Learning to read the world
Through Other Eyes

Authors: Vanessa Andreotti // Lynn Mario T. M. de Souza

Artist: Mereana Taki

An open access online study programme focusing on engagements with indigenous perceptions of global issues.

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Global Education Derby
Learning for a Better World

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www.throughothereyes.org.uk

EDITORIAL

CONTENT

NOTE FROM THE AUTHORS

Global citizenship has become a buzz word in educational circles and European government policies in recent years. New strategies and initiatives have been promoted to address this topic and educators are encouraged to 'bring the world into their classrooms' by addressing global issues and perspectives related to social justice, interdependence, diversity, human rights, peace, and international and sustainable development. This represents a significant step in creating the educational opportunities for learners to be equipped to imagine and create a world beyond the levels of inequality we face today.

However, very often, approaches to global citizenship education in Europe address the agenda for international development in a manner that leaves assumptions unexamined and ignores how this agenda is re-interpreted in other contexts. Not addressing these different readings may result in the uncritical reinforcement of notions of the supremacy and universality of 'our' (Western) ways of seeing, which can reproduce unequal relations of dialogue and power and undervalue other knowledge systems.

The aim of this project is to address this perceived gap. We have developed a free online programme of study which was designed to enable educators to develop a set of tools to reflect on their own knowledge systems and engage with other knowledge systems in different ways, in their own learning or in their classrooms.

This programme of study offers a theoretical framework and methodology to support educators to read the cultural logics (systems of meaning and representation) of specific indigenous groups in relation to concepts related to the agenda for international development (e.g. development, poverty eradication, equality, education, etc.). This cross-cultural exercise invites learners to examine the origins of their own perceptions and cultural logics (their values and assumptions), to develop self-reflexivity, to re-evaluate their own positions in the global context and to learn from other local ways of knowing and seeing.

This set of learning activities was designed to enable learners:

■ to develop an understanding of how language and systems of belief, values and representation affect the way people interpret the world

■ to identify how different groups understand issues related to development and their implications for the development agenda

■ to critically examine these interpretations – both Western and indigenous – looking at origins and potential implications of assumptions

■ to identify an ethical framework for improved dialogue, engagement and mutual learning

■ to transfer the methodology developed in the programme into the classroom context through the analysis and piloting of sample classroom materials

This is an ongoing learning journey for us, so we welcome your feedback and would love to hear about how you are using this resource in your context.

Best wishes,

Prof Lynn Mario T M de Souza
University of São Paulo and
Dr Vanessa Andreotti
University of Canterbury

An academic article and bibliography related to this project will be available on the website.

TOE INTRODUCTION

The full introduction to this course is only available online at **www.throughothereyes.org.uk**

This introduction provides an overview of the objectives, framework and methodology of this course, so that you can understand what you will be invited to do in the learning activities and why.

We strongly encourage you to go through this introduction before you start the course.

TOE CONCEPTUAL FRAMEWORK

This conceptual framework is the basis for the pedagogic organization and orientation of each part or section of each unit.

LEARNING TO UNLEARN
– learning to perceive that what one considers as neutral and objective is a perspective and is related to where one is coming from socially, historically and culturally (deconstruction: making visible the origins and hidden agendas of taken for granted concepts)

LEARNING TO LISTEN
– learning to perceive the effects and limitations of one's perspective and to acquire new conceptual models (toolbox)

LEARNING TO LEARN
– learning to situate oneself and others and to compare, contrast and juxtapose conceptual models (thinking outside the box)

LEARNING TO REACH OUT
– learning to apply/adapt/situate/re-arrange this learning to one's own context (putting one's learning into practice)

This framework addresses different levels of reading

WORLDCENTRIC
Other possible framings, narratives and representations

HUMANCENTRIC
The framings, narratives and representations of other social groups

ETHNOCENTRIC
The framings, narratives and representations of the social groups I belong to

EGOCENTRIC
My framings, narratives and representations

METHODOLOGY

Each learning activity has six components and extra online resources (e.g. short videos and classroom activities). Each component was designed with a specific rationale (see below).

GETTING STARTED
– learning to unlearn (ego-ethno relationships)

Brainstorm of individual perspectives, invitation to relate it to different perspectives in one's social group

MAINSTREAM PERSPECTIVES
– learning to unlearn (heterogeneity at the ethno level)

Analysis and deconstruction of mainstream: exposing learners to the heterogeneity within the 'ethno' narrative and to an outline of different strands in the debate

DIFFERENT LOGICS
– learning to listen (ethno-human-world)

Analysis of another possible (and logical) way of thinking about the issue (through metaphors). The interviews with indigenous people served as a basis for the metaphor strands, however, the perspective presented is the authors' interpretation of the collected data.

THROUGH OTHER EYES
– learning to listen (ethno-human)

Exposure to other personal narratives (the metaphor in action).

CASE STUDY
– learning to learn (world-human-ethno)

Examination of the complexity of issues related to coloniser-colonised relationships.

READING THE WORLD AGAIN –
learning to reach out (world-human-ethno-ego)

Self-assessment in terms of potential transformation in thinking and implications for professional practice.

You will find three types of activities in each section:

LEARNING JOURNAL: each learning activity of Through Other Eyes (including the introduction) has 6 learning journal tasks that should be completed online or as part of your institution's coursework (according to the advice you have received from your tutors).

REFLECTIONS: these are questions that are key to your learning journal task

FURTHER REFLECTIONS: these are extra questions for you to start thinking about if you want to go deeper into this issue

TOE THEORETICAL BACKGROUND AND RESEARCH PROCESS

If you are interested in the theoretical background and research process of TOE, please visit our FAQ section on the website or read the article available in the same section.

Comments and suggestions can be sent to the authors at:

vanessa.andreotti@canterbury.ac.nz or **mdesouza@usp.br**

PREFACE

The late king of Tonga (my country of origin) once referred to education as a 'kato he loto kato' (a basket within a basket) which I have interpreted to mean – the knowledge, skills and values that we learn as a result of our various journeys, and which are stored, interpreted and shared within a wider, all embracing cultural context which we define for ourselves and which others define for us.

This notion points to the importance of recognising that manifestations of culture, such as dances and attitudes, have their origin in a wider cultural context – a basket that holds the ways different social groups perceive and relate to the world and to other groups. Being able to recognise our own basket or cultural context and to open up to the gifts of other baskets seem to be extremely important educational aims.

In terms of North-South relationships it is common to witness the projection of one group's basket of knowledge as a universal basket – one that is more valuable than all others and that should be imposed through strategies of human resource development, capacity building, enlightenment, cash employment, good governance, human rights, freedom, democracy and education. The expectation is that the recipient of these baskets of knowledge will change for the better. People who participate in these interventions rarely ask: How do people in this community, this place, conceptualise wisdom, learning and knowledge? Nor do they wonder if the values inherent in and propagated by their agendas are shared by the majority of people whose lives are meant to be improved as a result of their intervention. Few even realise the ideological and philosophical conflicts associated with differing perceptions of championed ideas, leaving many communities confused and, in some cases, angry.

In the same way, in international forums I have often felt obliged to ensure that different baskets of knowledge, especially those of indigenous peoples, are included in discussions because of the continuing impact that these forums have on our future (educational) development. In the context of considering global education and instruments such as the Millenium Development Goals, Education For All or Education for Sustainable Development for example, some important questions are still rarely asked such as: What development? What education for all? What and whose sustainable development? Whose human rights? Good governance for whom? And, most importantly, what and whose values underpin the (education) conversations that we are involved in?

