Title: Introducing 'critical global pedagogies' - a conceptual model designed to rebalance the power dynamics of knowledge systems

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Abstract

This chapter considers how dominant political, economic and linguistic hierarchies affect the dynamics of knowledge exchange. The first key theme demonstrates the influence of language on knowledge. It indicates how multiple languages facilitated the earliest transmission of learning, and then how a select few languages became dominant across geographical borders and began to shape learning, knowledge systems and dissemination. The second theme discusses the impact of neoliberalism and the market economy on knowledge systems. It explores how the commodification of Higher Education has led to competition between institutions and how this, in turn, has prompted standardisation in the neoliberal global north. It then identifies the issue that institutions who wish to compete in the global market of Higher Education face: whether to adopt a set of existing standards born out of a neoliberal perspective, or to develop new systems that align with values, ways of learning and knowledge building that thrive in settings unfettered by neoliberalism.

The third theme considers the impact of the export of 'Western' pedagogies on the dynamics of knowledge exchange. It highlights the direction of travel of transnational education, from high-income countries to lower and middle income countries. It indicates how this directional flow of transnational education perpetuates the process of embedding 'Western' pedagogies across the globe, and it calls for an alternative approach.

The second half of this chapter focuses on the possibilities of rebalancing the power dynamics of knowledge systems from the global north to south. It considers how the mobility of individual academics has the potential to provide opportunities for individuals to situate themselves in other cultures and, through the immersive experience of living and working in unfamiliar environments open their eyes to ways of thinking and learning that they had not previously considered. It discusses how decolonisation of the curriculum intends to challenge the Western homogenisation, and reconstruct learning with an honest unmasking of the colonial lenses that have provided only half the narrative.

Finally this chapter lays out a model of 'critical global pedagogies' – an applied approach to curriculum design that aims to rebalance the power dynamics of knowledge systems and exchange. It outlines how the use of specific pedagogic principles can disrupt dominant knowledge systems, and enable new voices to be heard.

Origins of Higher Learning

The 'university', as we have come to understand it in contemporary times, is a place of intellect which welcomes those with curious minds in the pursuit of knowledge garnered through inquiry, research, reason and dialogue. For those who are interested in the origins of 'Higher Learning' I recommend the work of Lowe and Yasuhara (2016). In their book they treat the reader to a rich journey through the landscape of 'Higher Learning' tracing its roots from the Tigris to the Tiber, the Indus and the Ganges and the Yellow River. They paint a picture of the formation of ancient civilisations in India, China and Arabia, and the influence of early dynasties on the pursuit and value of knowledge. They consider ways in which this knowledge was shared and spread across both cultural borders and physical borders of mountains, plains and seas. What sets their work apart from many modern publications is that Lowe and Yasuhara (2016) remind us that the early beginnings of Higher Learning emerged in every civilization as they each sought answers to the realms of astrology, mathematics, medicine, law and religion. In short a reader will become acutely aware that the current, uncomfortable dominance of Higher Learning by the Western World and the imbalance of global north and south are relatively recent phenomena.

Influence of language on knowledge systems and research

A reading of Lowe and Yasuhara (2016) demonstrates how the power of dominant languages such as Sanskrit, Han Chinese, Greek, Arabic and Latin, facilitated the early transmission of knowledge. It also reminds us how literacy and the ability to capture, store and reproduce knowledge in written form became that 'game-changer' moment in early models of Higher Learning. Literacy provided a platform for learned scholars from distant regions to engage in dialogue and exchange ideas in pursuit of deeper understanding. Of course this became easier if the scholars could speak one another's languages. I suggest that the power of a dominant language may also have much to answer for in the current global north and south divide in HE.

