and resources are needed for people at various levels to have the same level of understanding of theoretical concepts in practical terms. Students have different learning abilities, and working in teams entails that some students will always be ahead of others in terms of applying theoretical concepts to practice. Educators would do well to remember that patience, consistency, and perseverance are key to meaningful learning, and community-integrated development, and they should encourage students to stay the course.

Finally, theory without practice hampers learning, and by making deliberate efforts to integrate students into communities, and to practice what has been taught to them have the potential to both amplify student success and community development. The third-trimester system responds well to this lesson, and there is a need to strengthen its effective implementation. Students indicated that the PTP enabled them to practice most of the key theoretical concepts taught in the classroom.

PTP Factors of Success

Through our research, students identified five factors of the PTP that enable its success.

Integrated and Multidisciplinary Teams

Students from different faculties are usually put into groups, and they work together under a supervisor for the duration of the PTP. The multidisciplinary nature of the teams allows for peer learning among students and enables a more holistic assessment of development problems and proffering of solutions. The interlinked nature of development problems calls for multidisciplinary teams and approaches to dealing with the issues. Students indicated that the interdisciplinary nature of their teams made them to be able to address most of the complex issues affecting rural development that individually, they could not have achieved.

Research-Oriented Nature of the Program

Students felt that the deep focus on building research skills and conducting research in the field contributed to their ability to address challenges and identify potentials of local communities. Through the PTP, students strengthen their research skills in areas such as document review, designing data collection instruments, conducting interviews, data entry and analysis, and writing reports and research proposals. These research processes are applied and enforced by

various research requirements across most degree programs. For instance, those in level 300 are required to conduct trial research (research conducted prior to their final dissertation work) and submit a report for assessment. Students also prepare the concept notes for their final-year research, which they present before faculty members for assessment. Many degree program also require students complete dissertations. The PTP thus provides an environment for students to practice their research skills and strengthen them for effective research writing.

Exposure to Rural Cultures and Lifestyles

The interdisciplinary nature of the groups makes them culturally diverse (students from different cultures and lifestyles) and promotes intercultural relationships. Through the PTP, students are sent to rural communities across the country, many of which are quite different from their own. Through this experience, students learn about different lifestyles and cultures within the country. Through activities in the communities, such as asset and resource mapping and the development of community profiles, students gain a deeper understanding of the challenges confronting diverse communities and cultures and the potential that exists for effective solutions and the need for policy support. Through this experience, they also build their flexibility and adaptability to work across cultural differences.

Commitment and Desire of Students to Develop Professional Skills

The competitive nature of labor markets for jobs in the formal sector across the world is an indication that students who blend theory and practice are more likely to succeed. Dynamics in the job market call for proper preparation, orientation, and application of theoretical skills. This increases the desire of students to succeed, hence, their maximum commitment and participation in the program. The effect of past students dotted across these communities working in various organizations also stimulates the interest of students and challenges them to work harder. Most students (70.40 percent) indicated that before their enrollment at SDD-UBID, they never had any field practical training or experience. The PTP helps to give students practical ideas and experiences that they use as entry points in building their curriculum vitae for the job market. As observed by Koyenikan and Anozie (2018) and Oladele, Subair, and Thobega (2011) students had higher competence and positive attitudes toward careers in agriculture after they participated in field practical training.

Challenges of Linking Theory to Practice

Students identified several challenges they face in the PTP, including financial constraints, the challenges of living in rural communities, community fatigue, and the reliance on group work. These challenges are explained below.

Financial and Resource Constraints

Financial constraints and limitations of resources at both the institution level and individual level pose challenges to students in effectively participating in the PTP. As a newer university, SDD-UBIDS has limited resources including the number of buses available to transport students from school to the communities and vice versa. This negatively impacts the timely deployment of students to rural communities for their PTP trimester. Additionally, due to the costs associated with the travel of faculty and staff, PTP teams often have limited supervision by their faculty, which is essential for successful field training (Thobega, Subair & Oladele 2011). At the individual level, students face financial constraints in terms of transportation, covering their healthcare expenses, and feeding. This is particularly so for those sent to the communities. Unlike on campus, most of these communities do not have health centers and students who fall sick need to be transported to the nearest health center for treatment at their own cost. This puts additional financial burden on students, the majority of whom already come from poor family backgrounds.

Inadequate Facilities in Rural Communities

During their second year of the PTP, students find the limited facilities in their rural placements challenging. Students expressed concern about the poor road network linking most rural areas to urban centers. The limited infrastructure in travel to and from the rural communities as well as limited access to transportation services within the community pose challenges to students during their PTP trimester. Additionally, the lack of electricity in most rural communities hampers research efforts by second-year students and limits their participation in online learning platforms. Many of the rural communities in which students are placed have few health facilities, which means that students have to travel with first aid boxes. In many communities, students lack reliable accommodation, especially during the first week of their stay, which makes it difficult to practice. It is worth mentioning that while students perceive this as a challenge, it is an important learning component of the PTP. Most students upon completion of their studies will be deployed to work in these rural communities and an awareness of these challenges helps them to prepare and adapt better.

Community Fatigue

Some communities have received students under the PTP for many years now and they face some community fatigue. This is because those communities are now saturated, and students sent there do not produce anything new that exists in the community. This fatigue manifests in low community participation in the PTP and unwillingness to give information to students during data collection. Not having the full cooperation and support of local communities is one of the challenges that students face. To overcome this, the SDD-UBIDS is phasing out older communities and bringing in new communities.

Student Attitudes and Participation

The PTP relies on group work for success; students find it challenging when a team member does not cooperate or participate fully in the team. For example, some students arrive at their rural community late or leave their communities without permission; other students do not participate in group activities, which makes it harder for the rest of the group. Students who do not participate in the orientation program or do not take the PTP seriously often have limited skills and understanding of how to conduct their work in the community. As a group project, poor performance by one member of the team means that others have to pick up their work. This can impact group morale and the outcomes of their projects.

Conclusion and Policy Implications

This chapter is based on a case study conducted using the SDD-UBIDS PTP. Students are in favor of the PTP and would like it to be sustained. We learned from students that the PTP enables them to develop problem identification, conceptualization, and writing skills that help in their practical application of some theories studied in the classroom. The use of participatory approaches to learning at the community level is useful in linking theory to practice. Students noted that their success in the PTP is a result of the interdisciplinary teams they work with; cooperation of local communities in conducting research; awareness of the role of culture, norms, and values in community engagements; and exposure to rural lives and the dynamics that underline poverty and inequality observed. All these areas provided some learning pathways for students.

Students desire to develop professional skills and the research-oriented nature of the PTP also played a role in stimulating and sustaining the interest of students in the program. However, linking theory to practice is not without its challenges. Students highlighted some of the challenges they face to include lack of commitment by some team members, financial constraints in meeting their feeding, transportation and healthcare needs, and inadequate facilities such as housing, electricity, and internet connection in most rural communities. At the institutional level, students indicated a limited number of buses for the PTP to transport students to their designated communities as a key challenge facing the program. There is an urgent need for stakeholders to work toward resolving these constraints to make the PTP a more viable avenue for practical learning.

Note

- 1 Only second-year students are sent to communities while the rest undertake the PTP on campus.

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Section III

PEDAGOGICAL PRACTICES IN THE GDS CLASSROOM

Chapter 10

PERSONALIZING CRITICAL DEVELOPMENT STUDIES: USING DIARIES AS PEDAGOGICAL TOOL FOR DEEP REFLECTION

Kamna Patel and Lee Rensimer

Key challenges Addressed in This Chapter

- How to encourage critical self-reflection among students and would-be practitioners of development
- How to assess and critically analyze students' own norms, values and positionality shaping their gaze of development subjects

Why Addressing These Challenges Is Important for Teaching Global Development Studies (GDS)

- Where GDS aims to productively engage with calls to “decolonize,” it is vital that students and teachers learn how to center ourselves as problems and potential disruptors in engendering and reifying knowledge about what is “development” and who are its subjects.

How This Chapter Addresses These Challenges

- Drawing on reflexive diaries as a pedagogical tool, we show how and why critical engagement with ideas of “development” can and must be personalized.

Situating Our Intervention: The Case for Reflexivity

Calls to “decolonize development” are increasingly amplified by scholars and students of international development who demand greater attention is paid to

how knowledge is produced and acted upon in the name of societal advances and the knowledges that are erased or marginalized in the process. The term “decolonizing development,” much like the term “development,” has taken on an ambiguity of meaning that can stretch the use of the term to cover adjustments to reading lists to dismantling and remaking universities (Mpofu and Ndlovu-Gatsheni, 2019). We locate our pedagogical contribution on this spectrum as unsettling knowledge production in the metropole, by which we mean the center of colonial power. We write from and teach global development studies (GDS) at a British university in London, a major imperial center of European colonialism, and consequently encounter imperial legacies daily. In this placement of our work and ourselves, we recognize that our intervention does not affect the neoliberal and colonial logics of higher education and GDS schools that routinely scout for new students capable of paying eye-watering fees. Nor does it affect the hiring practices and gatekeeping of GDS schools in the so-called Global North, which exclude, provincialize, and marginalize scholars and scholarship outside its ambit. Ours is a micro intervention focused on students and the production of new types of knowledge about themselves in relation to ideas and imaginaries of “development”; it is a contribution within a wider and deeper movement to decolonize GDS education.

We acknowledge there is an inherent value in critical self-reflection or reflexivity for students and lifelong learning (Ryan, 2015), and add that its necessity is amplified within the fields of international development education and practice.¹ This is owing to several factors including the imperial foundations of “international development” as a field of practice to create a “neo-colonial” world order (Nkrumah, 1965) that simultaneously retains the ownership of economic interests in Africa, Asia, Latin America and the Caribbean with primarily Britain, France and the United States, and universalizes a Eurocentric vision of progress and modernity subsequently instrumentalized through “catch up” models of development (Truman, 1949).

A contemporary formation is apparent in the neoliberal capture of “development” in promulgating Euro-North American centric visions of economic progress and modernity (Peet and Hartwick, 2015). Intimately tied to these projects is the (re)education of “native” colonial administrators, emerging and new political classes in former colonies and technocrats charged with making development happen, and increasingly interested young people in metropolises (which we discuss below). In the UK, international development as an established field of study sits with seventy-plus-year-old international development schools that owe their establishment to the ambition and funding of a postcolonial British state administration (Kothari, 2005). We suggest as a legacy of these foundations there continues to be marked silence or strategic ignorance around the circulations of racism and sexism especially both within international development and created by it (Pailey, 2020; Patel, 2020), concerns that are prescient to topics of global equity and social justice.

Often unaware of the problematic foundations of international development, students in northern institutions can be drawn to its study for different reasons.

Their motivations may include a desire to circulate through the world more knowledgeably or to practice a kind of global citizenship, which Andreotti (2011) notes in northern institutions is often an educational project reflective and constitutive of the geopolitics of knowledge production and racialized epistemologies that privilege Euro-North American ways of knowing the world and one's place in it. There may be an inclination to help or serve others, imbued with notions of white saviorism, which refers not only to individual attitudes but actions that uphold systems of white supremacy and power (Khan et al., 2023). There may also be a desire to be a better or more employable practitioner in a burgeoning industry. Others may seek an academic pursuit to query ideas of "development" and to want to study critical development, bearing in mind that most GDS at the undergraduate level is incorporated in traditional disciplines such as anthropology or geography, which harbor their own problematic histories of Euro-Northern centrism and colonial gaze.

We do not take for granted this latter motivation. So, a common theme running through the motivations we snapshot is for us, as instructors, to connect the critiques of international development with our pedagogy and therefore to student learning outcomes. We advocate that learners need to internalize critiques of development—that is, to situate their epistemic and bodily positions in historic, social, cultural, political and economic contexts in relation to ideas and subjects of development in order for more thoughtful praxis in moves to improve and make society just. The pedagogical tool we focus on is reflexivity through diaries.

Teaching and Learning Reflexivity in Higher Education

The adoption and eventual embrace of reflexivity and reflexive practice in university teaching and learning can be seen germinating previously in professional fields (e.g., Schön, 1983) and academic research methodologies. In the former, reflexivity is proffered as a critique of techno-rationalist orientations to professional practice as a process of problem-solving, advancing instead "non-rigorous inquiry" to develop an "artistry" in response to value conflicts and uncertainty (Bleakley, 1999). In the latter, reflexivity emerges as a substantive and transgressive research technique, responding to the positivist epistemic trappings of the modernist paradigm and its object orientations to knowledge. Whereas before this critical turn, reflexivity was generally seen as problematic to "objective" and "rigorous" research and something to be minimized, it became rather a resource for recognizing the inextricable role of the researcher in research and the role of discourse and text in extending reflection beyond the personal (Usher, 1993). The autobiographical turn and validation of the self in relation to knowledge, spearheaded by feminist research, shifted the focus on researchers from being products of knowledge to producers thereof, introducing situatedness and embodiment as pivotal to how knowledge is constituted (Aldridge, 1993; Rose, 1997).

This reappraisal of reflexivity in research and emergent epistemic debates made the teaching and learning functions of higher education fertile ground for the same,

both as skill and aim or learning outcome. In this, reflexivity sits alongside other key practices of students' academic development as tools of knowledge construction and validation. Reflecting on this self-reflexive turn in higher education, Tanaka (2002) theorizes student development within a framework that evaluates outcomes in accordance with critical theories, for example, voice (drawing on feminist theory, queer theory, and multiculturalism), power (from poststructural critique), authenticity (from postcolonial or transnational anthropology), self-reflexivity (from postmodern theory), and reconstitution (from critical race theory). For Tanaka and others (e.g., Freda et al., 2016), reflexivity and related tools of self-narration are instrumental skills not only for student self-realization but also inclusion and critical awareness of relational disadvantage in higher education spaces.

However, in practice, reflexivity is used in various ways to speak to a range of teaching and learning practices, not all of which are necessarily critical or transgressive. A common application of reflexivity in higher education pedagogy orients reflection as self-analysis, leading to the development of an inward-facing "personal epistemology" (Ryan, 2015). The application of a reflective process through student journals or diaries can similarly inform competencies for future professional practice (Kaighin, 2015), positioning reflexivity as a techno-rational learning outcome and an employable skill of neoliberal higher education, rather than a means through which "active agents" navigate neoliberal subjectivities (Archer, 2007, cited in Houghton, 2019). An early observer of this development, Bleakley writes, "'Reflective practice' [in higher education teaching and learning] is in danger of becoming a catch-all title for an ill-defined process" ranging from a technical competence to a critical emancipatory practice (1999, 317).