These norms and rules of global engagement in education are often defined by experts in so called developed countries. They reflect the cultures of the people who make the decisions. They emphasise individual rights at the expense of collective rights, and they promote an individual-centred view of the world rather than a relational view of the world. And what do you get from such an education? The idea that wealth equals material accumulation rather than the enhancement of social relationships. Perhaps we need to promote a new conceptualization of wealth in the world – as productive, social relationships – and educate ourselves and our children accordingly.

My hope is that we would develop and encourage a pluralistic view of learning, knowledge and wisdom in order to reflect the diverse heritages of every culture. This will help us move beyond labels such as 'romantic' as opposed to 'rational' views of knowledge, education and culture, and also beyond labels such as 'ethno-science' and other 'ethno'

things which do not question inequalities between various knowledge systems and differing cultural forms of rationality.

But learning to unlearn and to learn from others – to question long held beliefs and open oneself to different forms of knowledge is never easy. As higher education institutions and international forums around the world continue to privilege Western ways of being, knowing, thinking and relating, the importance of preparing learners to engage with other perspectives is paramount. The challenge of the ideology that supports the idea of one rationality, the pressures to arrive at consensus and the continued silencing of different perspectives pose a huge challenge in terms of education for an ethical relationship to difference.

The Through Other Eyes Project for teacher education has taken up and responded to this challenge in a positive, productive and innovative way in its educational agenda and learning activities. This initiative, coordinated by Prof de Souza and Dr Andreotti, supports educational processes that will enable teachers to engage in these debates and develop the skills to perceive one's basket of knowledge, to recognise the gifts of other baskets, to engage in dialogue and to transform perceptions and relationships.

Professor Konai Helu Thaman
Unesco Chair in Teacher Education and Culture – University of the South Pacific

Learning to read the world
Through Other Eyes

1. NOTIONS OF DEVELOPMENT

1.1 GETTING STARTED

REFLECTION

Which of these ideas (if any) is most closely associated with your understanding of development?

ABUNDANCE OF MATERIAL WEALTH	**AVAILABILITY OF TECHNOLOGY**
HIGH LEVELS OF LITERACY	**ACCESS TO HEALTH CARE**

LEARNING JOURNAL

TASK 1:

Write down in your own words your definition of development.

FURTHER REFLECTIONS

Take a few minutes to reflect on the following

- Who would not agree with your definition of development?

- Do you think your country is 'developed'? What are your parameters for evaluating development? Where do those parameters come from?

- What are the parameters for development (or achievement and merit) within your community (please define community in any way you want)?

- How does your community see itself in relation to other communities? How do you think other communities see your community and why?

- How do you think you contribute (or not) for the development of your country or community? Who have established the criteria of this contribution? Are there any groups that would have more difficulties of meeting this criteria?

1.2 MAINSTREAM PERSPECTIVES

REFLECTION

**Can you think of different perspectives on what development means?
Which notion of development do you think is mainstream where you live?
How did it become mainstream?**

**Look at the perspectives below. How is development defined in each of them?
What do you think are the assumptions about a 'good life' informing these
perspectives? What could be the implications of these assumptions?**

"We need to learn from them. If they are developed and rich it means that they can teach us. Of course not everyone in this country will be able to catch up, at the end of the day, most people here are uncultured and uneducated. But the best ones can be just like them if properly taught."

"When we say a country is 'underdeveloped' we are implying that it is backward and retarded in some way, that its people have shown little capacity to achieve and evolve. The use of the word 'developing' is less insulting, but still misleading. It still implies that poverty was an original historic condition based on the 'lack' of attributes of its people (in relation to characteristics 'we' have) – a mindset that was dominant in colonial times."

"They should not come here and think we are going to learn overnight. We are at least 50 years behind. We need much more time to become what they are now. But we do have the potential!"

"Developing countries are poor because they lack technology and education. Their systems of governance are not as mature as ours. We need to help by giving them technology, proper work habits and good education."

"Developed countries are rich because they have exploited us for a long time. First, by colonising us, then with unfair trade rules, debt interests and sweatshops. If we were given a fair chance we could be even richer than they are."

"They come here and impose their education, their technology and their way of seeing the world. This makes people more competitive and individualistic and breaks our communities. We do not need what they are trying to sell. We need a better distribution of resources so that we can define our own development."

MAINSTREAM NOTIONS OF DEVELOPMENT:
AN OVERVIEW

Development is a controversial concept. It is linked both to decolonisation processes and to the end of World War 2, when countries were classified according to their political/ideological alliances: First World (capitalist), Second World (communist) and Third World (unaligned nations). Therefore, the notion of development always implies a relationship with other countries and ideas about what ideal societies should look like.

The idea of a more developed country generally evokes the image of industrialised, affluent nations, material wealth, technology, modernity, democracy, scientific knowledge, civilisation and education. However, this image is constructed in relation to other nations and their peoples which are thought to be 'backwards', lacking in these attributes and in need of assistance to catch up. But who defines these parameters, in whose name and for whose benefit?

This concept of development has been questioned in recent years from different perspectives. Some critics see development as the imperialism of knowledge, a continuation of colonialism, which imposes on the world a 'modernity' that it does not necessarily want. Others see development efforts as political moves that will benefit mainly the economies of 'developed' countries and create even more inequalities as the flow of knowledge and power is often one-way in the 'development industry'. Some groups have tried to re-deploy the notion of development taking into account the environmental costs of industrialisation and have advocated for 'sustainable development'. Others say that a capitalist economic model is never going to be sustainable, so what we need is 'sustainable contraction' (as opposed to development)… and the discussion goes on.

LEARNING JOURNAL

TASK 2:

Write down your answer to one of the following questions:

■ Should all countries be aiming for one (universal) ideal of development? Who should define this ideal? What would be the implications of going in this direction?

■ How could the labels 'developed/underdeveloped' affect how people relate to each other?

■ What are the reasons and implications of trying to impose one notion of development or progress as universal (i.e. the only possible direction for everyone)?

REFLECTION

Look into this overview of two different perspectives on development and reflect on the practical implications of both.

LEARNING JOURNAL

TASK 3:

What kinds of possibilities or problems does each create?

1.3 DIFFERENT LOGICS

Analogy	Development as ecology – adaptation and survival in interdependent systems	Development as a ladder towards a fixed ideal of progress (e.g. technology, civilisation, etc.)
Idea of time	Cyclical – creation, growth, containment, consolidation, death/change, creation, growth, etc… Looks into the past and the present	Linear, progressive, building blocks towards an ideal (e.g. agriculture, industry, service base economy). Looks into the future
Human Evolution	Multiple and context dependent	Single and universal
Progress	Successful response to context based on past and new experiences	Planning of steps and 'moving forward' towards ideal
Diversity	Natural and valued as responsible for different functions in a cycle or in the system	Valued only if not a threat to ideal of progress and civilisation
Relationship to the Environment	Humans as part of nature in a relationship of reciprocity	Humans outside nature in a relationship of dominance, control and exploitation
Ethics	Co-existence, interdependence	Competition, profit based
Aim	Self-reliance, well being of all in interdependent contexts, sustainability of the system for future generations	Attainment of ideal (e.g. construction of a perfect society based on singular notion of progress)
Potential Implications	Vulnerability in terms of external domination	Imposes ideal as universal – denies different forms of development

1.4 THROUGH OTHER EYES

 REFLECTION

Consider how these people from other cultures see development. Which metaphor (ecology or ladder) would you associate with each perspective?

