

Faculty of Education



Research in Action

Getting to the Heart of the Sustainable Development Goals: The Role of Teacher Education in Prompting Critical Engagement and Action

Special Issue August 2019



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TEESNet
Teacher Education for Equity
and Sustainability



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Goals: The Role of Teacher Education in Prompting
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Editor

Associate Professor Philip Bamber

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Editorial

Research in Action

Special Issue 2019

Editorial

This Special Issue of Research in Action comprises papers presented at the 11th Annual Conference of the Teacher Education for Equity and Sustainability Network (TEESNet). TEESNet aims to share research and practice to develop new understanding of Education for Sustainable Development and Global Citizenship (ESD/GC) within Teacher Education across the sector in the UK and beyond. It promotes an international cross-sector community of practice, bringing together teacher educators in universities and schools, educators in civil society organisations, researchers, policy makers, classroom practitioners and those engaged in informal educational settings. The 11th Annual TEESNet Conference held at Liverpool Hope University in September 2018 titled 'Getting to the Heart of the Sustainable Development Goals (SDGs): The Role of Teacher Education in Prompting Critical Engagement and Action', explored our responsibility and response towards the SDGs.

SDG 4 aspires to bring about inclusive and equitable quality education for all by 2030 with ESD/GC emerging as pivotal to the universal ambitions of the SDGs (UNESCO, 2016, p. 287). SDG 4.7, aiming for all learners to acquire the knowledge and skills needed to promote sustainable development, arguably constitutes "the very heart of the sustainability agenda in education" (King, 2017, p. 808). More specifically, and particularly pertinent to the focus of this special issue, the global indicator for measuring progress towards meeting Target 4.7 is the extent to which ESD/GC is mainstreamed at all levels in "national education policies, curricula, teacher education and student assessment" (United Nations Statistical Commission, 2018, p. 5). Of particular interest to TEESNet, the latest report on progress towards meeting Target 4.7 (UNESCO, 2018) concluded that "insufficient teacher training remains a stumbling block" (p. 1).

The 2018 TEESNet conference considered critical perspectives on SDG 4.7 as we seek to address societal challenges such as inequality, climate change and the rise of nationalism. Building on the theme of the very successful 2017 conference, 'Making the SDGs Real', this TEESNet conference focused on the role of teacher education in moving beyond awareness of the SDGs to critical engagement and action. A particular focus for TEESnet has been to explore holistic, critical and transformative approaches to ESD/GC across a range of settings (Bamber, 2019).

The papers in this volume, from diverse international perspectives, take our understanding forward reporting upon important research and practice relating to the following themes:

- How do we ensure critical engagement with SDG4.7, in theory, policy and practice?
- How do we engage with SDG 4.7 in ways which recognise our responsibilities towards communities locally and globally?
- What are the opportunities for and pitfalls of measuring learning in ESD/GC: locally in the classroom or internationally through frameworks such as the PISA measure of global competence?
- What kind of teaching and learning approaches are most relevant to address SDG4.7? What is the role of affective (feelings, attitudes) and other dimensions of learning?

Associate Professor Philip Bamber.

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What we are Researching

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A Bridge to the Future: Making Sense of the Sustainable Development Goals

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INTRODUCTION

The United Nations Sustainable Development Goals (SDGs) set out a global agenda for the period 2015-2030 which has been agreed by 193 countries. The SDGs build on the earlier Millennium Development Goals (MDGs) and resolutions, statements and reports developed by United Nations which date back as far as the 1970s. This places them in the context of concerted attempts by governments and world leaders over many years to forge a consensus on economic, social and environmental issues and to develop a framework for future action at a time when globalisation and electronic communication have brought the world ever closer together.

The principles which lie behind the SDGs are articulated in a resolution which was issued at the Rio + 20 conference in 2012 entitled 'The Future We Want'. The opening paragraphs contain two key statements. Firstly, the resolution declares that 'eradicating poverty is the greatest global challenge facing the world today and an indispensable requirement for sustainable development' (UNGA, 2012 2). Secondly, the resolution acknowledges that sustainable development involves 'integrating economic, social and environmental aspects' at all levels (UNGA, 2012 p3). The recognition that human welfare and environmental protection are inextricably linked is thus fundamental to understanding the seemingly disparate elements that are brought together in the SDGs. They provide a framework which leads towards what Raworth terms a 'just and safe place for humanity' (2017, p11). The challenge which this agenda encapsulates is to find ways of meeting everyone's physical and social needs within the ecological limits of the planet.

One of the other striking features of the SDGs is that, unlike the MDGs which went before them, they are designed to engage and motivate people from all walks of life. The goals themselves were devised using a 'bottom up' rather than a 'top down' approach and were the product of a three year consultation process involving local communities around the world. They are also flexible in the sense that each nation is free to select its own targets based on national circumstances and priorities. Individuals, schools, local groups and organizations are encouraged, along with others, to take action to advance the agenda. Some cities have accepted this challenge at a regional level. For example, Ghent in Belgium, is currently in line for an SDG action award and others places are set to follow.

It is difficult to assess what impact the SDGs are liable to have in the medium to longer term. There are those like Jeffrey Sachs who have welcomed the 'broad consensus' (2012 p2206) that they represent. Others are more critical and argue that they are defective (see, for example, The Economist, 2015). Pragmatically, whatever their weaknesses might be, the SDGs are the best framework for international action that is available at the present. Much will depend on the extent to which they mobilise public opinion and whether businesses, universities, government and civic society become engaged with them. At the moment the signs are rather ambivalent. For example, a study of newspaper coverage (McArthur and Zhang, 2018) suggests that the SDGs are so far only attracting about the same amount of media coverage as the MDGs. Given the scale of their ambition they need to do far more than this.

A CRITICAL PERSPECTIVE

The United Nations sustainable development knowledge platform declares that the SDGs are designed to 'transform our world' (UN 2018). This is a bold claim which catches attention but like any headline runs the risk of being strong on impact but light on substance. For example, when is this transformation going to take place and how is it going to happen? Does an international resolution ever mobilise enough public support to change the way people live? And are the SDGs better regarded as an invitation to engage in an agenda rather than a process which will have a particular outcome? The fact that the SDGs originate from the United Nations gives them considerable authority but it also suggests that they might well represent a compromise between different interest groups and be the outcome of political wrangling. Subjecting the goals to critical analysis has the potential to reveal how they might best be supported. Some of the arguments and issues which have been raised in relation to the SDGs are summarised below.

Sustainable development is an ambiguous term

Sustainability is a relatively new idea with literally dozens of meanings which vary according to disciplines and areas of practice. 'Sustainable development' is even more problematic as it seeks to combine the idea of continuity (sustaining in the sense of keeping going) with development which implies change. Exploring this contradiction from a philosophical perspective, Stables (2013) argues that sustainable development is an oxymoron and that it operates as a political slogan rather than as a logical concept. He compares it with the notion of 'equality of opportunity' in education and concludes that both terms have 'ambivalence potential' in that they appeal to people from diverse ideological backgrounds. There may be good reasons to adopt terms that attract sympathy and support but the ambiguity that surrounds the notion of sustainability development also obscures what the SDGs are trying to achieve.

There are too many goals

The SDGs have been criticised for their breadth and complexity. There are 169 targets grouped into 17 goals. Most people find it hard to remember more than just a few simple goals but the multiple statements and lengthy sentences (up to 80 words long) which characterise the targets are particularly off-putting. There is a suspicion that every lobby group has pitched in for its own special interest. Several commentators see the goals as little more than a wish list (Dearden 2015, Pogge and Sengupta 2015), whilst others point to the convoluted language which constitutes 'UN speak' (Witoszek 2018, p 832).

The goals focus on symptoms not causes

The SDGs are presented as a free standing agenda without context or historical background. This means that there is no analysis of how unsustainable practices have arisen and no understanding of the political processes which will be needed to remedy them. The ambition to end poverty in all its forms (Goal 1) is a particularly stark example. Globally, just 1% of the world's population currently owns 99% of its wealth (Hardoon 2016) yet there is no mention of redistribution measures in the SDGs. Any serious attempt to alleviate the plight of the millions of people who currently live on less than \$1.25 dollars a day would, at the very least, surely take this into account.

The goals are contradictory

Whilst it is recognised that the goals are all inter-related, it is also the case that some of them sit very uneasily alongside each other. Is it really possible to reconcile promoting sustainable industry (goal 9) with reduced inequality (goal 10) and sustainable consumption (goal 12) without strong regulation and government intervention? Spangenberg (2016) suspects the presence of two opposing and mutually exclusive world views. The social demands imply an elaborate welfare state while the economic targets are dominated by a neo-liberal agenda that seeks to minimise it.

The goals raise complex issues about international relations

The enormous economic, social and cultural differences between and within nations is a major challenge for any global agenda. The SDGs take a simplistic approach by concentrating on how developing countries can grow their economies. Dearden (2015) points out that there is no acknowledgement of colonial history, slavery, racism or structural adjustment policies and Pogge and Sengupta (2015) argues that the SDGs leave too much work for poorer countries. The very terms 'developed' and 'developing' countries (see goal 17) suggest a hierarchical, post-colonial world view which has little to do with the planetary need for concerted environmental collaboration and action.

The goals are dominated by neo-liberal interests

The goals do little to challenge current economic thinking even though leading economists argue that growth is a flawed objective that fails to take account of planetary limits (Maxton and Randers 2016, Jackson 2017, Raworth 2017). More specifically, the goals appear to endorse free trade without any caveats (Spangenberg 2016) and make no mention of the role of trans-national corporations despite their enormous power (Dearden 2015). This means that they are aligned with neo-liberal interests in which profit and resource extraction are key drivers rather than the need to develop new notions of prosperity and sustainable living. Nowhere is this illustrated more clearly than in SDG 8 which has the target of achieving GDP growth of 'at least' 7% per annum in the least developed countries but which fudges the implications. Calling the goal 'inclusive and sustainable economic growth' only compounds the deceit.

The goals rely heavily on technological solutions

Many of the targets refer to technology and innovation as the way to achieve sustainable development. For example, the word 'technology' appears 21 times in the targets, whilst 'technological' is mentioned on four occasions and 'innovation' on seven. The idea that technology on its own will somehow solve sustainability problems is misguided (Jackson 2017). The evidence from history is quite the opposite. All too

often better technology leads to increased consumption and greater inequality. Unless people change their values and the economic system is reformed for the benefit of all, this pattern is liable to be repeated in the future.

It is not clear how the goals will be implemented

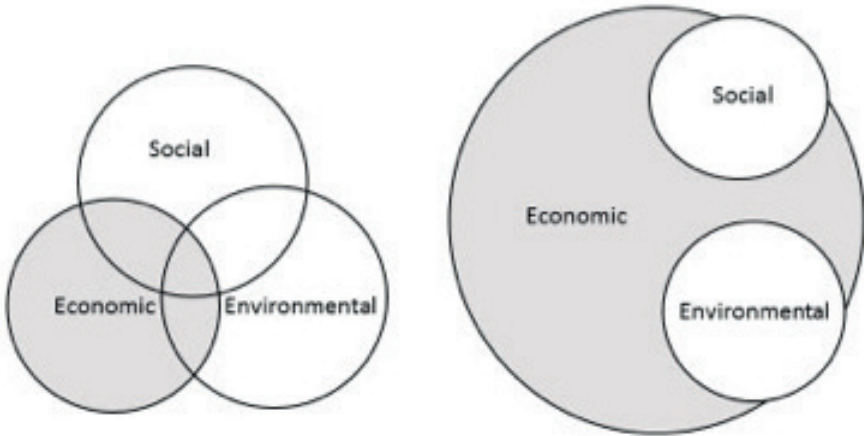
There is no clear indication of how the goals are going to be implemented. In a leading article *The Economist* (2015) points out that funding the SDGs might cost around 4% of world GDP. Whilst this might appear to be a manageable sum, Western governments give less than 0.7% of their GDP in international aid at the moment so it is unclear where the money will come from. Spangenberg (2016) notes that businesses are 'invited' to support the SDGs and are treated as if they are essentially benevolent actors for the public good rather than market based, profit seeking organisations. Relying on technology, economic growth and corporate responsibility is not a viable strategy on its own. Instead, the aim should be for society to make the kind of business performance that would contribute to sustainability the only profitable ones.

The goals have an unacknowledged ethical base

The avowed aim of the SDGs is 'to shift the world onto a sustainable and resilient path' (UN 2018b). This is a noble ambition which, to cite just a few phrases from the UN resolution, involves creating 'just and inclusive societies', 'promoting equality and human rights', 'living in harmony with nature', 'protecting other living species' and 'respecting the needs of future generations'. However, the documentation makes no attempt to justify this agenda seems to assume it is self-evidently beneficial. It presents a vision, which whilst it may be very appealing to many people, is predicated on multiple value judgements. If, as is stated, the SDGs are for the 'benefit' of all, then it is essential to understand what the term benefit actually means and how it applies to different individuals, social groups, nations and cultures. Philosophers have been debating this for centuries.

Perhaps the most telling criticism of the SDGs concerns the way that they do little to challenge modern business and social norms whilst apparently seeking to transform the world. Crucially, they purport to give equal weight to economic, social and environmental factors whilst in fact they prioritise economic interests (Figure 1). The failure to address or even acknowledge this tension means that the SDGs are disingenuous. Hickel (2015) goes further and argues that they are 'actively dangerous' (p1) as they lock the global development agenda into a failing economic model that requires urgent structural changes. Nearly 20 years after the Earth Charter (2000) declared that humanity had reached a 'critical moment' or tipping point, it is legitimate to question whether the SDGs offer a viable route to achieving economic justice and a sustainable global society or simply a modified version of current practice with all its problems and inequities.

Figure 1 The SDGs purport to give equal emphasis to economic, social and environmental factors, but in fact the targets prioritise a 'business as usual' model dominated by economic growth.



QUALITY EDUCATION, SDG 4

From an educational point of view, SDG 4 (Quality Education) is of special interest as it aims to 'ensure inclusive and equitable quality education' and 'promote lifelong learning opportunities for all'. There are seven supporting targets which place particular emphasis on inclusion and gender equality at all levels of education from pre-primary to university. Technical and vocational skills are highlighted as a route to employment, decent jobs and entrepreneurship: education is also seen as a way of promoting sustainable development and life styles. However, the main focus, as Sterling (2017) observes, appears to be on extending access to education as widely as possible. Meanwhile, the experience of decades of work around the theory and practice of education for sustainability is largely ignored.

The problems which surround the SDGs in general also play out in this specific goal. There is a sense in which social and environmental concerns are trumped by the imperatives of economic development and growth. In his commentary on SDG 4, Sachs (2015) notes how education contributes to productivity and can be seen as investment in 'human capital'. He also considers how this investment brings steadily decreasing returns with age. The idea that education should be cost effective suggests that it can be harnessed in the service of economic objectives. This doesn't necessarily exclude the idea that education is an end in itself but it certainly raises worries that it might be marginalised

One of the biggest stumbling blocks surrounds the use of evaluative terms. For example, what is actually meant by quality education? How is 'quality' to be established, against what criteria and who should act as the arbiter? Such questions quickly lead into a discussion about the aims and purpose of education. To touch on just one perspective in what is a vast subject, the educational philosopher, Gert Biesta (2015), argues that education has three main tasks:

- a. qualification (developing specific skills)
- b. socialisation (into the culture and norms of society) and
- c. subjectification (the development of the whole person).