In the 19th Century French, English and German were the dominant languages for scientific communication and publication. In the 20th and 21st centuries English took hold as a dominant international language. It's growing status as a pluricentric, global language, makes it the language of choice for international and intranational communication (Jackson, 2012). The very fact of the publication of this book in the English language again demonstrates a desire for global reach, to a wide international audience, through the medium of one widely shared language. The dominance of one language creates a vortex effect, drawing in scholars from different continents who want their voice to be heard and their research to be published and recognised on a global stage. As increasing volumes of high impact research is published from those English speaking universities,

so they attract increasing research funds, thereby further strengthening their academic credentials. This self-perpetuating cycle creates a desire to be part of this elite club of high achieving, high output, widely acclaimed institutions. Particular clubs began to emerge such as the Ivy League universities of the United States and the Russell Group universities of the United Kingdom. The ability to speak English fluently has become a 'soft power' (Rose, 2005) further engendering its use in Higher Learning across the globe.

This soft power of a dominant language has not only influenced the shaping and reputation of this elite club of universities situated in the UK the US and increasingly in Australia, New Zealand and Canada. It has also shaped the discourse of research. A striking article by Huttner_Koros (2015) states that most scientific research, regardless of origin, is published in English. One result of this is that new words, developed in English, are used to describe ground-breaking ideas or phenomena such as quarks or chromosomes, leaving other languages to adopt them without translation (ibid). These new discoveries and contributions to a growing body of knowledge, situated within the English language facilitate progressive discourses amongst the English speaking scientific research community. Increasingly, as speakers of many different mother tongues adopt English as their primary means of thought, discovery and dissemination, those mother tongues become redundant in the search for new knowledge simply because the thinking has outpaced them. Instead a multitude of mother tongues are used for human, every-day communication between friends and family, while English has become the dominant domain of intellectual pursuits.

The dominance of the English language in the scientific world of research has in turn contributed to the dominance of Western epistemologies (ways of knowing), ontologies (ways of being and the relationship between things) and axiologies (nature of value). In other words what we know, the ways we come to know those things and the value we place on certain types of knowledge are all influenced by a set of Western values (Datta, 2018). The result of this is that learning and knowledge emerging from the 'Western' world has, for the 19th, 20th and 21st centuries come to dominate global thought. Indigenous thinking and knowledge has become, at best, side-lined, and at worst oppressed, ignored and discounted (P Freire, 1970). There seems to be a suggestion that if research is not organised in alignment with recognised theoretical frameworks, or conducted under strict and replicable methods that follow a certain set of rules, it may be wholly invalid. And yet these constructs, frameworks and methodologies have emerged from a dominant Western research discourse within the confines of the English speaking world. The impact of this Western dominance in the academic world is only now starting to be challenged. It is a theme we will return to later in this chapter.

The impact of neoliberalism and the market economy on knowledge systems

Higher Learning, at its inception, was framed as a common or public good. In the 20th century Higher Education became a commodity (Miller, 2010). This shift occurred as a neoliberalist ideology came into being purporting the notion of a 'worldwide free market economy' (Gutek, 2014, p. 225). In the neoliberalist world education has a financial value: 'institutions and the programmes they offer become marketable goods; reputation and knowledge come with price tags; and graduates themselves have financial value' (Magne, 2019, p. 23). So students, in turn, apply their own set of criteria in the choices they make about Higher Education and the institutions they might like to attend. They consider which institution will give them the best return on their financial investment in their pursuit of learning. In this commodified model the student becomes the client, the Higher Education Institution (HEI) the provider, and the degree the product. This has led to the marketization of Higher Education and the guardianship of knowledge systems that hold commodified value.

As we know where there is a client or customer and a series of products or goods to choose from key measures come into play including the quality of the goods, the price, and the potential output of that purchase. In the context of Higher Education this has led to the implementation of quality assurance, standard setting and monitoring (McNay, 2007). Each of these activities seeks to qualify, justify and promote the offer of each institution. In essence each institution or club, such as the Russell Group or Ivy League universities, is seeking to establish, maintain and sell its wares within an increasingly competitive market place. Whilst the size and setting of the institution are strong marketing tools and can create an appeal to different student audiences with images of green, leafy campuses, or crowded, buzzing social scenes; the value of the knowledge systems and disciplinary expertise remains at the heart of the academic offer. Each institution is keen to display its academic credentials, its research output, and the contribution of the disciplinary expertise. Their marketing will demonstrate how they push the boundaries of knowledge, discover new learning, and form the next generation of critical thinkers, philosophers, scientists and world leaders. In order to do this they must be able to demonstrate that the knowledge emerging from these institutions and the methods they use to develop new learning are rigorous.