This is contrasted with a more critical relational approach to reflexivity, drawing on deconstructive and radical or post-phenomenological research methodologies. Usher, for example, advances a framework that moves reflexive practices beyond personal reflection (e.g., autobiography) "to an awareness of the operation of language, discourses and power/knowledge formations in the assumptive structures and unconscious values of research" (1993, 98). Here the act of the researcher (or student) identifying their relational positioning in particular discourses allows new questions to be asked about the relationship between themselves as subjects and the object of their reflection or gaze. Relatedly, post-phenomenological and queer feminist contributions offer an embodied approach to critical reflexive practices, rendering identities inseparable from knowledge construction (in classroom, or in conducting research) (Morawski 1994, cited in Hamdan, 2009).

This is most commonly articulated in insider-outsider research, where the values of the researcher sit in tension with those of the researcher's gaze despite also identifying as being "of" or "from" the community under the gaze. The merit of this tension, and having application to student reflexive practices, is the discomfort experienced by unsettling assumptions. Hamdan (2009, 400) refers to this as "reflexivity of discomfort," where above all the writer, but also participants and readers, are pushed toward the unfamiliar. Ahmed (2007, 163) similarly extols

discomfort as a key element in reflection, “allow[ing] things to move by bringing what is in the background, what gets over-looked as furniture, back to life.” It is these practices of interrogating assumptions, problematizing fixed categories of experience, and critically placing the learner-self in dialogue with the object of the reflection (be it “the field,” a community, etc.) that build critical reflexivity applicable to students’ social and professional positions as learners and future practitioners.

In its application to the field of GDS, reflexivity enables learners to situate their body politics and positionality in relation to ideas of development, bringing to the fore the chain of relationships between their identities and location; their gaze and epistemology; and their imaginations of what constitutes improvement in places that may or may not be their own, or among peoples to whom they may or may not belong. Interrogating the links in this chain is vital for a discipline so oriented to, and indeed distinguished by, practice *as* problem-solving poverty and inequality, and the creation of practitioners (Corbridge, 2007; Engel and Simpson Reeves, 2018).

Yet, we suggest that reflexivity as an essential skill for practitioners is often subordinated to learning about program management, report writing, budgets, logical frameworks, crafting policy recommendations and other tools to “do” development within dominant paradigms of the development industry. Such a focus risks orienting students of development as problem solvers, and rarely as potential problems themselves. Reflexivity thus offers a productive disruption within more traditional skill sets that enables students to place themselves within wider dynamics of power, marginalization, inequity, and structure at multiple scales, and to hold an understanding of how one is implicated in practices to eradicate or replicate these.

Introducing Diaries as a Tool for Reflexivity

Learning reflexivity requires students to hold a nominal understanding and exposure to poststructuralism or its disciplinary cognates (e.g., postcolonialism), allowing them to embrace their relationality and inextricability with the objects of their gaze. Usher (1993, 102) writes, “In a framework of poststructuralist theory which argues for a foregrounding of how we construct what we are researching, reflexivity is no longer seen as a problem but as a resource. It helps us to recognize that we are a part of—rather than apart from—the world constructed through research.” This may sit uncomfortably with undergraduate students particularly, who through their experiences of neoconservative school curricula and object-oriented approaches to knowledge (Young, 2007), may require considerable preparation in the foundations of both constructivist and postmodern thought before embracing the idea of their knowledge as situated and particular to their own experiences. For first- and second-year undergraduates, it may even be necessary to begin with decentering knowledge through contrapuntal texts challenging the ideological fixities of nationalist social studies curricula. To this

end, the contribution of Merryfield and Subedi (2001, 279) is illustrative, as they draw on critical texts from W. E. B. DuBois, Edward Said, and Ngũgĩ wa Thiong'o to unsettle student subjectivities reflecting settler-colonialist and global northern knowledges.

Upon setting the scene for student reflexivity and its value, diaries are a tool with the potential to produce reflexive learning outcomes. To navigate the traps of diary writing as personal epistemology (Ryan, 2015) or uncritical narrations, diaries here do not refer to a daily or frequent narrative of the day nor are they a repository for facts and empirical observations. Rather, reflexive diaries require students to observe and note encounters, issues, and dilemmas with the intention to connect these with concepts and theories to generate new knowledge or understanding (Dummer et al., 2008); we contend this must also include those concepts and theories that relate to their gaze and to what makes an encounter, issue, or dilemma noteworthy to them. Reflexive diaries, therefore, differ from learning journals, a common pedagogical tool in practice-oriented education such as schoolteacher and nurse training (Bain et al., 1999; Lowe et al., 2013). Such learning journals are designed to foster professional growth and may be anchored to students tasked with applying a particular theory to practice, noting and reflecting on the outcomes, and subsequently entering Kolb's cycle of experiential learning (Kolb, 1984). In their use, rarely is space given to situate the diary or journal's author and their relational position to the subjects or objects of inquiry/observation/practice. This is at the risk of instilling a professional practice that decontextualizes and depersonalizes the practitioner from their practice.

In this chapter, we narrow in on teaching reflexive practice at master's degree level, where our students either are or aspired to be development practitioners. We also observe that their exposure to critical and post-theories varied, requiring us to adopt contrapuntal texts and discursive provocations to unsettle and unmoor students' ideas of their own identity as fixed and instead to hold them and their meaning and power in relation to other people, places, and situations. For Kamna, following instruction on critical theories of development and its practice, I raised the idea of a "reflective practitioner" with students in a mandatory module. This refers to someone who is committed to unpacking the "dynamic interaction between reflection and action with an intention to learn and change" (Antonacopoulou, 2004, 47).

The reflective practitioner as an ideal is contextualized within the development industry and situated as a relational figure that is given meaning and power through engagements or encounters with discourses, subjects, or organizations of development. Central to the idea of a reflective practitioner is a person's critical self-reflection with the intention to learn and change something about their practice of development. Within such a framing, acts of critical self-reflection thus encourage (would-be) practitioners to (1) identify themselves as an agent and the social structures within which they operate (e.g., how they are situated

as political actors, how they are situated in discourses of legitimacy, as a woman, as a young person, as European and so on), (2) build greater understanding of the impact of a practitioner's actions, values, assumptions, and identities on others, and consequently (3) induce changes to their norms and values as a development practitioner. We frame the reflective practitioner as one who understands that following critical self-reflection, they are choosing to be a certain kind of practitioner.

Throughout the module, I (Kamna) introduced students to a range of systematic models and tools to aid critical self-reflection and set unassessed exercises to practice them. One favored model was Schön's (1983) double loop reflection (undertaking an action—recording an observation of the action—reflecting on the action—reflecting on the reflection). Setting out clear steps for students to follow, though didactic, presented a clear framework to structure self-reflection that was invaluable for students who had not engaged in a process of critical self-reflection before. Various tools to aid critical self-reflection include the following:

- mapping one's social relationships and flows of power in a given context, gradually adding layers of development's problematic history to nuance and nudge students' understanding of positionality as unfixed and temporal, spatial, and bodily;
- exposure to stimulus through specific challenging materials that evoke a response (e.g., Simpson, 2004), much like Merryfield and Subedi (2001); and
- writing timed diary entries, less as a description of daily activities, but more as a focused space to ask questions of one's experiences and actions, and to monologue contradictions, doubts, and dilemmas.

These exercises set up the production of an assessed reflexive diary at the end of the module, when, ideally, students would have developed the necessary skills and proficiency to write reflexively.

The exercises and assignments on critical self-reflection were within a mandatory module with an international field study component. Students were taken to an aid-receiving country for ten days to explore key themes of development in a structured program of learning. One of us has written elsewhere about the exoticism of "the field" in such trips and the potential of critical self-reflection to disrupt the normalization of "the field" as a space of exception detached from "field-workers or researchers" (Patel, 2015). The field study component of the module, by its very nature, set up multiple encounters and an "out of placeness" for students that was obvious (including for those who ordinarily reside in the country of the trip, but are not accompanied by a class and instructors, and are viewed as part of an international group of visitors). In addition to conducting a small primary research project in groups, students were tasked with producing a reflexive diary (see excerpt below).

Tied to the field trip, each student is to write a 2,500-word field work diary. The diary carries a weighting of 40 percent of the total course grade. The assignment is designed to assess your ability to critically reflect on your position as a development researcher and/or practitioner. The diary is a critical and reflexive account of key lessons that you have learned from the field trip. You are the unit of analysis. Such lessons may concern how to improve your practice, critical thoughts you have on the research process, or critical thoughts you have on field work itself. You must clearly state in the diary the key lessons that you have learned from the field trip and structure your diary around these lessons. In the diary, you should synthesize the field observations and/or experiences that led you to learn these lessons. You should analyze these observations and/or experiences by linking them to relevant literature (e.g., literature on research methods, field work ethics, positionality in research, knowledge and power in development planning, etc.). The diary is not a description of what you did and saw, but an evaluation of what you observed and learned about yourself as a research/practitioner; it must therefore refer to relevant literature. (Provided by chapter authors.)

Figure 10.1 Excerpt of Instructions to Students on the Reflexive Diary

Outside of the stimulus of field study, we suggest other stimuli for critical self-reflection that can disrupt, unsettle, and invoke encounters between students and the subjects of development including the following:

- viewing fundraising campaigns from international development charities;
- close reading and group discussion of the international development priorities of bilateral donors and the health/education/social protection policies of aid-receiving national governments as best relates to the nationality of the student(s); and
- reading poetry and novels, watching films and listening to songs or music by or about traditional subjects of development.

Learning from Reflexive Diaries: Tradeoffs, Tensions, Risks, and Harm

Designing reflexive activities in GDS pedagogy comes with necessary tradeoffs replete with tensions. Such tradeoffs are often informed by the wider political economy of higher education and for us the workings of the neoliberal university with its emphasis on instilling an audit culture of recordable, measurable, and assessable learning outcomes. This includes the privileging of a “students as customers” paradigm in GDS (Patel and North, 2022), which can be subsumed into discourses of “student-centered design” and practices like student evaluations and their relative importance in pedagogical decision-making and in setting the

risk environment that teachers (especially precariously employed ones) operate within. The production of reflexive diaries and engendering the discomfort and unsettlement of students is, therefore, a risky endeavor for all involved.

We reflect upon two key tradeoffs here in the use of reflexive diaries. The first concerns whether to formally assess student self-reflections (i.e., summative assessment). Pedagogical literature on assessment presents a mixed picture of the learning value of summative assessment in general (Lau, 2016), and reflective learning outcomes in particular, which are highly subjective (Dummer et al., 2008). The tension is in managing the risk of student performativity and a lack of authenticity in a summative assignment, that is, the student writes what they think the instructor wants to read inhibiting genuine critical self-reflection, or self-censoring or being silenced lest the teacher misunderstand a student's intent. This is against the risk of nonengagement and students opting out of a non-assessed assignment. Such an opt-out is understandable in a wider learning environment where learning for learning's sake can be squeezed by learning for a degree, a higher grade, and/or improved chances of employability, leading students to be judicious in how they use their time and on what they focus their efforts.

On balance, and within our context of master's level education in the UK (which is typically twelve-months in duration), we err on the side of summative assessment. Teachers using reflective exercises in assessment work agree that the risks of poor critical self-reflection and marking subjective outcomes can be balanced by a clear framework to guide critical reflection, specific marking criteria, using time in class to talk through the value and purpose of critical self-reflection, and creating spaces for students to take risks in how they practice it (Bondi, 2009, 333; Dummer et al., 2008). In addition, over several years, I (Kamna) built up a repository of strong examples of reflexive diaries from past students (with their permission and suitably anonymized) for current students to read to understand the nature of the assignment and the range of ways in which it could be tackled. The use of these examples is one illustration of the careful guidance that is needed to avert students adopting a personal, atomistic, or even narcissistic introspection (Bleakley, 1999). Similarly, their use engenders an appreciation that reflexivity should not lead to a feeling of comfort or exculpation. Rather, "practicing reflexivity effectively is difficult and complex. A key risk is that reflexivity is reduced to confession, catharsis and/or cure for the researcher" (Pillow, 2003, cited in Bondi, 2009, 329).

The second key tradeoff concerns the content of reflexive diaries and the two-way relationship between teacher and student that frames how such content is read and its effect. The writing and reading of reflexive diaries require an environment of care, trust, mutual understanding, and learning to be built between students and teachers. Students need to *feel* able to share what they have learned about themselves in relation to development subjects and feel able to disclose certain thoughts or perspectives that can leave them exposed. This must be balanced by teachers being prepared to read challenging and sometimes triggering content in student diaries (such as racism, misogyny, and homophobia) and *feel* that students are considerate of their (the reader's) well-being. The tensions that arise in this

tradeoff can be particularly harmful to minoritized teachers' reading diaries and to minoritized students' reading feedback.

Such a harmful outcome not only has an immediate impact on the well-being of all parties but may also be a reflection of poor or incomplete understanding of positionality and the politics of the body. The interaction between writer and reader or student and teacher is the medium through which body politics is understood, internalized (or not), and played out. It requires an understanding of relational and unfixed positions of power and privilege between two people that shift, are informed by one's multiple identities, and can change with contexts, and a deeper understanding of how one's relative position of power is used.

Anchoring immediate concerns of well-being and instilling a practice or attentiveness to power and positionality, is building an environment of care in the classroom. This is a difficult endeavor that requires continuous maintenance, especially from teachers who hold in their power the ability to utter words that unsettle, settle, turn off, or engage. As Kobayashi (1999, 179) writes, "I feel sometimes as though I carry a bomb into class, and if I am unsuccessful in establishing the right degree of comfort (or discomfort) it will explode with irreversible results." Alongside teachers are students and wider teaching and learning teams, who can and may need to provide support to teachers to process triggering content, maintain consistency in marking, and carefully (as in, with care) review written feedback to students. Alongside such practical interventions, a classroom of care prioritizes from the outset what Samuel (2017, 77) has called the "Three Rs—Respect, Recognition and Reciprocity" between teacher and students and among students.

A Final Thought on the Value of Student Reflexive Diaries

In a field replete with tensions between critical thinking and professional skills (Patel and North, 2022), critical reflexivity can deliver both an approach to interrupting reproductive practices in international development (e.g., saviorism) and a transversal skill that can be meaningfully applied to other aspects of learners' social and professional lives. In this regard teaching reflexivity functions as both a transgressive process and learning outcome, impacting individual students and the future objects of their development practice.

There is a risk, at the same time, of neoliberal capture, from an aggressively marketized field of study that commodifies and repackages this skill as a technical-rational tool of the development professional (something which can be used to *solve* problems rather than *problematize*). The notion of problematization (including of students themselves) does not readily translate in—and rather sits in tension with—both university marketing institutionally and in the register of prospective students desiring professionally translatable skills at an individual level. Our intention in this piece is not to point fingers at students. The question we as instructors ask is this: how do students relate to the dynamics of international development and its practice, and how do they recognize the ways in which they

contribute to them or upend them? Critical self-reflection, practiced through the medium of diaries, is a vehicle to explore responses to these questions in a highly personal way, resonates with the specific identities, norms, and values of students and is therefore memorable, long after students depart the university and auspices of our care.