Of these three, subjectification is perhaps the most pertinent to sustainability as it involves arousing the desire to exist in the world in a grown up way. Biesta sees this aspect of education as a process of decentring and learning to question whether what we desire is actually desirable (2017). To exist in the world in a grown-up or mature way thus raises questions about the relationship between people and the environment. It also expresses an interest in freedom and the role of the teacher in bringing this about. Such thinking chimes with the sustainability agenda which challenges us to develop new ideas about our place in the world and our relations with other forms of life. When 'quality education' is interpreted in these terms it opens the door to new pedagogies and practices which chime with contemporary needs. And It begins to answer the plea from Witoszek (2018) who enjoins us to teach about sustainability not just as a socio-economic imperative but as a compelling story which offers new cultural narrative and the prospect of a better world. This shifts the focus away from technocratic solutions towards a moral and spiritual awakening. Sustainability is about living and well-being, rather than mere survival.

CONCLUSION

There is now compelling scientific evidence that the modes of living which have proved so productive in previous centuries is resulting in the destruction of key life support systems (Rockstrom 2010, WWF 2016). Indeed, the scale of the changes which are currently unfolding as result of human activity are so widespread and fundamental that the geologists have now coined the term 'Anthropocene' to describe this new era of Earth history. There are fears, expressed by climate change scientists and others, that we may have already set in motion irreversible changes that will render the Earth increasingly less habitable in the future. We have, as Speth (2008) puts it, been purchasing prosperity at enormous cost to the natural environment and human solidarity. Remaking the future is the 'Great Work' that lies ahead.

The SDGs represent an interesting example of what Sachs (2015) calls 'backcasting'. In other words they set out a vision and try to identify the steps that might be needed in order to get there. For all their faults they do provide an aspirational framework which recognises the needs of the biosphere. Other United Nations resolutions such as the Universal Declaration of Human Rights and the Rights of the Child are similarly idealistic and similarly problematic to implement. But they have nevertheless proved to be valuable.

We are living in transitional times and know that the future will be changed dramatically and permanently during the twenty first century (Hicks 2014). There is a possibility that the SDGs will provide a rallying point that will facilitate a shift towards more sustainable ways of living. The danger is that unless they are interpreted with imagination and vision they will prove to be too deeply mired in existing ideologies to be an effective bridge to the future.

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Decolonizing the places, spaces and boundaries of Sustainable Development and Global Citizenship Education: a critical analysis of SDG 4.7.

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coloniality, othering, education for sustainability, critical analysis

INTRODUCTION

In this article our focus is on the spaces, places and boundaries that are produced by and reproduce coloniality. We begin by providing a brief outline of the concept of coloniality and show how its basic ideology of domination is maintained through the institutions that constitute the systems and structures of power, including education. We then provide a critical analysis of the Sustainable Development Goals (SDGs), making particular reference to SDG 4.7, showing how the modernist and neo-liberal discourses that underpin them are written through with coloniality. In a move to better understand the ideology of domination, we examine the concept of 'White Possessiveness' (Moreton-Robinson, 2014) and argue that the form that colonialism took in the 1490s was born out of European's relationship to land and property, a relation that was very different to the relation to land of the peoples they encountered as they 'discovered' the so-called 'new lands'. In the final sections of the article we apply the idea of white possessiveness to the spaces, places and boundaries of education, arguing that these require decolonizing. We conclude by considering some of the implications for education for sustainable development.

COLONIALITY

It is our contention that the majority of teachers have been socialized into a teacher ontology that is written through with colonialism. It is therefore essential to do the work of decolonizing the mind (Pirbhai-Illich, Pete & Martin, 2017 p.246).

Coloniality is the mode of thinking and being that made colonization possible and is the lasting legacy of colonialism. It is a form of power that seeks to control the lands (Tuck & Yang, 2012), minds (Ngugi Wa Thiong'o, 1984) and bodies (Fanon, 1967) of the Other (Said, 1985). Coloniality structures knowledge along binary, oppositional and hierarchical lines, creating categories of us-them, like-unlike, civilized-savage and so on. During the colonial spread from Europe from the 1490s onwards, Europeans used this way of thinking to place their own white, western cultural ways of being and doing in a superior position to the cultures of those they encountered, whose differences marked

them as 'Other'. Anibal Quijano (2007) argues that the 'specific colonial structure of power produced the specific social discriminations which later were codified as 'racial', 'ethnic', 'anthropological' or 'national', according to the times, agents, and populations involved' (p. 168). These categories were presented as rationally objective and scientific, and as natural phenomena rather than as the product of a socially produced power structure.

Dussel (2012) and Grosfoguel (2011) argue that coloniality is not confined to the past, nor to the areas of the world that have been colonized, but is evident today on a global scale in what they call the Colonial World System: 'Modernity, colonialism, the world-system, and capitalism were all simultaneous and mutually-constitutive aspects of the same reality' (Dussel, 2012, p.38). It is a system that dominates every aspect of life, including education; it is presented as universal, and is imposed on all other cultures and nations through the systems and structures of the state at national and supranational levels. Education has long been central to the colonial project (Cote-Meek, 2014) as evident in its use to forcibly 'domesticate' Indigenous peoples in order to assimilate them into Western-European ways of being, and in the assumption of the superiority of the Western-European model of education leading to its exportation across the world.

However, Western-European education and its colonial ideology limits the potential of education to develop the type of thinking and creativity that is needed to secure sustainable and just futures for the planet. We know from the scholarship in sustainability that it is important to prepare students for unknown futures, for uncertainty and precaution in how issues are tackled and solutions proposed, and for debates to be informed by multiple communities and ways of thinking & being (Wals & Corcoran, 2012). Yet otherness, complexity and uncertainty are a threat to an education system based on coloniality which, by its very nature, presents its own way of thinking as universal and enforces this through the control of curriculum objectives and knowledge production, as we demonstrate in the following section.

A CRITICAL ANALYSIS OF THE SDGS WITH REFERENCE TO SDG 4 AND 4.7

Although academic literature contests the ideas of sustainable, development and goals, these terms are presented by the United Nations (UN) and the United Nations Education and Scientific Organization (UNESCO) both individually and collectively (as the SDGs) as uncontested and universal. In order to challenge the universalism of coloniality/modernity and to open up to the possibility of pluralism, it is important to identify the discourses that the UN and UNESCO use to frame the SDGs. To conduct our analysis we looked at (1) two UN websites dedicated to the SDGs: The United Nations Development Program (UNDP) (<http://www.undp.org/content/undp/en/home/sustainable-development-goals/>) that provides an overview of the 17 goals, and the Sustainable Development Goals Knowledge Platform SDG4 (<https://sustainabledevelopment.un.org/sdg4>) that reports progress on SDG4 on a yearly basis, and (2) the UNESCO (2017) publication, Education for Sustainable Development Goals Learning Objectives, that provides specific learning objectives for schools to incorporate in their teaching. In these we found the following discourses prevailed: universalism, modernism, Othering and neoliberalism.

Universalism

Across all texts the idea of sustainable development is presented as achieving a balance between the social, economic and environmental needs of life on earth. This is an a-cultural view that assumes universal applicability across all nations and thus evades the notion that different cultures will have different interpretations of the relationship between society, economy and environment. Burford et al (2013) argue that ethical values in the form of a fourth dimension that might be variously described as cultural-aesthetic, religious-spiritual, and political-institutional should be included as part of a process of 'contextual localization of items, which can nonetheless fit into a generalizable framework' (Burford et al, 2013, p. 3036). SDG 4.7 makes an attempt to address this by making reference to the 'appreciation of cultural diversity and culture's contribution to sustainable development', but at the same time a monocultural view of literacy is evident in how the indicators are measured and reported for SDG4, for example, the progress report for SDG4 2018 states that 'More than half of children and adolescents worldwide are not meeting minimum proficiency standards in reading', narrowly defining literacy in Euro-Western terms as reading.

Modernism

Modernism is an idea that is based on a linear view of development. It assumes that societies go through stages of development in their economic growth from traditional societies based on agrarian economies through to economic maturity, characterized by high levels of mass consumption and technological advancement (Rostow, 1962). This creates a hierarchical construction of development in which Western nations are equated with economic maturity and described as 'developed' and used as the gold standard against which other nations are judged to be 'developing' and 'least developed'. When applied to SDG4, the levels of enrolment in primary education of developed countries is taken to be the standard that developing nations must meet, for example the UNDP websites provides facts and figures that state 'Enrollment in primary education in developing countries has reached 91 percent' and 'in developing countries, one in four girls is not in school'. UNESCO (2017) guidance for schools on teaching about the SDGs challenges the modernist discourse by stating that 'with respect to the SDGs, all countries can be considered as developing and all countries need to take urgent action' (p. 6), but its assertion that 'What ESD [Education for Sustainable Development] requires is a shift from teaching to learning. It asks for an action-oriented, transformative pedagogy, which supports self-directed learning, participation and collaboration, problem-orientation, inter- and transdisciplinarity and the linking of formal and informal learning' (p. 7) is based on a view of educational pedagogy that is firmly located within the Euro-Western tradition. The same document also emphasizes the modernist, economic growth discourse in some of its learning objectives, for example SDG4 learning objective: 'The learner is able to recognize the importance of their own skills for improving their life, in particular for employment and entrepreneurship' (p. 18).

Othering discourse

Othering is a process by which a person or group of people are treated as intrinsically different from, and alien to, oneself – usually an expression of prejudice based on dimensions of group identities that include, but are not limited to, religion, sex, race, ethnicity, socioeconomic status (class), disability, sexual orientation, and skin tone (Powell & Menendian, 2016). Edward Said (1985) showed how colonialism used

racialized Othering to create a binary division between white Europeans and the rest of the world of: superior-inferior, self-other, civilized-uncivilized. Othering is often associated today with a liberal paternalistic discourse in which the 'developed' West is positioned as having the agency to help those in developing countries who are positioned as being unable to help themselves. Othering and paternalism is a heavily criticized feature of the Millennium Development Goals (Martin, 2011) and although all countries are considered to be developing within the SDG framework, the UNDP webpage for SDG4 provides nine images and text to illustrate the goals in action, eight of which show programmes in the Global South. Othering is also evident in the same webpage's Facts and Figures section where, when specific areas of the world are mentioned they are shown to be deficient, '57 million primary-aged children remain out of school, more than half of them in sub-Saharan Africa'. The UNESCO (2017) SDG Learning Objectives make it clear that the task of sustainable development is for all nations, and many of the proposed objectives, content and activities encourage learners to reflect on their own national and local situations. However, learners are expected to know 'about inequality in access to and attainment of education, particularly between girls and boys and in rural areas, and about reasons for a lack of equitable access to quality education and lifelong learning opportunities' (www.undp.org) and to meet behavioural objectives which involve taking action, but because the universalist and modernist discourses are so prevalent in the goals themselves, the risks of teachers in Western nations developing activities for their students that are othering and paternalistic are high.

Neoliberal discourse

In brief, neoliberalism is the application of the principles of a free market economy on social and cultural institutions of the state, including education. Education as an 'industry' is evaluated in terms of its efficiency and enterprise culture, institutions are privatized and subject to competition, and students become mobile customers (Sum & Jessop, 2013). Intrinsic to neoliberalism is the discourse of market economy, commodification of knowledge, and the measurement of learning objectives through universally applied standards as a means of showing value for money. UNESCO's document outline Learning Objectives (LOs) for the SDGs is a prime example of neoliberalism. Objectives are identified for cognitive, socio-emotional and behavioural learning creating a set of norms that are assumed to be universal, since the LOs are intended to be used by policy-makers, curriculum developers, educators and trainers in all nations (UNESCO, 2017, p.8). In addition, the specific indicator of SDG 4.7 is intended 'to measure the quantity and quality of country inputs, as well as whether the quality of GCED and ESD provision is adequate to fulfil their transformational potential' (UNESCO 2018, p. 37). So although we see the potential of SDG 4.7 to support the development of an education for sustainability that is alternative to the modernist and othering constructions evident in many of the SDGs, because it is tied to the neoliberal agenda of monitoring and measurement of quality, it requires educators who are tasked with implementing it to be critically aware of the discourses outlined above and how they reflect a continuing coloniality of thought.

We see this as a first step to the process of decolonizing responses to SDG 4.7, and one that requires a geo-political understanding of the spaces, places and boundaries within which coloniality is enacted, including within education. In the sections that follow, we examine how colonialism's relationship with land was tied up with the idea of possession and argue that this created a form of spatial as well as social relations that categorised

places and people into groups that were delineated by boundaries that had the express purpose of separating them.

COLONIALISM'S RELATIONSHIP WITH LAND AND PROPERTY RIGHTS

"An Englishman's home is his castle" (Fox O'Mahony 2006)

The significance of **property ownership** as a prerequisite to citizenship was tied to the British notion that **only people who *owned* the country, not merely those who lived in it, were eligible to make decisions about it.** (Ladson-Billings, 2009, p. 25)

Moreton-Robinson (2014), an Indigenous scholar located in Australia, argues that a logic of possession underpins colonialism. She demonstrates how Australia was socially and culturally constructed by the European settler-colonizers as a white possession, the logic of which was indelibly marked by race and subsequently became embedded in many settler nation's immigration laws as a means to regulate and keep out non-White populations. To better understand why colonialism was tied up with land ownership we locate its conception in Early British history.

There is an ancient English saying that 'An Englishman's home is his castle'. It is a saying often used by those who think the principle that people can do as they wish within the walls of their own home is an ancient right. If we deconstruct this saying, it holds a metaphor that invites us to consider the home as a castle – a structure that has a centre/inside (us), with an impregnable boundary that provides protection from those who are on the periphery/outside (them) and are seen to be a threat to the integrity of the centre. The rest of the saying is, 'and each man's home is his safest refuge' and is thought by some to have its origins in a legal principle established in 1604 by Edward Coke – that no-one may enter a person's home without permission (Fox O'Mahony, 2006). This established a legal right of ownership with the purposes of freedom from harm, but not freedom from the laws of the land. We argue that this way of thinking – property, ownership, home as refuge, individualism – became part of an English onto-epistemology that affected how land was thought about during the imperial expansion across the world in the 18th and 19th centuries. England/Britain is the 'home/refuge/centre' and the Otherness of the places and people encountered were seen to pose a threat to this centre. The response to this perceived threat was to take possession and to 'domesticate' other places and peoples in order to recreate the centre (home) in another location.

Colonialism is therefore inextricably tied to spatial as well as social relations: it rested on appropriation of land, on staking claims, drawing boundaries, and establishing ownership. Territories were re-named to reflect the language and culture of the colonizers, and a vocabulary of belonging, inside-outside, included-excluded, citizen-immigrant, us-them was created. We see this way of thinking in education – in the curriculum and its division into bounded subjects and disciplines, in its policies of inclusion and exclusion, and in the fortresses that many schools have become. We therefore argue that not only do curricula, pedagogies and educational relations need decolonizing, but so too do the bounded spaces and places within which these are enacted.