The commodification and marketization of Higher Education also means that institutions must be able to account for the rigour and quality of the teaching within their four walls. This calls for common criteria against which the quality and rigour can be measured. These criteria are often set by national educational bodies such as the Higher Education Statistical Agency (HESA, UK),

International bodies such as the European Credit Transfer System (ECTS) or the media which draw on various data sets to publish their own league tables and rankings of HEIs such as the World University Rankings in the Times Higher Education (THE). The criteria used offer an indication of the various facets of education that are highly valued by those who set those criteria. The impact of this is that nations which set the standardisation and measurement tools apply their own values systems to those tools. These become evident in the measurement mechanisms such as the Research Excellence Framework (REF, UK) and the Teaching Excellence Framework (TEF, UK).

As this standardisation of Higher Education has emerged from the neoliberal agenda, the criteria which measure the value of knowledge systems are dominated by those neoliberal values systems common to the West or the global North. These measurement tools focus on criteria such as: teaching (the learning environment); research (volume, income and reputation), international outlook (staff, students and research); citations (research influence); industry income (knowledge transfer) (Times-Higher-Education, 2021a). The result is that Western institutions will compete for high rankings in international media such as the Times-Higher-Education (2021b). Those that do not already belong to the club of Western institutions, or those in the global North have two options: 1) they can develop their own systems which demonstrate their values and ways of learning, discovery and knowledge building, or 2) attempt to assimilate to the existing measurement criteria born in the Western world.

The first of these options would offer the world a new way of viewing much wider array of knowledge systems and the value of the institutions in which they thrive. However it does not allow for cross-comparison with institutions from the global North. If the metrics do not match then neither the prospective student nor the World University Ranking pundits can compare like with like. The second option is also problematic as it requires assimilation of approaches that will enable HEIs from the global South to compete on the same terms as those in the global North. Such assimilation brings with it the danger of neglecting, oppressing or dismissing important elements of indigenous knowledge systems predominantly from the global South. This reinforces the notion that some knowledge systems are superior and others inferior. It creates imbalances and inequalities between Higher Education in the global North and South when in fact there are strengths in each.

The global spread of Western pedagogies

The commodification of education and influence of the market economy has given rise to a growing field of pedagogic research in the global North. From this pedagogic research we have learned much about ways of learning and teaching in both children (pedagogy) and adults (andragogy – although 'pedagogy' is commonly used as a catch-all term). Pedagogic research is interested in a vast range of teaching and learning philosophies, models and approaches. Using a range of qualitative methods, quantitative studies and action research, findings from these studies have shaped methods of teaching and learning and formed the basis of educational enhancement within 'Western' HEIs. However, because much of this research has been conducted in the Western world (Andreotti, 2001) argues that this has resulted in a Western homogenisation of thought and practise.

It is entirely possible that the findings born from pedagogic research conducted in so called 'Western' universities are likely to be skewed due to the context in which the research took place and the characteristics of the participants involved. It is important to recognise the situated-ness of the individual student and the institution, and the epistemic, systemic, cultural and political structures that influence them. However what we find, in reality, is that the 'enhancements' to academic practice formed on the basis of recommendations from this pedagogic research have been presumed as beneficial to everyone, and those findings have been implemented universally. This homogenisation of pedagogic approaches is further compounded by the reach of transnational education (TNE). TNE takes its own set of educational practices and programmes of study developed in a 'lead' institution transplants them in partner institutions in other countries (Polly Magne et al., 2017). In general the design, structure, and assessment of TNE programmes follow the quality assurance processes of the lead institution, thereby embedding the practice, process and knowledge systems of the lead institution into a partner institution which may be situated in a very different culture.

