EXPLORING CRITICAL NON-FORMAL PEDAGOGIES IN DIVERSE CONTEXTS

THE STORY OF GELP'S LEARNING JOURNEY

EXPLORING CRITICAL NON-FORMAL PEDAGOGIES IN DIVERSE CONTEXTS

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On four occasions we managed to gather twelve youth trainers and six project coordinators from 6 different countries, which means we increased the knowledge of 48 youth trainers who multiplied the knowledge after each study visit in their local environment. In addition, during each study visit, there were additional 40 young people joining the dissemination part of the study visit to help us understand the broader perspective, learn about the specific topic, to be engaged in discussions and enrich the study visit. Therefore, this means additional 120 people. We organized four online discussions among 100 young people on the GLEN website (gleneurope.org) to the respective four topics of the study visits. We organized 24 multiplying events on a local level, including at least 30 youngsters, which meant at least 720 youngsters included directly at a local level. In total, more than 1200 young people were involved in activities and multiplying events and additional 100 in online discussions, so more than 1000 young people got a unique chance of participating in this global education project.

Foreword

What is GELP?
Global Education Learning Platform (GELP) is a learning journey of six partner organisations that spent 2 years together on a journey of discovering what are the concepts of global learning, educational approaches they use, cooperation they have among themselves and getting to know their realities. It is a journey that has not always been easy, but brought important learnings to individuals and organisations. Our aim was to learn from each other to enhance quality and impact of the non-formal global education training through sharing the best practices. Particular focus was put on the exchange of concepts and methods between the cooperating organisations and practitioners connected to these, and as a result fostering development cooperation among the organisations and multiplying the knowledge among all members of GLEN network.

To whom is this manual dedicated?
More or less, we could say to anyone interested in global education. To practitioners, to organisations that are doing different activities in the framework of global education, to managers of organisations who want to explore more in depth what can happen on this kind of projects, to educators, interested in different educational approaches, to trainers who want to deepen their understanding in facilitation of this kind of activities. It is a long manual, but we promise that reading it will not be a waste of time, but will enrich your practices and provide some new perspectives.

What were our best hopes?
The most important change that we wanted to explore were the options of how to involve partners in the global south and exchange our practices, empower the youth trainers from all six countries, explore how to combine non-formal education and formal education in a global education context, explore options how to include more youngsters with fewer opportunities in our program and enhance the importance of intercultural dialogue and mutual understanding of every step of the project and in further cooperation. We succeeded, not in the way we had planned from the start, but once again it is really clear, that there can be various roads to achieve the objectives. This was a bumpy journey and the publication in front of you shows the diversity among the partners, the educational approaches they have, the struggles and the solutions for different challenges that one can encounter during projects like this one. For us, GELP is also a baby that contributed to the building (and rebuilding) of the GLEN network. Some people left, new ones came and in the end, everything came together as a story that will leave an impact on everybody involved and organisations as well. It was a great journey for all of us, amazing learning experience and the spark that is helping us to build a better, more open future together.

Maja Drobne Editor of the manual

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Who Are We? Introducing Ourselves and Our Respective Contexts

Alphabetical order

There were six partners in the project, coming from six different countries: Benin, Czech Republic, France, Slovenia, South Africa and Ireland. A German partner organisation also supported the project. All the partners are share the topic of dealing with global education. They complemented each other in a very good way and learned a lot from one another. The connecting link of all the organisations is GLEN Global Learning and Education Network.

Le Centre Régional de Recherche et d'Education pour un Développement Intégré (CREDI−ONG)

The Regional Centre for Research and Education and Integrated Development (CREDI-ONG) is a nonprofit, nongovernmental organisation ruled by the 1901 law. Born in 2005 because of the meeting of two young Beninese and a young French, all newly graduated, CREDI-ONG is a Beninese organisation engaged for social and economic development.

The vision of CREDI-ONG is to implement small, original and sustainable initiatives for an integrated and sustainable local development while reconciling economic and social development, environmental protection and preservation of natural resources.

CREDI-ONG gave itself three main missions:
• To promote an integrated and sustainable aquaculture;
• To promote smallscale farming;
• To act in favor of environment protection

Nonformal education is an interdisciplinary tool used for achieving these three missions. CREDI-ONG also promotes SouthNorth, SouthSouth and NorthSouth intercultural exchanges by receiving young students

(nationals and foreigners), charity workers and volunteers coming from several countries every year. CREDI-ONG works based on a few fundamental values, which create the general principles of the organisation: Solidarity; Humanism; Sobriety; Commitment; Autonomy.

In the execution of its activities, CREDI-ONG concur with the following national texts and international agreements: The Universal Declaration of Human Rights, The African Youth Charter, The United Nations Framework Convention on Climate Change, The Convention on Biological Diversity (CBD), Johannesburg Declaration on Sustainable Development and The Sustainable Development Goals (ODD).

CREDI-ONG is a member of The International Union for Conservation of Nature (IUCN), Friends of Nature (NFI), Benin Biodiversity Forum, 'VerteBénin' Coalition, Green Actors for WestAfrica (GAWA) and Global Learning and Education Network (GLEN).