Note

- 1 We use the term “international development” to refer to an established field of scholarship and education that is situated in the so-called Global North and concerns the people and places of the so-called Global South. We use global development studies to refer to teaching and learning materials and specific development study programs. We recognize this is a recent reformulation of the discipline as “global.” We also want to problematize its seemingly progressive move to make development “global,” with concerns of universalizing the idea and ideal of “global” emanating primarily from institutions and scholars situated in so-called Global North (Horner, 2020).

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Chapter 11

CULTURALLY RELEVANT GENDER-BASED ANALYSIS (CRGBA) AS A PEDAGOGICAL TOOL IN GLOBAL DEVELOPMENT STUDIES CONTEXTS

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Key Challenges Addressed in This Chapter

- The limitations of current approaches within global development studies (GDS) given the legacy of coloniality present across GDS
- How the CRGBA Framework can be applied to address these challenges
- The role of your identity as an educator, learner, and/or researcher in GDS in informing your beliefs, values, and practices

Why Addressing These Challenges Is Important for Teaching Global Development Studies (GDS)

- Ensuring effective, grounded, and robust global development pedagogy, research, and practices by interrogating the systems of power and oppression prevalent within GDS.
- In order to challenge colonial narratives in GDS, it is imperative to assess how GDS often functions as a neocolonial project through the conceptual and/or physical displacement and silencing of Indigenous Peoples and Indigenous Knowledge Systems.
- Critical interrogation of one's own positionality is crucial to responsible and ethical scholarship in GDS.

How This Chapter Addresses These Challenges

- The CRGBA Framework is introduced as a critical, anticolonial pedagogical tool to support educators in ethical and socially responsible global development scholarship.

- The chapter provides tools for applying the principles of CRGBA in teaching, including tools to foster the critical interrogation of one's positionality.

About the Native Women's Association of Canada

The Native Women's Association of Canada (NWAC) is a national Indigenous organization representing the political voice of Indigenous Women, Girls, Two-Spirit, Transgender, and Gender-Diverse+ (WG2STGD+) Peoples across Turtle Island and Inuit Nunangat.¹ The NWAC is inclusive of First Nation—on- and off-reserve, status, non-status, and disenfranchised—Inuit, and Métis People. Incorporated as a nonprofit organization in 1974, the NWAC works to advance the well-being and equality of Indigenous WG2STGD+ Peoples through advocacy, education, research, and policy. The NWAC is founded on the collective goal to enhance, promote, and foster the social, economic, cultural, and political well-being of Indigenous WG2STGD+ Peoples within their respective communities and across greater Canadian society.

For over forty-two years, the NWAC has been applying an intersectional, trauma-informed, culturally safe, and gendered lens to policy, research, and advocacy, supporting the needs of Indigenous WG2STGD+ Peoples. As a result, the NWAC has in-depth knowledge of the intersectional factors that impact the lives, opportunities for socioeconomic advancement, and overall physical, spiritual, and emotional wellness of Indigenous WG2STGD+ Peoples. The NWAC has established strong and lasting governance structures, decision-making processes, financial policies and procedures, and networks to help achieve its overall mission and goals. With years of established relationships built on reciprocity and trust, NWAC is well-positioned to lead work in the field of culturally relevant and gender-based policy analysis.

Introduction

This chapter aims to support global development educators in implementing critical development pedagogy by drawing from the Native Women's Association of Canada's (NWAC) Culturally Relevant Gender-Based Analytical (CRGBA) Framework. A primary area of examination in GDS is the relationship between social inequalities and neocolonial structures, particularly within the scope of globalization and development. This stream of study critically explores how social, political, and economic practices and systems contribute to historical and ongoing forms of oppression and privilege. This chapter illustrates how the CRGBA Framework can assist global development educators and learners in understanding and challenging inequalities through socially responsible research and equitable, contextualized, and reciprocal grassroots community engagement—a key goal of GDS.

The chapter begins with a brief discussion of the coloniality inherent within GDS, illustrating the limitations and implications of colonial discourses in global development education. To address these limitations, the authors provide an overview of the CRGBA Framework, including the framework's rationale and previous applications across social justice advocacy, policy, and research within the Canadian sociopolitical context. To illustrate the potential relevance of the CRGBA Framework within global development pedagogy, the discussion concludes with a series of activities that educators and students can use to support the implementation of CRGBA.

The Coloniality of Global Development Studies

GDS has undergone significant transformation in response to growing global socioeconomic disparity and calls to challenge colonial systems. However, colonial hegemony persists both epistemologically and pedagogically (Brissett, 2020; Engel and Reeves, 2018; Horner, 2020; Pailey, 2020; Sultana, 2019). Such hegemony is underpinned by the assumption that the “colonizing settlers are the ‘knowers’ and the Indigenous [are] that which is to be known” (Richards, 2014, 145). Thus, it is imperative that global development educators and scholars critically interrogate the extent to which GDS reinforces systems of colonial power and oppression. To facilitate this, the following section briefly illustrates how hegemonic colonial ideologies continue to influence GDS, thereby limiting meaningful and reciprocal engagement with Indigenous communities and ways of knowing.

The “White Gaze” of Development

A significant legacy of colonial influence in GDS includes the evolving concept of the “white gaze” (Pailey, 2020). The white gaze refers to how racialized bodies and lived experiences are often viewed through the lens of whiteness, reinforcing the social construction of race by dichotomizing white versus non-white categories of identity, while also centering white and/or Eurocentric assumptions about non-white lived experiences and ways of knowing (Pailey, 2020). The “white gaze” is not unique to development studies—in fact, it is seen across many academic disciplines and projects that pertain to the lived experiences of racialized and/or Indigenous communities. When considering the relationship between academia, researchers, and the lived experiences of Indigenous Peoples, there has been an ongoing history of exploitation and mistreatment of Indigenous communities—in other words, what Tuck (2009) refers to as “damage-centered research” (412). Per Tuck (ibid.), such research deploys social and historic narratives of marginalization and colonization to “explain contemporary brokenness” (413), which results in Indigenous communities feeling over-researched and yet, simultaneously, unseen or invisible. Thus, to disrupt the “white gaze” of development studies, Pailey (2020) asks all development studies scholars the following: “[H]ow can we truly ‘open up development’ without openly talking about how it suffers from a ‘white gaze’ problem?” (Pailey, 2020, 730).

Colonial Essentialism: Thinking in Binaries

Much of development discourse, including language such as the “Global North” versus the “Global South,” the “West” versus the “Rest,” and the “developed” versus the “undeveloped” world, perpetuates the ongoing imposition of colonial essentialism—in other words, thinking in binaries. Such binaries serve to reinforce and center Eurocentric hierarchies of difference, thereby reducing intersectional positionalities into essentialist and binary categories of identity while also invisibilizing non-Eurocentric ways of knowing (Brissett, 2020; Engel and Reeves, 2018; Horner, 2020; Pailey, 2020; Sultana, 2019).

Such binaries are similarly evident when defining Indigeneity in global contexts; as outlined by Escárcega (2010), Indigeneity in global contexts is often “strategically essentialized” through set definitions to uphold the collective rights of Indigenous Peoples more broadly. This is particularly evident in mechanisms such as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). While well-intentioned, a consequence of essentializing Indigeneity in this way is the exclusion of Indigenous Peoples that may not fit within the prescribed definition of “Indigeneity” espoused by mechanisms such as UNDRIP (Escárcega, 2010; Igoe, 2006). Thus, GDS must balance the strategic value of essentialized categories of identity while simultaneously acknowledging the complex, place-specific, and fluid experience of Indigeneity as delineated by different Indigenous Peoples.

Within GDS, and across academic institutions more broadly, Eurocentric worldviews have relegated other worldviews to the periphery. Consequently, Indigenous worldviews are often solely considered, defined, and described through the lens of Eurocentric essentialist thought. The marginalization of Indigenous worldviews and epistemologies has been a fundamental device for colonization—thus, it is imperative that GDS educators and scholars disrupt and, eventually, work toward the decolonization of such hegemonic colonial narratives by intentionally engaging with Indigenous Peoples and their respective epistemologies.

Challenging Colonial Narratives in GDS

Amid its broad scope, one of the goals of GDS may be described as raising critical consciousness across communities regarding their “role and capacities in a globally interdependent world” (Buchanan and Varadharajan, 2018, 3). While critical decolonial scholarship continues to emerge, there remains persistent marginalization of Indigenous perspectives and scholarly representation in GDS (Richards, 2014). It is within this gap that the NWAC positions its contribution to GDS through the mobilization of the Culturally Relevant Gender-Based Analytical (CRGBA) Framework.

Culturally Relevant Gender-Based Analysis

The NWAC introduced the CRGBA Framework in response to extant gaps in federal approaches to gender-based analysis² introduced by the government of

Canada. Since its inception in 2007, the CRGBA Framework has remained at the foundation of the NWAC's work, proving to be a dynamic and transformative conceptual tool for policy analysis, research, and advocacy. The CRGBA Framework proves innovative by encouraging audiences to consider the specific and distinct cultural, historical, and intersecting aspects of identity among Indigenous WG2STGD+ Peoples, fostering the critical interrogation of how such distinctions shape Indigenous WG2STGD+ Peoples' experiences of federal policies, programs, and research initiatives.

Over the years, the NWAC has continued to evolve the CRGBA Framework to reflect emerging data and wise practices, grounded within the perspectives and voices of grassroots Indigenous WG2STGD+ Peoples. At its core, CRGBA is a mechanism developed by and for activists across multiple areas of institutional influence. The approach proves novel when applied to policymaking, research, and education given the framework's emphasis on critical self-reflexivity and intentional and ethical collaboration. When applied within GDS, educators are encouraged to critically interrogate how their positionality informs their approach to teaching, learning, and practice, while simultaneously offering guidance on how to intentionally, ethically, and respectfully co-construct critical learning and reflection within the classroom.

The CRGBA Framework: Five Key Concepts

In brief, the CRGBA Framework is a holistic, fluid, and interlocking framework comprising five key concepts: *distinctions-based*, *intersectionality*, *gender-diversity*, *Indigenous Knowledge Systems*, and *trauma-informed*. NWAC has developed a significant body of work to support different audiences in mobilizing the CRGBA Framework across the areas of social, health, and environmental policy, community-based research, social justice advocacy and organizing, and community and organizational capacity-building (appendix A).

Concept 1: Distinctions-Based

The concept of a distinctions-based approach to federal policy evolved out of an effort to resist employing a *pan-Indigenous lens*—that is, an approach that treats all Indigenous People as one homogeneous entity, rather than as distinct, communities with differing needs, perspectives, identities, cultural practices, legal systems, and ways of knowing and being in the world. The government of Canada describes a distinctions-based approach as the explicit recognition of First Nations, Inuit, and Métis people as the Indigenous Peoples of Canada, each of whom holds distinct identities, interests, rights, circumstances, and histories with the Crown (Government of Canada, 2017).

However, NWAC, among other Indigenous entities, has consistently drawn attention to the lack of gender-inclusive and intersectional recognition within the federal understanding of “distinctions.” The federal approach privileges communities with ties to land claims, failing to account for urban, displaced,

disenfranchised, and/or non-status³ Indigenous Peoples. It is imperative that the residual gendered impacts of the Indian Act⁴ are recognized and accounted for within any policy, program, or research initiative pertaining to Indigenous WG2STGD+ Peoples' lived experiences. Thus, the NWAC has reconceptualized a distinctions-based approach to include communities that have been overlooked by the federal government, wherein advocacy, research, and policy initiatives are contextualized by community perspectives and voices, accounting for the unique distinctions between lived experiences of First Nations, Métis, and Inuit people regardless of their status or place of residence.

Concept 2: Intersectionality

The term “intersectionality” was introduced by African American legal scholar Kimberlé Crenshaw (1991), and illustrates how differing intersections of one's identity, such as race, class, gender, ability, and age, among other categories, influence how people experience the world, including the extent to which one experiences certain levels of privilege and/or oppression. Within the Canadian context, an intersectional lens also requires interrogating the legacy of colonization, including how colonial oppression and violence, white supremacy, and neoliberalism have specifically impacted the lived experiences of Indigenous WG2STGD+ Peoples (see figure 11.1).

Employing an intersectional approach within one's academic practice requires first interrogating how one's positionality informs their approach to research and teaching. This includes critically reflecting on how one's values, beliefs, and experiences of oppression and/or privilege influence their decision-making and practices.

Concept 3: Gender-Diversity

A gender-diverse approach requires interrogating how colonization shapes gender as a sociocultural construct and how this manifests in sociopolitical spaces and areas of critical scholarship. Before colonial contact, understandings of gender among Indigenous people of Turtle Island and Inuit Nunangat was not a binary construct and was not always determined by one's primary or secondary sex characteristics (NWAC, 2020, 8). Upon contact, many Indigenous groups were forced to assimilate and adopt colonized notions of gender and sexuality, including the gender binary and its associated norms.

Colonization continually influences the pressure to adhere to binary gender expression and roles, often reinforced through policy and education (NWAC, 2020, 8). Consequently, this reinforces the privileging of hegemonic masculine perspectives within federal policy and leadership; for example, the Indian Act disenfranchised Indigenous Women, imposed gendered segregation, forced gender roles in residential schools, and imposed patriarchal hierarchies in governance structures in Indigenous communities. This has led to the distortion and exclusion of Indigenous WG2STGD+ Peoples knowledge and perspectives

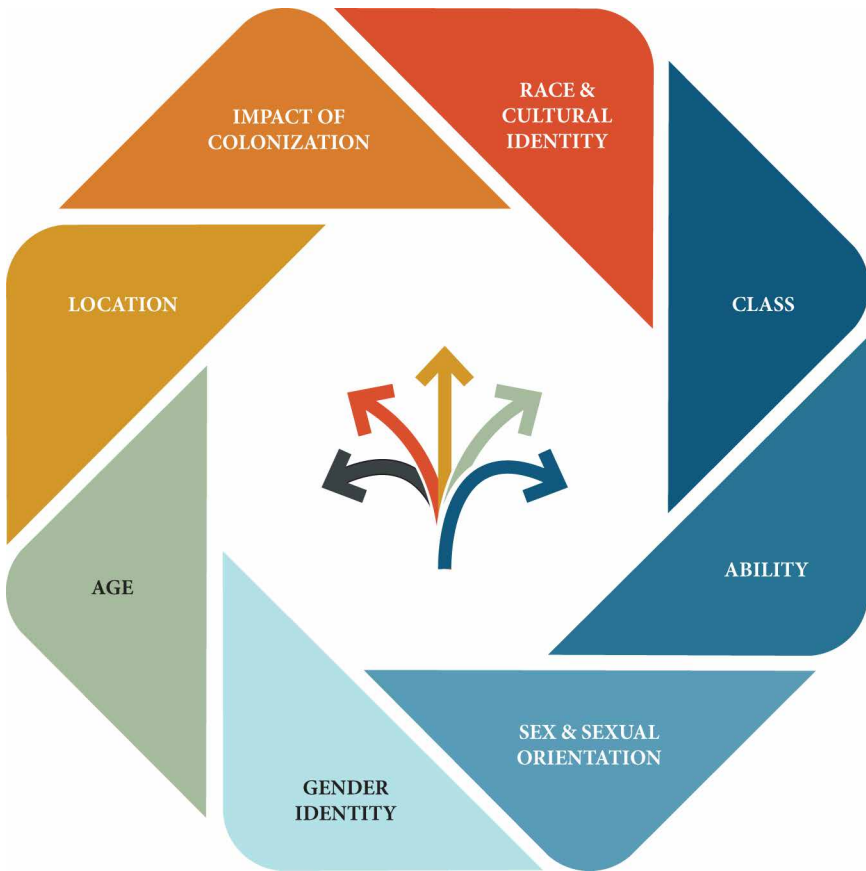


Figure 11.1 Intersections of Identity

Source: Provided by chapter authors

within research, education, and policymaking (NWAC, 2020, 8; Duhamel, Trudell, and Blouin, 2021).