Part of the justification for TNE or indeed Education Hubs (EH) is founded on the value given to Western styles of Higher Education. In particular Maringe and Carter suggest that the UK, US and Australia benefit from, 'institutional reputation, international recognition of qualification, [and] teaching quality' (2007, p. 1) on a global scale. This has resulted in invitation for institutions from the UK, US and Australia to deliver their own programmes across the globe. The students are deemed to benefit from a Western style education, delivered (mostly) in the English language, in their home country, and are awarded degrees by the 'lead' institution. For example a student attending Sri Lanka's National School of Business Management can complete a University of

Plymouth (UK) Honours Degree in Operations and Logistics Management, or they could study at Henan University (China) and gain a BA of Information Technology from Victoria University (Australia).

Education hubs have further perpetuated this homogenisation of education. Knight defines an education hub as, 'a country's plan and efforts to position itself within the region and beyond as a reputed center for higher education and research' (Knight, 2011, p. 223). The hub model aims to, 'build a critical mass of education/knowledge actors and strengthen its efforts to exert more influence in the new marketplace of education'(Knight, 2011, p. 225). A perusal of academic job websites demonstrates that many hub centres specifically target faculty vacancies at English speaking academics and job hunting websites commonly used in the UK, US and Australia. It could be argued that this targeted approach of employing academics from the global North in the global South perpetuates the process of embedding so called 'Western' pedagogies further afield.

Rebalancing the power dynamics of knowledge systems from the global North to South

An alternative view is that the invitation for academics from the global North to work in the global South could provide an opportunity to challenge the dominant Western model of Higher Education and rebalance the power dynamics.

There is a considerable volume of research alerting us to the 'brain drain' affecting many lower and middle income countries from which the most highly educated people migrate to high income countries such as the US, UK, Canada and Australia (Docquier & Rapoport, 2012; Hagopian, Thompson, Fordyce, Johnson, & Hart, 2004; Schiff & Ozden, 2006). However there is increasing evidence of 'brain gain' with the return of academics to their country of origin (Chacko, 2007; Saxenian, 2005) and a trickle of 'Western' academics to the global South and those countries seeking to enhance their academic credentials through education hubs, or the fast-paced development of their own Higher Education systems.

One of the advantages of the mobility of the academic community and migration from the Northern hemisphere to the Southern hemisphere is the opportunity this provides for a rebalanced knowledge exchange. The opening up of those political, and sometimes physical, borders enables academics to resituate themselves physically into another culture, and through the immersive experience of living in a new country, challenge their habitual ways of thinking (Hutchison, 2015). It is incumbent upon us to be aware of the deficit effect of short trips abroad: these may not allow time for travellers to overcome culture shock and may serve only to

reinforce stereotypes and one's own biases and beliefs (Magne, 2019) and reinforce epistemic arrogance (Andreotti, 2011). However Roberts et al. (2016) suggest that even short visits to another country, in a work context, can bring about positive significant long-term changes to the way in which academics think and adapt their pedagogic approaches. The opportunity for scholars from the Northern hemisphere to take up mid to long term posts in the Southern Hemisphere has the potential to disrupt the North South power dynamic.

Another disrupter to the North/South knowledge systems power dynamic is the groundswell of movement around the notion of decolonisation (Adefila et al., 2021; Heleta, 2016; Lin & Martin, 2005). The decolonisation of education is described as, 'the process in which we rethink, reframe and reconstruct the curricula and research that preserve the Europe-centred, colonial lens' (Akel, 2020, p. online). The purpose of decolonisation is to challenge institutional hierarchy and the Western monopoly of knowledge systems and to confront the Western homogenisation of pedagogic practices and curriculum content. It is an uncomfortable process encompassing, for example, heated debate over statues, such as the Cecil Rhodes effigies at Oxford University and the University of Cape Town, which stand as a reminder of an imperialist past (Ahmed, 2019). It also includes the re-writing of narratives to tell stories that more accurately reflect the reality of colonial history and its political, economic and societal repercussions on today's world (Pallua, 2015).