LEARNING JOURNAL

TASK 4:

Choose one topic to comment on

- Similarities or differences amongst the perspectives

- Something that challenged your own understanding

- The practical effects of these beliefs (in terms of social relations, distribution of resources/power, behaviour, dress, etc)?

- The relationship between these beliefs and the common image one has of this community

- How these beliefs are distant or close to your beliefs (what you agree or disagree with) or from the beliefs of other people in your social group

Mereana Taki
Rotorua
Aotearoa (NZ)

Development is about the quality and integrity of our relationships of reciprocity. It is also about the connections we have to ourselves and the spirit world. We are conscious that the world does not revolve around us. The Western idea of development does not make sense.

Wera Mirim
Santa Catarina
Brazil

The development they want us to have means detachment from our community. It means living like the people in the city: isolated from other people, isolated from earth, alone in the world. Development in my language means connection to one's community, to the land and to Ñande Ru (force of creation or God).

Juan Carlos
Machicado
Cusco Peru

Inca progress or development is conceived in a collective way and in the context of relationship with the earth. Everything more that I want for me, it should be fair that everyone else should have it also. But if having that means taking from others or from the environment in ways that are unfair, then I should not want it. A developed society gives everybody enough and caters for everybody's needs.

Bob Randall
Mutitjulu
Australia

A developed society is a whole society. The question we ask for checking these connections is simple: is what we are doing costing other living beings life or not? If it is then we are going on the wrong trail. If man continues to destroy at the rate we are destroying today there won't be much left for our children's children.

Bronwyn
Thurlow
Otautahi
Aotearoa (NZ)

Development is a complex thing. I feel I am part of a wider system of relations and that the modern notion of progress is very problematic, but I also do not think I would prefer to live without electricity, hot water, books, violins, heat pumps, disposable nappies or cars.

1.5 CASE STUDY

REFLECTION

Analyse the case study and reflect on the questions below.

CONTEXT:

The Bushmen of central Kalahari have been violently evicted from their lands in Botswana. These evictions started in 1997 following the discovery of diamonds on Bushman land.

PERSPECTIVES:

President of Botswana:

"*How can we have a stone age creature continue to exist in the age of computers? If the Bushmen want to survive, they must change or otherwise, like the Dodo, they will perish.*"

The Bushmen who refused to leave:

"*This is our home, the home of our ancestors, which we have inherited from our forefathers. Our ancestors have not told us to move on. Now we are not allowed to hunt and gather food, which we do in order to live. This is our way. This is our culture. We survive off this land that feeds us. The government have stolen our goats and banned our way of life. We do not choose to move, we choose to stay and live on our land.*"

Some non-indigenous people in Botswana who support the government:

"*The Bushmen are primitive! Living like the animals is no way to live. They live in the past and they need to change. Forcing them to develop is for their own good. It will help them catch up with the civilised world.*"

Some bushmen who decided to leave:

"*We are sad to be leaving but there is nothing here for our children. Our children's future is in the city with a good education.*"

A human rights organisation trying to support the Bushmen:

"*The Bushmen have chosen to live in a different way from ours. They have no debt, no bombs, no prisons, no poverty, no homelessness, no junk food and no pollution. The results of forced 'development' are almost always catastrophic for indigenous peoples: poverty, alcoholism, prostitution, disease and death. The idea that they are primitive leads directly to their persecution and the violation of their rights. They should decide whether and how they want to change and not be forced to change.*"

The United Nations' Declaration on the Rights of Indigenous Peoples states that indigenous peoples have the right to self-determination and self-government, this means they can choose their political status and the way they want to develop (articles 3 and 4); they also have the right to the land and resources that they have traditionally held and to maintain and strengthen their distinctive spiritual relationship to their land, waters and other resources (articles 25 and 26).

FURTHER REFLECTIONS

1. Are there people who are considered 'uncivilised' by most people where you live?

2. What would you do if someone thought you were 'uneducated' or 'uncivilised' and tried to help you by imposing a notion of progress/development that you did not agree with?

3. What would happen if most people where you live thought that your community (or your ethnicity or identity group) was inferior and shameful? What would happen to your sense of 'who you are' if you started to believe them?

4. What are the long term implications (both for individuals and across generations) of being considered (by the 'mainstream') inferior to others? What are the implications of feeling inferior to others? What happens if, besides feeling inferior, people are also exposed to constant discrimination and humiliation in the 'mainstream' society? What do you think would be the implications for you and your family if you were in this situation?

5. How does your community see itself in relation to other communities in terms of progress/development? How do you think other communities see your community and why?

6. Do you feel the society where you live needs to 'catch up' with other societies? Do you feel the society where you live can teach something to other societies? Why? How did you come to think in this way?

LEARNING JOURNAL

TASK 5: MAPPING A CONFLICT

Think about a similar situation in your context (where people who have chosen to live differently have been forced to do things they either did not want to do or that put them in a situation of risk or disadvantage). Can you map the different perspectives and create a case study? How is your case study different or similar to the one presented here?

1.6 READING THE WORLD AGAIN

REFLECTION

Examine the definition of development you wrote in your diary for the 'getting ready' section.

Can you identify the assumptions behind your beliefs? Where do they come from?

How do you think your beliefs shape (or shaped) your perception, relations and actions?

LEARNING JOURNAL

TASK 6:

Comment on what you have learned (if anything) from the exercises so far about yourself, indigenous knowledges or learning/teaching. Has your understanding of development changed in any way?

To access your online learning journal, log in at www.throughothereyes.org.uk and choose 'free online course'

You will also find extra resources (videos and classroom activities) that are only available on the website.

Learning to read the world
Through Other Eyes

2. NOTIONS OF EDUCATION

2.1 GETTING STARTED

REFLECTION

Which of these ideas (if any) is most closely associated with your understanding of education?

EDUCATION REFLECTS SOCIETY	**SOCIETY REFLECTS EDUCATION**
EDUCATION SHAPES SOCIETY	**SOCIETY SHAPES EDUCATION**

LEARNING JOURNAL

TASK 1:

Write down in your own words your definition of education.

FURTHER REFLECTIONS

Take a few minutes to reflect on the following

- Who would not agree with your definition of education?

- From your perspective, is there a difference between schooling and education?

- What is the connection between learning and teaching? What is the connection between learning and schooling?

- What are the characteristics of an 'educated' person in your community? What are the characteristics of an 'uneducated' person? Where do these parameters come from? What are the implications of holding them as true?

- Do you think the system of education in your country or community is similar to other systems in different places? Do you think it is better or worse than other systems? How is your system seen by other communities?

- Are there any groups in your country who reject the mainstream educational system? If so, what are their justifications?

LEARNING TO LEARN • LEARNING TO REACH OUT • LEARNING TO LISTEN • LEARNING TO UNLEARN • LEARNING TO LEARN

2.2 MAINSTREAM PERSPECTIVES

REFLECTION

Can you think of different perspectives on education in your community? Which one(s) do you think are mainstream where you live? How did they become mainstream?

Look at the perspectives below. What kind of education is each perspective referring to? Is there a connection between education and 'being a good person'? How is a 'good person' defined? What are the implications of these assumptions?