Development Perspectives (DP)

The mission of DP is to contribute to poverty reduction, inequality and climate change through transformative education and active global citizenship. DP believes that the world is ever changing, unequal and deeply interconnected. DP was initially set up in 2006 as a project. Momentum grew because of the impact of the initial project. Therefore, in 2009, DP became an independent organisation whose focus was and remains today on Development Education. DP has expanded in terms of projects, public engagement and revenue, however the principles and values that underpin it allied to its organisational culture and theory of change remains the same.

DP is based in Drogheda, the largest town in Ireland. Drogheda lies 50 km north of Dublin on the main rail and road corridor to Belfast. Most of DP`s work is based in Ireland, however other work is conducted in partnership with many organisations and networks in

diverse parts of the world. The target group for the majority of the programmes DP are adults, usually within the non-formal learning arena. This separates it from many other NGOs in Ireland as our work is outside the formal education arena.

DP's theory of change is anchored in the transformational capacity of high quality Development Education. DP has witnessed firsthand how powerful emotionally laden experiences can be. The utilization of experiential learning and the results which emanate has reinforced the belief in our theory of change. DP believes that informed and active citizens are needed if we are to address the structural causes of many development issues. DP recognizes that in terms of numbers, Ireland and the world more generally needs more informed and active citizens. DP has a core team of seven people who have all contributed a huge amount of time and energy to the organisation over the past few years.

This team is directed and supported by a nineperson board of management. A key constituent group of the organisation is the Insight alumni network, which at this stage numbers 170 people from across Ireland. This network offers the organisation leverage points and coverage, which is key in delivering our strategic aims.

Association GECO

Génération Coopération (GéCo) is a French NGO working on Global Education. It was created in 2006 by former glennies (the name for participants of the GLEN programme). As a global education organisation, it aims to raise people's awareness about intercultural relationships and about the social, environmental, economic and political situation of the actual world. GéCo had two main roles: inside the GLEN network and outside, in the French Global Education network. Historically, inside GLEN, GéCo has paid great attention to the representation and participation of the host partners[1]. For instance, it had privileged links with CREDI ONG in Benin. It also worked a lot for the representation of the former participants of the GLEN programme in the program structures, and for that participated in the creation of the Forum of global education multipliers.[2]

Outside GLEN, GéCo's first mission is to network and keep alive the link between former participants of GLEN. More concretely, GéCo participates in solidarity events coorganized in partnership with other organisations (organisations of the GLEN network, CCFD Terres Solidaires, Starting Block ...). In these partnerships, GéCo's role and force was the work on concepts inspired by Critical Whiteness[3] approach, which did not exist at all in France. In recent years, GeCo has focused on this with seminars, transferseminar, forums, etc.

Today, as a large majority of the French glennies have received training in an establishment under the authority of the Ministry of Agriculture (agricultural high school or agronomy college), the questions surrounding sustainability in agriculture and protection of natural and cultivated resources are deeply rooted in the reflections of GéCo. These questions fit directly into Sustainable Development Education, a theme that we share with our partners. Moreover, given that GéCo members are distributed widely in France and in several other countries around the globe, the issues of ecological footprint got very concrete and lead us to try to daily balance efficiency in energy and social link.

In short, their action rests on two pillars:
• Inside GLEN: partners and former participant's representation
• Outside GLEN: work on critical whiteness and sustainability.

[1] host partners – organizations which are receiving GLEN interns for threemonths long internships, usually NGOs and CSOs from various African, Asian, South American countries
[2] Forum of global education multipliers was established in November 2010 by former participants to provide a platform for engagement in global education activities

[3] Critical whiteness Critical whiteness studies is a highly contested and debated area of critical race studies which aims to consider whiteness as an ethnic identification and as a site of social power and domination (Univeristy of Leeds)

INEX – Association for Voluntary Activities (INEX–SDA)

INEX-SDA is a Czech nongovernmental, nonprofit organisation, founded in 1991. Primary activities aim at the area of international voluntary work. INEX believes in volunteering and individual initiative, in direct experience and critical thinking, in understanding and respect towards diversity and in personal responsibility and sustainable development.

Through activities, organisation contributes to the development of tolerant and open society that respects cultural differences and sustainable development.

INEX's long term goal is a society where intercultural and international cooperation is based on principles of equality, mutual respect and understanding . The main aim is to empower young people to become active and responsible citizens who are involved in community life and are engaged in beneficial activities regardless of any financial benefit. Organizing international volunteering projects – work camps, focused on ecology, work with the elderly, children and youth, restoration of monuments and community development.

Annually, INEX is sending 600 Czech volunteers to 70 countries all around the world. Moreover, 400 foreign volunteers are participating in the projects in Czech Republic.
The main focus is on education and training on global education issues, intercultural learning, active citizenship and other skills useful for a voluntary experience. Additionally, an awareness raising campaign Football for Development is organised every year. Moreover, INEX aims to empower individuals and other partners to create and organise their own voluntary projects and create space and a platform to network with other volunteers and active people.