THE SPACES, PLACES AND BOUNDARIES OF EDUCATION.

In our discussion of the concepts of spaces, places and boundaries we use the field of geography to understand how a spatial analysis of what we perceive to be the colonality of education might assist in decolonizing educational responses to SDG 4.7. In geographical terms, space is made up of two operations: the operation of placement of objects in places, and the operations of conceptual synthesis that make relational significance of the material-social-symbolic relations in that space, while a place is a specific point or location. For example, a school is a place that is located at a specific point, but the educational space that it affords will be distinguished by the synthesis of the material (e.g. four walls of the classroom, the arrangements of desks, chairs, resources), the social (e.g. teachers and learners) and the symbolic (e.g. power). Boundaries are then the relation between space and place. Following our thesis above, we argue that schools have become increasingly governed by the spatiality of white, Euro-western, colonial possessiveness. To illustrate this, we use the material, social and symbolic elements of the conference at which this article was presented as a paper in September 2018. For example, the Teacher Education for Equity and Sustainability Network (TEESNet) conference took place over a day in the Eden building, Hope Park, Liverpool Hope University. We can use the concepts of space, place and boundaries to examine the educational relationships at this conference and within TEESNet, and to examine the subject-object (human-material) and the subject-subject (social) relations – for example, the Eden building is the place in which the conference was held. The nature of the building itself, and the placement of material objects (posters, tables, chairs, speakers' tables, audio-visual equipment) create the space for the conference in a particular way (for example, round tables in the main room to facilitate discussion; hierarchical arrangement of round tables in relation to the main speaker's podium) which, as a social space for the TEESNet community to come together, affords some forms of social interaction but limits others.

However, all of these relations will be profoundly affected by identity at the individual level which are predetermined by unequal distributions of power at the societal level. For example, issues of power and identity will affect how each of individual enters the space, how each relates to the place, whether we put up boundaries or not (is this a safe space for everyone?), how we inter-relate to each other and the material, intellectual and emotional space. Our argument is that an explicit focus on the colonality of the spaces, places and boundaries of education – and by default what our learners then learn about power and identity viz-a-vis ESD, GCE through these spaces, places and boundaries – is a necessary step towards a decolonial approach to education for sustainability and the SDGs. In figure 1 we provide an example of the kinds of critical questions that can be used to identify the influence of power on educational spaces, places and boundaries.

Figure 1: Critical questions about space, place and boundaries

Who and what are able to enter into this space and place? Who decides?

Is space given to alternative knowledges, or are there invisible boundaries that privilege/include some knowledges while others are silenced/excluded? Who decides?

To what extent are we explicitly aware of our own socio-historical, cultural, geographical 'locations' and the influence of these on our identities and how we talk about difference and position each other?

How can we create a sense of belonging without creating a boundary that is 'Othering' of difference?

In a world that is moving beyond the Anthropocene towards posthuman understandings of the interconnectedness of life, how can we go beyond human-centric notions of subject-subject-object relations and create spaces for non-human and other-than-human knowledges?

DECOLONIZING APPROACHES TO SDG 4.7 AND EDUCATION FOR SUSTAINABILITY.

As the SDGs begin to have more influence on teacher education, through their use to support the integration of education for sustainable development and global citizenship education (ESD/GCE) in teacher education programmes (TEESNet, 2017), it is becoming increasingly important to use a critical lens on both the SDGs and the SDG Learning Objectives (Pederson, 2010). As we have set out in this article, guidance on how to use the SDGs for educators is not value free. The websites and document we analysed demonstrate a coloniality of mind in which knowledge is structured as binary, categorical and oppositional, and treated as something that can be commodified and divided up into 'objectives' that drive educational activities towards a predetermined end. We argued that these ways of thinking are both influenced by the colonial relationship with land and the 'Other' – a possessive relationship that created boundaries around spaces and places whether they be symbolic, social or material. Finally, we argued that a coloniality of mind assumes it is the only or best way of being and thinking and can therefore be universally applied.

If teacher education for ESD/CGE is to begin to think and be otherwise, then we need to start thinking critically about the social, material and esoteric spaces we create for the work, which includes thinking critically about the knowledges and concepts

that are invited into those spaces: the notion of the knowledge society; the concepts of democracy and active citizenship, multiculturalism and interculturalism, and sustainability; and ethical considerations. For example:

1. At the heart of education is the relationship between subjects (and this assumes a plural species understanding of subjects), materiality (and this includes considering all material as living – trees, rocks, earth, books, tables, buildings etc). In other words, a plurality of inter-relationships that is not predicated on dualisms.
2. In teacher education it is therefore our role to both make the familiar strange (e.g. questioning hitherto taken for granted assumptions about knowledge, multiculturalism and interculturalism, citizenship and sustainability) and to make the strange familiar (e.g. how can we understand ourselves without encountering difference?). In order to understand ourselves we need to be in relation with difference and although we cannot ever truly understand the 'Other' that relation is essential to understanding the subjectivities and positionalities of our identity – it also means understanding that familiar-strange is a relation that we hold within us as well as between us.
3. This requires making spaces for alternative knowledges and cosmologies – in other words, pluralising knowledge to include Southern, Indigenous and Diasporan ways of being and knowing, and acknowledging the geo-political forces that have shaped our own ways of being and knowing and how these will influence what we 'hear' and understand when relating to others
4. This foregrounds ethical considerations and our responsibilities towards all our relations – social and material interrelations of spaces and places, locally & globally.

In our view any education for and around the SDGs has to include these considerations if it takes seriously the need to be, think and do otherwise.

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Educating the Heart: A Curriculum Based and Holistic Approach for Cultivating Compassionate Global Citizenship

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INTRODUCTION

Across Europe, Global Citizenship Education (GCE) has found a curricular mandate, with an emphasis on the role of education in bringing about socio-political and environmental transformation. At an international level, the adoption of the Sustainable Development Goals (SDGs), by the United Nations General Assembly in September 2015, sets the agenda for international development until 2030. The SDGs mark a new global commitment to transform our societies and economies for sustainable development and global justice. In particular SDG 4: target 4.7, aims to 'ensure that all learners acquire the knowledge and skills needed to make the transition to a peaceful and sustainable global community' (UN General Assembly, 2015, p17), thereby calling for transformative educational change all over the world. Moreover, education for global citizenship has gained prominence with the United Nations Secretary-General's Global Education First Initiative (2012). Among the three priority areas outlined in this global initiative, the third calls for a priority focus on 'fostering global citizenship'. In its call, it states that the world faces global challenges, which require global solutions. These interconnected global challenges call for far-reaching changes in how we think and act for the dignity of fellow human beings:

It is not enough for education to produce individuals who can read, write and count. Education must be transformative and bring shared values to life. It must cultivate an active care for the world and for those with whom we share it. It requires transforming the way people think and act. Education must fully assume its central role in helping people to forge more just, peaceful, tolerant and inclusive societies. It must give people the understanding, skills and values they need to cooperate in resolving the interconnected challenges of the 21st century. (Global Education First Initiative, 2012).

SDG 4.7 and the Global Education First Initiative seem to premise GCE upon the principle of universality, where beyond the notion of being members of Nation-States, individuals are interconnected to other human beings across the world. In an increasingly

interdependent globalised world, such an education might be considered essential. Indeed, 'advocates of education for global citizenship place importance on humanisation and its potential for a unifying identity (Appiah, 2006). Nussbaum (1996) suggests that GCE, which emphasises responsibility to humankind and shared values, may be the foundation to transcend inequalities and injustice at global, national and local levels, and thus to build and maintain sustainable peace' (quoted in Reilly and Neins, 2014, p56).

However, how might teachers implement education programmes which foster universal values based on humanisation? What are the required knowledge and skills for building a peaceful and sustainable global community? How can teachers transform the way students think and act? How can they cultivate an active care for the world amongst students?

This paper addresses the above questions through presenting a theoretical grounding alongside a practical curriculum based model which strives to respond to the call within the Global Education First Initiative and SDG 4.7.

Although it is beyond the confines of this paper to present evidence based findings, it is important to note that the model, which is termed 'Educating the Heart' has emerged from a series of pilot studies and consultations conducted by Children in Crossfire between 2015-2017 including:

- A Student Pilot Study conducted during 2015 as an eight-week intervention amongst 28 students aged 11-12 from Oakgrove Integrated College in Derry
- A Pilot Study conducted during 2017-2018 with 72 primary and post-primary teachers across the island of Ireland
- A Think Tank (2017) involving thirty national and international scholars, researchers, educators, and curriculum and policy makers.

Overall, 'Educating the Heart' offers a holistic approach to education for global citizenship. It is rooted in 'compassion ethics' and merges aspects of 'social and emotional learning (SEL)' with 'critical pedagogical approaches'. All of these terms will be defined in due course, but for now it is important to note that there has been little exploration of the role of 'compassion ethics' and 'SEL' in education for global citizenship programmes. 'Educating the Heart' is a model which attempts to bridge this gap, and throughout 2019-2021, it will undergo further exploration through practice and research investigation.

THE THEORY BEHIND EDUCATING THE HEART

Since 2005, Children in Crossfire has been delivering an education for Global Citizenship programme across the island of Ireland. The organisation has built substantial expertise delivering accredited Continuing Professional Development and Initial Teacher Education (ITE) courses for primary and post-primary teachers. Since its inception in 2005, Children in Crossfire's educational approach has been rooted in Development Education (DE). DE seeks to develop the knowledge, skills and attitudes required so that people can participate actively in their own development and in the development of local and global communities. It has a strong focus on global interconnectedness, and aims to awaken in people the need to take individual and collective action to bring about a more just and peaceful world. DE envisions a world based on solidarity, equality and

sustainability. It empowers people to create this world, through a process of thinking critically and active citizenship.

Critical Pedagogy

Ultimately, DE has roots in critical pedagogy. Critical pedagogy is the label under which much social change education locates itself (Choules, 2007, p160). In fact, the critical pedagogy of Paulo Freire (1973) underpins DE, 'promoting problem-based learning, dialogue and participation within a co-operative learning environment where the teacher engages in learning with the student, and the student engages with other students in addition to learning with the teacher' (quoted in Chaib, 2010, p42). Freire proposes three key aspects for an effective education. These include; dialogue, critical reflection, and action.

1. Dialogue is rooted in critical thinking. 'Through dialogue, teachers should pose problems to their students. Subsequently, students, as they are increasingly faced with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge' (Freire, 1973, p54).
2. Critical reflection operates at a deeper level than critical thinking. It involves an investigation of identity, values and perspectives; alongside an analysis of how these are linked to maintaining socio-political inequalities.
3. Through merging critical reflection and critical thinking, teachers and students are inspired to take an active role in transforming socio-political injustices.

Overall, 'action and reflection, theory and practice come together in what Freire calls praxis, an intersection that allows for the creation of human agency in which students and teachers become active subjects that can transform reality and create change' (Swartz, 1998, p168). For Freire, this praxis is integral to a humanisation process, whereby teachers and students form critical awareness of local and global injustices and seek to transform such injustices in solidarity with humankind.

From Critical Pedagogy to Social and Emotional Learning

Whilst acknowledging the key role of critical pedagogy for underpinning its education for global citizenship programme, in 2015 Children in Crossfire initiated an exploration of the incorporation of social and emotional learning (SEL) in preparing young people for participating in the world as global citizens. 'SEL is the process through which children and adults acquire and effectively apply the knowledge, attitudes, and skills necessary to understand and manage emotions, set and achieve positive goals, feel and show empathy for others, establish and maintain positive relationships, and make responsible decisions' (CASEL, 2013, p4).

Hence, would a pedagogical approach which also seeks to nurture SEL prepare young people more holistically for participating in today's increasingly interconnected world? Is such an approach essential for responding to the call of SDG4.7 and the Global Education First Initiative? Such an approach is also in line with the thinking of Goleman and Senge (2014). In their book, 'The Triple Focus: A New Approach to Education' (2014), the authors point out, that linking SEL and 'larger world' education requires an innovative pedagogical approach. They identify three skill sets: 'focusing on self, tuning in to other people, and understanding the larger world and how systems interact' (quoted in Goleman and Senge, 2014, p1).

Children in Crossfire therefore asked itself if its programme adequately nurtured skills 'on self' and how that self becomes 'tuned to other people'. In fact, commensurate with Giroux (1983), the organisation asked if, 'critical pedagogy needs to be underpinned by an emotional engagement and optimism in order for it to be transformative' (quoted in Reilly and Neins, 2014, p56). Subsequently, Children in Crossfire looked to the work of SEL, with a particular focus on the five sets of competencies identified by the Collaborative for Academic, Social and Emotional Learning (CASEL, 2017). Each of the five competencies is defined in the link provided in the reference section (see CASEL, 2017). For now, it is important to note that 'Educating the Heart' has resonance with these competencies. This will become apparent in due course throughout this paper.

An Ethic in Compassion

As well as considering aspects of SEL, Children in Crossfire further reflected on the notion of cultivating universal values through its programme. As mentioned earlier, universal values based on humanisation seems to be at the heart of the Global Education First Initiative and SDG4.7. Indeed, through employing a critical pedagogical approach, Children in Crossfire's humanisation approach was rooted in Freire's praxis, premised upon realising 'motivational values' compatible with Shalom Schwartz's (1992; 2004) notion of 'universalism' (see Richey, et al, 2013). Studying values from cultures spanning more than 70 countries, Schwartz found that there are 57 distinct value types present in all human beings. As explained by Richey et al (2013), Schwartz organised these value types into 10 overall motivational values, with universalism defined as: 'Understanding, appreciating, tolerance, and protection for the welfare of all people and for nature. (Broadminded, Wisdom, Social Justice, Equality, a World at Peace, a World of Beauty, Unity with Nature, Protecting the Environment)' (Richey, et al, 2013, p11-12).

However, although Children in Crossfire's approach was aligned with Freirean philosophy and universalism, the organisation asked itself if it was truly cultivating values from applying a pedagogy based on love and compassion. Indeed, 'Freire (1996) sees the motivation for transforming the world for the liberation of humankind as based on a belief in humanity and a profound love for the world and for people. Love and hope are considered the basis for taking courage to act in order to create a new vision of the world which breaks down social barriers of class, gender and ethnicity. As individuals transform the world, they transform themselves within it' (quoted in Gill and Neins, 2016, p22).

But, how might love and hope be taught in the classroom, and furthermore, how might such an approach be utilised for self-transformation and the transformation of wider society?

In this instance, Children in Crossfire looked to the work pioneered by Geshe Lobsang Tenzin Negi at Emory University, located in greater Atlanta USA. Based upon research in Psychology, Education and Neuroscience, in 2005 Geshe Lobsang and his team have developed a practice founded on the concepts of critical pedagogy and SEL. Importantly, however, the work is premised on the transformation of self and wider society through an ethic rooted in compassion. Compassion in this respect, is commensurate with the work of the Dalai Lama, who locates the nurturing of compassion in secular ethics. He has articulated his vision for the term secular ethics in numerous talks and writings, most notably in two books 'Ethics for the New Millennium' (2001) and 'Beyond Religion: Ethics for a Whole World' (2011). In these writings, the Dalai Lama states that basic human values need not be based on what separates us, such as religion or culture, but

can be established on the basis of common humanity and our interdependence. A core aspect of humanity is the fact that we all desire happiness and do not want suffering; therefore, questions of how we treat one another become of paramount importance. For this reason, the Dalai Lama makes the argument that compassion should be one of the core values for secular ethics. Through the direct cultivation of compassion, one learns to manage one's own emotions, and relate positively to others, whilst recognising wider injustices which cause people to suffer on a global scale. Hence, impelled by the cultivated compassionate impulse, one is more likely to intervene for justice without giving into despair, anger or burnout (see Dalai Lama, 2011).