Consequently, a gender-diverse approach entails the ethical and equitable engagement of Indigenous WG2STGD+ Peoples, and the disruption of heteronormative, trans-exclusionary, or binary values. This also requires the intentional recognition of Indigenous WG2STGD+ Peoples, along with the incorporation and/or reclamation of their ways of being and roles in developing programs, policies, and initiatives in all contexts.

Concept 4: Indigenous Knowledge Systems

The CRGBA Framework evolved as a response to gender-based analysis (GBA), a framework developed by the Canadian government that was grounded in colonial

categories of exclusion. The CRGBA Framework transformed this approach with the intent to reduce harm and foster inclusion within federal approaches to policymaking. Indigenous Ways of Knowing and epistemologies are integral to the application of the CRGBA Framework. As noted by Indigenous scholars, the oppression of Indigenous worldviews and epistemologies has serious implications for power in policymaking and implementation (Battiste and Henderson, 2000; Blackstock, 2011; Hickey, 2020). For example, the Canadian government's historical refusal to negotiate with women in important processes such as treaties, land questions linked to the reserve system, and patriarchal systems of governance and legislation, such as the Indian Act, demonstrate how the impacts of colonization are disproportionately gendered. Applying the CRGBA Framework accounts for Indigenous worldviews, including the relationship of land and women, and recognizes how colonial structures have contributed to the exclusion of women from decision-making processes on land, resources, and sovereignty. The NWAC employs the language of analysis to merge both Western and Indigenous Ways of Knowing, facilitating dialogue with policymakers and researchers.

Concept 5: Trauma-Informed

Due to both historical and ongoing colonial violence, intergenerational trauma continues to impact Indigenous WG2STGD+ Peoples at a systemic and personal level. Consequently, it is imperative that researchers, policymakers, and educators mobilize a trauma-informed approach that focuses on strengths-based solutions and fosters safety and empowerment for Indigenous WG2STGD+ Peoples. Adapted from Bowen and Murshid (2016), a trauma-informed approach emphasizes (1) safety and harm reduction, (2) trustworthiness and transparency, (3) collaboration, peer support, and direct engagement with people with lived experience, (4) empowerment, and (5) choice and autonomy, wherein impacted community members' needs, perspectives, and voices are centered during all conversations about them.

Using the CRGBA Framework in the Classroom

The following section comprises activities that have been adapted from the NWAC's previous publications to support educators in applying the CRGBA Framework in their classrooms and research. Specifically, the following activities have been selected to support educators in (1) co-creating knowledge with students and grassroots community members; (2) resisting the imposition of hegemonic power dynamics within the educator-versus-student relationship; and (3) critically interrogating and mobilizing one's understanding of their positionality to inform and/or compel social justice action (Acevedo et al., 2015; Brissett, 2020).

As you move through these activities, consider how they might be adapted to fit within your specific sociopolitical and community context.

Activity 1: Locating Your Positionality

Applying intersectionality (Concept 2) within the classroom requires a comprehensive understanding of how your *positionality* influences your approach to GDS teaching and scholarship. By identifying and critically reflecting on one's positionality, GDS educators and students become better equipped to identify and address any unchecked biases, assumptions, or gaps in experiential or academic knowledge that may impact their engagement with Indigenous communities and epistemologies.

To support educators and students in effectively identifying and theorizing their positionalities, the following activity has been adapted from Jacobson and Mustafa's (2019) original work on the Social Identity Map (SIM), which was initially introduced as a tool for fostering critical self-reflexivity within qualitative researchers. Similarly, the SIM is an effective tool within GDS classrooms to foster critical self-reflexivity within educators and learners. Tables 11.1 and 11.2 provide examples of the complete social identity maps. Readers can also find downloadable versions of the SIM on the book's companion website (<https://iu.pressbooks.pub/teachingglobaldevelopment/>).

Social identity map activity debrief

After completing this activity, it can be helpful to have a group or breakout discussion with others in the class to further reflect on and integrate your individual and collective understandings of positionality and its influence in GDS. Educators are highly encouraged to participate in this discussion alongside students to identify and consider any power imbalances that exist in the classroom, along with how such imbalances shape educators' and students' engagement with the class material.

Given the potentially intimate nature of the activities' content, refrain from mandating participation in group debrief activities, as participants may not be comfortable sharing certain details about their positionality.

The following are questions instructors can use to debrief other instructors and learners.

Further reflection for educators

- What issues do you choose to center in your syllabus/course content, and why?
- How do you approach teaching, including your approach to presenting content and engaging learners (e.g., discussion-based, land-based, lecture format, or other combinations/ranges of session formats)?
- How do you approach evaluation and assessment of learners' progress, including what kinds of evaluation and assessment you center in your practice?

Table 11.1 Social Identity Map Activity

Social Identity Map

Tier 1: Positions

In the column below, record your *positions*—in other words, where you fit in terms of broader aspects of identity (e.g., class, race, gender, sexuality, citizenship or immigration status, ability, age, languages, experiences of colonization, etc.).

You may create or remove spaces or groupings depending on what you identify as important contributors to your social identity.

Example: Queer

Tier 2: Impacts

Now, record how these positions impact your life—in other words, consider to what extent the positions you occupy inform possible experiences of discrimination, marginalization, or oppression, or to what extent your positions inform experiences of privilege, unearned advantages, or opportunities for advancement.

Additionally, consider how the different positions you occupy influence or shift other positions; for example, how might your level of education influence your socioeconomic status, and how does this in turn influence how you experience the world?

Example: Because I am queer, I sometimes face discrimination from others depending on the gender expression of my partner. I have also experienced internalized homophobia due to my queerness conflicting with the values that were imposed on me by my family, school, and church.

Tier 3: Emotions, Feelings, and Values

To bring it all together, use this column to identify any emotions, feelings, or values that come up for you when reflecting on the impacts listed in Tier 2. Think critically about how your positionality shapes your engagement with GDS and the broader institutions you are affiliated with.

Example: As a queer person, I often feel unseen by both the cis-hetero and queer community because depending on the gender expression of my partner, people often assume that I am heterosexual. This makes me feel like I don't belong, or I don't have valid enough lived experience to speak to queer issues and perspectives in academic spaces. However, since I am often the only queer person in academic spaces, I sometimes feel pressured to have to speak on behalf of queer people about our experiences to my non-queer classmates. This can be unsafe for me if I don't know whether my peers or my lecturers are queer-inclusive.

Additionally, in the classrooms I have been in, I have rarely encountered queer educators or queer scholars in positions of power.

Source: Adapted from Jacobson and Mustafa, 2019.

Table 11.2 Example of a Social Identity Map

Tier 1: Positions	Tier 2: Impacts	Tier 3: Emotions, Feelings, Values
Neurodivergent, able-bodied	Cost of medication and mental health care, barriers to wellness Able-bodied privilege, straight sized	“Hidden disability,” pass as neurotypical Costs associated with learning disability are extremely frustrating and feel limiting, exhausting Internalized fatphobia/fat shaming due to societal norms and being raised as a girl—need to actively interrogate and dismantle this in my behavior, thoughts, and feelings Access to many spaces, not judged based on size or ability
Mixed-race—Chakma (Indigenous South Asian), Irish, First-Generation “Canadian”	Proximity to whiteness, white/light skinned privilege, between worlds, settler Colonial violence, multigenerational trauma, displaced colonial subject	Complicit in on going occupation of Indigenous lands, replicating colonial violence Complicated racial microaggressions depending on space, ethnically ambiguous complicated identity, sense of belonging—who am I? Which communities claim me? Loss of culture, language, lands, and identity no connection to Chakma territory Experiences of disownment, parents’ trauma and assimilation Irish poverty and multigenerational trauma, addictions, mental illness
University Educated (Postgraduate)	Access to upwards economic mobility Incapacitating student loan debt	Fortunate to be able to pursue more fulfilling and better career opportunities Stressful having such a significant amount of student loan debt, worried about being unable to pay it off, still an investment into my future
Queer, cis woman	Cis privilege, lived experience as a woman Passing for straight, internalized queerphobia	I am able to access many resources due to my positionality,- for example, I don’t need to worry about being unable to find a bathroom or fitting room to use Raised Catholic, internalized heteronormative, colonial values that I am trying to unlearn Don’t feel seen or represented authentically in many spaces

Source: Adapted from Jacobson and Mustafa, 2019.

Further reflection for learners

- What issues are you drawn to learning more about, and why?
- How do various teaching approaches influence your engagement in course content, and why?
- How do various approaches to evaluation and assessment influence your progress in the course or learning experience, and why?

Activity 2: Establishing a CRGBA-Informed Classroom

The following handout supports educators in putting the CRGBA Framework into practice in the classroom by

1. interrogating to what extent their positionality influences their practice;
2. reflecting on how colonialism, white supremacy, and neoliberalism have impacted Indigenous communities;
3. considering the gender- and sexuality-specific implications of colonialism;
4. disrupting colonial hierarchies by intentionally fostering and reinforcing equitable, relational, and reciprocal learning spaces that incite co-learning and coproduction of knowledge; and
5. integrating a trauma-informed approach within the classroom, particularly when discussing the local, national, and global impacts of colonial violence and genocide, and the occupation and displacement of Indigenous lands and Indigenous Peoples.

To do so, the handout with this activity outlines key objectives of the CRGBA and provides guiding questions with each objective to help educators integrate CRGBA principles into their classroom. Through this activity, educators will note the specific actions they will take to meet the objectives as well as possible markers of success that demonstrate they are meeting the stated objective. Objectives and guiding questions include the following:

Objective 1: Critically integrating positionality

- What do I bring to the learning space? What are my experiences and what are my biases?
- Do I bring a unique perspective to this conversation/space, or am I taking space away from other, more competent, or better positioned perspectives?
- If so, can I complement that work or use my platform to further the work collectively?

Objective 2: Addressing the legacy of colonization

- Does your approach place value on Indigenous Ways of Knowing and transmitting knowledge?

- Have you consulted and/or integrated sources outside of the Western/White gaze?
- When discussing Indigenous Peoples' lived experiences, how do you center Indigenous Peoples' voices?
- Have you considered, discussed, and/or mobilized relevant principles of Indigenous self-determination in your practice?

Objective 3: Addressing the intersections of colonialism, gender, and sexuality

- Does your curriculum explore the often-intrinsic relationship between specific Indigenous WG2STGD+ Peoples, their communities, and the land?
- What were this specific community's kinship relationships, understandings of sexuality, gender, governance structures, legal traditions, and cultural values before colonization?
- How were preexisting community structures and ideologies changed through processes of colonization?
- What resources have you and your learners consulted to learn about this? Have you engaged in appropriate consultation or involved the right people to begin reclaiming this knowledge?

Objective 4: Co-learning and collaborative knowledge creation

- Is the learning space/institution I work within accessible? If so, who is it accessible to? Who is left out and why?
- Do I have the personal, professional, and institutional capacity to address this?
- Is knowledge and content shared in an accessible way? Do learners have multiple options for accessing and engaging with class materials? For example, consider the implications of language barriers or the needs of learners with limited access to technology.
- Are alternative styles of learning suitably accounted for within your approach?
- How else might you accommodate people with differing learning and engagement styles?
- How might this accommodation translate to people whose lived experiences may prevent or limit their capacity to engage in course content?

Objective 5: Fostering a trauma-informed learning space

- Has due consideration been given to the role that GDS often plays in perpetuating pathologizing, stigmatizing, and damage-centered narratives about Indigeneity? What is being done to disrupt these narratives?
- To what extent does the broader academic institution reinforce colonial oppression, violence, and/or intergenerational trauma? How is this being addressed?
- Does your learning space promote safety between educators, learners, and community members? How?

- Does it reduce or prevent harm? How?
- How are dispossessed and impacted learners with lived experience safeguarded within your classroom?

You can download the full document on the companion website, <https://iu.pressbooks.pub/teachingglobaldevelopment/>

Activity 3: Debriefing Classroom Content for Educators and Learners

Debriefing is meant to provide a safe, constructive space for sharing ideas, reflection, reviewing what went well, venting frustrations, and challenging assumptions. When discussing challenging content, including colonial violence, intergenerational trauma, and the legacies of colonial occupation, it is useful to incorporate regular individual and group debriefing to give educators and learners emotional space and boundaries where necessary and to facilitate reflection and self-care.

Aligned with Concept 5, a trauma-informed approach (Bowen and Murshid, 2016), this activity is a useful tool to support educators and learners in meeting their emotional and relational needs during the learning process. Debriefing also facilitates effective self-reflection and continued learning for both the educator and the learner. The steps below guide educators through a debrief process. These steps can be downloaded on our companion website, <https://iu.pressbooks.pub/teachingglobaldevelopment/>.

1. *Preparing for a Debrief*

Honor your emotional and relational needs. Debrief in pairs, as a group, or both. A good debriefing partner is someone who you feel safe sharing feedback with, and who is knowledgeable and grounded enough to support you in critical reflection. If you're debriefing due to an intense feeling or emotional response that you are experiencing as a result of the lecture content, it's a good idea to choose someone who can honor your feelings, and who can provide support in a strengths-based constructive way.

Honor your physical needs. It's important to be comfortable when debriefing. Try to make sure your physical needs are met (e.g., hydrate, eat some food, etc.), get into a comfortable position, minimize distractions, and give yourself enough time to fully debrief the content you need to address.

2. *Debriefing Questions*

Not all questions will be applicable. Debriefing isn't necessarily a linear strategy—the following are some guiding questions to help facilitate the debriefing process for you and your debriefing partner. You are encouraged to adapt this activity to fit your needs.