The global citizenship programme of University of Cape Town

The Global Citizenship Programme (GCP) is a learning platform with a focus on developing young people's capacities for citizenship and leadership. Based at the University of Cape Town (UCT), the programme is rooted in the institution's dedication to enhancing graduate attributes by encouraging students to become engaged citizens, willing to think critically about issues of global import, social justice, and inequality. Broadly, the programme aims to expose students across different academic disciplines to social justice issues; to develop their capacity for leadership on contemporary global and local issues by improving active listening, critical thinking, and logical argument; and to promote awareness of themselves as future global citizens motivated to work for social justice through community service work. Ultimately, the programme aims to ask whether and how we might be responsive to and responsible for the world we live in. It is centred around three short courses open to students at UCT: Global Debates, Local Voices (GC1), Service, Citizenship & Social Justice (GC2) and Voluntary Community Service (GC3). The first course considers global social, political and economics issues and how these issues are realised or represented within the South African context, and how we respond to them. The second course focuses specifically on engagement and partnerships with local community organisations and representatives. In both these courses, we challenge students to confront the centrality of power in local and global relationships and interactions. The third and final course requires students to pursue 60 hours of selforganised voluntary community service, engage in a reflective thinking throughout, and write a cumulative reflective essay at the end.

In addition to these courses, the GC Programme is involved in myriad activities both within and beyond the University of Cape Town. Among these are the credit-bearing course Social Infrastructures, a social sciences course aimed at engineering students which brings together classroombased and communityengaged experiential learning; a workshops and seminars series which has hosted discussions and screenings on activism, disability, housing, and education; a collaboration with the oncampus Department of Students Affairs on a student leadership programme; and a collaboration with Sol Plaatjie University on student dialogue and deliberation. The GC Programme is also writing up its materials in the form of a facilitation manual that can be used by other facilitators.

Voluntariat

Zavod Voluntariat is the Slovene branch of Service Civil International (SCI), a worldwide peace movement founded in 1920. SCI is a network of more than 35 national branches on five continents and works together with more than 80 partner organisations throughout the world.

Founded in 2001, Voluntariat was based on the reorganization of MOST Association, founded in 1991. It aims to promote social justice, sustainable development, international understanding and solidarity through voluntary service and non-formal education.

The main activities of the organisation:
• international work camps and youth exchanges;
• long term volunteering, development of non-formal educational tools;
• organisation of seminars and training courses for volunteers, unemployed youth and youth with fewer opportunities;
• promotion of global education and socioeconomic inclusion;
• development and advocacy for recognition of international volunteering as an important value and tool for combating global injustices and providing better socioeconomic opportunities for young people.

Zavod Voluntariat is also a member organisation and the national coordinator of the Global Learning and Education Network (GLEN), a member of the Slovene network of nongovernmental organization CNVOS, a member of the Slovene network of volunteer organizations, a member of the Slovene platform for development cooperation and humanitarian aid – SLOGA, in frame of which Voluntariat has been coordinating the working group on global volunteering, and a member of IVCO (International Forum for Volunteering in Development).

 ERASMUS+, Europe for Citizens, EuropeAid, ECHO-EVHAC, exLifelong Learning Programs, Anna Lindh Foundation, Slovene Ministry of Education, Science and Sport, Municipality of Ljubljana mainly support their diverse project and program activities.

In 2010, the Ministry of Education, Science and Sport of Republic Slovenia granted Voluntariat the status of organisation of public interest in the field of youth. Voluntariat is also an accredited organisation for sending

and hosting EVS volunteers since many years and is recommended organisation for implementing various youth projects by the Slovene national agency MOVIT. In 2017, Voluntariat became certified organization in frame of EU Aid Volunteers program and thus has a right to deploy volunteers on humanitarian projects in frame of EUAV program.

Zavod Voluntariat has a long history of work in the field of providing support to international volunteering

activities. In fact, it is one of the most important and prominent organisations in this field in Slovenia. For four years, they were coordinating a working group for global volunteering (consisted of several Slovene NGOs in this field) in frame of Slovene NGDO platform SLO-GA, where we were striving for more holistic approach and treatment of international volunteering for development in Slovenia.

The Link of All Organisations GLEN

GLEN (Global Learning and Education Network) is a joint nonprofit, politically independent initiative of eleven member organisations from the European Union and from Benin. As a network, GLEN comprises both governmental and nongovernmental organisations as well as a large network of "GLENnies", young people involved in Global Education in the widest sense.

Since 2004, GLEN has accompanied hundreds of young people living in different European countries on their journey towards becoming Global Education multipliers through a unique combination of training seminars, abroad internships, and practice Global Education. GLEN's approach combines different dimensions: it links cooperation across Europe, SouthNorth exchange, different professional and educational backgrounds and experiences, organizations from different fields related to Global Education, and a large spectrum of activities developed by its alumni and multipliers.

The core part of GLEN's activities is an annual training and experience programme "Mulitipliers' Training Cycle". In the cycle, participants first engage in two training seminars ("Multipliers Training Seminars"), followed by a threemonth internship in the countries of the Global South, which they pursue in international tandems or trinoms. After their return from the internships, the participants meet again at a final seminar devoted to reflection, networking, and engagement. Additionally, they are involved in the socalled Global Education practice phase and develop activities or campaigns individually or in groups. Furthermore, GLEN has given birth to a number of local and Europeanwide projects, initiated by GLEN alumni.