The process of decolonisation is a useful contribution to the rebalancing of power. However this can only be achieved if it is underpinned with a much more fundamental understanding of our own context, and the ways in which our thinking is framed by regional epistemic, systemic, cultural and political structures. Understanding our own unconscious bias is notoriously difficult. First we have to identify what those biases may be, or perhaps more uncomfortably be open to others pointing out our biases. Secondly we have to try and 'unpack' the values and beliefs that uphold these biases and what underpins those values and beliefs. Thirdly we need to try to review those biases through a number of different lenses, or from the standpoint of alternative perspectives. Finally we may be able to reassess those biases and see what impact this reassessment may have on our thought frameworks, positionality or view of the world. This process is open to all. It is an invitation to each of us, wherever we are and wherever we come from to develop a greater critical self-awareness, curiosity and open mindedness.

Why is this process important? Because the power dynamics around knowledge systems are underpinned by cultural, political, systemic and epistemic context (Inamdar & Kirloskar, 2021). For there to be a shift in those dynamics we need to develop a greater awareness of our own

position and start to explore much more curiously beyond the confines of our immediate boundaries.

'Critical global pedagogies' a curriculum design approach to rebalance the power dynamics of knowledge systems

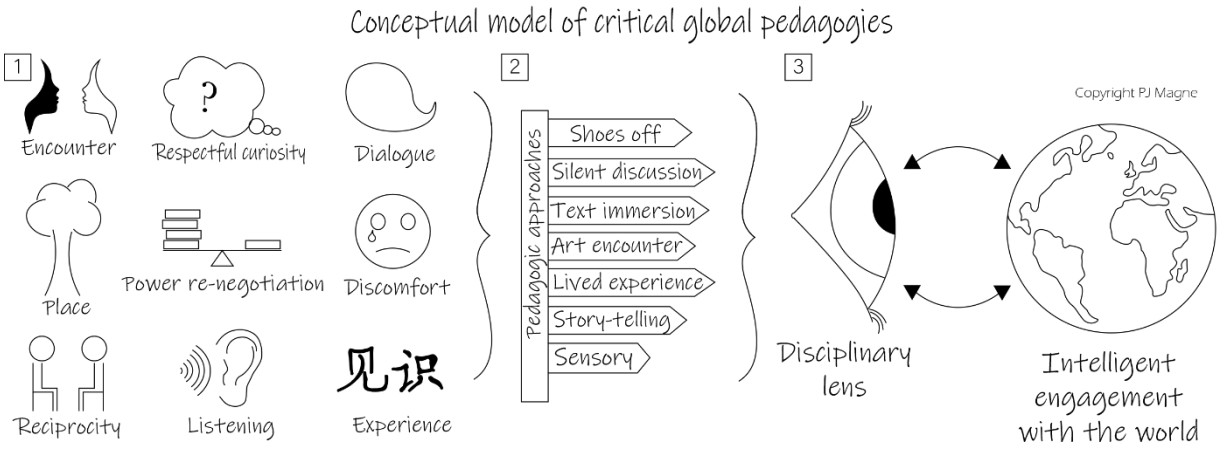
If we are genuine in our endeavour to rebalance the power dynamics of knowledge systems between the global North and South it is important to consider the next generations of learners, thinkers, scholars and academics. It is with this in mind that I propose a model of critical global pedagogies, Figure 1 (Magne, 2019). This model is designed to introduce a range of pedagogies to the Higher Education environment that both encourage and facilitate a development of self-awareness and a respectful curiosity of encounter with new ideas and lenses through which we can view the world.

This model of critical global pedagogies aims to shift the balance of power by placing the learners and the learning in new domains. It renegotiates the power to the voices which are more usually marginalised (LiLi, 2002). It employs methods of encounter that may feel unfamiliar and unsettling and is unapologetic for connecting with the emotive domain and pedagogies of discomfort (Boler, 2004). This model utilises the academic disciplines embedding its approaches within the subject matter and course content thus making these critical pedagogies an integral part of the learning process.