Venting/Releasing Strong Feelings:

- How do you feel about the outcome/what happened today?
- How did you feel during the [learning activity]?

- Did you feel engaged, involved, or present during the activity? If not, what was getting in the way of being present for you?
- Where do you think this [emotional response] came from?
- Were there any emotional triggers present?

Critical Observations:

- What content/discussions/themes stood out for you?
- How did others respond?
- Were there any external or internal influences present?
- What other observations did you make?

Learning/Reflection:

- What went well, and why? How did this feel?
- What did not go well, and why? How did this feel?
- How do you feel the participants felt in the learning space?
- What would you have done differently?
- What surprised you? What did you not see coming?
- What are your biggest takeaways from this experience?

Were there any emotions, thoughts, or assumptions present during the [learning activity]? What does this mean for future learning outcomes?

Next Steps:

- Are there any barriers that can be removed, or changes that can be made, for next time?
- What supports do you need either from the facilitator, from yourself, or others?
- Are there any other emotions, thoughts, or assumptions that you should plan to address in the future?
- Do you need any kind of aftercare?

Conclusion

While the CRGBA Framework has evolved under the auspices of the Canadian sociopolitical context, it offers significant potential for application across other diverse sociopolitical spaces and areas of critical scholarship. It is important to recognize that the CRGBA is not a decolonizing methodology—rather, it is rooted within an anticolonial ethos and serves to reduce the current harms associated with traditional mechanisms of gender-based analysis. The CRGBA has responded to current colonized understandings of identity, privilege, and oppression by reframing such concepts according to place-specific Indigenous knowledge systems, offering a renewed understanding of one's place and responsibility to their environment, their community, and themselves. Indeed, the CRGBA Framework emphasizes bridging knowledge, rather than reinforcing binaries. Consequently, the framework offers educators a useful mechanism for

contextualizing GDS according to differing Indigenous communities' respective ways of knowing, being, and doing. By engaging with the framework's activities in this chapter, educators and learners are provided with a tangible opportunity to practice collaborative, co-constructed learning.

Notes

- 1 Turtle Island and Inuit Nunangat is a broadly agreed upon Indigenous place name of the colonially occupied nation-states of North America (including Canada).
- 2 Gender-Based Analysis (GBA), or Gender-Based Analysis $\pm$ (GBA $\pm$), was introduced within the Canadian context by the Status of Women Canada with the aim of fostering gender parity within the assessment and implementation of federal policy and legislation. GBA+ aims to support policymakers by encouraging consideration of the ways in which policies and programs are experienced differently according to gender. However, as demonstrated by the advocacy of entities such as the Native Women's Association of Canada, GBA+ often falls short of its intended impact as it fails to critically interrogate the ways in which colonial systems of power, privilege, and oppression manifest and/or are replicated within its theoretical underpinnings. For further reading on this topic, please refer to NWAC's previous publications listed in appendix A.
- 3 This specifically refers to whether one has "Indian Status" or not. For further information on what Indian Status is, see NWAC's infographic "Indian Status in Canada."
- 4 For further reading on the Indian Act, see the following page outlining NWAC's current advocacy and publications.

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Chapter 12

PHOTOVOICE AS A TOOL FOR DECOLONIAL PEDAGOGY: ADAPTING PHOTOVOICE FOR CRITICAL SELF-REFLECTION, RE-EMBODIMENT, AND HEALING IN CLASSROOM AND COMMUNITY SETTINGS

Juan Carlos Jimenez

Key Challenge Addressed in This Chapter

- GDS instructors need educational tools that foster reflection on students' lived realities and that connect students to bigger social and political questions

Why Addressing This Challenge Is Important for Teaching Global Development Studies (GDS)

- By reflecting on their own intersectional experiences and situating themselves within larger sociopolitical and economic systems, students can understand their personal agencies and identify ways to act as change makers.

How This Chapter Addresses This Challenge

- This chapter offers a photovoice as a tool for GDS classrooms, including workshop outlines, vignettes on applying photovoice in different educational settings, and examples of photovoice art pieces.

Photovoice is a research method that centers personal agencies and subjectivities in a participatory, arts-based process. In photovoice, participants are invited to take photos of their daily lives and narrate these photos with written reflections (Palibroda et al., 2009). Photovoice has been used to discuss themes as diverse as youth migration in Atlantic Canada (Power, Norman, and Dupré, 2014) and the

realities of youth navigating social violence in their urban localities (Gupta, Simms, and Dougherty, 2019). After taking photos and writing narratives, participants come together in a group discussion to talk about what their photovoice means to them and identify collective themes emerging across these art pieces (Amos et al., 2012; Jarldorn, 2019). During this discussion, participants are invited to brainstorm ways to share this work publicly and think about and plan community actions on the themes identified (for practical guides on facilitating photovoice, please see the following: Wang, 1999; Palibroda et al., 2009; Amos et al., 2012; Sutton-Brown, 2014; Latz and Mulvihill, 2017; and Jarldorn, 2019).

Photovoice is informed by feminist postcolonial theory, popular education, and participatory action research, and is designed to be a type of community-based needs assessment to understand social problems and plan actions to confront this inequity (Hergenrather, 2009; Castleden, Sloan Morgan, and Franks, 2016). In this chapter, I will demonstrate how photovoice can be a powerful tool for both community educational settings and formal classroom settings—particularly in GDS courses—and how it can open space for critical reflections and analysis of everyday lived realities. Photovoice has been used in educational settings as a means of reflecting on social structures, systems of oppression, and bridging these understandings with the personal, everyday experiences of students. Social work educators have used photovoice as a means of reflecting on key themes and practices in social work as well as practicums and fieldwork (Mulder and Dull, 2014; Malka and Langer, 2021; Malka, 2022). Photovoice has been used in teacher college training programs to reflect on personal biases related to race and class and its implications on future pedagogy (Bazemore-Bertrand, 2021), and as a means of engaging with young college students to reflect on their experiences in post-secondary education (Latz, 2012). In one case study, photovoice was used with master of education students in China to explore the impacts of globalization in their home communities, with the intention of fostering a sense of empowerment and critical awareness of their lives and workplaces (Wang, 2020).

In the context of GDS, photovoice presents a meaningful opportunity to respond to calls to decolonize GDS pedagogies. There have been considerable calls to center GDS epistemologies on the Global South, and to amplify perspectives once silenced under Westernization and projects of global coloniality and modernity (Sultana, 2019). The process of disembodying from colonial power and reembodying a sense of self and one's roots, epistemologies, and knowledge are central to the process of decolonization (Escobar, 2007, 2016; Mignolo, 2007; Mignolo and Walsh, 2018). Photovoice, in the hands of social justice-oriented educators, has the power to reveal complex emotions, ruptures, synergies, and healing from a variety of experiences that have left ripples in our lives, and in this way, could serve as a tool to move processes of decolonization forward in GDS.

In this chapter, I provide practical insights into facilitating photovoice in community education and classroom settings, arguing that photovoice is a potential tool for decolonizing global development education. I provide four vignettes, two in a community setting and two in a formal classroom setting. The first two elaborate on community-educational projects with second-generation and 1.5-generation (born in a home country and growing up in a host country) Salvadorian Canadians

in Toronto, Canada. The second two discuss the application of photovoice in classroom settings in courses at the University of Toronto touching upon global development. I conclude that photovoice, given its emphasis on self-reflection and community action, has the potential to contribute to emotional and spiritual healing, disrupt practices and principles rooted in Westernization and modernity, and contribute to political consciousness, reparation, and collective identities and communities, aims that are at the heart of decolonial thinking.

Vignette 1. Community Education: Using Photovoice with Salvadorian Canadian Young People in Toronto

I began facilitating photovoice in 2019 when I joined a project titled “Picturing Our Realities: Arts-Based Reflections with Central American Youth in Canada” with the Hispanic Development Council in Toronto. The project brought young, second-generation, or 1.5-generation Salvadorian Canadians in Toronto and neighboring cities to ask about their experiences growing and creating community, identity, and belonging as children of immigrants.

Research on the life trajectories of young Salvadorian Canadians in Canada has identified a multitude of hardships shaping educational attainment and livelihood making. Poverty, socioeconomic marginalization, the lack of culturally relevant services, difficulties finding friendships, and racism in schooling systems, have negative impacts on Central American well-being and mental health in Southern Canada (Gaztambide-Fernández, 2011; Ginieniewicz and McKenzie, 2014; Poteet and Simmons, 2014, 2016; Parada, Olivo, and Bravo, 2021; Jimenez et al., 2023). Historic trauma from the Salvadorian Civil War (1980–1992) is considered a factor shaping understanding of self by Salvadorian Canadian young people. First-generation Salvadorian women have been known to carry strong emotional memories of the war and rely on a process of “*no pensar*,” or “not thinking” too deeply on a trauma to avoid its difficult grasp (Carranza, 2008). Authors on Salvadorian Canadian experiences note that second- and 1.5-generation Salvadorian women navigate uneven family responsibilities in the household while also carrying the emotional labor of dealing with intergenerational trauma (Carranza, 2013; Escobar Olivo et al., 2023).

Given importance of discussing historical trauma and intergenerational learning in Salvadorian Canadian communities, our educational team sought to create a process that centers personal subjectivities and familial histories. Photovoice presented the opportunity to create participant-led pedagogy that invites students and educators to see through the eyes of each participant. We followed the four-step process described below to facilitate the project:

Step 1. We gathered participants together for an initial discussion on what photovoice is, which included an overview of who we are, the objectives of these workshops, and how to conduct photovoice

As part of the orientation, I shared my own photovoice with the participants and invited attendees to ask me questions about my art

(see figure 12.1). I did this to be honest, transparent, and genuine with participants, and to illustrate that I care deeply about my role as a “facilitator-participant,” which is key to popular education approaches (Freire, 2018). Sharing my photovoice was an act of decolonization that enabled me to break past the binaries of “teacher-student.” As I am of Salvadoran Canadian background, showing my own connections to this theme helped me be meaningfully involved in this collective reflection, recognizing that I also had a stake in the project.

Step 2. After this initial orientation, we gave the group of eight participants three weeks to compile their photovoice projects and send them to us by email.

Step 3. Upon receiving their submissions, we interviewed participants about their projects, asking them to elaborate on what their projects meant to them. This contributed to the research component of this educational project.

Step 4. We brought participants together to engage in a group discussion and collectively identify themes emerging from these photovoice project.

In our group discussions, participants underscored the importance of the civil war in their personal life stories or narratives, having impacted their families



Figure 12.1 Juan Carlos Photovoice

and shaped intergenerational relationships. At the same time that civil war was a haunting after-effect passed down intergenerationally, this memory was also a site of resistance, framing and shaping community activism of second- and 1.5-generation Salvadoran Canadians (Jimenez et al., 2023). Photovoice in this moment served as an education tool to identify collective experiences and relate them to one in a way that centered historical roots, healing from historic trauma, and centering the resistance and agencies of participants.

Vignette 2. Community Education: Combining Photovoice with Digital Storytelling

After this initial photovoice project, our team organized a second photovoice project called “Surviving Memory in Post-War El Salvador,” which brought together researchers and local community actors in Chalatenango, El Salvador, to document and commemorate historic memory of the Salvadoran Civil War (1980–1992). Informed by the discussions that came out of the last project’s group discussions, our collective facilitated “intergenerational dialogues” among Salvadoran diasporas of first and second generation, with the intent of discussing historic trauma and community healing. We reached out to our social networks and gathered a collective of seven Salvadoran Canadians from various generations, including first-generation Salvadorans who migrated to Canada during or prior to the 1980s, and second-generation participants who were born in Canada in the 1990s or who migrated to Canada at an early age.

We adapted our previous photovoice method by incorporating story circles into our process. In a story circle, participants sit in a circle, and one by one, each participant shares a story about their lives in two to five uninterrupted minutes (Lambert, 2013, p. 77–9). It is recommended that participants choose powerful moments in their lives, “aha” moments, that have been pivotal in their lives and that have impacted them profoundly. These stories may become the foundation of their photovoice. Afterward, participants provide feedback to the storyteller on how to share or frame their story (79). Story circles often include passionate moments, and can, at times, become quite emotional; members of the workshop should be encouraged to be caring in how they provide feedback to participants, and be respectful of each person’s narrative, story, and truth.

Our team saw the powerful potential of having a moment for participants to share their stories with one another, opening room for catharsis, healing from trauma, and creating intimate friendships. Given the concept of reembodiment in critical theories of decolonization (Naylor et al., 2018), story circles seemed like an excellent strategy to strengthen self-awareness, reflection, and personal transformation. We found that group discussions were rich and provided opportunities for participants to learn from each other rather than conducting individual interviews as we had done previously.

*Workshop Overview with Story Circle**Evening 1: Orientation and Story Circle*

Part I (30–45 minutes):

- Introduction
- Orientation: Who are we and why are we doing this?
- What is photovoice and the 6 steps of photovoice.
- Showcase examples of photovoice.

Small Break

Part II: Story Circle (60–90 minutes):

Introduce Story Circles

Two-week period of assembling photovoice art pieces

Evening 2: Focus Group/Discussion Group

- Welcoming back participants.
- Review of all photovoice art pieces, one by one.
- Group discussion: Identifying common themes.
- Conclusion: What do we want to do about these themes?

On the first workshop evening, we spent thirty minutes orienting our participants on photovoice and used the remaining ninety minutes for the story circle. The story circle was not recorded, and no notes were taken during this time together. Our intention was to create a “sacred space” to dialogue among ourselves about our collective histories, an intimate moment that was appreciated by participants. After the two-week period, participants came back together for a group discussion. In the first hour and a half of this second evening, each participant had an opportunity to showcase their photovoice, and in the second half of our discussion, a recorded group discussion took place to share the common themes and narratives.

The discussions that emerged from this photovoice project were fruitful and, in addition to the individual and collective learning and reflection, the story circle furthered the creation of strong bonds of solidarity among participants. It also allowed for deep discussions around personal identity and community that were carried out with nuance and care. To this day, many participants who engaged in these photovoice workshops are still in touch, and we are constantly in communication with a WhatsApp group that we made. We as participants exited this space with new understandings and emotional reflections that help us frame our own personal narratives and reasons for engaging in our communities and work that we do.

*Vignette 3. University Classroom Setting: Food, Culture,
and Society Assignment*

Through my doctoral studies at the University of Toronto, I have had opportunities to bring my skills as photovoice facilitator into the formal classroom setting with Dr. Jayeeta Sharma. The first was in 2022, when I was a student in a course titled Food, Culture, and Society. The course examined food and foodways as markers of cultural identities, social belonging, ecological understanding, and political transformation.