" In today's world the most valuable asset is knowledge – the more you learn, the more you earn. Education prepares human capital to contribute to economic growth. "

" Education is like light, it can enlighten the lives of people who live in the darkness of poverty. It brings civilisation and development for everyone. Education for all is the solution to all problems. "

" Schools are wedded to a view of the future that is already obsolete. This could be the reason why in metropolitan centres a growing number of students feel what they learn is meaningless, boring and useless. "

" I am suspicious of education. The atrocities of the holocaust and many others in our history have been committed by learned and 'well educated' people. "

" Our education system is a way of controlling the minds and bodies of our young: of making them think the way the government wants them to think and make them do what other people want them to do. "

" In former colonies, education served and still serves as a powerful tool to create subservience and dependence: to show people their place in society. We still believe England is paradise and that is why we buy their textbooks and degrees. "

" Education can be liberating or domesticating. It can help people fight against inequality and injustice or help people to create or maintain it. Education is always political and there is no middle ground – you are either on the side of the powerful or on the side of the powerless. "

" Our schools are now factories with production lines and quality control. Teachers have become de-skilled factory workers who deliver the curriculum and obey the government without questioning or thinking about their role and responsibility in society. "

" In schools we are only concerned with how far students can read, write, count or regurgitate information. Whether students can live with their body, understand their feelings, relate well to others or love their lives is not part of our agenda. "

MAINSTREAM NOTIONS OF EDUCATION: AN OVERVIEW

A broader definition of education encompasses all processes of learning people go through in their lifetimes – including the learning that does not occur in institutions, for example the learning that happens in people's interactions with other people and with their environments. However a good number of people associate education exclusively with schools. But the very idea of a school (as we know it) is a relatively contemporary invention that was created to meet the demands of the industrial revolution. It then also became an important tool for colonial rule and marketing during colonialism. From that time onwards schools gained an unprecedented power – the power to shape society. Whoever decides the curriculum defines how identities, allegiances, values, aspirations, cultures, nations and social relations are shaped. From this perspective, discussions and decisions about the school and the curriculum relate to governance, the distribution of resources and the exercise of power and control over populations. That is why many people say that schooling (or education) is always a political issue.

This concept of education (as schooling) has been used as a banner in many ways: as a solution to all evils or as the cause of all problems. But, what education/ schooling is for has always been a matter of debate. Some people see schooling as a way of preparing economic units (people) to produce economic growth (for their Nation). Some see this kind of schooling as a tool of cultural repression and social manipulation. Some defend the idea that schooling should aim to liberate people from oppression. Some think that schooling should prepare individuals for a happy life according to their choice. Some defend that it should prepare individuals for life in a specific community. Some say education should prepare people to address inequalities. Others defend the idea that schooling (not learning) is damaging to people and should be abolished.

On the other hand, answering the question around the aims of education does not represent the end of the debate. Once that is sorted, further questions raising different issues and perspectives include: what constitutes good teaching/learning; how assessment is carried out; how equity or equality can be achieved; how much input different stakeholders should have; who should make these decisions; in whose name; for whose benefit.

LEARNING JOURNAL

TASK 2:

Write down your answer to one of the following questions:

■ Who should be involved in the decision making process about the type of education and/or schooling for a specific community?

■ Who should education and/or schooling be primarily accountable to – the individual him/herself or society as a whole?

■ What are the reasons and implications of trying to impose a standardised curriculum and qualifications worldwide?

2.3 DIFFERENT LOGICS

REFLECTION

Look into this overview of two different perspectives on education and reflect on the practical implications of both.

LEARNING JOURNAL

TASK 3:

What kinds of possibilities or problems does each logic create?

Analogy	Educating people as looking after different species of plants in a forest	Educating people as cultivating bonsai for sale
Diversity	Even the same trees aren't the same and each tree is highly influenced by is surroundings	Market forces/fashion define the hierarchy of values (of different species or shapes of trees)
Standardisation	Standardisation of value – each tree is one of a kind	Classification and standardisation to meet externally defined demands
Timing/Stages	Readiness according to internal (individual) clocks	Expectation of timed progression through imposed stages
Relationships	Tree to tree – subject to subject	Gardener to bonsai – subject to object
Carer/teacher	Observes, learns, respects and provides/supports if need be	Watches, feeds, prunes, applies techniques, shapes
Planning	Care not control	Structured and highly important for optimal results
Management	Self-regulating – space for growth for all	Pruning according to desirable shape
Failure	No imposed pre-determined outcomes, so no failure	Rejection and disposal (exclusion) of plants that refuse to be shaped according to standards
Aim	Apprenticeship into adulthood – learning to stand, firmly rooted, on one's own	Preparing bonsai to be sold according to pre-established expectations of size and shape

2.4 THROUGH OTHER EYES

REFLECTION

Consider how these people from other cultures see education. Which metaphor would you associate with each perspective?

Mereana Taki
Rotorua
Aotearoa (NZ)

In my language there is just one word for learning and teaching: AKO. The education that matters most is that which happens in your community. My role as a tribal adult is to apprentice my children into adulthood. I need to teach them about life in all its aspects – *as it is unfolding*. And how are they going to learn that if they are taken somewhere else and cannot see what I am doing? I used to take them with me everywhere, including to my work at the university. This caused a lot of problems to the mainstream system.

Noemi
Valle Sagrado
Peru

The teachers in the village school taught me to read, to write and to count and then I left because they did not respect or value the ways of my people. They wanted everyone to live and think like the people in the city. What I learned of most value to me, I learned from my grandparents: to respect this land and to survive in it with integrity. Now I am attending a new college that respects our way of thinking.

Dennis Banda
Zambia

We have an African saying that it takes an entire village to educate a child. And when this child receives western oriented schooling education, he or she meets contradictions between the school and community offer. He or she learns to navigate and negotiate through the school and community cultures all the time. At school the message is alternative knowledge to school knowledge is ignorance. The child finally becomes a stranger to her or his own community. Our elders have come up with an acronym for this schooling education. It is PHD- Permanent Head Damage.

Bob Randall
Mutitjulu
Australia

Some people come here and want us to change into what they have in mind we should be, others come and want us to stay the same. Neither consider that we need access to the resources of the dominant culture, but we have the right to decide what to do with it.

Bronwyn
Thurlow
Otautahi
Aotearoa (NZ)

Education is more about bringing the person out than putting stuff (knowledge) in. In early childhood, education is about respectfully keeping out of the way to observe with awe and wonder, to allow holistic unfolding of the person, once the basics of physical care are taken care of. Who is this person? Where and who did they come from? Who will they become? What part is it my privilege to play?

2.5 CASE STUDY

REFLECTION

Analyse the case study and reflect on the questions below.

CONTEXT:

From 1867 to 1969 the government of New Zealand had 'native boarding schools' for Maori children.

The United Nations' Declaration on the Rights of Indigenous Peoples states that indigenous peoples have the right to establish and control their own schools and to provide education in their languages, and in a manner that is appropriate to them (article 14).

PERSPECTIVES:

Some Maori elders:

"We want our children to have access to all bodies of knowledge including the one of the colonisers. We gifted the land to the colonists so that our children could go to school and have the advantage of this other opening out, but not by cancelling out who we were first in order to get that. We did not say 'by all means take this land because we are too dumb to think for ourselves and we need your schooling otherwise we will be eternally dumb'. We said: 'we are clear about who we are and we also want to understand what you have brought as a resource. We might want to use it, we might not – we will decide'."

An inspector of native schools in 1888:

"The work of teaching the Maoris to speak, write and understand English is in importance second only to that of making them acquainted with European customs and ways of thinking, and so fitting them for becoming orderly and law abiding citizens."

An inspector of native schools in 1908:

"It will be of greater use to the Maori boy to know the principles and practices of agriculture, the elements of dairy farming, wool classing and the management of stock, than the declension of Latin nouns and verbs."

