

LESSON 2.1 EDUCATION

METHODOLOGICAL APPROACHES IN GLOBAL

Some of the core principles of global learning you will have the opportunity to get to know in the following pages. Since global learning invites, encourages and to some extent demands from the individual to reflect on his own position in society, how s_he relates to other beings, there is no easy and rapid way to really grasp global learning in the sense that we can easily integrate some methodological principles to our activities and all the work is done. Global education is a transformative, long term yet rewarding process. It offers no quick fix solutions for complex global and local issues.

However, we can always start with small yet important steps that eventually lead to a change for the better. Perhaps examples below can support people in moving from naive hope towards sceptical optimism and ethical solidarities where we learn to face humanity. And to face the world and our place in it without fear and with courage and strength to go through the difficulties and discomforts of confronting our past legacies and current inequalities in order to pluralize the possibilities for living together in the present and the future. One of the methodologies explained and presented below (HEADS UP) might for example help you to start conversations about local/global initiatives (documentaries, campaigns, teaching resources, etc.) that may inadvertently reproduce seven problematic historical patterns of thinking and relationships which are explained in the HEADS UP model.

Starter kit to dive into global education:

- Learn to unlearn: learn to perceive that what one considers as neutral and objective is a perspective and is related to where one is coming from economically, socially, historically and culturally (deconstruction: making visible the origins and hidden agendas of taken-for-granted concepts).
- Learning directly from those living on the margins of mainstream society is absolutely something that should be considered when looking to develop new partnerships and innovative educational or other practices.



Methodologies:

a.) Micro-macro approach

The main forms of micro-macro approach are:

- From local to global, i.e. from pollution or poverty in the local environment, moving to the global dimensions of these problems and then back to the local level ("glocalization").
- From personal to collective, i.e. through personal stories and experiences presented by participants in multicultural global education, learning about the reality of migration at the collective level.
- From emotional to rational, i.e. from the emotions evoked by the narratives of the aforementioned migrations at the individual level, moving on to exploring general aspects of the problem of migration.

b.) Power analysis

Understanding global processes and challenges involves identifying and connecting different stakeholders based on power and profit or on human and environmental well-being. All over the world, each individual, depending on the place where he or she was born and her ethnic group and social class, has different access to resources, opportunities, choices, and possibilities to influence resource and wealth sharing decisions. We need to ask ourselves the following questions: Who cares, who is affected by the problem? Who has the power to solve it? Why? Who owns the resources? Who are allies or opponents? What can be my role in changing the situation?

c.) HEADS-UP

HEADS UP has become an educational tool to support engagements with local and global initiatives to address social and environmental justice. In line with critical literacy approaches, it is based on the principles that, if we want to work towards ideals of justice, we need to better understand the social and historical forces that connect us to each other. It proposes that if education is to prepare people to engage with the complexity, plurality, inequality and uncertainty of our inter-dependent lives in a finite planet, we need to expand the legacy of possibilities that we have inherited. Therefore, we need to understand and learn from repeated historical patterns of mistakes, in order to open the possibilities for new mistakes to be made.

We also need more complex social analyses acknowledging that if we understand the problems and the reasons behind them in simplistic ways, we may do more harm than good:

- we need to recognize how we are implicated or complicit in the problems we are trying to address: how we are all both part of the problem and the solution (in different ways)
- we need to remember that the paralysis and guilt we may feel when we start to engage with the complexity of issues of inequality are just temporary as they may come from our own education/socialisation in protected/sheltered environments, which create the desire for things to be simple, easy, happy, ordered and under control.

Hegemonic practices (reinforcing and justifying the status quo)

Ethnocentric projections (presenting one view as universal and superior)

Ahistorical thinking (forgetting the role of historical legacies and complicities in shaping current problems)

Depoliticized orientations (disregarding the impacts of power imbalances and delegitimizing dissent)

Self-serving motivations (invested in self-congratulatory heroism)

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Un-complicated solutions (offering 'feel-good' quick fixes that do not address root causes of problems)

Paternalistic investments (seeking a 'thank you' from those who have been 'helped')

FURTHER THOUGHTS AND REFLECTIONS

HEADS UP tool explained in details available [here](#) (ENG)

Resource: http://www.oregoncampuscompact.org/uploads/1/3/0/4/13042698/andreotti_-_preface_-_critical_literacy_org_-_headsup_1_.pdf