Geshe Lobsang's practice, for which he has coined the term 'Cognitively Based Compassion Training' (CBCT), is intended as a practical tool for directly cultivating compassion. CBCT merges meditation techniques with critical dialogue to nurture prosocial emotions and mental states including impartiality, empathy and forgiveness. It is important to stress that CBCT stands in contrast to religious uses of meditation, since it is based on secular reasons and analysis (see Ozawa-de Silva, 2014).

Studies suggest that CBCT creates healthier immune response to psychosocial stress, improves empathic accuracy, increases activation in brain regions associated with empathy, increases hopefulness, and elevates self-reported mood when compared with a control condition, and that it can be taught effectively to elementary school children (Mascaro et al., 2012; Ozawa-de Silva et al., 2011; Reddy et al. 2013).

Following a series of consultations with Geshe Lobsang and his team at Emory University, Children in Crossfire undertook training in CBCT and related SEL approaches. Subsequently, the organisation designed its 'Educating the Heart' programme which incorporated elements of these approaches, with a specific focus on techniques aimed to cultivate emotional regulation, resilience, introspection, self and other compassion, equanimity and engaged compassionate action for global citizenship. Indeed, it can be argued that 'engaged compassionate action' requires great courage, determination, perseverance and inner strength. The techniques that 'Educating the Heart' employed were oriented towards developing these capacities (see Murphy et al., 2014) alongside the critical pedagogical approach described earlier.

As mentioned, the initial 'Educating the Heart' model was tested and refined through a series of pilot studies and consultations conducted between 2015 and 2017. Since 2017, 219 primary school teachers and 61 post-primary teachers have completed the CPD training and are implementing the programme across their practice. Again, it is important to remind the reader that it is beyond the confines of this paper to present findings to date in detail. These will be published through a series of papers in 2019.

Nonetheless, the sections below outline the refined 'Educating the Heart' model through the presentation of the:

- Compassion Compass and Curriculum Framework
- School Award Programme

EDUCATING THE HEART:COMPASSION COMPASS AND CURRICULUM FRAMEWORK

Educating the Heart aims to facilitate the cultivation of the necessary knowledge, skills, attitudes and values for participating in the world as a compassionate global citizen. To develop the essential components of compassion and travel through the world as Compassionate Global Citizens, 'Educating the Heart' seeks to develop pupil knowledge and understanding, and skills and values. Pupil voice and Participation is at the core of this programme, and the overall approach seeks to develop the 'whole' pupil through methods which engage the heart, head and body. It is important to note that Children in Crossfire has a significant focus on providing in depth accredited training to teachers on appropriate learning strategies rooted in the principles of Critical Pedagogy, Social and Emotional Learning, Pupil Voice and an overarching ethics grounded in compassion. Ultimately, the intention is to ensure teachers have the skills and capacity to facilitate the emergence of a critical consciousness alongside social, emotional and ethical competencies, with all such skills being rooted in compassion. Through this approach, as students are engaged holistically in a learning process, they have the space to reflect, form perspectives, and gain insights into how they might embody compassion as a value and participate in the world as active and compassionate global citizens.

Through applying the appropriate learning strategies that teachers have developed through the above mentioned training, the curriculum framework is intended to further support teachers with planning and teaching lessons which develop the required knowledge, skills and values to help pupils navigate their way through the various components of compassion.

Overall, the 'Educating the Heart' model is intended to be transferrable to any national or international curriculum with a focus on GCE. Educating the Heart provides teachers with a detailed Pupil Programme which includes 12 suggested lesson plans. Each lesson is based on using appropriate learning strategies and participatory methods. Each lesson is structures around two to three 20 to 30-minute activities. Teachers can draw on the curriculum framework to adapt the lessons to suit the needs of their pupils. Specifically, however, it connects to the Northern Ireland and Republic of Ireland's formal education primary and post-primary curricula (see CCEA, 2007; DES, 2015; NCCA, 1999).

EDUCATING THE HEART COMPASSIONATE SCHOOL AWARD

As well as supporting teachers to directly implement 'Educating the Heart' through the above mentioned tools, it is intended that the overall ethos of the model will infiltrate across the whole school and beyond. Thus, in collaboration with stakeholders, Children in Crossfire designed an award system to encourage and guide teachers to progress the ethos across the whole school, collaborate with other schools through creating Educating the Heart partnerships, and extend the impact into the wider community. The award system has levels from bronze to gold. In order to achieve the award, schools are required to provide evidence of how they meet particular criteria.

CONCLUSION

In presenting the above Educating the Heart model and theoretical grounding, Children in Crossfire intends to kick-start a process towards bringing about a transformative pedagogy which offers a holistic approach for GCE. The model will be integrated into upcoming research with teachers and students to help demonstrate the overall impact of the approach. Indeed, at this point, Children in Crossfire cannot make any empirical claims that the model will result in building 'compassionate global citizens'. However, what can be said is that there is a high demand for participation in the programme from pupils, teachers, and other key education stakeholders. In fact, the model has already been extended to initial teacher education (ITE) colleges, with one particular college embedding the programme as a full accredited ITE module.

For now, however, Children in Crossfire presents this model and theoretical grounding as an 'offer' to practitioners and researchers interested in implementing and researching education for global citizenship. It is intended as a means to respond to the call within the Global Education First Initiative and SDG 4.7. It is 'offered' as a pedagogical approach that, at the very least, attempts to merge critical and emotional engagement with an ethics rooted in compassion, as the impetus for socio-political transformation.

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Home is Where the Heart is

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INTRODUCTION

Meaningful Maps is an independent, ongoing research project that aims to explore children's knowledge of, and relationship with, place through analysis of their drawn maps and written descriptions of where they live. The project emphasises the communication of how, why and what places matter to children rather than just focusing on their cartographic skills, although this also features in the analysis. Endorsed by the Geographical Association and British Cartographic Society, and currently in its pilot phase, the project has received more than 500 maps from children aged 7-11 from across the UK. The geographical range is diverse, ranging from the Shetland Isles to Exmouth, and North Wales to Norfolk.

This paper frames the research to date with education for sustainability, especially SDG 4.7, firmly in mind. And we present the findings not just from a research perspective but also as a pedagogical framework that can be easily replicated in classroom situations. The idea that transformative learning experiences will ideally be 'experiential, inquiring, experimental, real world and action orientated' (Stirling 2009: 82) underpins our approach.

WHY MEANINGFUL MAPS?

Children today have many fewer opportunities to explore their surroundings at first hand than they did in the past (Louv 2008, Vujakovic et al. 2018). This is significant because research has shown the value of rootedness (Tuan 1977) and the importance of direct experience in forming affective bonds with place that support the development of pro-environmental values (Catling et al. 2010). It is also argued that children's transactions with place have the potential to enhance their ability to engage with social and environmental problems (Jarvis et al. 2017). The rationale for this is that knowledge and sense of place are both precursors and prerequisites of critical thinking which requires skills of empathy as well as enquiry.

Children's local area maps offer a medium through which their environmental awareness can be explored and further understood. If children are to envision sustainable futures they need to have a knowledge of places and sense of agency and belonging. Even more importantly they need to care about their surroundings and be interested in places both locally and further afield. Robert Macfarlane (2017) summarised this neatly when he declared 'what we do not love we will not save'. Putting this argument the other way, if children have limited knowledge of their own home and local environment, and thus little opportunity to develop affective knowledge and explore their personal meaning-making therein, it seems reasonable to assume that attempts to understand how others

perceive and value their place will lack a basic and necessary perspective. Empathic understanding of others' values without understanding your own, risks being tokenistic.

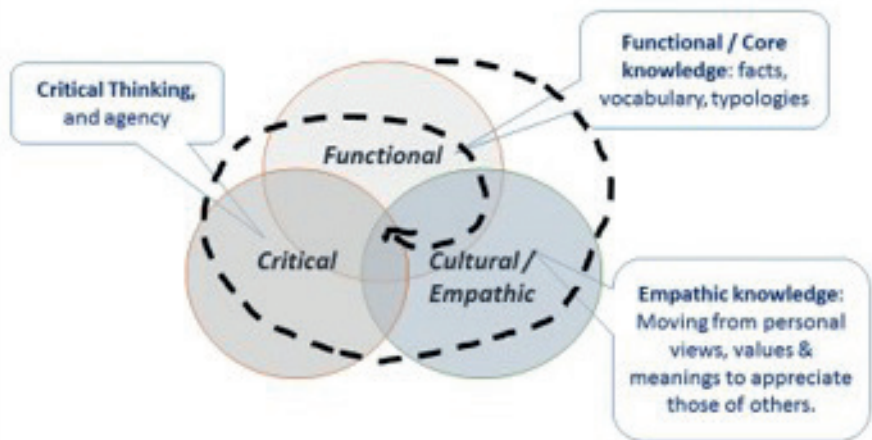
METHODOLOGY

In this pilot project, children were asked to think about their local area and about places that held meaning for them in either a positive or a negative sense. They were invited to communicate their ideas by drawing a mental map (see Lynch 1960, Downs and Stea 2005, Vujakovic 2016a, 2016b and Vujakovic et al. 2018), annotating it as much as they liked to convey additional information about the places they had shown. It was stressed that the aim was not to create the neatest or best-looking representation but rather, one which reflected what they knew and felt about their local area. The children were also asked to provide a short written description saying why they had selected the places shown on their maps and why they were significant. The full instructions provided for teachers can be viewed on the Meaningful Maps website www.meaningfulmaps.org. A more detailed background to the project can be found in Vujakovic et al. (2018).

THEORETICAL BACKGROUND

We adopted a working framework to help us interpret children's responses from a sustainability perspective built around Stables' (1998) theory of environmental literacy. Stables argues that critical decision-making and action involves three components (a) functional knowledge (b) cultural knowledge (c) critical thinking and that these combine in a cyclical process (Figure 1). One of the key strengths of Stables' theory is that it represents learning in terms of meaning-making rather information-processing. It also highlights empathy, values and cultural understanding. If, as Biesta argues, the task of education is 'to arouse in pupils the desire to want to exist in the world in a grown-up way' (2017 p6) and to question whether what we want is beneficial 'for the life we live together on a vulnerable planet with limited capacity' (2015 p8), Stables theory suggests a way in which this task might be approached.

Figure 1: A model of critical environmental literacy (after Stables 1998)



Functional knowledge

Functional knowledge equates to core knowledge - the facts, names and vital vocabulary essential for place-related dialogue. It is often taken for granted that children need to know such basic, functional vocabulary and be able to use it in order to engage and talk about a particular subject, in this case 'place'. However, their vocabulary has to be consciously developed and nurtured as indicated by a study of more than 400 four- to eight-year-old children in a mix of English primary schools (Owens 2004). This revealed that children's environmental vocabulary grew at an impressive rate during the Reception Year when the curriculum focussed on outdoor learning but that their environmental language development halted when they embarked on the much more formal programme prescribed in the National Curriculum. Language matters. As Macfarlane (2016) points out, there is a sense in which place names operate as much more than referents and a danger that natural phenomena and environmental features become unseen if they are unnamed. Furthermore, as our ability to name particular aspects of places becomes depleted, so our capacity for understanding and imagining possible relationships with the non-human world becomes correspondingly eroded.

Cultural knowledge

Cultural and empathic knowledge relates to the understanding of cultural contexts, other people's views, perceptions and values. People can see, use and feel about places very differently and this palimpsest can be a rich landscape for collaboration or contention, depending on whether and how these different layers of meaning are perceived. Age related differences can be particularly revealing. For example, children often create and give names to their own personal geographies (Matthews 2002) that are often overlooked by adults (Pickering 2017). Matthews and Limb (1999) argue that this has direct implications for decision-making and that it is a mistake not to recognise the cultural agency of childhood when engaged with environmental planning. Being aware of other people's viewpoints and their cultural positioning is an important part of a sustainability mindset. Asking difficult questions such as 'whose place' and 'who decides' draws attention to the power relations which lie behind environmental decision-making. The term 'empathic geographies' coined by Lambert and Owens (2013) is one way of encapsulating the complexities that are involved.

Critical Thinking

Critical thinking is currently a popular and vaunted approach for education, championed as a 'core skill for the 21st century' (Watson 2015) and a key part of the British Council's global Connecting Classrooms and Core Skills Programme. Stables (1998) argued that effective critical thinking occurred when both functional and cultural literacies were in place. In other words, we need some core knowledge to help decision-making and agency but we also need an empathic understanding of others' perspectives and the role of the emotive and affective dimensions of knowing. When we realise that there are other perspectives to be considered we also become more alert to fakery and deception.

PRELIMINARY FINDINGS

This paper focuses on maps submitted by children in two contrasting schools – a village school in Elham in Kent and a town school in Bodnant in North Wales (n=112). The

maps were all drawn in school under the guidance of a teacher. Although the teachers were not interviewed, they reported that children appeared to enjoy drawing the maps and that drawing a map of the local area by hand significantly enhanced children's understanding of digital/electronic maps of the same area. There is no attempt in this initial analysis to consider gender, ethnic or age-related differences nor to consider the impact of previous teaching.

Functional knowledge: natural and built features

As expected, all the children focused their maps on the built environment and they nearly all showed roads. The children's own house, friends/neighbours/relatives houses and their school were the most common features. Shops, playing fields and leisure facilities also featured prominently. Specific features ranging from brick walls to bridges were included on individual maps. One surprising finding was that churches were shown on less than 10% of the maps, even though a church was clearly visible from one of the schools in the sample. The number of maps showing natural features was relatively small and more or less matched the number that showed a friend's or neighbour's house. Trees, orchards and gardens attracted most attention but very few children depicted animals of any kind. Although half the maps in the sample came from children attending a school within a mile of an accessible sandy beach, less than 8% of all the maps showed or mentioned it. In terms of scale, the maps generally covered a small area focussing on the route from home to school. Some children just showed the plan of their house or bedroom.

Cultural knowledge: personal and empathic meaning – making

The maps were redolent with affective meanings about home and its surrounds. Children loved where they live, for a range of intrinsic meanings which were indicated by comments such as 'because I live there' or 'because my house is there' or because 'I know the area really well' (see map A). One child referred to potential for exploration as you can 'get a bit lost' and 'have an adventure'.

The desire to make meaning was also evident. Typical comments included 'that's where I hurt my knee' and 'that's where I learnt to ride my bike', giving significance to the ordinary and the everyday. Whilst personal meaning-making is an essential precursor of empathic thinking there was very little of decentring in this sample. However, some comments did hint at a regard for others and what they thought about the area; the importance of the biscuit factory, for example, might be due to parental work considerations, or the comment about the park due to its importance to someone's dog, 'It was his favourite place'. Overall the maps gives strength to a continuing notion of rootedness, belonging, identify and value and many children clearly welcomed the chance to celebrate their place.