A director of education in 1929:

"We should provide fully a type of education that would lead the Maori lad to become a good farmer and the Maori girl to become a good farmer's wife."

Government report of 1961:

"Urban migration is the best way to integrate the two species of New Zealanders. Education of Maori children will pave the way to further progress in housing, health, employment and acculturation. Children mix naturally so race relations are best served by absorbing as many Maori children as possible into Boarding schools."

A Maori activist in 2003:

"Maori embraced schooling as a means to maintain their sovereignty and enhance their life-chances. The government, on the other hand, sought control over Maori and their resources through schooling. Maori wanted to extend their existing body of knowledge. The government, with its assimilation policy, intended to replace Maori culture with that of the European."

A Maori young person in a mainstream school in Christchurch in 2007:

"School is boring and family sucks. It is your mates and rap that teach you what is important in life. I don't think much about the future. I will end up working as a driver or in construction work. I don't really care."

FURTHER REFLECTIONS

1. Are there people who are considered 'uneducated' by most people where you live?

2. Are there cultural or social groups that are considered 'underachievers'? What are the implications of this kind of stereotype?

3. Should children of different cultures attend separate schools in a multi-cultural society? What are the arguments in favour and against this strategy?

4. What happens when teachers believe that a certain culture (or type of identity) does not possess the 'right' attributes to succeed in the school system?

5. What happens when teachers believe that certain cultures have not contributed (or have contributed very little) to 'progress and civilisation' (understood as the best and only way to go)?

6. Should children from minority ethnic communities be forced to adhere to the common dress and behaviour of the dominant majority in a school setting? Or should they (and their parents and communities) have the freedom to vary according to their particular traditions? What are the implications of adherence, and of complete freedom?

7. Should indigenous groups be educated or schooled in indigenous ways? Should they have access to mainstream schooling? Who should decide?

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TASK 5: MAPPING A CONFLICT

Think about a situation in your context that has parallels with the situation in the case study. Can you map the different perspectives and create your own case study? How is your case study different or similar to the one presented here? Suggestion: you can map the debate around separating black boys or children from different cultures in British schools.

2.6 READING THE WORLD AGAIN

REFLECTION

Examine the definition of education you wrote in your diary for the 'getting ready' section.

Can you identify the assumptions behind your beliefs? Where do they come from?

How do you think your beliefs shape (or shaped) your perception, relations and actions?

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TASK 6:

Comment on what you have learned (if anything) from the exercises so far about yourself, indigenous knowledges or learning/teaching. Has your understanding of education changed in any way?

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3. NOTIONS OF EQUALITY

3.1 GETTING STARTED

REFLECTION

Which of these ideas (if any) is most closely associated with your understanding of education?

WE ARE ALL EQUAL BECAUSE WE ARE ALL HUMAN BEINGS WITH THE SAME NEEDS AND DESIRES	**WE ARE ALL EQUAL BECAUSE WE ALL HAVE RIGHTS GUARANTEED BY OUR NATIONS**
WE ARE NOT EQUAL. EACH OF US IS DIFFERENT	**WE ARE ALL EQUAL BECAUSE WE CAN ALL CHOOSE FREELY WHAT TO DO WITH OUR LIVES**

LEARNING JOURNAL

TASK 1:

Write down in your own words your definition of equality or a response to the question: what unites us as human beings?'

FURTHER REFLECTIONS

Take a few minutes to reflect on the following

- Who would not agree with your definition of equality?

- Does equality mean sameness?

- From your perspective, is it possible for people to be equal and different at the same time? How would we need to understand 'equality' and 'difference' for this to happen?

- What are the advantages and disadvantages of treating everyone the same (for example, in a school setting)?

- What are the advantages and disadvantages of treating everyone differently?

3.2 MAINSTREAM PERSPECTIVES

REFLECTION

Can you think of different perspectives on equality in your community? Which one(s) do you think are mainstream where you live? How did they become mainstream?

Look at the perspectives below. Where is each definition of equality coming from? What are the implications of these assumptions?

"We are all equal because we are all sinful and worthy of disrespect. If we all follow the example of God, we can be redeemed of our sinful nature."

"We are all equal because we are different. We should respect and value the different nature, role and contribution of each person."

"We are equal because we are all free to choose who we want to become and how to get there."

"We are equal because we all have the same capacity. How well we develop and use this capacity determines the success we have in life."

"We all have the same capacity, but we are faced with unequal access to opportunities. Some people face less hardship because of their skin colour, class, ethnicity, etc. so we should have a system that redresses imbalances and provides equal opportunities for all, so that we can become truly equal."

"If all pupils are equal, teachers should treat everyone in the same way."

"Different pupils have different needs. If teachers are blind to difference and refuse to meet different needs, only those pupils who 'fit the norm' will survive the system."

"We are all the same because we all aspire to the same goals in life. We all want to have all our needs met. We all want freedom to consume and participate in the global economy."

MAINSTREAM NOTIONS OF EQUALITY:
AN OVERVIEW

The concept of equality is used in different ways in different contexts. In the 'West' the concept is closely related to the idea of individuality – or what it means to be a person. Historically, in political terms, the notion of equality was created around the idea of sameness and 'one-size-fits-all' individuality. From this perspective, an individual was a white-male-property-owning person; that is, in order to be considered a 'complete' citizen, one was expected to be white, masculine and own property considered to be of value. People who did not fit this description could not participate in political, economic or intellectual activities (and therefore were not 'equal'). Groups that fought to challenge this understanding on behalf of women, working class people, indigenous people and disabled people started by arguing that they were the same as everyone else. However, within this way of thinking any difference is considered a defect or a lack; although in theory this argument achieved equal rights for different groups, in practice, (because these groups were not 'the same', i.e. not all were white-male-property owning persons), they were still seen as 'not having what it takes'.

In response to this, some people started to challenge the parameters of measurement of individuality and ideas of sameness and equal rights. They claimed that the groups or 'identities' they represented were 'different from and better than' the standard model of the individual. They were fighting for their right to be different

as a group, but in doing that they were creating and imposing their own version of sameness upon the members of their groups. For example, some groups of women claimed that their stories and ideas of womanhood represented the stories of all women. The same thing happened with other groups that organised around identities (what some critics called 'identity politics'). These groups started to fight for social change in relation to what they perceived the problem to be and sometimes they had to compete against each other in terms of what kind of injustice was worse or deserved more immediate attention. This competition led to political separatism and fragmentation.

There have been different kinds of reaction to this political scenario. Some people who are seen as 'oppressors' by some of these groups have got even more entrenched in ideologies that demonise or exclude difference. Some people have suggested that the concepts of egalitarianism or individualism are not useful anymore. Other people are putting forward an understanding of equality and difference as interdependent concepts. These people are proposing that the concepts of equality and individuality need to be reconstructed to recognise, value and allow the expression of different ways of being, seeing, saying, knowing and learning.

This text is a based on key ideas in the chapter 'Being Equal and Different' of the book "Catching the Knowledge Wave?" By Jane Gilbert (2005) NZCER: Wellington.

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TASK 2:

Write down your answer to one of the following questions:

- The idea of a 'complete person or citizen' is generally associated with characteristics that evoke the potential for achieving success in a specific context. What are the characteristics of a 'complete person or citizen' in your context (e.g. in terms of potential for success, contribution, gender, age, race, religion, ideology, etc.)? Do you know anyone who is 'successful' without these characteristics?

- What is the role of education in reproducing or challenging the assumptions related to a 'complete person'?

- In terms of age or gender, are people valued equally within the communities/groups you belong to?