Based on its European experience as an integrated network and eager to learn from others, GLEN strives to become a "global partner network", foster fair and fruitful partnerships and contribute to the joint development of global learning concepts and programmes. Since its formation, partners from countries of the Global South have been a crucial actor in the pro-

gramme. Every year, approximately 60 Host Partners in the Global South host GLEN interns, and one longterm partner from Benin, the organisation CrediONG, has acquired the status of an observing GLEN member in 2016. On its path towards a Global Partner Network, GLEN aims at becoming a platform of equal cooperation and partnership, where organisations from the Global South will no longer be only receiving interns but also have the possibility to send participants from their own countries to internships in other countries. A pilot model with Beninese participants being interns in other African countries and in Europe started with the 2018 cycle.

The network is also in the process of further adapting and developing its organisational structure, according to new needs and dynamics that have crystallized over the last years. For that purpose, a socalled GLEN Secretariat should be established in Prague in 2018. It will serve as a platform for all stakeholders that are a part of GLEN and enable them to initiate new projects, coordinate communication and engage with GLEN on a longterm basis. Both the Secretariat and the Global Partner Network are two of the ideas stemming from GLEN's Vision and Strategy Process, which took place between 2013 and 2015 and focused on developing the network further according to crucial values.

GLEN envisions a world in which people reflect on the realities of the globalized world and their own role in it, and join hands, minds and hearts to build fair and sustainable societies. Therefore, GLEN creates spaces for people and organisations to learn and develop their potential as global actors and empowers them to contribute to the fair and sustainable development of their communities, countries and the world. It is built on the principles of diversity, equality, empathy, responsibility, learning, and justice.

MAPPING THE WORLD

Instructions: Create a map of the world on the floor with the help of paper tape.

Questions for discussion:
• What is on the map and what is not on the map? Why?

Tasks:
• Position yourself according to where your grandparents or your parents come from.
• Position yourself according to where you were born.
• Position yourself according to where you've travelled from to Marseille.

This interesting exercise can help us come closer to the issues of: Migration, centrism, how we perceive movements. The exercise can also help us realize that naming one identity limits participants in their diverse nature and everything that has influenced them in their lifetime.

Time: 50'

"I got trapped unexpectedly in the GELP program for the first study visit in Benin. I started to understand what GELP was about during the second study visit in Czech Republic. For the third study visit in South Africa, I was ready and glad to meet with the other partners. There, we decided to hold the last study visit in France. And here started an experience that I will remember and cherish: we created a team to organize this last study visit in France (logistics and facilitation). This team gathered nine persons from nine different countries, across more than three time zones.
And it worked.
And it worked well.
I'm still trying to understand how and why it went so well. One element that sticks in my mind is: we got the time to know and appreciate each other before getting involved in this team. Which leads to a question: could this kind of international cooperation project work without emotional and relational involvement? I'm not sure."

Elise

2

Perspectives on global cooperation

Why do organisations like to work together in the GLEN network? What are the benefits of uniting networks and work together, which steps were taken beforehand? Why is it really important to reflect critically? How did GELP connect organisations and brought a step forward in the process of cooperation?

DEVELOPMENT PERSPECTIVES

Development Perspectives is the only Irish member of the Global Education network of Young Europeans (GLEN). In the past year alone, DP has worked with over 35 partners on a range of projects across the world. The driver of this cooperation is the motivation of DP to work in partnership with other bodies and organisations. DP recognises that partnership and networking plays a key part in making our work more effective and hence maximising impact. The interconnectedness of the world we live in dictates and requires us to work with other partners to enable a global response to the global challenges facing communities. When the opportunity presented itself to be part of the GELP programme, DP felt it to fit accordingly with its Strategic Document 2013 – 2018. DP also felt it to be an opportunity to share key learnings from previous partnerships and learn from the other partners involved. The resources needed for this work were either provided by DP directly through selfgenerated sources or through some support received from donors. We believe we live in an interdependent world, which presents challenges that requires systemic thinking to solve them. This approach dictates that we work in partnership with organisations and individuals from across the world in order to maximize resources and enhance the effectiveness of our endeavours. Abroad, we have built up significant and valuable relationships with, Uvikiuta (Tanzania), DENL (Liberia), Hub4 (Global Citizenship Education of Concord), Cooperativa Sociale Muovimente (Europe). These relationships have helped us gain a greater insight into the challenges we face internationally and their effect on the global community that has subsequently led to the evolution of shared learning and exchanges.

CREDI-ONG

CREDI-ONG is the result of the meeting of two young people who met during a program for education to global citizenship in 2003. Thus, considering the learning experiences and the positive changes that this encounter brought, the founders of this organisation gave themselves the duty to share this enlightening experience and furthermore to empower other young people to live this adventure. When Damien and Martial became 'multipliers', they always considered that the additional value of the learning experience was mainly the ability that was given to them to form a group of three (FrenchGermanBeninese), while other internships were made up of FrenchGerman duos. That is why from its creation in 2005, CREDI immediately became a partner organisation of the GLEN network through the reception of the first interns, insisting on the necessity of forming groups of three composed of two Europeans and one Beninese. The young Beninese who finds himself in a known environment has a key role in the process as a source of information for a better understanding of the local context. Internship supervisors of the program two years after finishing their own. The two associates become active multipliers within the network and receive participants of GLEN's education to global citizenship cycle every year. Among the numerous partner organisations of the program throughout the world, and considering its history, CREDI-ONG became very privileged, from its number of participants received in ten years to its implication and commitment within the network leading for example to the coordination of every internship in Benin. It has been chosen by its peers to be the focal point of GLEN in Benin. As such, CREDI-ONG took an active part in the reviewing process of GLEN's strategic plan and was invited as a representative of the partners in the transition counsel. Without the statutory mission of doing education for global citizenship being in a priority at first, CREDI-ONG has become a centre for intercultural encounters and exchanges with the multiple trainees from different backgrounds who are forced to work side by side on a daily basis. On the European scale, CREDI-ONG carries out youth exchange activities between agricultural high schools in France and young people from Benin who are mainly involved in environmental protection.