Critical Thinking

There was little to indicate obvious critical thinking in the sample studied but as we had not asked for a critical perspective or decision-making about the local area this was not to be expected. Interestingly, one child had commented that there was a very busy road outside their house, with a slope that was 'too dangerous for us to play on'. The evidence of existing cognitive and affective knowledge does, however, suggest the potential for critical thinking to be developed.

CONCLUSION

There are many unexpected directions and ideas that have emerged from our initial research and analysis. The fact that roads linking place(s) were the most prominent feature on the maps chimes with the notion of 'wayfaring' which focuses on interconnected and enmeshed lines and the subsequent knots and interactions which give places significance (Ingold 2011). The way that the places drawn on the children's maps are overlaid with varied meanings is suggestive of liminal and malleable encounters, transitions and hotspots (Salvatore, S. & Venuleo 2017). It could also be indicative of environments in a state of 'becoming' (Mickelsson et al 2018). Some children described places as a refuge for, and from, the emotions. This hints at 'third space' skills or what Pradhan (2016) calls the *new core competency*.

In conclusion, it seems children seem to have limited knowledge of their local environment and what they do know is generally contained within their immediate home environment or the home to school route. Their perspective is ego-centric and they prize the family, friends and teachers who populate their lives. They know, and favour, built features over natural ones and have powerful, intrinsic feelings of love toward their place. Their voice rings out clearly from the maps and descriptions: 'It's hard to explain, I just love it' says one child, 'I've lived here all my life' declares another. It seems that home really is where the heart is!

The emotional dimension of environmental learning and sense of agency matters. If children are to develop a sustainability mindset they need to care about their surroundings and schools need to develop what Sobel (2008 p97) calls an 'authentic curriculum' which taps into children's inner lives. It is significant that many children reported that making the maps was an enjoyable exercise. It gave them the opportunity to talk about places full of meaning to them that might sometimes be dismissed at school. Fieldwork, where it happens, may be selective and not always focused on the immediate locality of children's homes. Indeed, it is often tempting to choose somewhere grander with more perceived importance. We contend that as a practical pedagogy for sustainability, the ordinary and the everyday home environment is a rich field of meaning from which to nurture and develop critical thinking and agency. *The Meaningful Maps* project is opening the door to a pedagogical approach that allows aspects of functional, empathic and critical environmental literacies to thrive and gives purpose to what Hicks (2014) calls hopeful and preferential futures. However, as Scoffham (2017) points out, if it is to be developed effectively teachers will need support in order to develop their 'capacity, capability and confidence' (p40) in this new way of working.

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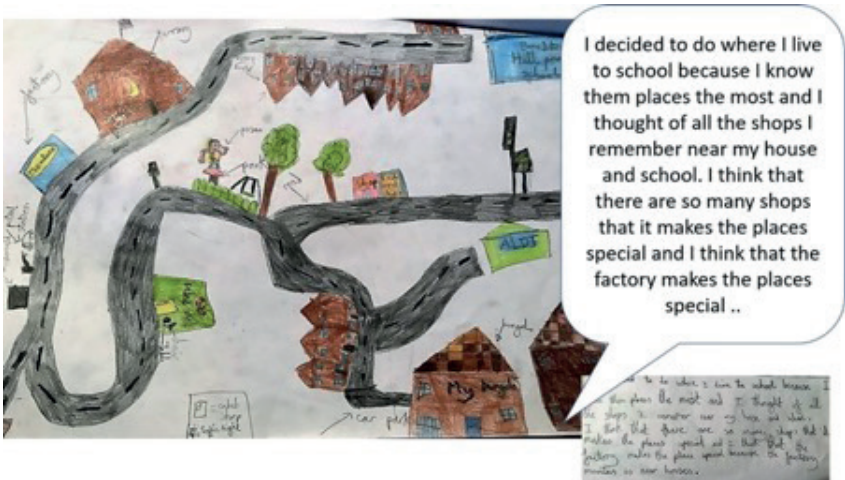
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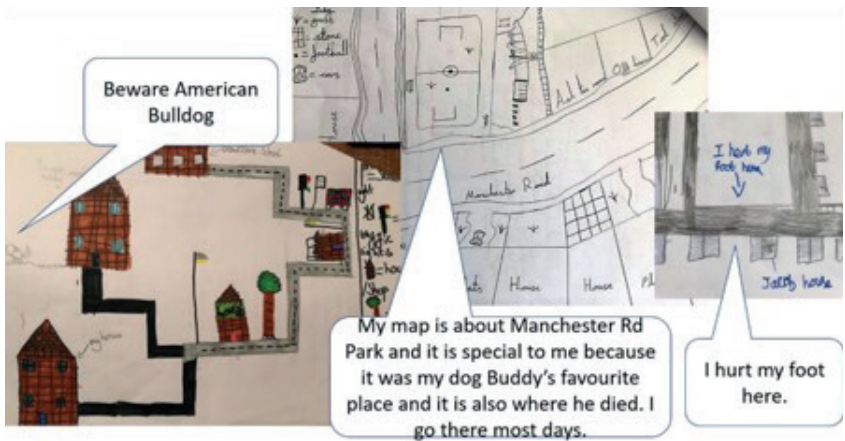
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Map A



Caption: An example of a drawn map from a child, aged nine

Map B



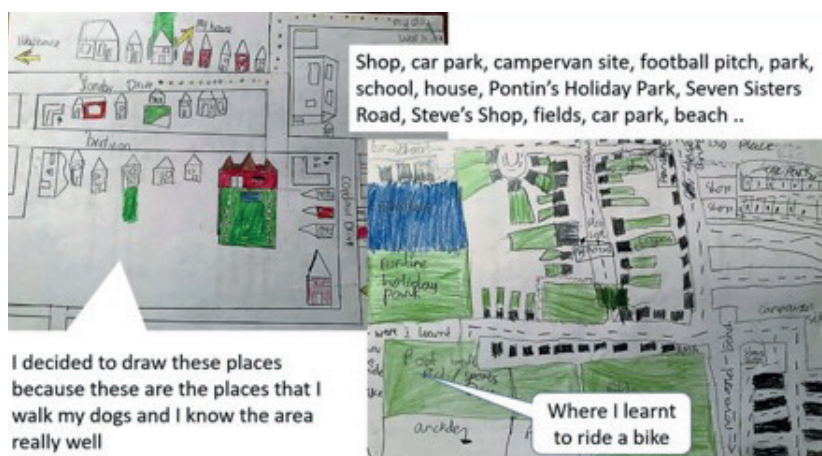
Caption: Significant events on the map

Map C



Caption: Maps of adventure and constraint

Map D



Caption: Maps with names and knowledge

Where Migration and Sustainable Development Meet: The Potential and Challenges of ESD in Europe

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Keywords:

migration, sustainable development, ESD, global education, Europe

INTRODUCTION

The number of international migrants worldwide increased from 173 million in 2000 to 258 million in 2017, with the rate faster than the growth of global population (UN, 2017). In increasingly interconnected world, migration becomes an inevitable and integral part of development in both migrant-sending and migrant-receiving countries. Migrants contribute to development of their home communities by sending remittances, while in countries of destination they fill critical labour gaps (ODI, 2017). In 2015, the UN introduced the Sustainable Development Goals that became the first international strategy document to recognise human mobility as an important aspect of sustainable development. Despite its potential and recent policy initiatives to link the two concepts, migration remains a highly politicised topic dividing nations and continents. Polarised responses to the so-called refugee crisis in the EU and Brexit debates in the UK, to mention just a couple, are excellent examples of such politicisation. Not surprisingly, recent surveys show that there are major gaps between public perceptions of migration, its implications and actual numbers (Blinder, 2013; see Eurobarometer, 2018). Taking into account that migration is expected to grow in the future (OSCE, 2005), there is a need to develop critical literacy skills of young learners. It is important to build their understanding of the interdependences of the contemporary world in order to enable critical and informed engagement with these issues. This paper will first shed light on the topic of migration in order to defend its importance for sustainable development and Education for Sustainable Development (ESD) in particular. Drawing on findings of a cross-national project called InterCap, the paper will then identify structural issues in implementation of ESD most prevalent among 12 participating countries. Coming from a social research perspective rather than a methodological point of view, we aim to challenge misconceptions regarding migration and sustainable development as well as macro-level obstacles in implementation of ESD.

INSIGHTS FROM THE LITERATURE

Links between migration and sustainable development

Migration can be a major contributor to the economies of both origin and destination countries. Received from migrant diasporas abroad, remittances constitute an important

source of income for families and communities in migrant sending countries. In 2015, remittance flows to developing countries were about three times the amount of official development aid (World Bank, 2016). Through economic growth prompted by remittance expenditure, all members of home communities might benefit indirectly; remittances usually prompt growth of investments in education, health, housing and sustainable infrastructures. Through this mechanism, migration becomes a crucial poverty alleviation tool (ODI, 2017). At the same time, migration brings a number of benefits and opportunities for countries of destination. Immigrants fill critical labour gaps, pay taxes and social security contributions as well as create jobs by opening their own businesses. Research shows that, on average, immigrants contribute more in taxes and other forms of contributions than they receive in benefits (OECD, 2014). Migration is also a key tool in dealing with economic strains of ageing populations known to be a demographic issue in most economically affluent countries (Coleman, 2008). Furthermore, migrant diasporas enrich host societies by cultural and information capital; they play an important link in facilitating knowledge and skills exchange between countries of residence and home communities that create development opportunities for both receiving and sending nations (Lonnback, 2014).

However, to ensure these positive outcomes, favourable conditions for human mobility have to be created. If migration is managed poorly, migrants in host societies become susceptible to a number of vulnerabilities; they are more likely to become victims of human trafficking, modern slavery and exploitation, not to mention limited or zero access to social security and health services as well as quality education (ODI, 2017). In theory, 75% of migrants worldwide are entitled to some form of social protection; however, in practice implementation of these arrangements is poor (ibid). Not to mention dangers of human rights violations that arise as a result, such socio-economic stratification between citizens and immigrant populations could arguably further induce hostility towards migrants (Burrows and Kinney, 2016). As public opinion influences policy-making, there are reasons to believe that such opposition would lead to restrictive immigration policies that restrain the potential of human mobility for development. Restrictive immigration policies also mean that only selected individuals (usually, these are professionals or international students) are allowed to move across borders, which means that benefits of migration for home countries are restricted to populations that are already privileged and therefore would not necessarily benefit the most vulnerable groups (de Haas, 2010). As it depends on the environment whether migration becomes a driver for sustainable development or a barrier for it, it is therefore crucial to ensure that decisions made at both individual and policy levels are informed and that they are not grounded in misperceptions, the extent of which is currently a significant concern.

Public perceptions and the role of media

Positive aspects of migration and its potential to support development have received more attention among academics and policy makers only recently, when research on remittances in the early 2000s revealed the unexpected economic role of migrant diasporas (De Haas, 2010). A priori, migration was considered as a distinct and separate area of global issues and rather an undesirable occurrence; a “symptom of development failure” (ECDPM and ICMPD, 2013). Not surprisingly, such discourse is still deeply ingrained both among the general public and decision makers. According to Eurobarometer survey conducted in 2017, nearly four in ten respondents think that

immigration is an issue rather than an opportunity. There are major gaps between the public understanding of immigration and actual figures: almost half of the respondents believe that there are at least as many illegally staying immigrants as there are legally residing newcomers, even though regular migrants significantly outnumber illegally staying non-EU nationals. On average, Europeans overestimated the share of immigrants in their country by a factor of 2 (Eurobarometer, 2018). In a study conducted by Pew Research Center (2016), 8 in 10 European nations surveyed, more than half of respondents believed that refugees increase the likelihood of terrorism. There is, however, no sufficient evidence the proportion of terrorists and criminals among migrants is higher than among local populations per se (Bove and Böhmelt, 2016). Education therefore becomes a space in which key competences such as critical literacy skills can and should be developed to improve the public immunity to disinformation.

Such public misperceptions regarding human mobility are not surprising if tendencies in the media accounts of migration-related events are considered. The media is known to shape public attitudes, especially if it is on macro processes (such as migration) that are difficult to grasp as their scope is beyond individual experiences. While there are regional differences in media coverage, there is a general tendency for refugees and migrants to be portrayed as outsiders (Council of Europe; WACC Europe and CCME, 2017). Depictions of migrants are highly polarised; they are either described as vulnerable victims or tend to be associated with threat and uncertainty. In media items commenting on refugee crisis in Europe in 2015, there were few attempts to contextualise new arrivals by providing information on push factors that prompted migration. Few opportunities are given to migrants to speak for themselves; stories are mostly impersonal and focusing on political responses and macro, rather negative implications of migration for the host societies (Council of Europe, 2017). In some countries, the language used to describe migration or asylum processes is primarily associated with large quantities and elemental, uncontrollable forces such as flooding. Migration and especially asylum is then understood as a form of invasion; immigration is associated "with powerlessness against the magnitude of newly arriving people and the costs or expenses of refugee services" (Greussing and Boomgaarden, 2017: 1751). Taking into account these tendencies, it is important to make sure that the general public is critical of the media discourses.

THE RESEARCH PROJECT AND METHODOLOGY

The inspiration for this paper and findings to be discussed come from the national reports on migration, sustainable development and development education of 12 EU member states: Austria, Bulgaria, Croatia, Cyprus, Germany, Greece, Italy, Lithuania, Malta, Poland, Slovenia and United Kingdom. The national reports were developed as a part of a cross-national European project called InterCap that aims to establish European CSOs-university networks and build on resources and capacities of teachers' educators to promote global learning on migration, security and sustainable development. The reports consist of two parts: a) desk research and b) field work during which both experts and relevant government representatives were interviewed in each participating country. The topics covered in the reports were 1) coherence between migration and development policies; 2) prevailing public and media discourses on migration, security and sustainable development and 3) the role of migration and sustainable development within national education policies and their implementation. While one of the initial research aims was to investigate how migration is being

positioned in national frameworks of ESD, few conclusions are limited to the latter topic. Instead, since in many EU countries implementation of ESD is still in its infancy stage with major structural obstacles to be overcome in the first place, conclusions and recommendations address the state of ESD more often than the position of migration within education in particular. It is worth noting that as not all countries have distinctive ESD programmes and recognition of the concept varies across Europe, the term represents similar concepts such as global education and global citizenship education as these types of education also tend to promote understanding of interdependences of the world and values relevant to the InterCap project.

FINDINGS AND RECOMMENDATIONS

Issues of implementation and political will

Our research concluded that the national frameworks for ESD are mostly weak or non-existent, if not at policy level, then in practice. Majority of participating countries do not have coherent policies and distribution of roles among institutions even on paper. There were only a few participating countries that had consistent and relatively effective national frameworks for global education: Germany, Austria and somewhat in the UK. In many others, ESD mainly relies on the Civil Society Organisations (CSOs) and motivation of individual actors in education like schools, teachers and higher education institutions. As experts in the interviews suggested, ESD is rarely a political priority and most of the policy initiatives are introduced as a result of pressure from the EU institutions and not because of political leadership and perceived importance of the concept among policy makers. Therefore, even if ESD is addressed within national and local strategies on education, documents are not binding and remain relatively vague; there is little or no monitoring of progress and quality in ESD implementation. While national frameworks for ESD do not necessarily directly translate into high quality ESD and individual schools and teachers also play a crucial role, favourable legal-political environment as well as resources allocated are nevertheless important factors that contribute to the success factor in implementation of ESD. It is therefore crucial to keep communicating about structural obstacles for creating effective ESD programmes and networks, both at individual and collective levels.