As part of the course, students participated in field trips visiting food spaces and cultures in Toronto. One visit was to downtown Toronto's China Town on Spadina Avenue. In a seminar session prior to our trip, I had mentioned my time as a photovoice facilitator with Salvador and Canadians in Toronto, narrating the power of photovoice in capturing the intimacies around cultural identities. I mentioned that food was frequently captured in photographs as a signifier of identity, and participants took photos of pupusas, rice and beans, tamales, and other cultural foods (Jimenez, 2023). Cultural identities were also captured in photos of foods that weren't necessarily traditional. For example, photos of tomatoes, gardens, and fruits often signified connection to older generations who were more strongly connected to their food sources through gardening or farming. Food, in the various ways that it was presented, signified a strong connection to ancestral roots and intergenerational teachings.

Inspired by this testimony, our class organized our own photovoice project to accompany the field visit to Toronto's China Town. Our exercise involved the following:

Step 1. Our class met in China Town and visited various food venues, including restaurants, grocery stores, and other spaces related to food cultures.

Step 2. Our class then took photos of these different spaces and later accompanied these photos with written reflections.

The goal of this assignment was to capture our own reflections on the various food ways that we were observing during our field visit. We were to then relate this back to our lived realities as actors in our everyday spaces, and to the course readings, materials, and in-class seminar discussions.

Step 3. Our class submitted these photovoice art pieces online via a shared Google Docs folder.

Step 4. Everyone took a moment to look through each of the submissions prior to our seminar the following week.

Step 5. Our group came together once again in our seminar to discuss our projects and identify common themes.

Through the photovoice assignment, some students reflected on the history of food cultures that they saw in China Town's cuisine, noting the blending and mixtures of cultures from Asia and the Middle East through food. International students

from China reflected on their experiences in their hometowns with traditional foods. Another person reflected on the relationships that they have developed with loved ones and strangers over food. In my case, I reflected on the hardships that families have encountered when shopping, due to inflation during COVID-19 recovery. Yet another person reminisced about their times walking through the streets of New Delhi as they walked through China Town, and thought about the social anthropologies of food, vendors, and culture.

Vignette 4. University Classroom Setting: Social Geographies of Climate Change Activity

In 2024, I taught an undergraduate course titled Social Geographies of Climate Change, which focused on the consequences of climate change on human populations and actions taken by humans to respond to the climate crisis. I integrated photovoice in the module on “Politics of Solidarity and Case Studies on Climate Justice Research.” In this activity, students were asked to use photovoice to reflect on the following questions:

- What does climate change mean to you as an undergraduate student?
- What are your needs as a student in today’s global climate crisis?
- What are the strengths and barriers you identify in this university that support or inhibit your climate resilience?

The class was then given twenty-five minutes of class time to walk around campus and take photos with their cellphones of the campus or find a photo that they may have saved on their computer or their social media. Students were asked to accompany these photos with written reflections. Prior to sending them out to collect their photos, I shared my own photovoice as an example that they could use.

Once the students returned to the classroom, I had each student upload their photovoice images and text to a shared Google document. I gave students time to look through everyone’s photovoice. Next, I facilitated a discussion with students about the common themes that emerged from their art pieces. Students mentioned the climate anxiety they felt in knowing about the looming risks of the climate crisis. Others mentioned the powerlessness they felt in large institutions and cities that seemed cold to the everyday emotional and livelihood needs of students. Many reflected on their privileges of living in North America, having access to water, resources, and housing, despite the various violent atrocities happening in places like Palestine or Ukraine. Others mentioned the hopefulness that they felt engaging in climate activism on campus or taking part in experiential learning opportunities that brought them close to climate action and environmental education. Students were able to make connections to climate impacts all over the world, referring to their families’ experiences in their home countries with



Figure 12.2a “This image has me reflecting on the financial realities we are all living through since the start of this pandemic I imagine that it is quite hard and worrisome for a family to have a business of this caliber right on Spadina. It is hard to compete with big box stores like Canadian Tire, Walmart, etc.”

Source: Provided by Juan Carlos Jimenez

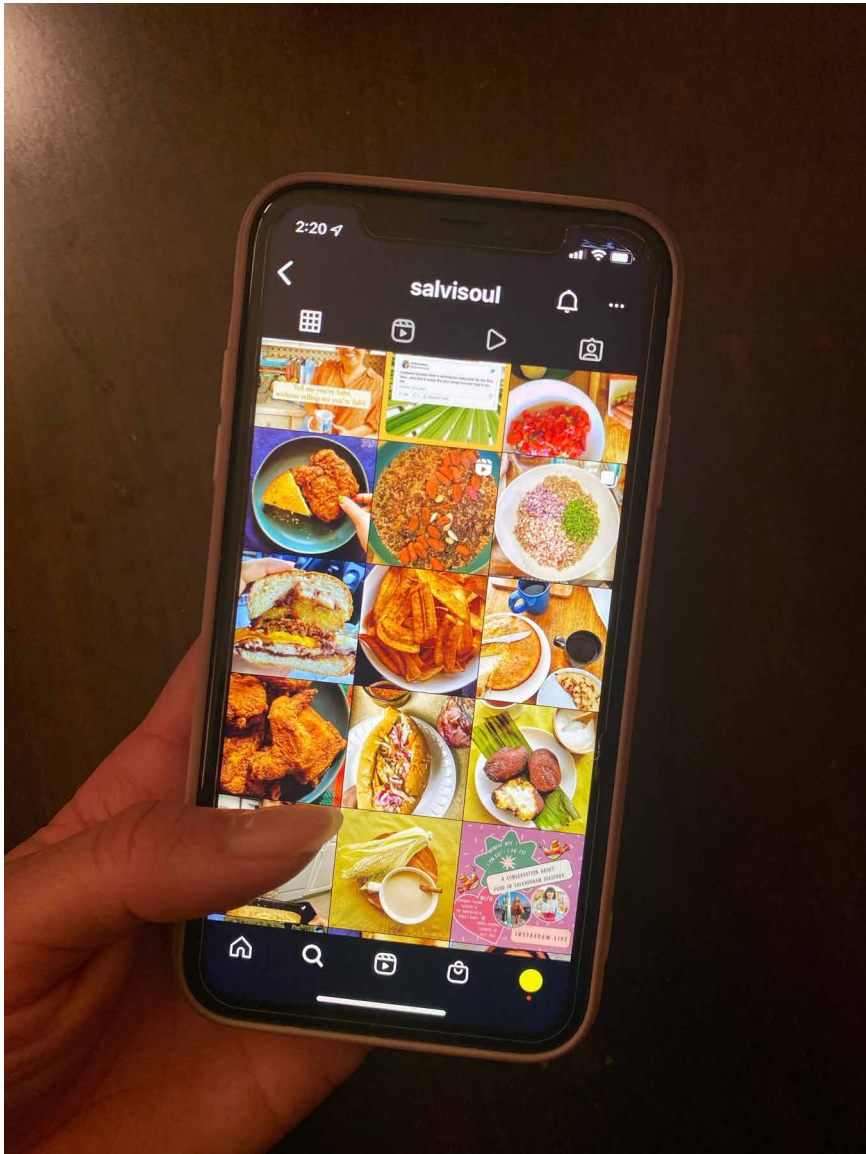


Figure 12.2b “Some social media pages that I follow focus on sharing Salvadoran recipes, experiences, or slang, respectively. I’ll often share relatable content with my Salvadoran friends and family Although the Salvadoran diaspora is widespread and spans different generations, a lot of us share similar experiences and social media has made it easier for me to see that.”

Source: Provided by Juan Carlos Jimenez

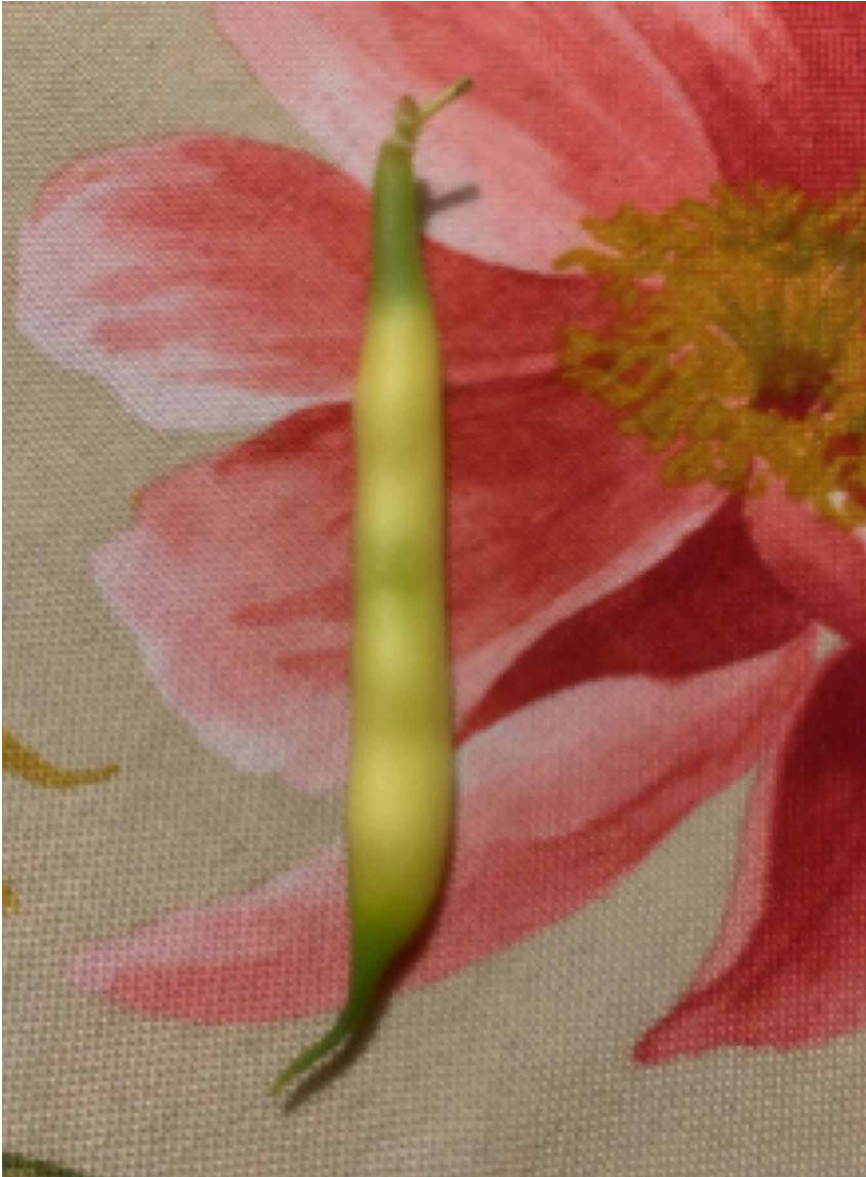


Figure 12.2c “I captured this photo because my mother teases me and says that she has been eating beans her whole entire life. And, I said to my mother jokingly, ‘do not worry mother, I will make sure that we will have plenty of beans in our backyard someday, and so far, this is the first bean to grow in my garden this summer and I am looking forward to making the Salvadoran bean soup!’”

Source: Provided by Juan Carlos Jimenez

climate impacts or thinking about global events. At the end of the discussion, our collective of students identified the pressing need to be involved in some way in climate activism. As a result of this discussion, our class is organizing an end-of-term climate action, creating art in our classroom and posting these art pieces across campus.

Conclusion

Photovoice is a powerful and malleable technique that allows participants to bridge their various lived experiences with theory and practice relating to a variety of topics, including global development studies, human geography, food studies, and climate research. Photovoice helps to bring critical theories to life in the classroom setting, graduate and undergraduate students to bridge their academic understandings of an issue with their own lived experiences as students. It also helps students in classroom and community-based settings create meaningful relationships, reflect on their personal experiences as they relate to larger ideas of politics and society, and also inspire action items.

Photovoice is a particularly useful tool for the field of GDS because it invites students to reflect on development theories, including those of coloniality, decoloniality, modernity, neoliberalism, developmentalism, and post-development, and examine how these frameworks shape their everyday realities. This method also inspires students to reflect on global development issues and examine these phenomena in their everyday lives, such as food security, global health, climate change, gender and sexuality, and economic inequity. Given its intent on fostering social action, photovoice may find a home in GDS classrooms, given GDS's promotion of social action, community engagement, and practicums in service of social justice. Photovoice assists educators in grounding theory into the everyday lives of students and fostering inspiration for social and community action as part of their careers in and out of an educational setting.

Central to theories of decolonizing global development education is the need to inspire "critical hope," the notion that social change comes with difficulty and struggle, requiring social change makers to recognize the contradictions that emerge in social change and be hopeful of future transformations (Sultana, 2019, 37). Photovoice is a useful tool to provide critical hope in an educational environment and provide opportunities for students to reflect deeply on their lives and their learning. Despite facilitators not being officially trained in therapy, the act of self-reflection, "owning your insights and emotions," and sharing intimacies has emotional, and at times spiritual, outcomes that should be cared for by facilitators.

When it comes to coloniality, in many instances, we are dealing with ruptures in the spirit and the psyche, moments in which we are consistently separated from our history, roots, and emotions, and surrounded by violent spaces that disembody us from our "selves." As noted by decolonial thinkers, a "second decolonization" comes from recuperating knowledge that was once lost, recuperating the

importance of “other” epistemologies, traditional and indigenous knowledge that were once rendered unimportant (Escobar, 2007, 2016; Grosfoguel, 2007; Walsh and Mignolo, 2018). The process of owning one’s emotions and stories has the potential to reconnect us with our sense of self, sense of community, cultural roots and identities, and grapple with big and personal questions.

With its intent on social transformation, community-based needs assessments, and self-reflection, photovoice contains a diverse array of applications in classrooms and experiential learning settings. In its applicability, creative and critical outputs, educators may find a rich participatory method that bridges the links between educator and participant, between educator and community, and brings to the center the elements of embodiment and reclamation of ancestral knowledge at the heart of decoloniality.

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Chapter 13

THE PEDAGOGY OF A MULTIDAY ROLE-PLAY: LOCAL PARTNERSHIPS AND SHIFTING POWER IN GLOBAL SOUTH COMMUNITIES

David D. Kupp and Ian de Villiers

Key Challenges Addressed in This Chapter

- How to train learners in practical elements of international development, such as brokering effective and supportive partnerships
- How to train NGO staff in brokering partnerships in ways that shift power and participation toward the localization of community decision-making and assets

Why Addressing These Challenges Is Important for Teaching Global Development Studies (GDS)

- Students who graduate from GDS programs need an understanding of the practical challenges facing development practitioners in their daily work.
- Understanding the dynamics behind brokering local, multi-stakeholder partnerships can contribute to local collaboration and ownership, moving away from neocolonial frameworks often embedded in development practice.

How This Chapter Addresses These Challenges

- This chapter offers a detailed example of a multiday role training implemented by World Vision with lessons for how such a role-play could be integrated into the university classroom

The workshop room filled with the sounds of laughter, relief, and the buzz of new experiences: day three of the role-plays was ending on a high note. "This changes everything," was a sentiment repeatedly shared by NGO participants from Dakar, Phnom Penh, and Yerevan. "We are moving from managing projects to becoming midwives of community collaboration."