Research indicates that students who live and study abroad experience deep-seated internal and external changes to their identity during their time away and after their return to their home country (Brubaker, 2017). They become more open to knowledge exchange and develop a respect for multiple knowledge systems irrespective of the borders that they may cross. However there are many students and academics who may not have the means or ability to travel and who may not have the opportunity to experience the transformative power of living and working in a culture that exposes them to new ways of thinking (Magne, 2019). The critical global pedagogies model was designed specifically with the latter group in mind. It was designed as a very practical approach to be embedded within the curriculum to offer a sense of encounter in a multitude of different ways (Magne, 2019).

The following conceptual model of Critical Global Pedagogies is presented here, with permission from the author, as an exposition of the model as presented in an original doctoral thesis (Magne, 2019).

Figure 1. Conceptual model of critical global pedagogies



The Critical Global Pedagogies model shown in Figure 1 comprises of three sections. Section 1 denotes a range of pedagogic principles. These are drawn from the literature, but in some cases adapted to facilitate considered and responsible use appropriate to the discipline and context. Section 2 points to a range of pedagogic approaches including some 'non-Western' learning methods that will facilitate new ways of engaging with subject matter, and shift the balance of power in the learning environment. Section 3 places the responsibility for the delivery of global learning firmly within each discipline. The model suggests that global learning should not be a ring-fenced or bolt-on option, but that the pedagogic principles and approaches should underpin a threaded use of global content and encounter throughout each programme.

The following pages outline how this model of Critical Global Pedagogies encourages a critical approach designed to rebalance the power dynamics between the Western world and more marginalised voices through encounter in the curriculum. The chapter finishes with a summary which indicates why this grass-roots approach of embedding Critical Global Pedagogies within the curriculum is so fundamental to creating a shift in the current dynamics of knowledge systems and exchange across the globe.

Figure 1. Section 1: Pedagogic Principles

RESPECTFUL CURIOSITY should underpin our use of language. It is important to start with the realisation that there are multiple perspectives and ways of doing things, and that each of these is underpinned by values and belief systems. Asking questions and being inquisitive is to be encouraged, but this should be from a position of respectful curiosity, rather than benevolence or tolerance (Kovach, 2013).

DIALOGUE has the potential to open up whole new ways of thinking and seeing the world. It can be engaging and impactful, but topics can be sensitive, so consider ways to structure the dialogue to ensure it will be transformative, rather than unwittingly reinforce epistemic arrogance (Andreotti, 2011)

PLACE has the potential to shift the power dynamics and open up new ways of learning. This can be done by taking learning activity into new spaces and the outdoor environment (Peterson & Warwick, 2015). On a more local scale it can also be achieved by reconfiguring the classroom layout to create different ways of interacting.

POWER RE-NEGOTIATION is core to critical forms of global learning. The Western model of education and the dominance of the English language have become forms of soft power (Andreotti, 2011; Lo, 2011). Encounter, interaction, groupwork and dialogue need to be designed in such a way that the power-balance shifts to open up space for emergent voices and ideas to be heard.

DISCOMFORT is likely to be an active element of global learning. Critical examination of one's own beliefs, perspectives, and behaviours can be unsettling, particularly for those who are used to being in positions of power (Boler, 1999). The intention in this CGP model is not to enter into therapeutic education: rather the academic is reminded of their duty of care to the students, and encouraged to design activities that may include by their very nature elements of discomfort, but remain safely within their academic skill set of facilitation.

RECIPROCITY relates to power re-negotiation, encounter and dialogue. Where the curriculum provides opportunities for students to engage with others, they must do so from a starting point that recognises they are the learner, not the learned. There is no privileged seat of power, no expert or novice. Students must be as willing to listen and learn, in solidarity, as they are to contribute (Alasuutari, 2010).