A truly holistic approach towards sustainable development

Sustainable development is a holistic concept that connects environmental, social and economic issues. It covers topics such as climate change, poverty reduction, gender equality, education and global inequalities, to mention just a few. The concept of sustainable development, especially through the SDGs, link these different goals and ideas together, unveiling the interdependencies of global issues. While these connections are crucial for understanding the complexity and interconnectedness of the contemporary world, its broad range of topics can easily become an obstacle in political communication and coordination. As many CSOs specialise in particular areas such as gender equality, environmental protection and development cooperation, they sometimes miss the opportunity to work together for the common purposes, such as development of a more effective framework of ESD. As ESD is a concept that covers many topics, it is essential that specialists of different areas work together. A holistic approach of sustainable development requires a collective effort; individual effort, while important and encouraged, is arguably not sufficient in overcoming structural issues. This conclusion does not apply for NGOs only and instead could be extended

to a broader audience. As ESD is not limited to the classroom but also happens in extracurricular activities, public spaces, higher education and elsewhere, inter-sectoral collaboration is strongly encouraged. The change is more likely if NGOs understand the needs of teachers and can advocate broader interests of the community, as well as vice versa; as higher education institutions might not be aware of grass-roots issues NGOs and educators face, it is important to facilitate knowledge exchange between all actors that could contribute to the improvement of the state of ESD.

The importance of critical skills

Driven by public fear and misperceptions of migration, recently growing political radicalisation across Europe and the spread of false information via social media platforms, experts in most countries identified the need to develop immunity towards misinformation by improving critical understanding of prevailing discourses. Many advocated for development of critical literacy skills, a methodological approach to analysing content in the light of political, historical and economic events as well as their own perspectives; the aim of which is to recognise and understand biases of writers and their texts as well as those of students themselves (Ciardiello, 2004). This is arguably one of the most effective ways to address the dangers of 'fake news' which has become more widespread with the introduction of social media. Critical literacy is not only crucial for the topic of migration and sustainable development; it encourages a more critical engagement with politics, history, and the social world surrounding students. It hence provides a set of benefits both at individual level and for the wider society.

CONCLUSION

Migration is becoming an inevitable part of development in contemporary world, and yet it is one of the most politically exploited topics. It has played a key role in recent political events such as Brexit in the UK and the rise of right-wing parties in multiple European countries. Gaps between public perceptions of migration and actual numbers are alarming as they suggest that political decisions and personal views are partly driven by highly distorted perceptions of reality. This paper however advocates for the integrity of topics in teaching on global issues rather than provision of factual knowledge about migration alone. Interdependences of the contemporary world are key in building understanding of the complexities of the latter, and in thinking critically about dominant media narratives as well as public discourses learners are exposed to in their daily lives. Critical literary skills are therefore crucial in developing immunity towards disinformation; it is a key competence needed for democratic, self-reflecting and emphatic societies. Another aim of the paper was to shed a light on structural issues that are still highly prevalent across Europe and need to be overcome in order to create a favourable environment for educators and teachers to promote knowledge and skills necessary for a sustainable future. To increase the likelihood of a change at policy level, it is important to act collectively rather than in an isolated manner; it is also key to facilitate knowledge exchange between teacher bodies, NGOs and higher education institutions. One of the most striking findings of the research project is that same issues of implementation are consistent across Europe with clear exceptions of Germany and Austria, which suggests that the issues faced by education actors in different countries are surprisingly similar. Learning from and exchanging information on the best practices with colleagues from all over the EU might hence be more relevant than it might look at first.

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Achieving SDG 4.7 embedding ESD into elementary stage textbooks: lessons from a small Himalayan state.

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SDG4.7: embedding ESD in textbooks: curriculum and syllabus learning outcomes: Sikkim

INTRODUCTION

Previously (Johnston, 2018) I have proposed an approach for embedding Education for Sustainable Development (ESD) in subject-specific curricula and textbooks, and outlined the pedagogical reasoning underpinning them (UNESCO: MGIEP, 2017). Since February 2018, I have been working with colleagues from UNESCO MGIEP and Azim Premji University: Bengaluru (Bangalore) India, and collaborating with teacher research groups under the auspices of the State Council for Educational Research & Training (SCERT), Sikkim, India. These groups comprise practising teachers from widely scattered communities in all four regions of Sikkim each with very environmentally and culturally diverse communities.

This project in the first instance (February-October 20118) has focused on revising elementary level Classes I – III textbooks with a view to embedding ESD in *National Council of Educational Research and Training* (NCERT) prescribed core subjects [EVS-Environmental Studies, Maths and English Language. This is a 2 year programme responding to Sikkim State initiatives to address local sustainability issues in the context of Sustainable Development Goal SDG 4.7. This is the first stage of a wider 2 year programme which will in due course extend to Classes IV – VI. Please see Table 3 for UK/India age related Class comparisons. This paper identifies the challenges and shares lessons learnt in the course of this initial stage of the project which it is thought have transferrable value to similar initiatives which might be undertaken elsewhere. The success of this project owes much to the enthusiasm and insights of the teacher research groups undertaking the major role in revising Sikkim State textbooks to accommodate embedded ESD.

A COMMON UNDERSTANDING: A DIFFERENT PERSPECTIVE

It would be hard to find greater contrasts between Western concepts of sustainability issues and those of Sikkim (a small, largely rural Himalayan state, with a widespread and diverse society with strong cultural, spiritual and economic links to the natural environment). Embedding ESD in syllabuses and textbooks in such culturally diverse societies and communities as those that exist in Sikkim and many Asia / Pacific countries is no easy task.

Concepts of sustainability and well-being take on a different meaning when stepping outside of Western *developed countries*. Although many of the issues have the same root cause the consequences manifest themselves in very different ways. It becomes clear that Western definitions of “well-being” have little in common with what *well-being* might mean in developing countries struggling with more existential issues such as safe drinking water, food security and access to basic education and health care. The scented candles and meditative practices of well-being spas have little relevance to these major issues and indeed cast a surreal perspective on sustainability issues that require global attention if achievement of the SDGs by 2030 is to be remotely taken as a reality.

A central feature of effective constructivist teaching and learning is an emphasis on empathy with learners’ personal experiences and perceptions of the world they live in (Taber, 2011, Richardson, 2003). This paradigm contrasts with a generalised global template frequently underpinned by a strong post-colonial legacy found in many developing countries. Understanding of the significant influence of the local environment (both economic and natural) and the diverse multi-cultural values tying communities together is essential for educators to be able to capture the interest and foster understanding of sustainability issues in young learners. It follows then that textbook material must relate to issues and experiences that learners’ are familiar with and consequently it becomes increasingly evident that when embedding ESD in textbooks “one size cannot fit all”.

A common (global) understanding of what sustainability means should not be taken for granted. A significant challenge for embedding ESD into textbooks is achieving a common understanding of what ESD is without generalising to the point irrelevance with respect to local concerns. In the Sikkim Project the first question was “*What is the difference between SDGs and ESD?*”. A good question! The distinction and relationship between SDGs, sustainability issues and ESD is widely mis-understood in those countries where ESD is a relatively new concept and often leads to confusion when the full weight of the SDG agenda bears down on authors. It is probably also true to say that these misunderstandings exist more widely amongst ourselves in Western developed countries than many of us would like to admit! A useful distinction is given by Lausset (pers. comm. 2017):

SDGs are a political translation of the concept of sustainable development at an international level.

ESD is a pedagogical approach that aims to enable learners to engage with and participate in social processes to foster sustainable development using knowledge acquired during learning.

Regarding ESD as a pedagogy as opposed to additional content implies the need for curricula and syllabuses to accommodate:

- SD relevant factual knowledge. (subject specific knowledge linked to sustainability issues in a local context)
- SD relevant skills (e.g. critical thinking and the ability to internalise subject knowledge in the context of learners' own experience).

Aligning these two considerations moves learners towards an increased awareness of sustainability issues through the lens of developing subject knowledge whilst also engaging with the issues at a local level appropriate to the age group being addressed.

CURRICULUM TO SYLLABUS TO TEXTBOOK

The brief that textbook authors work to is normally informed by curriculum learning outcomes and syllabus content. It follows that for ESD to be embedded successfully, curricula and syllabuses must have the capacity to accommodate this. The majority of syllabuses worldwide do not currently have this capacity, being limited to adopting an instrumental approach aimed at achieving qualifications (Johnston, 2018). Until, recently the syllabus in Sikkim followed this approach. There is no denying that this is an important aim for learners, parents and society overall. However, the inclusion of ESD does not detract from this aim and indeed may even act as an invaluable asset supporting a contextualised approach to learning.

Sustainability issues are complex even for adults and presenting these issues in an accessible manner for young learners is challenging - particularly when approaching textbooks for younger age groups. (For example in this instance at Class III elementary level). The language of the ESD is littered with concepts and terms completely inaccessible to learners of this age group. Authors aspiring to embed ESD need to maintain a child-centered approach at the level use of language age related cognitive abilities, embedding issues in a local context relevant to the learner. This needs to include a cultural sensitivity capable of accommodating the diverse cultural backgrounds and social structures as noted above and prevalent in countries such as Sikkim although this might also apply to the large cosmopolitan cities of many developed countries. These sensitivities cannot be left solely for authors to accommodate on their own in the course of building socially relevant texts and the need for supportive syllabuses with a built in capacity for ESD framework becomes increasingly obvious.

The terms *syllabus* and *curriculum* are frequently used interchangeably leading to much confusion in the minds of early stage teachers and authors. Common to many other countries' educational systems the Indian curriculum (NCERT 2017) is a state validated instrument which determines the skills competencies and learning outcomes underpinning a course and becomes the nationally prescribed tool for providers which is not open to change without extensive consultation. The syllabus on the other hand follows the curriculum but determines the subjects as well as the topics in the course of study to achieve the stated learning outcomes. The syllabus currently in use for Sikkim state schools therefore, was open to revision and thus, provided the opportunity to embed ESD where it was lacking in the validated curriculum.

THE REVISED SYLLABUS

Our revision took the form of developing sub-themes from the pre-existing syllabus and developing ESD learning objectives for each. There are 11 chapters each corresponding to a theme and Table 1 provides an extract from the Class III Environmental Studies syllabus showing two of these for the sub-themes Water and Food. Column 2 (from the left) shows a series of ESD objectives developed by lead questions in Column 3 as an age appropriate guide for issues authors might want to explore. Over-arching target concepts are also suggested in Column 4.

Embedded in the extract below and elsewhere in the syllabus are also issues of gender bias- “who gets the water?”: “who cooks?” equality of access “does everybody have a enough water / food?”: “how much water do you store for drinking?”. These are examples of important sustainability questions bringing into focus conservation issues: human / environment interactions and equality issues.

Table 1: Extract of Sub- theme Water: Class III EVS revised syllabus to include embedded ESD objectives and guide questions for authors (SCERT 2018:Johnston ,Lausselet & Rampal [copyright pending]).

Theme 2 – Food and Water	Water <u>Objectives:</u> <ul style="list-style-type: none"> • To find out where we get water from for use in the family, the school; observe the ways of storing it • To reflect on inequality in access to water in general and to safe drinking water • To be sensitive to the fact that water is needed by plants and animals and should be used carefully 	<p>Where do we get water from? What are the different water bodies (groundwater from wells, ponds, streams, rivers, lakes, springs, snowfields, glaciers, rainfall etc.) that you see around you? If you have a tap, do you know where the water comes from? Or does your family need to bring water from outside? Who brings the water? How do you get water in school?</p> <p>Do you need to store water at home? If so, how is it stored? In what kinds of pots do you store it? About how much water do you store for drinking? For washing? Do you store rainwater? And how is water stored in school, for drinking, or for toilets?</p> <p>How much water do you drink in a day? How much does your family use for drinking? For washing? For plants or animals in the house? Is there enough water for all in your area? Are there times when some people in your area get no water? Why? Do some people get to use more water than others? Do you think everyone gets clean and safe drinking water? Why do we need clean and safe drinking water? Do you get drinking water in your school?</p>	<p>Difference between natural sources of water and other places children get water from</p> <p>Storage of water, estimation of quantities (more or less storage in urban and rural areas)</p> <p>Needs for humans, water use for different things, estimation of quantities for each use. Water availability (quantity and use), (in)equality in access to water, importance of safe drinking water.</p> <p>Needs for plants and animals, availability of water for all</p> <p>Shortage or excess of water; Wastage of water – ways of reusing it or optimizing its use</p>
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Clearly, some the ESD priorities in this revised syllabus differ from those that might exist in Western developed countries but perhaps this approach to embedding sustainable development issues into textbooks for this age group is informative with the potential for wider application. Even in the UK, asking children aged 6 to 8 years “where do you get your water from? ” will usually elicit the answer “the tap”, an answer which is clearly misleading and ignores the fragile relationship between humans and their environment.

Similarly, Table 2 provides an abstract of the revised syllabus examining the sub theme “Food”. Here similar approaches are taken, raising awareness of food security, food scarcity, cultural attitudes and restraints on diet, gender bias on who prepares the food and unequal distribution of food resources. whilst also addressing subject specific learning outcomes (see NCERT 2017). In this way sustainability issues in the context of SDG 4.7 and SDGs overall are addressed without overwhelming learners in this age group with incomprehensible terms and sociological complexities beyond their years.

Table 2: Extract of Sub- theme Food: Class III EVS revised syllabus to include embedded ESD objectives and guide questions for authors (SCERT 2018:Johnston, Lausselet & Rampal [copyright pending]).

Theme 2 – Food and Water	Food Objectives: <ul style="list-style-type: none"> • To be sensitive that ‘food’ for one group may not be ‘food’ for another; to respect foods of different people • To recognize that we take different plants and animals for food; to identify parts of the plants in our food • To be sensitive to inequalities in practices of cooking and eating • To understand that some people do not get enough food • To understand food as a resource that can be shared and recycled 	<p>Do you know people who eat different things from what your family eats? What are they? Which plants or animals are they taken from?</p> <p>What plants do you eat? In each dish or meal, what part of the plant is used - its leaves, stem, root, flower, fruit, etc? What food do we take from animals?</p> <p>What do you eat uncooked and what needs to be cooked? What are the different ways of cooking you have seen – steaming, boiling, frying, roasting, etc? Is water used in all cooking?</p> <p>Has what we eat and how we cook it changed from the time your parents/ grandparents were young? How?</p> <p>Does everybody in your family eat the same food? Who eats first/last? How much time is spent on eating? Who cooks the food and how much time is spent on it in one day? Do all share the work of cooking and washing?</p>	<p>Food as a cultural concept; different plants and animals can be food for humans depending on their environment.</p> <p>Recognition of parts of plants – leaves, stem, roots, flowers, fruits, seeds, etc - from those commonly taken as food: spices and herbs, vegetables (spinach, potatoes, ...), fruits.</p> <p>Uncooked and cooked food - different processes of cooking.</p> <p>Changes in eating and cooking practices over time, and why.</p> <p>Inequalities (eg. gender or caste) around preparing and consuming food. Estimating time for cooking and eating.</p> <p>Realization that not everyone has enough to eat.</p>
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It is important to note that this revised syllabus is not “a recipe” but a template from where to “pick and mix”. Authors embedding ESD are completely autonomous in the respect that the leading questions in column 3 are intended as prompts not a series of questions which must be included -although some might well be used to identify an issue. Authors are also encouraged to include activities in the textbook which complement NCERT recommended competencies such as measurement: numeracy an investigation, for example: “how much water do you use in a day?”. In this way there curriculum learning outcomes and syllabus objectives may be satisfied without conflict to mutual benefit.