This is the story of the surprising impact of role-playing, taught and practiced over the past fifteen years. Not just a single role-play, but a multiday sequence of five role-play sessions. And not with students inside a classroom, but in multiple field workshops with more than 2,500 community workers in over forty countries, mostly in the Global South. The evidence for this impact is multilevel: the Local Partnering Training program (LPT) and its role-plays have proven effective in developing the new knowledge and skills participants require to broker partnerships in their marginalized communities. But the LPT has had deeper, longer-term impact on practitioners by opening a broader conversation around the question of "whose development is it?" And hence, raising questions of power and decolonization within their communities, roles, and development relationships.

The role-plays function as the spine of a hybrid global training program for World Vision International (WVI).¹ The content of the LPT program and the role-plays provide the theory and practice required to create multi-stakeholder community partnerships that deliver improved child well-being in vulnerable communities. We built the training framework from the essentials and practices of partnership brokering developed by the Partnering Initiative in collaboration with WVI and other organizations (Tennyson, 2005; de Villiers and Tennyson, 2014).²

The organizational imperative for this training came from a long-discussed WVI mandate: a shift toward strengthening local systems, ownership, and leadership. Like other international nongovernmental organization (INGOs), WVI was in transition from earlier, traditional operational models, which often meant designing, controlling, and delivering project outputs directly through its own staff and operations. Beginning in 2009, the clarion call of this local partnering training was to move toward equitable collaboration through community-level partnerships, shifting WVI's and partners' *modus operandum*. This meant equipping community-based staff to step beyond their roles as direct project implementers and to become participants in and "brokers" of local multi-stakeholder partnerships. Given the challenging scope of this mandate, the training design sought to incorporate both the professional development of individual staff and open a space for the questions and challenges these changes pose to organizational culture.

By training INGO community workers to become "partnering brokers," we mean delivering the knowledge, attitudes, skills, and behaviors (KASB) required when negotiating and building collaborations between different local organizations from across public, private, and civil society sectors. In the case of WVI, this shift toward local partnerships aims to sustainably improve the indicators specific to local child well-being. This brokering of community partnership for improved child well-being emphasizes the role of local and indigenous organizations as legitimate and accountable duty-bearers toward children and families and ensures a supplementary role for local INGO staff. Brokering local and equitable multi-sectoral partnerships

also supports the sustainable development goals (SDGs) and growing donor mandates for locally led development, or “localization” (for example, USAID, in Power, 2021).

In what follows, we discuss the pedagogical value of role-plays and the enhanced impact of open-ended adaptive decision-making role-plays, like the LPT program. We then describe the design and implementation process of the LPT program followed by reflections on how it opens opportunities to advance decolonial development practices and its application in other contexts.

Why Role-Plays for Development Practitioners?

Prior to its frequent appearance in contemporary higher education (Rao and Stupans, 2012), simulation and role-playing seem ubiquitous across a broad range of human spaces, ancient and modern. Elkonin (2005) refers to “primordial toys” in a study that asks whether role-playing always existed; whether it originated as an early form of children’s play that mimicked and modeled their parents’ clan roles and responsibilities. Today’s worlds of sport, gaming, and interactive digital media are founded in large part on the intrigue, energy, and motivation of role-playing. A range of closed, open, and competitive team simulations are employed across university departments (e.g., UBC, 2022). Corporate training is also no stranger to role-playing scenarios, games, and play-based simulation exercises to enhance leadership, team cohesion, production efficiencies, and develop and practice a host of skills (Elliot et al., 2021; Lancaster, 2020).

As a teaching method, a good role-play scripts and organizes a transformative event performed by learners (Kazmi, 2021, 153). From the perspective of an instructor, whether within formal or informal education settings, achieving the higher learning rewards or transformative impact of role-plays requires focused attention to logistics, preparation, delivery, and debriefing. In the case of the LPT, the sequential series of role-plays and open-ended, adaptive decision-making ups the ante: it progressively intensifies content, action, and imagination. The added matrix of complexities demands more from the instructor in terms of preparation of learning space and materials, spot-on facilitation of the action, emergency management amid the unexpected, and comprehensive debriefing for sense-making.

A good role-play compels participants to ascend beyond more comfortable, passive learning activities. Moreover, an open-ended role-play requires learners to actively debate options and choose their future as they navigate pathways inside the boundaries of a scenario. That an open-ended role-play can take a learner beyond information delivery and encourage a shift in worldview is not simply the result of a technique, but also because the instructor is taking risks. It rewards scaling those heights with fuller engagement of participants’ brains, bodies, and emotions.

The impact of role-plays implemented within classroom settings is well-studied. But the LPT is outside of the classroom and is attached to participants’ community development spaces. The LPT hosts and operates a role-play series around a challenging scenario of marginalized children and youth, that incorporates the learners’ actual world of development projects, stakeholders, and community

members. This provides for an additional immediacy—even urgency—among learners. The LPT facilitators may also spontaneously inject emergencies and complications into the role-playing process that encourage characters to grapple with emerging dynamics, tensions, and inequities.³ Yet the safety of the role-play allows players latitude to explore, expose, and challenge these power dynamics. As a result, the stakeholder threads of the local, INGO, and global power tapestry end up rewoven by the role-players, drawn from the human and structural hierarchies of their local organizations and communities, and from the working fabric of their Global South and Global North relationships.

Pedagogical Principles and Design of the LPT Program

From the earliest LPT pilot in 2009, it was clear to the trainers that encouraging participants during role-play debriefings to incorporate their own community settings was essential to achieving the learning outcomes. Hence, the curriculum intentionally incorporates all KASB dimensions, and it references all three domains of Bloom's original taxonomy.

Unlike university courses that tend to design learning objectives according to the cognitive domain of Bloom's Taxonomy, the original taxonomy developed by Bloom and his coauthors eventually grew to incorporate three domains: cognitive, affective, and psychomotor (Bloom et al., 1956). This three-domain matrix, and its subsequent evolutions, have proven more holistic in many field-based applications. Well-constructed, adaptive, and open-ended role-plays deepen all KASB capacities, when intentionally mapped across all three original domains of Bloom's Taxonomy, and enacted through the brains, bodies, and passions of participants (Anderson et al., 2001).

This is not the place to address the manifold interpretations and appropriations of KASB and the original/new Bloom's Taxonomy, but it is worth noting here the LPT designers' particular application of both typologies to the design, structure, and content of the role-plays and plenary input sessions. The exercises, devices, logistics, and processes that guide the five role-play sessions over three days incorporate pauses for participant reflection and group dialogue. Questions are raised about the underlying development assumptions of individuals and organizations. And about the power and privilege exercised by each, and evidence of these in participants' development projects and local community settings.

In a role-play with an open-ended structure, where participants co-determine their pathway, their visual, verbal, affective, and kinesthetic selves are more fully engaged, they become highly participative, adaptive decision-makers. The training encourages open-ended adaptivity as a central skill for partnership brokering, centered in a capacity to see and question complex socioeconomic and sociopolitical systems within the local context. The broader LPT training regime reinforces that: beyond the workshop event the LPT learning ecology includes study, online consultation, in-person training, and post-workshop coaching.

The LPT training design team set out to select and employ a range of adult learning approaches. The LPT learning outcomes are comprehensive and demand both delivery of a set of KASB outputs as well as reflexive engagement in meta-learning and “critical pedagogy.” What emerged from the design team is a sequential role-play matrix that interweaves with a complementary set of content and input modules on the principles and practices of local partnerships for development. The training embodies the following pedagogical features:

- Adaptation and application to participants’ context and place is intentional and scheduled.
- Simulation is open-ended, that is, the role-plays require continuous, joint decision-making by players, with numerous possible outcomes.
- Critical meta-reflection by participants on training systems, learning impact, and pedagogies is scheduled daily.
- Just-in-time KASB, that is, the participants’ links between learning and practice in their community are immediate, and reinforced with post-workshop coaching.
- An advanced Training of Trainers (ToT) certifies experienced LPT graduates as facilitators for structured, global expansion of the LPT (World Vision has trained over 150 LPTs in more than forty countries).
- The LPT is interculturally adapted, and in multiple languages.

The LPT was specifically designed for local development practitioners working across a range of contexts in the Global South. For that reason, the designers assumed (and validated through pre-learning surveys) that these target participants are experienced and often expert in one or more development sectors: child health, food security, community economic development, child protection, and so on.

But given the employment of participatory learning techniques, the training design also includes consideration of how to engage those adult participants whose primary and secondary education was delivered formally within a traditional, rote-learning system. For example, the first day of the LPT workshop engages the shift required between traditional and participant-centric pedagogies. Participants similarly reflect on the formal hierarchies of authority and decision-making they may experience as employees of a large, complex international organizational structure.

For this reason, we created space within the training, and within role-play debriefing exercises, to question how to decenter power, decisions, and agency from an INGO’s headquarters to its local community partners. By being spatially situated in WVI field-based training environments in the Global South, and by simulating repeated and progressive exposure to the challenges of partnership brokering, the multiday role-play sequence crafts immediacy and accountability to participants’ community projects and contexts, within the meaning of “critical pedagogy.”

Critical pedagogy is not about an a priori method that simply can be applied regardless of context. It is ... always related to the specificity of particular contexts, students, communities and available resources. It draws attention to the ways in which knowledge, power, desire, and experience are produced under specific base conditions of learning and illuminates the role that pedagogy plays as part of a struggle over assigned meanings, modes of expression, and directions of desire.

(Giroux, 2020, 4)

Mobilized across forty countries of training, the LPT's proximity to the community workspace allows it to be classed as "just-in-time training," another feature of effective adult learning. This overcomes the distance and abstraction often characteristic of a detached classroom setting. Proximity to community deepens the workshop's KASB outcomes, and encourages practitioners to wrestle with the meaning, power, and complexities of brokering actual collaborations among the known actors in their places and locales (Bourn, 2015).

The LPT Role-Play Description

In this section we describe the role-play scenario used in the LPT program, which is adapted for each country setting. We then describe the five-part sequence of role-plays, how they are facilitated to maximize learning outcomes, and the role descriptors and rotations. We conclude with a description of the facilitator's role in coaching and debriefing participants.

1 The Role-Play Scenario

Participants are introduced to the fictitious Kelidas Ward in Bellabria City, a peri-urban setting (see description of Kelidas Ward on the companion website, at <https://iu.pressbooks.pub/teachingglobaldevelopment/>). The objective of the five role-play scenarios is to tackle a local crisis of youth education and unemployment that deeply concerns four local organizations. The scenario brief explains the situation, while the actual pathway to partnership is left to the exploration and sense-making capacities of the four organizational representatives in each role-play group. Additional pictures, props, and the role descriptions progress participants through each stage of the simulation. (See this book's companion website for full versions of the resources in the figures and tables below, and for a wider range of support materials.)

2 The Role-Play Sequence

The Partnering Initiative describes the full Partnering Cycle through four major stages, with twelve steps, several of which undergird the LPT's subject matter (see figure 13.1). The four major stages of the Partnering Cycle include the following:

1. Scoping and identifying potential partners; building and planning the partnership
2. Managing and maintaining the partnership
3. Regularly reviewing and revising the partnership
4. Sustaining the partnership outcomes (see Tennyson, 2005, for further description).

The LPT design incorporates five of the Partnering Cycle's twelve steps as the backbone for the role-play sequence (see table 13.1). The five role-plays (RP1, RP2, etc.) are interwoven with plenary information sessions that provide participants with knowledge, skill sets, and tools for the next role-play in the sequence. The role-plays progress through the partnership formation process beginning with internal dialogue with groups (RP1), to establishing ground rules and objectives in brokering partnerships (RP2), to engaging in negotiations with other groups (RP3), to prioritizing and adapting partnership options (RP4), and, finally, then building and reviewing partnerships (RP5). See figure 13.2 for a sequential depiction of the role-plays and table 13.1 for descriptions of each role-play.

Table 13.1 The Role-Play Description Tables

<i>Partnering Step: Building</i>	
<i>Role-Play2</i>	Developing Ground Rules, Vision and Objectives, Relationships
<i>Plenary Training Session</i>	Knowledge, attitudes, and skills of a partnership broker
<i>Key Decisions for the Role-Players</i>	How will we determine a space together to negotiate and plan? And who do we think is calling the shots? What are we prepared to reveal to each other about our goals and constraints?
<i>Description</i>	Initial gathering of the characters to begin the partnership dance. Players set key dynamics, ground rules, and observe power dynamics between organizations.
<i>Partnering Step: Planning</i>	
<i>Role-Play3</i>	Understanding Interests and Resources
<i>Plenary Training Sessions</i>	A brief introduction to interest-based negotiation; a sectoral framework for costs and benefits to each organization.
<i>Key Decisions for the Role-Players</i>	What more can we articulate here about our organizational intent? What resource can we reveal in this group to bring to potential partnership?
<i>Description</i>	Role-Play 2 often challenges players' mental model of INGO's technical expertise and resources. Each organization begins to articulate its own wants/expectations, strengths and resources, and may externalize power issues further, and emerging alliances.

<i>Partnering Step: Building</i>	
Role-Play 4	Prioritizing & Adapting Options
<i>Plenary Training Session</i>	Developing a root cause analysis: this prompts the four organizations further into the partnership process with greater understanding of their potential roles.
<i>Key Decisions for the Role-Players</i>	How do we make decisions together? Will we work for consensus and adaptation, or push for a win-lose scenario?
<i>Description</i>	The potential partners at the table consider a number of interventions proposed by an external expert group.
<i>Partnering Step: Reviewing (and Learning)</i>	
<i>Debriefing Session</i>	Grand Debrief
<i>Key Decisions for the Role-Players</i>	In their role-play groups, the participants reflect on their learning through the sequence. For each step, they examine both their experience as leaders of one of the four organizations within Kelidas, and as the broker of the process.
<i>Description</i>	Representatives of the four organizations reflect on their experience as partnership brokers, of being brokered, and on the journey of the partnership thus far—using a “River of Life” visual, participative exercise. A peak moment of the partnering journey, commonly discussing crocodiles and other challenges in the river. Provides a larger sense of coming together and models another form of kinaesthetic learning and the open-ended partnership journey.
<i>Partnering Step: Reviewing</i>	
Role-Play 5	Review & Troubleshoot
<i>Plenary Training Session</i>	Partnership monitoring: principles and tools; introduction of Partnership Performance and Health Check
<i>Key Decisions for the Role-Players</i>	What do we need to do to make the partnership better? Are there certain partnership conditions that we will not accept? Have we learned to negotiate equitably to improve our shared process?
<i>Description</i>	This session takes the partnership from celebration of achieving an agreement, to tackling issues arising in the life of the partnership. Participants revisit equity and power, success, and mutual benefit.