This cooperation was essentially made possible thanks to the commitment of the two former GLEN participants who cofounded the organisation and who remained very committed to fulfilling their role as multipliers. The openness of GLEN and all its members is another key to the success of this cooperation. The

feeling of being listened by others and the network's constant concern to create a space for discussion between equals is an important added value. This is how

GECO

GéCo used to be very involved in GLEN's life. The NGO usually has a strong critical point of view and tries to impulse some changes in the Multipliers Training Cycle of GLEN. For a few years, a list of issues has been raised in every training cycle concerning global education, justice and equity. GéCo tried to be present in the discussions in order to offer different answers to those lists of questions. Evidently, there are barriers at every level due to many circumstances that need to be taken into account. And even with concrete proposals, it takes a lot of time to set up changes. That is when GELP project was raised in the network. For GéCo, GELP has been seen as a tool. It offered a shared space for reflection with maybe more freedom than the very

INEX–SDA

INEX SDA is a member of the GLEN network since its creation. In all these years, we were very lucky regarding the financial support from Czech ministry. This financial stability allowed us to participate in strategic discussions of the network as well as to be involved in strategic decisions. Therefore, we could experience the development of the network in its full complexity from focusing on training of development workers, through creating awareness raising campaigns, until these days, when we explore the ways in which we can examine complex power relations that shape our daily interactions and cooperation.

As an organisation, we could broadly learn from the discussions and experience that were shaping GLEN. However, often we were confronted with the question of how to go beyond the methodologies and discourses which were mainly derived from our local contexts? Maybe there are other approaches that might be inspiring for what we are doing on a local level. And maybe we also have our experience to share. So this is where the idea of being a part of GELP consortium came from.

At the same time, INEX – SDA is an organisation that is active in international volunteering which means we are a part of several international networks of similar organizations, such as The Alliance of European Voluntary Service Organizations or International Civil Service. This puts us into the reality of permanent exchange on international level – be it with organizations based in Europe, Asia, Africa or Americas. However, this exchange is rather "technical" and does not always include the exchange and development of theoretical

each of us personally felt useful building the GLEN network

structured GLEN. One thing has to be mentioned because it may be the most relevant explanation for GéCo's involvement in GELP: the partner's network! It gathers organisations that have already known and appreciated each other, and offers a strong plan to develop those relationships further. Maybe, more than organizations, it is a matter of persons. The persons already involved in GELP when GéCo's new generation arrived, are motivated, efficient, wonderful to work with, and it is always a pleasure to meet them! The just described drivers give us motivation, and motivation is essential to make cooperation possible.

frameworks. This is where our motivation to be a part of the project as GELP came from.

We have believed that GELP is a space for exchange and sharing of good practice, methods and approaches we use in our work. And we have also believed that we might develop something new and innovative together. However, to be a part of such a diverse consortium brings a much more complex experience – not only on the level of content exchange, but also while examining the complexities of global injustices and diverse access to resources. It opens the door for a profound reflection on the partnership in global context.

While entering the consortium, we believed that starting from the very beginning altogether would allow us to work independently on power hierarchies that historically shape or at least influence interactions between organisations in African and European countries. Since the very beginning however, this has appeared to be a naïve expectation. Not only did these histories and structures shape the way of cooperation in the consortium, but many others came into the picture – how is the cooperation between organisations with paid staff and organisations which work fully on voluntary basis? How strongly can the cooperation be influenced by previous experiences in a network where the power imbalance between "old" and "new" EU member countries organisations is daily bread? And how important is it to build partnerships and shared responsibility since the very beginning of the consortium building?

Those and many more questions were to be discovered

during the GELP experience. It brought us many important learning moments and definitely went beyond the expected results.

GELP showed us that encountering on a "global" level and unfolding the complexities of various contexts is a vital part of global learning and cooperation. When based on honesty and willingness to learn and often

leave the comfort zone, it brings important changes to perceptions of individuals and consequently to the educational approaches of organisations as a whole. The journey is however not accomplished – we have just started to explore and there is still a long journey to be taken to establish the PARTNERSHIPS (in its literal meaning) on a global level.

The Global Citizenship Programme at the University of Cape Town

Janice McMillan, the director of the GC Programme, was contacted in 2013 by two interns from GLEN who were working in Cape Town. At the time, they were doing evaluations of their internships. Though they found these useful, they nevertheless felt that it lacked an intentional learning component that enabled them to think through their internship. Their reaching out to Janice thus facilitated the start of a relationship between GLEN and the GC Programme, for which an initial exploratory meeting was held in Cape Town in October 2015. In first instance, this meeting was the outcome of strategic planning within GLEN, one that led the network to begin expanding in other directions, including and especially beyond Europe. Meeting in Cape Town and working with the GC Programme

and others was thus a way to do this. GLEN later approached the GC Programme to be a part of an application to the European Union (EU) for funding for the Global Education Learning Platform (GELP). For the GC Programme, the interest in this cooperation laid first in an effort to have our work linked to a bigger network within the field of global education. It has been useful to have this connection, given that it allows us to reflect more critically on the work we do and what this means for issues of social justice and global citizenship more broadly. In this way, the study visits have been useful in working toward a practice of active, critical global education and citizenship.