ENCOUNTER with the 'other' is an essential part of global learning. Encounter can be in many forms, this includes encounter with people from a range of cultures, belief systems, nations and so on. Face-to-face encounter can be very powerful, but the use of technology such as webinars and Skype can also increase encounter at minimal cost. Encounter can also be facilitated within mixed student groups – to do this well one must avoid 'othering', making the other exotic, or stereotyping. Instead one should design structured activity for students to focus on and learn to see the individual (Trahar, 2017) . Encounter may also occur through deep exploration of, or engagement with art and artefacts (Rodgers & Cumella, 2012).

LISTENING is more difficult for those who are used to being listened to. The design of the global learning activity should redress this and develop listening abilities in some, and create opportunities for the less dominant voices to be heard (LiLi, 2002)

EXPERIENCE denoted by the Chinese symbol which means to 'experience, develop knowledge and sensibleness, widen one's knowledge, and enrich one's experience' (MDGB, 2008). Where possible the curriculum should include experiences that enable students to broaden their horizons and enrich their thinking and understanding of the wider world. This may take place through placements, encounter, and wider disciplinary activity.

Figure 1. Section 2: Pedagogic approaches

The way in which teaching is 'done' and learning is 'facilitated' can be instrumental in what is learned, and can also serve to empower or marginalise (Killick, 2018). There are ways in which common approaches can be adapted with the goal of empowerment. For example in a group discussion the academic can: learn to phrase questions to invite more considered responses; intervene and thank contributors who might otherwise dominate the discussion; engage with and give greater time to less dominant voices. However more creative or non-traditional Western pedagogic approaches can also be used to engage some of the principles outlined in section 1 of the CGP model. These are not limited to, but include:

SHOES OFF learning makes use of the senses and connects these with the reflective and emotive. For example students on an environmental management course may learn about waste management theory in the classroom. If taken to an open rubbish dump where they have a sensory encounter with the stench and scale of raw waste, this is likely to add another dimension to their learning that may impact on the way in which they consider waste management.

SILENT DISCUSSION in which discussion questions are raised and responses are given in silence, either using post-it notes and physical discussion boards, or online equivalents, gives all participants thinking time and the chance to engage.

TEXT IMMERSION is the practice of reading the same text several times, and reflecting on it several times. Each time the text is read, the reader opens oneself up to a new line of questioning by viewing the same text from a new perspective, or by focusing on different aspects of the text (Coghlan, 2005).

ART ENCOUNTER uses artefacts or performance as ways of encountering and exploring the 'other'. This can include anything from the analysis of a piece of music including a discussion

with the composer, to the examination of woven cloth and the processes and symbolism behind it (Rodgers & Cumella, 2012)

LIVED EXPERIENCE might include activities such as a chemist shadowing the treatment routine of a patient; or a student of architecture building a structure from bamboo; or a computer programmer undertaking a placement with an emergency supplies logistics company. Each of these has the potential to add a deeper dimension to learning by exposing the student to real experiences (Jean Lave & Wenger, 1991), that relate to their discipline, and the potential impact it might have on a local or global scale.

STORY-TELLING is a powerful tool for learning, used universally in the rearing of children, but less in the Higher Education environment. Story-telling in the classroom, or through, theatre, music, dance or film can be carefully selected to assist in transformative learning by challenging assumptions and standpoints (Sinnerbrink, 2015)

SENSORY learning has the potential to tap into motor and muscle memory. It is commonly used in dance, sports training, acting and learning musical instruments but has the potential to be more widely used in other disciplines. For example it can be used in movement to enhance techniques in the chemistry laboratory; horticultural students can apply theory in terms of feeling different soil textures; veterinary students can learn to read pain in animals through touch; business management students may learn something about working patterns by experiencing 80% humidity in a work environment and re-consider ways in which that can be managed.

Figure 1. Section 3: Disciplinary/subject content relating to global learning

Most students in Higher Education have chosen the discipline that they wish to study. Academics generally are specialised in a given field and employed to develop and share that expertise. It is important to respect student and academic motivations, and use this as a springboard for engagement. This makes it vital for global learning to be embedded within the disciplines (Peterson & Warwick, 2015), so that it has relevance and applicability, and threaded through the curriculum.