3.3 DIFFERENT LOGICS

REFLECTION

Look into this overview of two different perspectives on equality and reflect on the practical implications of both.

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TASK 3:

What kinds of possibilities or problems does each logic create?

Analogy	Fingers of the same hand. Different roles/functions, same value	Range of differently priced pens. Same roles/functions, different value
Capacity	We are all 'abled' in certain aspects and disabled in others	We can all do the same thing
Success	Combination of complementary differences – joint effort	Dependent on individual effort, willingness and ability (better performance in pre-determined tasks)
Individuals	Individuals are insufficient in themselves (if separated from their groups), and indispensable in their groups (as they bring different contributions)	Individuals are whole/complete in themselves
Participation	We are all indispensable/ irreplaceable	Each of us is dispensable/ replaceable/disposable
Difference	Difference is seen as natural, necessary and essential	Difference is seen as either deficit (negative value) or advantage (positive value)
Value	Everyone brings a different contribution to the whole, but the functional value (of each finger) is relative to the task (attributed in context)	The value of each individual is defined by the 'market' (rule of supply and demand)
Knowledge	Individual experience produces limited knowledge. The group has more knowledge than individuals. Individuals reflect and contribute to the knowledge of the group	Knowledge is accumulated by the rational thinking of an individual
Roles	Innate tendencies, abilities and drives determine your path and the kind of contribution you can make	Freedom of choice – objective and rational choice (you can be anything you want as long as you 'fit in')

3.4 THROUGH OTHER EYES

REFLECTION

Consider how these people from other cultures see equality.
Which metaphor would you associate with each perspective?

LEARNING JOURNAL

TASK 4:

Choose one topic to comment on

- Similarities or differences amongst the perspectives

- Something that challenged your own understanding

- The practical effects of these beliefs (in terms of social relations, distribution of resources/power, behaviour, dress, etc)?

- The relationship between these beliefs and the common image one has of this community

- These beliefs are distant or close to your beliefs (what you agree or disagree with) or from the beliefs of other people in your social group

Mereana Taki
Rotorua
Aotearoa (NZ)

Each child is and brings a gift to the world. This gift is not something we shape. Our role is to support them in bringing it out and to uplift it when we see it. Children also reflect what is not right in the communities they are born into. If there is a problem with the child, the cause is located in the environment where she belongs.

Dennis Banda
Zambia

Everyone in a community has a role or place attributed to him or her by the community. They observe your strengths and limitations and through apprenticeship, test your abilities as you grow. In the development of this relationship, there is no failure. You grow to understand yourself and they grow to understand you. You grow not for self alone but for them as well. This is the relationship school education throws out of the window.

Juan Carlos
Machicado
Cusco Peru

Everyone has a role and a place in the community. Everyone participates in terms of receiving and giving. Depending on your role in the community, what and how much you exchange will vary, but every contribution (however small) is essential.

Bob Randall
Mutitjulu
Australia

We are all part of a long chain of relations and memberships. Whoever crosses my path (be it animal, plant, land or human) has something to exchange (to teach and to learn) with me – and I need them as much as they need me. This notion of oneness in difference is what we call Kaniyni.

3.5 CASE STUDY

REFLECTION

Analyse the case study and reflect on the questions below.

CONTEXT:

In New Zealand, in a Maori ceremony for welcoming visitors (powhiri) in a Maori community house (Marae), women should not make speeches or sit in the front rows.

PERSPECTIVES:

A tourist:

"*Women are not given voice in this community, therefore they are silenced and oppressed. They need the help of feminist activists to be liberated and to speak up.*"

A non-maori New Zealander:

"*This Maori community considers women inferior to men. It needs education to overcome this deficiency.*"

A non-maori New Zealander:

"*The fact that women walk behind men indicates that women know their place. This is similar to traditional Western values, so some Maori traditions should be preserved in this community as it safeguards and protects family values. We could learn this from them.*"

An anthropologist:

"*It is a biological fact that men are stronger than women. In this Maori community the way women are treated reflects their biological constitution. This shows us how primitive societies do not have the capacity to think beyond the limitations of nature.*"

A social activist:

"*If properly trained women can be taught to defend themselves physically and mentally. This community needs to start to educate their girls to play the same roles as men.*"

A Maori academic:

"*Men and women are equally valued in this community but in terms of different roles and contexts. Women are valued because of their capacity to bear children for the sustainability of the group and men are valued for their physical capacity to defend women and children.*"

A Maori woman:

"*Women are the gateway to the future as they bring the children into the present and without children there is no nation. However, they are also more physically vulnerable. In the context of a welcoming ceremony for visitors, they have had traditionally to sit at the back because if war breaks out, the men are the first line of defence. In this ceremony, women cannot make the speeches, but they have other important roles. In fact, their voices are the first and the last to be heard in a powhiri, which starts with a calling delivered by a senior woman or women in the community and finishes with a waiata (song), which supports - or not - the speech of the men.*"

A Maori woman:

"*These traditions made sense back in the day when wars were much more frequent than in current times. We need to select carefully what makes sense in the context we live today and if this means it makes sense for Maori women to speak and sit at the front row in a Marae, we should talk about change.*"

FURTHER REFLECTIONS

1. Should women perform the same roles as men in all circumstances?

2. Would you accept separating gender roles as long as they held the same value or prestige?

3. In which circumstances (if any) should outsiders intervene if they believe people are being oppressed within a specific community?

4. What would be the implications if an outsider feminist activist decided to intervene in this context? Where would she be coming from? What would she probably do? What would be the possible positive or negative effects of her actions? Who would support or reject her intervention?

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TASK 5: MAPPING A CONFLICT

Reflect on how the position of each speaker affects his/her way of relating to the issue of gender equality and difference in this community. How has the context of each speaker affected what he or she sees and the solutions or generalisations proposed?

Think about a situation in your context that has parallels with the situation in the case study. Can you map the different perspectives and create your own case study? How is your case study different or similar to the one presented here?

3.6 READING THE WORLD AGAIN

REFLECTION

Examine the definition of equality you wrote in your diary for the 'getting ready' section.

Can you identify the assumptions behind your beliefs? Where do they come from?

How do you think your beliefs shape (or shaped) your perception, relations and actions?

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TASK 6:

Comment on what you have learned (if anything), from the exercises so far, about yourself, indigenous knowledges or learning/teaching. Has your understanding of equality changed in any way?

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Through Other Eyes

4. NOTIONS OF POVERTY

4.1 GETTING STARTED

REFLECTION

Which of these ideas (if any) is most closely associated with your understanding of poverty?

WEALTHY PEOPLE HELP ALLEVIATE POVERTY	**WEALTHY PEOPLE HELP CREATE POVERTY**
POVERTY IS ABOUT A LACK OF FINANCIAL RESOURCES	**POVERTY IS ABOUT A LACK OF PRINCIPLES OR VALUES**

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TASK 1:

Write down in your own words your definition of poverty or a response to the question: what are the causes and possible solutions of poverty from your perspective?

FURTHER REFLECTIONS

Take a few minutes to reflect on the following

■ Who would not agree with your definition of poverty?

■ Is there poverty in your society? What forms does it take? What causes it? What effects does it have in your life?

■ How is poverty and wealth in your country related to poverty in other parts of the world?

■ What are the connections between poverty and education? Do you think education can contribute to poverty alleviation? Do you think education can contribute to poverty creation?

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4.2 MAINSTREAM PERSPECTIVES

REFLECTION

Can you think of different perspectives on poverty in your community? Which one(s) do you think are mainstream where you live? How did they become mainstream?