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3 Who: The Role-Players and Rotations

The training cohort (typically twenty-four or thirty-two selected participants) is divided evenly into role-play groups of eight members, and each role-play group then into four pairs. Each member of a role-play group alternates between their primary role and two secondary roles.

- Each of the four pairs will represent one of the four local organizations throughout the role-play: this is the pair's primary role. The role-player brings

their organization's interests and ambitions, into a potentially uncomfortable and new kind of conversation with partnering organizations.

- Secondly, one group member from each of the four pairs is temporarily assigned in rotation to a secondary role.
 1. Two members of the eight become a pair of Partnership Brokers for one role-play. They step into this crucial role to design and facilitate the next step in dialogue that brings the four organizations one step closer to a collaborative agreement.
 2. For one role-play two other group members switch temporarily into the position of Observers, who provide a summary assessment of the role-play session at its end.

These roles are then plotted across the role-play such that each person in an eight-member role-play group represents their organization three times, is a Partnership Broker once, and an Observer once (see table 13.2). Finally, each group has one trained facilitator (a Coach) that supports the eight people throughout the five role-plays.

4 Setup for Each Role-Play

Each role-play session lasts 90–120 minutes and involves three phases: player's preparation for their role assignment, the role-play action, and a debriefing. At the beginning of each role-play, each participant wears a name tag that identifies their role and organization and receives a role brief for their character. Participants are encouraged to “get into character,” by physically embodying and verbally stepping in—and then out—of their roles before and after each role-play.

Table 13.2 Assigning Rotating Character Roles to Eight Participants in Role-Play 3

Role-Play Members	Primary Organization Assignments	RP 3 Org Reps	RP 3 Partnering Brokers	RP 3 Observers
Abel	WardCouncil Rep		PB1	
Bill	WardCouncil Rep	✓		
Cheldo	Business Association	✓		
Dusan	Business Association			Observer 1
Ekato	CoKiToo CSO (Count our Kids Too)	✓		
Fred	CoKiToo CSO			Observer 2
Gershon	INGO Change for Children	✓		
Hang	INGO Change for Children		PB2	

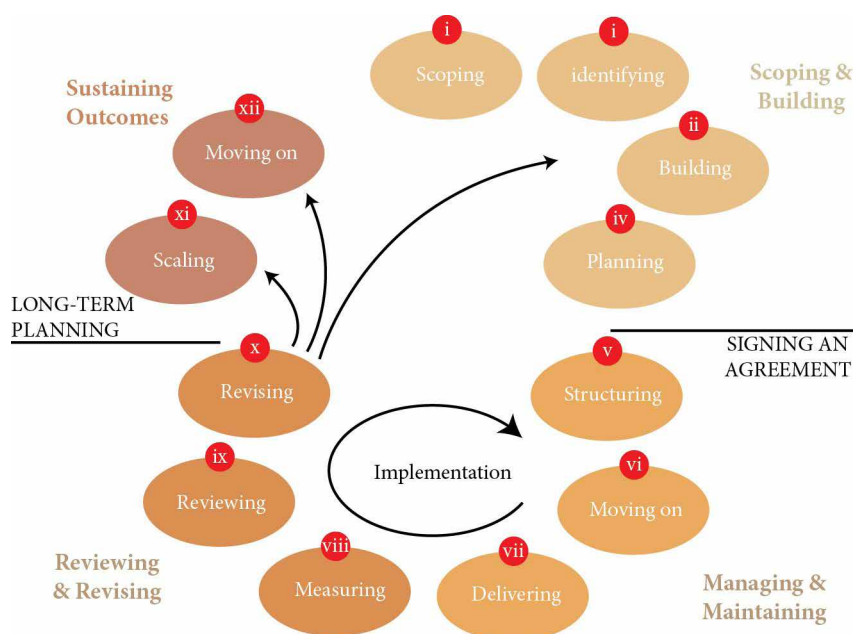


Figure 13.1 The Partnering Cycle. © The Partnering Initiative: Used with permission.

Source: The Partnering Initiative, used with permission

LPT trainers preface each role-play with information relevant to that particular partnering step, so that participants enter every role-play with new knowledge and practices. The trainers introduce the rationale and principles for partnering, along with the why of the LPT pedagogy, using a kinesthetic exercise based on our blended learning model (figure 13.1). The exercise explicitly recognizes the inherent complexity and dynamism of partnership brokering, while elaborating the learning constructs of the LPT. Role-plays are then facilitated by the assigned Partnership Brokers and assessed by the Coach and Observers.

5 Role-Play Coaching

Great care is needed to manage the role-play process, ensuring each person knows the detail and performance of their role. The Coach's role in guiding and supporting participants is critical. Not only do they ensure participants understand their role, expectations, resources, and sequence of events, but they also help navigate discomfort, anxiety interacting with peers, and inhibition. Performance pressure is especially heightened each time two new participants are assigned the partnership brokering task. Like the Observers, the Coach remains as a silent spectator during the role-play but facilitates the debriefing component after each role-play.

The open-ended nature of the role-plays can challenge learners. Some participants have initial hesitations: playing roles may seem childish, and they may

feel vulnerable, especially in a setting that is not controlled and lacks predetermined answers. In short, it may not be clear how to “win” or succeed in an open-ended, cooperative simulation. Participants may bring a pre-understanding that role-plays should be closed and produce the right solution; that they are contained, with predetermined outcomes.

The Coaches help participants overcome these initial hesitations and navigate pre-conceived notions they bring to the role-play. Following Bloom’s Taxonomy, we recognize that there are high cognitive, affective, and psychomotor demands on participants, as the role-plays require them to step into the shoes and cultures of unfamiliar organizations from different sectors. If not addressed, discomfort or anxiety can inhibit players’ full engagement. Yet precisely in this respect, the role-plays prepare participants for the real challenges of partnership brokering.

6 Debriefing

The planned participatory debriefing exercises often deliver pivotal learning moments. Debriefing occurs at four stages: morning reflections, post-role-play reflection, a “grand debrief” prior to the final role-play sequence, and various reflection and application tasks at day’s end. These debriefing exercises not only provide guidance from coaches but enable participants to also reflect on their own learning expectations and assumptions, and the relationships between learning modes and achievement of outcomes.

We use a “plus-minus-interesting” framework (de Bono, n.d.) at the beginning of each day to open the workshop space for participants’ reflections, and surface arising issues. Working in small groups, participants articulate their perspectives on what was good (the pluses); what was difficult or dissatisfying (the minuses); and the open questions they are challenged by (the interesting). These are facilitated as peer exercises and processed when needed.

After each role-play the Coaches employ a “focused conversation” framework (Stanfield, n.d., 18) to debrief the facilitation performance of the two Partnering Brokers, and to assess everyone’s behavior over the stated principles of equitable partnering. The debriefing segment also includes input from the Observers. The main themes raised by the Coach involve partnership brokering skill development, while paying equal attention to the dynamics, experience and learning about multi-sector partnering from the engagement of the four organization leaders. Participants are coached to examine the relative success of their chosen pathway after each role-play. The pathways not chosen through their interaction and negotiation process are raised, along with the realism of this open-ended form of simulation. This focused conversation both allows and validates the affective dimensions of Bloom’s Taxonomy—for example, how it felt as a role-player to have more or less power as well as the cognitive and psychomotor dimensions.

The “grand debrief” listed in figure 13.2 and table 13.1 provides an opportunity for a wider plenary review of the role-play sequence, just prior to the final role-play. With a ten-thousand-foot perspective, this debriefing hovers above the hurly-burly of the individual role-play groups and each participant’s felt successes

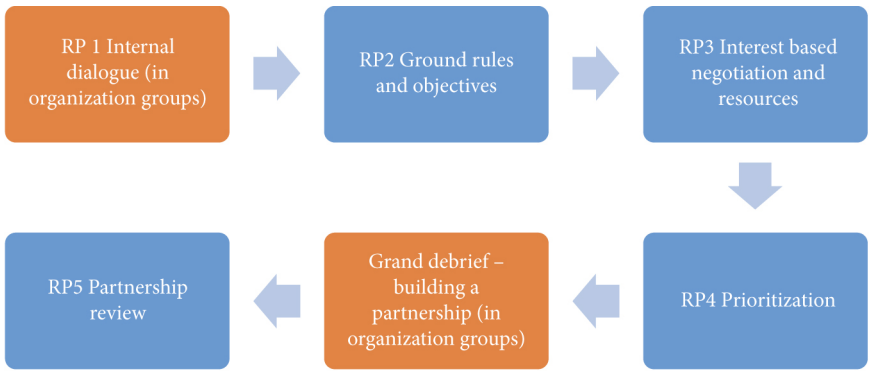
or difficulties within it. The “River of Life” exercise has proven highly successful here, especially as a whole-group participatory wall-mapping activity (Howard, 2023). The River of Life visualizes the role-play partnership process as a journey down a river and through its watershed. Each participant adds drawings along the course of the river that symbolize their own key moments of learning and challenge (e.g., an upturned canoe, a peaceful swim, a logjam, crocodiles, rapids, etc.). See the companion website for details (<https://iu.pressbooks.pub/teachingglobaldevelopment/>).

Final Reflections and Implications for the GDS Classroom

Since its inception in 2009, the LPT training program has been extensively implemented, reviewed, and revised to maximize learning outcomes for participants. The reviews have shown significant shifts in participants’ pre- and post-LPT knowledge and skills, and reaffirmed its value for teaching partnership brokering and in providing a forum to explore decolonizing development practices.

In this final section, we reflect on our experiences with this multiyear role-playing journey and explore ways in which the LPT can be adapted and applied for global development studies (GDS) and INGO educators for humanitarian staff in the field or students in a university setting, while offering powerful opportunities for decolonizing practices.

Locating the LPT program in Global South spaces and incorporating participants’ local experiences creates an experiential learning combination rarely available in classrooms remote from sites of practice. Participants will benefit from a deeper learning experience when GDS educators can structure role-play



The role-play sequence. The orange boxes signify stages where role-play organizations dialogue internally, whereas the blue boxes signify stages where role-play organizations interact with each other.

Figure 13.2 Sequential Depiction of the Role-Plays

Source: Provided by chapter authors

sessions to incorporate participant's location, context, community systems, and organizational experiences. Moreover, we have observed how the LPT program provides multiple opportunities to advance decolonial development practices. The role-plays' juxtaposition of four local organizations from distinct sectors encourages deeper grassroots inquiry into their community-level economic, political, and social relationships. Though jointly interested in youth well-being, the role-play raises questions of whose development is it and for whose development outcomes? The LPT also encourages meta-inquiry: What just happened here? What are we learning? How does the power shift practiced in simulation apply in community settings? And in my organization? GDS educators may appreciate how these two levels of joint participant-facilitator reflection encourage reimagining of mindsets, power, and structures in favor of local actors, interests, and priorities. Moreover, field-based LPT trainers provide numerous models for GDS educators. In the LPT we have often observed how indigenous and Global South trainers naturally view the curriculum through the lens of their own context, which illuminates its power location, direction, and biases. There are adaptive capacities at play here by which many Global South facilitators and trainers reshape the social, political, and economic assumptions embedded in the INGO programs they are mandated to teach. If we listen and observe, what can emerge for GDS educators are rich case studies in the potential of Global South *in situ* decolonization of development studies.

For LPT participants, just-in-time learning shortens the time and distance between workshop knowledge and workplace application: "this matters now" (Lancaster, 2020; de Villiers and Tennyson, 2014). The role-play sequence delivers that just-in-time immediacy through direct kinaesthetic, emotional, and cognitive simulation-as-contextual practice. Similarly, GDS spaces can be enriched by the assumption that all learners bring with them deep attachments to specific community contexts. Shaped on that assumption, role-play design can encourage GDS students to explore the tensions, inequities and possibilities for change arising from those familiar locations, through simulation of embodied objectivity.

In terms of employing WVI's role-play resources (see the companion website) we have a few additional suggestions for possible GDS classroom adaptation. We recommend GDS instructors start with their learning objectives and match their content to the LPT pedagogical framework. In our case, we have employed the role-play sequence to teach local partnering, using simulation as the vehicle to drive significant organizational change. The Kelidas Ward role-play scenario makes sense to experienced community development practitioners. But it needs full recasting for other participants and contexts. For example, students without development experience might need many scenario gaps filled in. The role-play characters and organizations might apply to other GDS settings, with some adjustment for names, details, and functions of societal sectors. But as a pedagogical framework, a role-play sequence can contain many other subjects at the heart of GDS. To decolonize anything is a significant challenge; we are suggesting from our experience that simulation and role-playing can prove effective for substantial reexamination of many worldview categories.

In the end, much of the LPT and its multiday role-play sequence is adaptable to formal and informal GDS settings. Like the work of many GDS educators, there are numerous dimensions of the LPT program that resonate with the struggle to identify and practice potentially disruptive pedagogies of liberation, equity, and postcolonial justice. In any GDS setting, increasing the “aha” motivation and achievement of learners requires aiming high on Bloom’s full taxonomy, especially to achieve dialogue about meaningful postcolonial power shifts. This requires both an immediacy of location and a willingness to build on participants’ capacities to reimagine and embody themselves accountably within simulated characters in a local culture and social dynamics.

Notes

- 1 World Vision International is an ecumenical Christian humanitarian aid, development and advocacy organization, founded in 1950. It operates with thirty-five thousand staff in a hundred countries, with a strategic focus on vulnerable children and community well-being. The authors together have several decades of direct involvement with this INGO: David since 1989 and Ian since 2011.
- 2 A note on positionality and sources. The authors were directly involved in the conception, design, and launch of the LPT and the role-plays. In writing this chapter we had access to a rich set of sources, which included (1) all versions of LPT training documentation since 2009; (2) fifteen years of communication records between designers, trainers and stakeholders; (3) focus group discussions in 2023 with certified LPT master trainers in Africa, Asia, and Middle East; (4) a range of LPT documents that recorded observations of the training over time; and (5) several years of participant evaluations.
- 3 The nuances of social and cultural power have proven most interesting for trainers and participants across the LPT role-play sequence, especially moving beyond simplistic dualisms. Similarly,

[t]here has been a tendency in many of the publications for practitioners in development education to locate this power in predominantly economic terms. Examples of this can be seen in such activities as the popular role-play game, the Trading Game (Christian Aid, 2010). The issues regarding economic power and development education are also explored in research by Egan (2011). Whilst these approaches have some validity, there are dangers of reducing learning about power and inequality to stereotypical “bad capitalists,” not looking at the complex and subtle influences of power, particularly at a social and cultural level.

(Bourn 2015, 108)

McMichael (2012, 53) raises a similar issue in a review of a role-play activity, where she suggests there are dangers of “caricatured positions and binaries such as us/them, and privilege/subordinate.”

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