GLEN

GLEN (Global Learning and Education Network) was founded in 2003 through its German member organization, the ASAProgram. It started as a program for European integration through EastWest cooperation and exchange within Europe. European participants going abroad to countries in other regions of the world have been coming back to their own societies, were meant to contribute to change and social justice on the basis of their experiences. In the last 14 years, GLEN transformed into a program that aims at becoming an inclusive educational program with mutual exchange and partnerships that reach beyond the continental borders of Europe. This has had a profound impact on strategic and operational debates within the network. In its Strategy Document for 20162020, adopted in the year 2014, GLEN has formulated a number of strategic goals that directly resonate with the aims of the GELP project and GLEN's involvement in the latter. According to the document, GLEN wants to "set the foundation to become a Global Partner Network" and consist of multipliers who "globally share ownership and responsibility with member organisations for implementing the vision and mission of GLEN" (GLEN Strategy Document, 2015). The global and participatory aspects in both of these strategic goals are the somewhat logical result of debates and reflections that have been part of GLEN for many years. During the

Vision and Strategy Process of GLEN, initiated in 2013, discussions were facilitated "with all its stakeholders [on] structural questions such as the global dimension and the European context of the Network, the aims of GLEN with global learning, the role and evolving position of internship host organisations and the role of the active members of the alumni", among other relevant issues (GLEN Visionary Document, 2014).

During this process, discussions with Host Partners on their perspectives and their involvement within GLEN were finally formalized and reached their peak in the development of the idea of a "Global Partner Network". While the early years of GLEN were focused more on the European dimension, many of those involved were highly aware of the inequality involved in a program, where organisations from the Global South were participating merely by hosting interns, without having any decision making power beyond that. In the early years, the need for equality was largely formulated as the interest in "longterm partnerships" with these host organisations. In the 2007 Strategy Process of GLEN, discussions on the role of "Southern Partners" led to the development of a number of suggestions, aiming at creating "equal SouthNorth relations". In 2011, the first "evaluation internship" in Benin opened up a broader discussion. Together with a local intern

from the now Beninese GLEN Member CREDI-ONG, two participants of the GLEN cycle engaged in an internship that consisted of discussions with all the GLEN host organisations in Benin and presented an evaluation report, which provided a first encompassing collection of host partners' perspectives on GLEN. In general, the Beninese organisations interviewed expressed their wish to be more involved in the program. Subsequent developments provided more space for including perspectives from Host Partners and further opportunities for them to shape the GLEN Network – such as evaluations of internships, the promotion of local interns that can join the European participants in the internship, or further evaluation internships that followed.

During the 2013/2014 Vision Process, Host Partners contributed online with their visions on GLEN and three partner representatives joined the Visionary and Networking Seminar in Czech Republic, providing input for GLEN's new vision.

All of these common efforts led to the idea of a Global Partner Network, which should open GLEN membership to organisations from other continents and enable exchange based on mutuality and equality. Thereby, GLEN wants to allow for the joint development of global learning concepts and programs, and support reciprocity, horizontality, shared responsibility, sustainability and openness. Over the last years, youth trainers, participants (alumni) and GLEN member organisations addressed the longtime need to enrich the training programme with more global perspectives, practices and methodologies as well as intensified global cooperation – and as a result, a longtime Beninese Host Partner, CREDI-ONG, became a member of GLEN in 2016. Furthermore, the GELP project was a direct outcome of the discussions described here, which also included workshops in South Africa and Benin with interested local organisations and GLEN stakeholders. The GELP project was initiated by GLEN members (CREDI-ONG, Association GéCo, Development Perspectives, Zavod Voluntariat, and INEX-SDA) together with a South African partner, the Global Citizenship Programme of the University of Cape Town. Laying the ground for further cooperation on a longterm basis, GELP is an important stepping stone for GLEN's vision of a Global Partner Network, and has been a crucial tool for exchange and mutual learning on many different levels.

Development Perspectives is the Irish partner organization of GLEN (The Global Learning Education Network of Young Europeans). We were recently fortunate enough to spend a week in the fascinating country of Benin. Rich in culture, history and seemingly full of passionate people working for a better world – at least that was our experience.

Our reason for being there was to engage in the Global Education Learning Platform or GELP project. Twentyfive practitioners from various parts of Europe and Africa came together with a goal in mind – how to create a global network founded in equality and respect. The week was intense, confusing and at times incredibly challenging.

Creating a platform based on understanding and equality, despite the best of intentions, is not an easy task – how can we recognize and include all of our different histories, contexts and perspectives and still start on an equal playing field?

With every training course, there are of course many challenging moments for a participant. These challenges can result for many reasons, one's history, gender, past experience, cultural context and language barriers. However coming from a global learning perspective, these challenging moments should provide the space for learning. A space to examine one's opinion and question where exactly our own perspectives originate from. The GELP study visit promoted this space with ample opportunity to collaborate and discuss with other practitioners and dissect the core topics of the week. Along with the opportunity for more experiential learning with visits to local communities, the "route of slaves" in Ouidah and take part in a Multiplier Event with 40 representatives of Beninese NGOs.