Look at the perspectives below. Where is each definition of poverty coming from? What are the implications of these assumptions?

"People are poor because they lack education, proper work habits and a good attitude towards life."

"People are poor because they are exploited. They are made to work for low wages while their employers become rich."

"You need money to make money. Those who are born in rich families have much higher chances of success than those who are born in poor families."

"Everyone is born poor – babies do not have anything. When people work and think hard they create wealth. Individual effort is what determines your chances to be rich or poor. If you are lazy you deserve to be poor.""

"If some poor people have managed to come out of poverty, why can't other poor people do the same? Some of them do not want to work very hard – they prefer to live on benefits. These people were born poor and they will die poor."

"Why would you want to participate in a game that is set to fail you and your children? You are paid less than others, you are perceived as ignorant, incompetent and in need of charity – at some point you give up. This happens when you realise that no matter what you do, you will never be good enough or meet the 'standards' set by other people."

"Poverty is a consequence of social injustices, therefore overcoming poverty is not a gesture of charity, but of justice. It is the protection of a fundamental human right, the right to dignity and a decent life. While poverty persists, there is no true freedom because there is no justice."

"Poverty and exploitation will always exist because human nature is self-interested. Everyone will always choose to safeguard their interests. After all, other people would not make a choice that would favour others anyway."

"If everyone competed for their own interests, as everyone would be motivated to keep going, the good of all would be achieved. Competition creates wealth and brings benefits for all."

"Competition is based on winners and losers. It cannot eradicate poverty. Where there is competition there will be those who have more and those who have less."

"I buy, therefore I am. If I cannot buy…"

MAINSTREAM NOTIONS OF POVERTY: AN OVERVIEW

There is no consensus on the definition of poverty amongst academics, communities and governments. The definitions of poverty are tied to the aims of the organisations that define it and to the specific contexts or countries these definitions are applied to. Three common definitions are that poverty can be defined: in comparison to the median income of a specific country (relative notion); in relation to the costs of providing for the basic necessities of life in a specific context (absolute notion); in relation to a set standard, for example the notion that those who earn less than two dollars a day are poor and those who earn less than one dollar a day are extremely poor. However, most mainstream definitions of poverty are based on a notion of wealth that is linked to the accumulation of material and symbolic goods and the ability to consume in a market economy.

Academics, communities and governments do not agree on the causes of poverty either. A common notion is that people are poor because there is a problem with them - they lack something. Within this view the causes of poverty are crimes, substance abuse, lack of education, lack of social skills, lack of morality or bad individual choices. Therefore, within this perspective, poor people are responsible for their poverty. Some critics argue that it is the governments' structures, policies, history and 'elites' that are responsible for the unfair distribution of wealth and resources. From this perspective, crime, substance abuse, lack of education, social skills, morality or bad individual choices are effects of an unfair discriminatory system and poor people are victims of an injustice. Some critics of the ideas of wealth accumulation say that it is the market economy that creates poverty by forcing poor people to work very hard for very little and to go into debt. They argue that the main cause of poverty is exploitation of vulnerable people by the elites who control the means of production and have their own wealth accumulation as a priority.

Depending on the definition of poverty and its causes, different perspectives on how to address it will follow. One proposition is that, as poor people need jobs, the best way forward is to offer support to rich people so that they can expand their businesses, create more jobs for the poor and strengthen the economy of their countries. This, in turn, would increase the collection of taxes that the government could use in social programmes to help the poor. Critics of this proposition argue that increasing support for the rich only widens the gap between the rich and the poor. They say that the main priority for business owners in a market economy is to increase profit, not to contribute to society. Therefore, from this perspective, business owners will always tend to exploit the workers in order to keep costs low and profits high. A second proposition is that poor people should revolt against property owners and take control of the businesses in order to secure a more fair distribution of resources. Critics of this notion say that this would not work, and has not worked, as very quickly other workers would assume positions of power and start the unfair distribution again. A third proposition seeks a 'third way' between the first and second propositions, arguing for a more humane market economy. A fourth proposition is that our ideas of poverty and wealth need to be reformulated in terms of our impact on the environment and our relationships to each other. From this perspective the market economy system of accumulation of wealth is unsustainable and in decline. The problem, it is claimed, is that it shatters relationships by setting people against each other in exploitative relationships and does not consider the rate of destruction of the environment. And the debate goes on.

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TASK 2:

Write down your answer to one of the following questions:

- What positive and negative characteristics (e.g. laziness/hard work, cleanness/lack of hygiene, alcoholism/solidarity, damage to/protection of the environment, etc…) are associated with poverty or poor people in your context? How do you think people have come to think in this way? What ideas about poverty and wealth have influenced these perspectives?

- If we could divide the world between privileged and under-privileged people, which side would you be on? What do you think are the origins of your privilege or underprivilege?

- Who do you perceive to be the rich and poor in your context? How would each group explain the origins of their present condition? What are the different ways in which these two groups could perceive each other?

4.3 DIFFERENT LOGICS

REFLECTION

Look into this overview of two different perspectives on poverty and reflect on the practical implications of both.

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TASK 3:

What kinds of possibilities or problems does each logic create?

Analogy	An adult tooth pulled out of the mouth in a trauma – poverty as isolation as a result of breaking or harming the relationship of a part to the whole	An isolated old-fashioned, rusty and broken bicycle in the back garden
Wealth	Purpose and abundant nourishment through relationship to the community (mouth) and land (body)	Accumulation of accessories – the newest and most equipped model in the market
Poverty	A tooth outside the mouth has lost its purpose and connection to a system of nourishment	A 'problem' of the individual bicycle: it is broken and out of date
Cause of poverty	Loss of relationships	Deficit and inadequacy of the individual: the bicycle is not only not road-worthy, but does not inspire anyone to ride it
Fixing poverty	Implanting the tooth back into its place	Fixing, updating and 'dressing up' the bicycle so that it can be sold or put to use again
Value of the individual	Each tooth has a basic equal value when inside the mouth	The value of the bicycle (before and after repair) is relative to the value of the latest model in the market and to the demand for what it can offer
Whose fault?	Outside forces or the community itself (who could not hold the tooth) – the pulled tooth is not made responsible for the accident	The bicycle's – manufacturer (deficient ethnicity or background), quality (deficient morality), age (deficient self-actualization)
Responsibility for prevention	Depends on the conditions external to the tooth itself and the owner of the mouth, but includes the owner of the mouth	It is inevitable that bicycles will become outdated as new bicycles enter the market
Prevention/ Eradication	Understanding what caused the accident and learning to protect oneself or avoid it happening again	Recycling systems (for self-actualisation). As long as the number of old bicycles is kept out of sight, the system need not tackle the problem
Implications	The loss of a tooth brings stress to the whole community	The newest bicycles from the best manufacturers with the latest accessories will always have an inflated value

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TASK 4:

Choose one topic to comment on

■ Similarities or differences amongst the perspectives

■ Something that challenged your own understanding

■ The practical effects of these beliefs (in terms of social relations, distribution of resources/power, behaviour, dress, etc)?

■ The relationship between these beliefs and the common image one has of this community

■ These beliefs are distant or close to your beliefs (what you agree or disagree with) or from the beliefs of other people in your social group

REFLECTION

Consider how these people from other cultures see poverty.
Which metaphor would you associate with each perspective?