Potential Impact of the Critical Global Pedagogies model.

The Critical Global Pedagogies model is designed as a set of principles for academics, across all disciplines, to embed within their curriculum. The model is not an adjunct to a course, or

applicable in some disciplines and not others. It provides academic faculty with a 'tool kit' that facilitates new ways of examining ideas, from multiple perspectives, using approaches that challenge learners and faculty to step beyond their comfort zone (Magne, 2019). This model therefore has the potential to be far reaching. It not only invites faculty to reframe the content of the curricula, but it also challenges them to employ a range of pedagogic approaches that disrupt and enrich learning. The wider impact is evident in the ways in which students begin to critically consider their own assumptions and biases, and become more curious and open to new ways of 'reading' the world (Nussbaum, 1997), and engaging in the co-construction of learning and exchange of knowledge.

Examples that contributed to the articulation of this applied model are varied (Magne, 2014). One example took students studying architecture in the UK to design and build a structure for a local community in Japan using traditional Japanese building materials and construction techniques. Another invited British and Chinese students engage in a knowledge exchange of successful management techniques commonly employed in their home countries. In bio-medicine an international collaboration facilitated the placement of undergraduates in a 'live' research project in Germany, giving them invaluable learning in the laboratory whilst immersing them in a new cultural setting. A peer assisted learning scheme enabled students from across the globe to support each other's' learning, trying and testing techniques from their own cultures, exposing them to new ways of learning, thinking and communicating. In social work students returning from international placements were offered support through the re-acclimatisation phase punctuated with opportunities for them to move from feelings of 'dis-orientation' towards a 'new consciousness' and reframing of their understanding of the world. A bio-sciences project challenged students to consider not only the soil conditions and weather patterns suitable for the production of a specific crop, but also the ways in which the political and economic climate and social needs of the local population contributed to the choice of crop, and how this impacted on that population.

Each of these examples used elements of the critical global pedagogies model. Each one facilitated new encounters, challenged individuals to consider their assumptions, provided opportunities for bi-directional knowledge exchange and enriched thinking. Such an approach has the potential to build a sustainable model in which future generations of researchers develop genuine respect for the emergence of knowledge from all corners of the globe and actively seek to exchange learning across linguistic, systemic, cultural and political borders.

Summary

The premise of this chapter is that there are significant inequalities and imbalances between knowledge systems. Whilst this chapter has adopted the commonly used terms of 'Western' education and the global North and South to indicate where those power dynamics lie, a more accurate reading of the reality is that the inequalities and imbalances sit uncomfortably between the higher, middle and lower income countries. The inequalities in education and knowledge systems that we speak of reflect the value that has been placed on the provision of education to each layer of society, regardless of gender, status or wealth (Freire, 1970). The imbalances reflect the economic investment, or lack thereof, into research, education and training (Naidoo, 2008). The imbalances and inequalities do not reflect the intelligence, intellect or ambition of scholars working in underfunded systems, they are the result of dominant neoliberal, marketized, English speaking power in the world of knowledge systems, learning and research.

Education is not a neutral activity. Higher Education is about the promotion of critical thought, democracy and agency (Giroux, 2002). If academic faculty are to honour these pillars of learning then they must be prepared to journey into transformative and challenging learning spaces (Magne, 2019). The Critical Global Pedagogies model intends to disrupt the power dynamics of the global North and South. It is an invitation for academic faculty to work across borders, both physical and systemic; to take their teaching into new realms and; to agitate and promote respectful curiosity. The Critical Global Pedagogies model aims to facilitate a better critique of one's self; enable more intelligent reading of the 'other'; and foster deeper relationships and understanding that rebalance the dominant and the marginalised. Embedding Critical Global Pedagogies in the curriculum offers the potential to challenge the status quo, disrupt the dynamic of dominant knowledge systems, and open the door to new ways of thinking and new voices to be heard.

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