The project began with the dominating question of the week; what is 'Global Learning'? Theoretically, Global Learning is concerned

with exploring the interconnections between people and places around the world. The concept of Global Learning enables learners from diverse backgrounds and context to engage with complex global issues and explore links between their own lives, people, places and issues throughout the world. According to (DFED, 2005), Global Learning consists of eight key concepts which include Global Citizenship, Conflict Resolution, Social Justice, Values and Perception, Sustainable Development, Human Rights, Interdependence and Diversity.

In practice, Global Learning involves so much more. Global learning is learning about and tackling the root causes of problems faced on a global level. However, when the consequences of these problems affect us in different ways, how do we create appropriate solutions? We can't, not without compromise. And we're not saying that having to compromise is a bad thing, but it is a difficult thing. Concessions and acceptance need to be made in relation to privileges and inequality, and this can be the most difficult step in the process.

During the week in Benin this was the underlying obstacle to many of our discussions, the proverbial elephant in the room. It almost seemed to us that for some of the participants there was a frustration towards the participants from Europe for not fully understanding the scars left from colonialism, the European participants in turn felt personally targeted by the discussions around these historical events. What was interesting however was that when these emotions reached a "boiling point", a real honesty emerged from the exchanges that took place, an honesty that should provide a constructive platform to go forward in the GELP project.

The next study visit will take place in the Czech Republic and will no doubt bring us closer to achieving this mammoth but crucial goal.

Stephanie Kirwan, Deborah Conlon

"I participated in the last study visit in France. When I heard about the topic ("Rethinking migration(s)"), my first thoughts were that it was a great idea to discuss it in such a multicultural country and that I, as a French person, could bring some knowledge of the history and the contemporary issues of my country. I was not expecting that I would also bring my own personal story.

Discussing the terms "second generation", I suddenly realized that I was actually a part of it. That the topic of migration(s), which already seemed so interesting, was actually applying to me. That I was directly concerned by it, not as a French person, but as a French person with foreign origins.

However, because I was in this safe space of transcultural exchanges, being this "French person with foreign origins" did not hurt anymore. By talking with other participants with different origins and living in different countries, I realized that I was not the only one to suffer from this subtle discrimination. We thus decided to share our personal stories.

It was really powerful. Not only for our audience, to whom we were transmitting our emotions, but also for us, who were feeling healed and empowered through our own storytelling. Now, what other French people call a difference in my identity, I call it a strength. And I want this strength to be disseminated among other "French persons with foreign origins".

Back to my place of living, I motivated other theatre students to continue this reflection about storytelling for workshops of empowerment. As this project is launching, I am still in contact with some GELP participants to share tools, methods and feedbacks on it. I have the feeling that this could be the beginning of a longterm cooperation."

Helene

EXPECTATIONS, HOPES, FEARS

This exercise is a way to share and exchange what each participant can contribute and hints at the expectations of the week.

Instructions: Go outside and bring something from nature, from the environment of the hostel that represents something that you would like to bring and contribute to the group.

After that, participants divided themselves into groups and started to further engage with the topic.

Questions:
- How do you as a person relate to migration?
- What aspect would you like to discuss deeper?
- Who are we to talk about migration?

To collect expectations, hopes and fears, we ask participants to imagine themselves on a way home on a means of transport, fictionally thinking back to the study visit.

Questions:
- How do we learn?
- What is the best form of learning for each of us?
- Draw your learning experiences. Think of one learning experience that really stood out for you (positive or negative). Why did it stand out?
- Why was this something that was such a powerful learning experience?
- Where, who was there, what were the elements that stood out compared to all the other experiences?

After this individual task, participants come together in groups of three and exchange their results. In order to share the thoughts with the collective group, we can hang the moderation cards onto posters in the seminar room.

Time: 60'

Next chapter is dedicated to discovering how different organisations are working on global education in different contexts. How are organisations tackling the challenges? What are their educational approaches? How do they encourage critical approach and open a space to debate different realities and therefore contribute to development of new approaches in global education?

Martial Kouderin – CREDI-ONG

Since its creation and under the influence of both cofounders, CREDI-ONG has always worked with the belief that every human being is able to live a successful life. It considers that the immediate environment and society have a key and a decisive role in everyone's future. That is why outside of its missions and in an interdisciplinary way, CREDI-ONG grants importance to the access to information, which contributes to education in a creative context. It develops a community approach by valorising knowhows at a local scale while remaining open to listen and learn from exterior voices. The main target group of CREDI-ONG is made of disadvantaged people living for the most part in rural areas.