Mereana Taki
Rotorua
Aotearoa (NZ)

The wealth of a person is measured in relation to the 'mana' she or he manifests (power of creation imbued in a person). Mana does not come with material possessions neither can it be bought. The logic is quite the opposite: the more you share mana (putting it to the service of your community), the more mana you have.

Noemi
Valle Sagrado
Peru

Someone who is in a personal thunderstorm and cannot perceive his own suffering and the suffering that he is causing to others is a person who is struck by poverty.

Wera Mirim
Santa Catarina
Brasil

There are three types of poverty. The first is when you have lost your connection to the spirit. The second is when you have lost your connection to your community. The third type of poverty is when you do not have enough to share.

Dennis Banda
Zambia

A poor person is one that cannot sustain oneself. He or she is a perpetual beggar and a shame to society. The irony in all the talk of aid to Africa is that the most important concept and source of pride in many African communities is that of self-sufficiency and self-reliance. My Chewa community has managed to survive successfully for ages until some colonialists and currently some NGOs come to tell us that we are poor, disempowered, and illiterate and in dire need of help. These are the views externally imposed and unfortunately accepted and now internalised as our condition.

Bob Randall
Mutitjulu
Australia

Poverty is losing what sustains you – your connection to the land, to your relations and to your self-esteem.

The United Nations' Declaration on the Rights of Indigenous Peoples states that indigenous peoples have the right to their culture (article 11); to education in their own language (article 14); to determine their own identity (article 33); to be free from cultural destruction (article 8) and to their own political, economic and social systems (article 20).

4.5 CASE STUDY

REFLECTION

Analyse the case study and reflect on the questions below.

CONTEXT:

In some parts of Australia, some Aboriginal People prefer to live on benefits rather than work from 9 to 5. It is common for these families not to force their children to go to school. Many people (both indigenous and non-indigenous) believe that schooling and entrepreneurship are the ways out of poverty for these communities.

PERSPECTIVES:

A school principal in 2007:

"*We hope that we can instil a different work ethic in the children who are coming from these families. We will teach them about cleanness, prayer and obedience. We will make sure they will develop the skills to find proper work as toilet cleaners or kitchen assistants in the tourist resort next door.*"

A teacher in the local aboriginal school:

"*School attendance is very poor. When the children come they are dirty, they cannot speak English and they have short attention spans. What else would you expect? They have so little to eat and their families have no hygiene. So I make sure they understand that, to start the day, they need to be clean, to have their hair tidy, to sit still and be polite. We have an English only policy in this school.*"

A student:

"*At school we learn to pray, to read hymns, to brush our teeth and we play with Santa Claus jigsaws. Sometimes I feel really homesick. School is very different from home. I don't know how this is going to help my family. I could be helping more at home and I could do more interesting things elsewhere.*"

Community member 1:

"*The government has taken away the role of the man of the house – the need to sustain the family. These people will receive their money whether or not they go to work – so why bother? Many use their benefits to buy drugs and alcohol. They do not have any hope for the future and this is what their children learn from them. That is why this community is poor and ignorant.*"

Community member 2:

"*We can live off the land to survive and we get money from the government, so we are not poor. We can survive very well. We would be poor if we did not receive benefits or if we did not know how to get food off the land. This is what our children should learn and we don't need schools to do this.*"

Community member 3:

"*Why send the children to school? The only jobs available are cheap labour for the white men. They keep us poor by paying us very little and saying that they are helping us by giving us jobs. The only thing the outside world can offer our children is racism and exploitation. Children are better off with their families and their community.*"

Community member 4:

"*We wanted our children to be educated according to the bible and to become doctors and lawyers in order to work for the benefit of their community. But the few that escape the poverty here and move to the cities to receive education change so much that they never come back to help their families. Today only the old women, the children and a few old men are here.*"

FURTHER REFLECTIONS

1. What would you do if you were invited to suggest a solution for this community?

2. What kind of education could help the aboriginal children more?

3. Would it help them if the government cut their benefits and forced the children to go to school?

4. What would be the implications if these children were separated from their families and taken to a boarding school (a strategy that the Australian government has used with dual heritage children before)?

LEARNING JOURNAL

TASK 5: MAPPING A CONFLICT

Reflect on how the position of each speaker affects his/her way of relating to the issue of poverty and the role of education in alleviating poverty. How has the context of each speaker affected what he or she sees and the solutions or generalisations proposed?

Think about a situation in your context that has parallels with the situation in the case study. Can you map the different perspectives and create your own case study? How is your case study different or similar to the one presented here?

4.6 READING THE WORLD AGAIN

REFLECTION

Examine the definition of poverty you wrote in your diary for the 'getting ready' section.

Can you identify the assumptions behind your beliefs? Where do they come from?

How do you think your beliefs shape (or shaped) your perception, relations and actions?

LEARNING JOURNAL

TASK 6:

Comment on what you have learned (if anything) from the exercises so far about yourself, indigenous knowledges or learning/teaching. Has your understanding of poverty changed in any way?

To access your online learning journal, log in at www.throughothereyes.org.uk and choose 'free online course'

You will also find extra resources (videos and classroom activities) that are only available on the website.

THROUGH OTHER EYES
MODEL OF ENQUIRY

www.throughothereyes.org.uk/enquiry

1 CHECKING YOUR LUGGAGE

2 TESTING THE MAINSTREAM

3 MAPPING THE DEBATE

4 EXAMINING DIFFERENT DIRECTIONS

5 CHECKING YOUR OPTIONS

Learning to read the world
Through Other Eyes

In an increasingly globalised world, it is becoming essential that educational policies, programmes and practices recognise the importance of equipping learners to engage with a range of voices and perspectives and, most importantly, with one's own perception of the wider world. Through Other Eyes has been a key initiative in promoting this critical reflection, which needs to be more widely understood and supported by both policy makers and practitioners. **Dr. Douglas Bourn**, Development Education Research Centre, London Institute of Education, UNITED KINGDOM.

The regular encouragement to question, reflect, and reconsider in Through Other Eyes should assist student teachers to unlearn many personal and professional assumptions and to make new understandings not only of the "remote indigenous people" but also of their own communities and educational practices. **Prof. David Hollinsworth**, University of Queensland, AUSTRALIA.

Through Other Eyes provides an venue for global citizens to critically engage with the increasing cultural diversity and complexity faced in today's global societies, and to negotiate the complexities of engaging with difference in a thoughtful and considered way. **Dr Kathleen Quinlivan**, University of Canterbury, NEW ZEALAND.

Through Other Eyes provides essential tools to rethink knowledge, culture and power, through our own reflection and in dialogue with others. These processes can help us to re-imagine ourselves, our cultures and our relationships with others in order to bring about the genuine changes that are needed for us to play our part in an interdependent world, regardless of where we are located within it. **Dr. Su-ming Khoo**, National University of Galway, IRELAND.

Through Other Eyes is designed to create a space open to the divergent forms of knowledge and perspectives each participant brings from their formative locations, life histories and sociopolitical contexts. It asks learners to consider a dissonant range of arguments on particular topics and helps learners move from entrenched universalist perspectives towards an openness to other forms of seeing, living and being in the world. **Dr. Lisa Taylor**, Bishop's University, CANADA.

Engaging with difference requires an interrogation of the origins and implications of taken-for-granted assumptions (ours and others), which implies a profound respect for and interest in what we engage with (otherwise, why even bother to consider it?). Through Other Eyes supports this kind of engagement and helps learners to actively build provisional meanings, construct knowledge constantly in the move, and thus learn to renew their identities in dialogue with different perspectives. **Dr. Clarissa Jordao**, Federal University of Parana, BRAZIL.

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