Chapters are also developed with an illustrator from Sikkim, sensitive to local characteristics rather than pin figures or globalised standard representations of children and families. Imagery supportive of local diversity and of physical characteristics and lifestyles are used as opposed to generic stock images used in a more international context.

CONCLUSIONS

Although Sikkim is very different to other countries worldwide (and indeed other Indian states) it displays many of the conditions which potentially give rise to present-day sustainability issues arising from economic pressures to “develop”. It is to their great credit that they have chosen to focus on a sustainable future as the first organic state in India and to prioritise education for sustainable development at all levels. The first tranche of textbooks following the processes and recommendations described above are due for completion December 2018 however, the procedures discussed above are by no means definitive and are still evolving. In summary, it is hoped that the limited description provided here may provide a useful guide for other practitioners engaged in embedding ESD into textbooks in other states and countries and perhaps even here in the UK. It is refreshing to note that in Sikkim sustainability means more than just a search for an on-going sustainable economic paradigm through environmental awareness and resource utilisation but also considers many other key issues associated with equality of opportunity, social justice and peace as articulated by the SDGs.

Table 3: Comparison of classes and age groups between India & UK equivalents

UK	Age		India	Age
Key stage I	5 – 7	Primary (infants)	Lower Primary	6 – 10
Key stage II	7 – 11	Primary (junior)	Upper Primary	11 – 13
Key stage III	11 – 14	Secondary	Secondary	14 – 16
Key stage IV	14 – 16	Higher Secondary	Higher secondary	17 – 18

India (Grade/Class)	Age	UK equivalent
Class I	6	Key stage I
Class II	7	Key stage II
Class III	8	Key stage II
Class IV	9	Key stage II
Class V	10	Key stage II

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The Art of Sustainability

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Keywords:

sustainability, art, outdoors education, experiential education

INTRODUCTION

The Teacher Education for Equity and Sustainability Network (TEESNet) 2018 Conference explored 'What kind of teaching and learning approaches are most relevant to address SDG4.7?' and 'What is the role of affective (feelings, attitudes) and other dimensions of learning?'

In response this paper makes the case for experiential approaches to Education for Sustainable Development and Global Citizenship (ESD/GC) in respect of SDG 4.7 as effective means of deepening learning both in and outdoors.

This paper argues, with reference to the changes in the Welsh curriculum, that Experiential approaches can apply not only at school but also as lifelong learning opportunities for ESD/GC.

THE EXPERIENTIAL APPROACH

Experiential, or constructivist, based approaches to learning have been well established since the early twentieth century works of John Dewey and Jean Piaget (England 1 2017) with more recent contributions from such as psychologist David Kolb (Leicester 2018). The Experiential approach seeks a transformation of experience in order to bring about change in the learner.

While all learning aims to bring about change, within the Experiential approach, it is the learner themselves that brings about the change. It is this self-changing that deepens the experience making it personal realised within themselves. (England, 2017)

The main difficulties for educators sympathetic to experiential approaches are; the time available in a busy syllabus, access to suitable environments and persuading those with the budgets of its value. These challenges are exacerbated in relation to ESD/GC where such curriculum is not always in demand (England, 2018). It is not surprising then that the didactic approach where knowledge is transferred from the teacher to the learner then measured through exam predominates.

AN EXPERIENTIAL APPROACH TO ESD/CG

As founder of The Art of Sustainability (AoS) I have been developing experiential approaches to ESD/GC since 2016, presenting work at annual workshops organised by AoS. Based in Wales the AoS sees itself as a part of the Welsh Government's journey towards Well Being as given in Well-Being of Future Generation (Wales) Act 2015 (Wales 2016) and in the Successful Futures report (Donaldson 2015) which is

central to the new school curriculum to be used throughout Wales by 2022 (Schools 2018). Taking Well Being as the holistic Well Being of all life, this ongoing work explores the possibilities this offers for experiential approaches to nurture as a lifelong transformation towards sustainability.

In 2015/16 I completed Gaia Education's Design for Sustainability (GEDS) certificate and Trainer of Trainers programme. Gaia Education is a Key Partner for UNESCO Global Action Programme (GAP) on Education for Sustainable Development (ESD). As part of the GEDS certificate I collaborated with a design team to develop a project to research and deliver experiential ESD/GC into personal life, education and business. The result was the AoS as a creative forum towards sustainable thinking.

In 2017 I undertook the Forest School Leadership programme in order to further develop this project by engaging the local forests of Monmouthshire, Wales where AoS is based as an educational learning space, bringing learners and nature together in practical down to earth activities that connect learner and nature as co-creators for ESD/GC outcomes.

This work has been informed by UNESCO Mahatma Gandhi Institute of Education for Peace and Sustainable Development (MGIEP) Textbooks for Sustainable Development A GUIDE to EMBEDDING (UNESCO 2017) where the aim is 'Embedding ESD into formal education to support the goal of achieving the seventeen Sustainable Development Goals (SDG's)' (Johnston 2018 p50). The intention is to offer an experiential dimension in line with the guides Criteria for selecting ESD topics (UNESCO 2017 page 26).

Experiential activities can be mapped to Well Being through the goals by use of a Well Being Matrix and a lesson plan devised to seek crossover between the activities and syllabus subject. The mapping of the Welsh Well Being Goals and SDG's are arbitrarily designated by the author as the two goals are not strictly mapped (Wales Map 2018) however it is possible to envisage how they might be as any one SDG touches upon all the others as do the Well Being Goals. The mapping of activities to goals again is an example and can be designated by the educator, learners or both as seen fit.

The aim of the Well Being Matrix is to first align activities to goals whereby a lesson plan can be developed to lead to 'learner centred reflection and enquiry...stimulating learners' interest in their subject and giving the opportunity to apply interdisciplinary competencies to evaluating and resolving sustainability issues...' (Johnston 2018 p.55) thereby integrating closely with guide.

[illegible]

Session Number #					
Feedback from previous session to include this one:					
SDG's No Poverty Zero Hunger Gender Equality Reduce Inequalities Good Health and Well Being Clean Water and Sanitation Responsible Consumption and Production Sustainable Cities and Communities		Sharing Cooking Co-operating Sharing Cooking Hygiene Reduce, Reuse, Recycle (3Rs) Sharing, Co-operating and 3R's			
Summary of Session Check Site Safety Food Preparation Cooking Eating together		Learning Outcomes Learn Cooking Outdoors by preparing tasty meals Apply Hygiene Outdoors through hand washing and covering preparation area against insects Develop Social Skills by sharing tasks and eating together, Sharing and Co-operating Safe use of utensils over a fire, 3Rs			
Crossover Feedback/3Rs		ESD Learning Outcomes Photosynthesis Experientially evaluate the positive and negative effects of releasing stored Photosynthesis Human: Heat, Hygiene, Safety from Predators, Communal focus, Forest Fire Environment: Nitrates, phosphates Respiration Experientially evaluate the positive and negative effects of Respiration Human: How long can you hold your breath Environment: CO ₂ feedback for plants Transpiration Experientially evaluate the positive and negative effects of Transpiration Human: Tap Trees (mid-February and mid-March); Lift a heavy bucket of water above your head; hydrological cycle - cleans water Environment: Recycling of water from the soil into the air and back into the soil			
This session introduces basic cooking on a fire skills and ESD Learning outcomes for TACT					
2 hours					
Main Activity Cooking Using welding gloves handle utensils Make sure griddle is secure and straight Keep meats and relishes covered Cook food Test meat is cooked by inspecting e.g. cut a piece; check it's cooked right through		ESD Learning Activity Tin Foiled Using the tin foil from the baked potatoes how might tin foil be used in an responsible manner A liner design in a circular environment Maybe melt it and make an ornament, implement or utensil			
Feedback from this session:					

The focus to date has been on bringing an experiential ESD/CG dimension to this approach primarily by working outdoor in nature in order to bring the environment off the page and literally into hands of learners.

Here the Matrix and lesson plan are employed in the subject of biology with an Experiential ESD/GC crossover of the three R's: Reduce, Reuse and Recycle to natural feedback systems. The learners enjoy the act of cooking over an open fire while understanding the biology of their surrounds. At the end the learner is given the scrunched up tin foil used to bake their potato and asked what they are going to do with it having now introduced a linear design into a circular system i.e. the forest. The act of holding the foil while thinking about the question makes the activity visceral and personal.

The Matrix can be used in many other ways as a provocative thought tool for educators and learners to map out other syllabus subjects with 'experiential ESD/GC' and need not only be applicable to outdoor environments.

For instance, in an urban setting the mapping might remain the same but rather than cooking outdoor it is done indoor with vegetables that have been grown locally and require preparation e.g. still covered in soil. This could be compared with vegetables in plastic bags invoking ESD/GC questions about where most food is sourced, the carbon footprint required to deliver and what happens to the plastic bags when finished.

Meditation and mindfulness activities can be used with fire building and outdoor cooking in natural environments such as forests, permaculture farms and wildlife friendly gardens. This experiential ESD/GC allows a deepening sense of connectedness between the learner and nature freeing them to think and feel about their own Well Being intimate with the Well Being of the natural world.

This slowing down and stilling is particularly helpful to older learners who often arrive at sessions preoccupied and in need of time to become present and dwell away from a world that is becoming increasingly busy and fragmented as technology permeates all parts of our lives.

it is possible to elicit similar meditative affective (feelings, attitudes) responses in an indoor environment such as a classroom or meeting room by means of the arts. This is important due to the challenges touched upon in the introduction; providing readily accessible tools that can be introduced easily into sessions and that elicit similar feelings and attitudes seems a sensible compromise while encouraging greater use of the outdoors.

It is important to note that simply running a video, for example, and asking how learners 'feel' is not experiential learning for ESD/GC and may lead to uncomfortable conversations for both learner and educator. The educator requires training and support in how to elicit an ESD/GC conversation as well as access to the tools.

Natural props in an indoor environment are a useful way of engaging the learner's senses more fully in the experience thereby allowing the possibility for a wider range of feelings and attitudes to be expressed and discussed. They can be used to recall time spent in nature either as part of the subject specific training, personal experience or both.

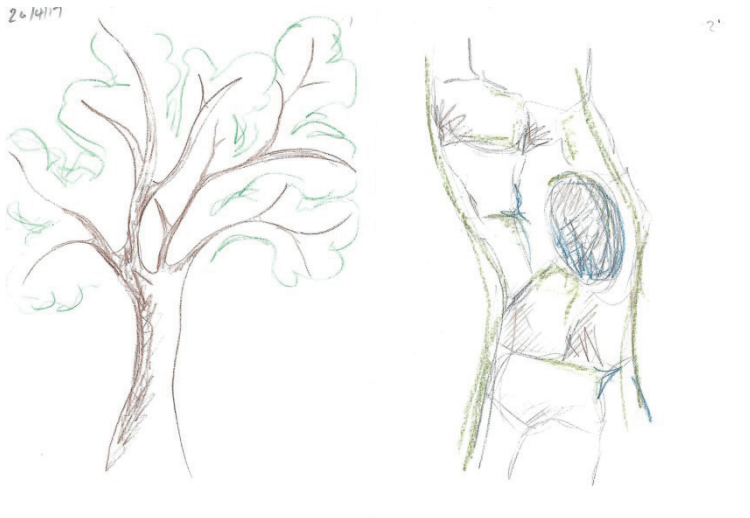
A video of a meditative scene of bluebells and birdsong can elicit feedback from participants of a feeling of calm and well-being. This can be followed by a video of a river scene where the sound of nearby cars obliterates any natural sounds; prompting feelings of calmness and well-being. This raises the ESD/CG question of what has changed after introducing human activity and technology and what do we want from our technology, in respect of Well Being, opening up opportunities for ESD/GC.

MEASURING EXPERIENTIAL APPROACHES TO ESD/CG

'Success in education is increasingly conveyed and understood numerically... We instinctively relay educational achievements... in terms of quantifiable measures... we have become immune to the absurdities they enact...' (Bamber 2017 page 8).

It is important then to demonstrate value not only in and of itself, not predicting the outcomes (Bamber 2017 page 8). At the same time, budget holders may be attracted to the experiential approaches but require unambiguous measurement as to its effectiveness.

As an example, a workshop may ask participants to first draw a picture of a tree and do so again after mindfulness and meditation activities. As demonstrated in figures 3 and 4 below, the change is from a primarily visual representation to one of intimacy and connectedness where attendees no longer referred to 'a tree' but rather 'my tree'.



Example 1 Before

Example 1 After

The challenge is to understand how to better study this data and develop a method of presenting qualitative change cumulatively for larger data sets in order to present the findings in as unambiguous manner as possible thereby demonstrating the value of the experiential approaches and in particular to ESD/GC.

In order to achieve this AoS is seeking funding for a larger experiment and skills to interpret qualitative data in sympathy with the aim of the Future Generations Commissioner for Wales:

'I didn't want to measure things done, I wanted measures that would provide evidence of what difference my office is making... The measures are qualitative.' (Howe 2018 page 12)

CONCLUSION

While improvements to measuring the results of the experiential approach to ESD/GC are needed, this valuable pedagogical approach can be provided both in and outdoors while integrating with textbooks giving an enlivened experience to learners thereby deepening the subject engagement and encouraging ESD/GC towards well-being.

This can be further enhanced by the use of meditation and mindfulness in conjunction with the syllabus subject, giving the learner a richer, deeper experience leading to more personal involvement, thereby supporting Well Being in its holistic sense.

Given the Welsh Government's commitment to Sustainability through the Well Being Act and Donaldson's recommended six areas of learning with experience that employ distinctive ways of thinking for ages 3-16 (Donaldson 2015), the experiential approach can be effectively developed in Wales for ESD/GC within the Curriculum and delivered to educators through Continuing Professional Development (CPD).

This approach is applicable as a lifelong engagement with ESD/GC through higher education and ongoing professional training.

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A 'Common Good' Curriculum for Change... Walking the Talk, Lighting Pathways Towards Better Outcomes.

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SETTING THE SCENE FOR VISUALLY IMPAIRED (VI) 'OUTCOMES' FOCUSSED TEACHING AND LEARNING

The Organisation for Economic Co-Operation and Development has for some years sought a 'formula' to 'reconcile social cohesion with economic success' suggesting essential connections to the role of social capital should be made (OECD 1998, 2001a 2001b). Within this context, unemployment rates for VI remain high, not falling much below 85% over the last forty years. Simultaneously, VI young people on average have 5-6 less friends than their sighted peers. (Carey, C. 2013). Nonetheless, VI young people are viewed as an 'untapped' workforce (Hewett, R., & Keil, S. 2015). What remains as missing, are the opportunities for VI to demonstrate their strengths and abilities towards employment (Patterson and Loomis, 2016). In this first section, I reflect on the stated 'formula' and its connected elements where the initial 'ingredient' starts with the engagement of social capital for and with VI communities of learning, focused on friendship generation and employability outcomes. I will then evidence the formula against a recent and ongoing project i.e. the development of 'I Rugby' as 'sightbox' content. What is important to draw out of the formula as suggested in Higher Education Emerging Technologies and Community Partnerships Concepts Models and Practices (Patterson, 2011) is the engagement of a surrounding values-based and 'common good' curriculum, as framed by Bowden and Carpenter, where 'the selection of relevant and specific tools varies according to the local setting and is less important to the process than the initiative's critical role in building community engagement in public education and training of future teachers' (Bowden and Carpenter, 2011 xxxii). Through this lens, the *intent* at St.Vincent's is to include VI young people as teaching and training leaders within the ideas them themselves conceptualise. Implementation of this aim relates to the sharing of such ideas through the sightbox medium with impact measured in friendship generation, increased confidence and the securing of alternative qualifications.

Connecting a Social Capital Formula

Social capital is best described by (Dekker & Uslaner, 2001) as relating to how people interact with one another. The outcomes of successful social capital have been measured by the Word Bank, as encouraged by Putnam (2000) in terms of lower crime, better health, increased educational achievement and increased employment. In the

context of VI within the 'formula' it is best understood through Bourdieu's concept of 'habitus' and 'field' (1977, 1993) i.e. that space where individuals or 'agents' interact with each other. Often at a disadvantage in unfamiliar settings, the engagement of community at St.Vincent's places VI learners on a 'level playing field' where the lack of physical navigation issues allows for a concentration to be placed on the learning focus at hand, and thus better highlighting opportunities for individual strengths. In our experience of the 'formula', where people interact as both teachers and learners a space is made for creative opportunities through which VI young people can explore their strengths reducing inequality.

This creative and exploratory space helps develop *human capital* in synergy with *social capital*. Human capital refers to the skills, knowledge, and experience (including creativity) possessed by an individual (or population) and viewed in terms of their value or cost to the economy. Application of the 'formula' and the collated impact reports, demonstrate this notion can work well if sufficient curriculum time can be dedicated within an interwoven 'vocational strategy'. It is the ideas emerging from such a creative space which ultimately may offer future employment opportunities for VI young people and their peers internationally (SDG 8: Decent Work and Economic Growth). The development of such a creative space is an area for growth presented in this paper, and will be evidenced further using 'I-rugby' as an example.

Reverse inclusion works in synergy with both social capital and human capital where VI pupils are given a leading role within teaching, learning research and innovation of VI access ideas. The concept of reverse inclusion was initially introduced as a means for severely disabled pupils to work in the safe environment of their classroom integrating pupils from mainstream. The initial value seen in reverse inclusion engagement was reflected through peer interaction opportunities such as detailed by Schoger, (2006). More recently however, research (Hutzler, Chacham-Guber, and Reiter, 2013) within the context of reverse inclusion and sports indicates an increase in social skills, self-confidence and self esteem alongside increased opportunities for travel. The opportunity for travel is in itself of deep value supporting VI 'mobility' and independence. In relation to disabilities as a whole, research indicates significantly less opportunities on offer through a lack of engagement (Cook, Li and Heinrich 2015) whereas VI are singled out as having the lowest rates of participation (Augustad and Jiang, 2015). As part of the response to this, the role of reverse inclusion has grown significantly as part of St. Vincent's taught curriculum, and has been identified by the Office for Standards in Education (Ofsted) as an 'Outstanding' aspect of St. Vincents' provision.

Reverse inclusion within the taught curriculum is delivered through the 'enriched' curriculum. In short, the school week allows on a Wednesday afternoon for a creative enrichment of pupils interests and perceived strengths. Here, pupils undertake creative workshops of choice within music, art, dance, drama, sports and environmental projects. Sighted pupils from surrounding schools attend the workshops led by VI pupils, with VI awareness opportunities woven into those sessions. This allows for VI students to grow in confidence whilst presenting in a leadership role within their area of perceived strength identified either by the pupils themselves or by teacher encouragement. This has proven to be successful with the largest impact being amongst VI girls taking those leadership roles. Individual impact reports taken for Ofsted data trails demonstrate a clear growth in confidence which can then be nurtured and signposted towards wider opportunities. What has been identified is that fostering and encouraging confidence

in this way generates creative ideas from the pupils themselves. It is at this stage a service-learning element within the 'formula' comes into play.

Service-Learning (SL) is a specific form of volunteerism. Most research on Higher Education (HE) and School partnerships focuses the impact on the HE students, with the raising of academic abilities highlighted (Jacoby 1996, Battistoni 1997). Mc Knight and Casey (2006) however saw SL as a means for HE students to engage with their communities and become civically active, whereas Burke (2010) described SL as a medium to effect change in mutually beneficial ways. Patterson (2013) identified further its value towards school aged pupils as part of their taught curriculum. Taking these forwards at St.Vincent's, SL student teachers and design engineers from Liverpool Hope University and Liverpool John Moores University have been engaged in reverse inclusion sessions as part of a social capital network. Here lies a creative space with reciprocal learning value. The 'I –rugby' ball serves as a great example of how SL as part of the 'formula' can act as a creative catalyst for innovative ideas as shall be explained later in the article.

In relation to *creativity* as part of the formula, Jones et al, (2004: 5) believe a 'clear unequivocal and incontestable answer to the question of how creativity can be enhanced is not to be found in the psychological literature'. Hall and Thompson (2007) see creativity however as increasingly located outside of mainstream structures. What I suggest through the engagement of the 'formula' is that when VI pupils are presented with enrichment learning opportunities, where they act as leaders within an area of perceived strength alongside sighted peers, wider community groups and service-learning university students, creative ideas flourish as evidenced by the quality of ideas emerging at St.Vincent's. Outcomes from this creative curriculum formula have been measured in the increased confidence of pupils, increased friendship group generation, increased participation and securing of Duke of Edinburgh (D of E) qualifications and an increase in interest and offers for work placement experiences. This increased opportunity providing VI young people with a chance to demonstrate their employability.

Evidencing the 'formula' through 'I- rugby'

In this section I report on one idea emerging from the enriched curriculum formula launched as part of the schools engagement with the UN Disability Day and the 'light up purple' movement: 'I –rugby'. 'Light up purple' celebrated the input made by disability groups to the economy (@mypurplespace) . For the purpose of this paper my intention is not to explain how the game works and functions, but rather to present the surrounding teaching and learning opportunities. During Wednesday afternoon sports enrichment sessions, the Head of Physical Education introduced the concept of designing sports access ideas as an integral part of the sessions. A group of secondary pupils wanted to play rugby. Over a series of months the pupils were given a range of sporting experiences where VI adaptations towards participation were highlighted. Entrepreneurial learning was woven into the developing sessions. A design engineer from Liverpool John Moores University volunteered to work up any design ideas into a prototype. Over 18months a complete design idea was developed and a prototype made using 3D printing technology. A wonderful learning experience in itself, which included a number of 3D printing workshops with the Victoria and Albert Museum.

The pupils put a presentation together and took the concept to a number of funding bodies, securing the funds to develop a working model with the electronic components

to the game being tested. The pupils engaged across the project invited Blind Veterans UK and Merseyside Police Officers to play the first game, where they acted as the trainers as part of the UN Disability Day. Moving forwards, the intention is to work with Blind Veterans and VI students to get I rugby included in the 2021 Disability Games to be held in Liverpool. The pupils who are taking this forwards as part of their curriculum, simultaneously embedding their engagement as part of their DoFE 'Gold' Award.

The 'I –Rugby' Ball now becomes an additional component of a broader 'sightbox' project. www.sightbox.org.uk. Sightbox contains a range of access to sports, education and innovation ideas with a surrounding entrepreneurial curriculum. It includes ideas designed and generated through projects running in parallel with 'I rugby'. Funded through Rotary Clubs across the Merseyside region (District 1180) and beyond, sightboxes have been sent to VI schools in Pakistan, India, Rwanda, Ethiopia, Gambia, Ghana, Sierra Leone, Tanzania, Indonesia, Kenya, Peru, Virgin Islands, Nigeria, China and Nepal. St.Vincent's pupils are at the first stages of teaching both their sighted peers and collaborative partners how to use the content and VI pupils internationally over the internet. It is planned for VI pupils from Sierra Leone and Indonesia to attend St.Vincent's for 6 weeks in June 2019 so as to be immersed in the sightbox curriculum and peer tutor the best practice on return to their country. The impact stories are now being collated and will be evidenced against the SDGs 17, 3, 4, 5 8 and 10 (Good Health and Well-Being, Quality Education, Gender Equality, Decent Work and Economic Growth , Reduced inequality).

What we are already seeing is a cross fertilisation of ideas between sightbox recipient schools. What frames the formula is the sharing of best practice and the collaboration by like minded individuals and groups with similar values; loving and serving each other with a heart for the 'common good'. I encourage you to follow our progress as it happens @StVincentsL12 @sightboxuk and @DrJohnAPatters1, perhaps adding your specialism to the sightbox content. St.Vincent's is always open to new ideas and ways forward for our pupils. It should be highlighted this is a constantly evolving project, and 'spin-offs' are consistently generated in support of individual pupils through their individual strengths. It is for and with VI pupils that we seek engagement with the 'action' research community and student teacher, design engineer and medical (service-learning) volunteers in lighting better pathways to better outcomes now, and in the future.





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Book Reviews

Research in Action

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Book Reviews

Philip Bamber (Editor), *Teacher Education for Sustainable Development and Global Citizenship: Critical Perspectives on Values, Curriculum, and Assessment*, hardback, 230 pages. Published July 2019 by Routledge.

This book offers both a theoretical exploration of the issues contained within education for sustainable development and global citizenship (ESD/GC), while also advancing a number of ideas and practical examples for teachers (in training or well established) on the design of their curriculum or the challenge of assessment in this area. Although rooted in the UK the very nature of the topics under discussion mean it is by no means limited to a UK audience or UK classrooms. While the writing style is scholarly it is also accessible. I enjoyed the way that research is blended with the experience of educators from around the world, with equal respect paid to empirical and experiential evidence. This feels like a book that could be of equal use to a teacher educator, a student teacher in the process of completing their training or an experienced practitioner. Whatever level or perspective you are coming from there is something in this book that will grab your attention and provoke reflection.

There are seventeen chapters and they can be divided into three sections: values, curriculum and assessment. The first six chapters focus on values, exploring both the values education inherent to the teaching of topics such as sustainable development but also the ways in which those values interact with the values of the teacher, the school or society as a whole. Topics include the search for core values, engaging with a school's ethos, unlearning the 'charity' mentality, decolonizing pedagogies, restorative practice and guiding children's response to climate events.

Overall, this book offers a wide selection of perspectives and insights on the complex issues facing any educator who wishes to tackle the subjects of sustainable development or global citizenship. In the current environment, where a sense of crisis over climate change has led to students abandon their classroom for the street, this book feels very timely. This feeling only becomes stronger when we consider the rise of both populist and nativist movements who style themselves as anti-globalist and seek to tar the teaching of any kind of global citizenship as a threat to national identity. This book offers a response that recognizes the complexity and scale of the challenges but without being overwhelmed by them and offers a series of readings that are both inspirational but in many places very practical and relatable. Whether you are a teacher educator or teacher yourself, if you wish to engage with any element of either sustainable development or global citizenship education with your students then I would highly recommend this book to you.

Dr Cathal O'Siochru, Assistant Head of Department of Education Studies, Liverpool Hope University

An extended version of this book review can be found in 'Educational futures' the e-journal of the British Education Studies Association (BESA) and is available here:

<https://educationstudies.org.uk/journals/educationalfutures/>



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Call for Papers

Research in Action is designed to encourage the sharing of ideas and innovations in teaching and learning by making connections between research and practice.

Each edition will bring together a selection of high quality research recently undertaken by Hope postgraduate students and teaching staff. We also showcase collaborations between the School of Teacher Education and our partnership schools, undertaken to advance the understanding and improvement of practice. These contributors will offer research-informed and scholarly ideas and inspiration to encourage professional learning and dialogue. The journal will include updates of new publications, details of upcoming events, and school-university partnership opportunities.

The Journal aims to support a stimulating forum for professional dialogue amongst educators within and across institutions, building networks amongst our lively professional community of new and existing teachers, teacher educators, and colleagues from partnership organisations.

PEER REVIEW

All papers for the Journal will undergo a peer review process, which is designed to be supportive and constructive, but also appropriately critical, encouraging early and developing writers to engage with confidence in the Hope Community of Practice.

We welcome papers, work-in-progress, research reports and mini articles, book reviews of relevance to the community, and abstracts of action research, projects and early initiatives.

Submissions are given an initial screening by the editor prior to scrutiny by a team of reviewers from the Journal Editorial Board. Decisions, recommendations and comments to support submission are conveyed to authors together with feedback about the paper.

GROUND-RULES FOR LAYOUT OF PAPERS

Font: Any clear Sans Serif font – Arial, Calibri (which Word will default to), Tahoma, Times New Roman, etc.

Paragraph spacing: 1.15 line spacing and 10 pts after paragraph.

Title: Use **bold CAPITALS** (18pt) for your article title.

Authors' names: Bold. Give the names of all contributing authors on the title page exactly as you wish them to appear in the published article.

Affiliations: List the affiliation of each author (department, university/school).

Correspondence details: Please provide an institutional email address for the corresponding author.

Abstract: The article should normally begin with an Abstract, no more than 200 words, headed ABSTRACT.

Keywords: Please provide five or six keywords to help readers find your article.

Headings: Please indicate the level of the section headings in your article:

First-level headings (e.g. Introduction, Study, Conclusion and /or Implications) should be in bold CAPITALS (14pt). Second-level headings should be in bold, with an initial capital letter for any proper nouns. Third-level headings encourage a staccato appearance and should be used very sparingly. If used they should be in italics, with an initial capital letter for any proper nouns.

Author biography – maximum of 150 words.

References use Harvard in text, and supply a Reference List. This should list works referred to in the text (not just those cited) but no others. If you strongly wish to provide a Reading List which goes beyond this, please discuss with the Editor.

The following submissions are sought:

- Research reports and mini articles – of up to 3500 words
- Work in Progress – up to 2500 words
- Book Reviews -150-300 words
- Short abstracts outlining project activity, action research, initiatives for sharing, etc -300-500 words
- Event announcements and reflections – 100 words

Date for Submission: December 15th 2019. Drafts will be reviewed in January 2020.

All papers and prospective submissions for consideration to Ursula Leahy leahyu@hope.ac.uk by Friday December 15th 2019 at 4pm

Review Feedback: Start of February 2020.

Planned Publication Date: Late Spring or early Summer 2020.

Call for Reviewers and Members of the Editorial Board – The Journal Editors would like to invite interested persons to become peer reviewers or editorial board members. Please email Ursula Leahy – email as above – to express your interest.



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