Regarding environmental protection, CREDI-ONG initiated a project of sustainable management of natural resources through the creation of a community nature reserve. The approach of community management of natural resources gives responsibility to local populations contrarily to other approaches that consider these populations as enemies to bring down in order to protect natural resources. Indeed, through this initiative, CREDI-ONG works with the youth, the adults, men and women alike. The organisation develops decisionmaking tools for these various target groups with regard to the management of natural resources. To CREDI-ONG, trips that let you exchange and discover a far from home, unknown environment are the starting point of an indignation leading to a commitment to a positive change. In the Beninese context and especially in rural areas, travels are very limited and this kind of opportunity is also rare due to the standard of living and the lack of financial resources. To reach the sensibility of rural populations, CREDI-ONG offers the opportunity not only to young people but also to adults to travel and discover other realities and howtos. For example, with the help of hunters we organise trips starting from the south of Benin into the Pendjari

National Park to visit and observe animals. Organised in environmental education clubs, the young, thirsty for theoretical but primarily for practical knowledge are overjoyed with this kind of a trip. Particularly with young people, we are developing partnerships in the north, more precisely in France with agricultural educational schools for the organisation of international construction projects in both Benin and France. The reception of numerous interns and visitors coming from afar and who are connected to local communities through a spirit of development of a responsible fair tourism is an exceptional tool of education to global citizenship.

CREDI-ONG emphasizes the cultural peculiarities and the local knowledge for the education of the young people and the adults. With writing being quite recent in most African communities, the oral communication was a vector of knowledge transmission between generations. Through tales and songs, messages were and still are carried. With the development of technologies of the information. this oral tradition tends to disappear and CREDI-ONG works for the valorisation of storytelling and singing skills by organising contestgames with precise themes to convey awareness raising messages of all kinds. Thus, every year CREDI-ONG organises the contestgame called 'Je chante la nature' (I sing nature) which honours the best composers of educational and awareness raising songs concerning nature and communal life in a larger scale. Benin is the cradle of the traditional worship of the 'Vodoun', several elements are taken from it and used for educational purposes. For example, the hunters worship the god of iron called 'Ogou' who allows to make traditional pacts of commitment for compliance to the rules concerning sustainable management of wild fauna. With regard to everything we just said we are in an ongoing approach of development and creation of unusual educational tools on both a technical and a global level.

3

How Do We Do Global Education on a Local Level?

Ziyanda Majombozi, Shannon Cupido

The Global Citizenship Programme of University of Cape Town

Education Approaches Popular Education, ServiceLearning, and Their Critics

The GC Programme lays claim to a popular educational approach. Inspired by Paulo Freire's critical pedagogy, it challenges some of the foundational assumptions of traditional teaching and learning practices. Firstly, it positions students as epistemic subjects – as holders of knowledge, rather than merely receivers of it. In this way, the curriculum of the programme connects academic theory to the students' personal experiences, as well as to the aspects of the social world more broadly. This enables students to take responsibility for their own learning, allowing them to think critically about issues of local and global import and how these reconnect to their own lives. Secondly, it is mindful of power relations, both inside and outside the classroom space, and how these reproduce and are produced by forms of social and economic inequality. It therefore cultivates the tools with which to strengthen a civil society and bring about social change in positive ways.

In addition to popular education, the GC Programme is also grounded in the values and practices of servicelearning, and so many students of the programme engage in structured and reflective community service work. This form of learning is not fundamentally about acquiring knowledge for its own sake. Rather, its aim is to enable students to see the world in different ways and trouble their own positions within it. In this way, it enables students to recognise power relations and how they structure the lives of people in underresourced communities, while also allowing them to reflect on their own positionality and the kinds of privilege that might be attached to this. Service learning thus entails an indepth engagement with oneself, others, and the context within which one is situated. In a world where poverty and inequality are produced and reproduced by differing forms of power, it encourages new forms of commitment and action with which to navigate these complexities.

Despite their many benefits, neither of these approaches are perfect. Among the drawbacks of this approach is that students are so used to being spoonfed their learning, rather than taking responsibility for it, and so anticipate 'straightforward' and 'correct' answers, rather than allowing for and engaging with complexity. This approach is also more timeconsuming than most educational approaches, which means that it is not suitable for all classroom spaces or curricula. Among the drawbacks of servicelearning is that the curricula which accompanies service work is often ambiguous, or connected tenuously, which means that learning goals and intentions are unclear and might remain so even after students have completed their service.

Also, although this approach aims to provide opportunities for crossing the 'borders' between universities and communities, the infrastructure with which to do so might be unavailable, thus preventing meaningful engagement. Furthermore, although useful and powerful approaches, it is very easy to at times reproduce the same inequalities that we seek to dismantle with our methods. There is a need to still pay attention to who contributes, whose ideas are loud, whose ideas are silenced, who facilitates, who makes the final decisions on content and so on. This helps us avoid performing social justice only in the moment of a workshop or seminar but consider this in the stages where we conceptualise projects and so on. Recognising this development point also reminds us that although we are socially aware and strive for social justice, we have blind spots and we constantly need to work on ourselves as we work on others.

Local Contexts and their Effect on Educational Approaches

Our educational approaches do not stand outside the sociohistorical context within which we are situated. One of the more recent debates within the GC Programme around servicelearning, for example, hinges on the fact that many students at the University of Cape Town often come from the communities where they are doing their service work. What this means is that their experience of doing this work will thus be fundamentally different from that of the more privileged students. They may not be surprised at the kinds of poverty and inequality present in Cape Town or South Africa, or find it so spectacular such that it compels them into particular kinds of civic engagement and action. In this way, students' backgrounds and positionalities deeply affect what will count as 'learning' to them, indicating the need to be attentive to social heterogeneities in the construction of curricula and classroom activities.

In another way, the #RhodesMustFall and #FeesMustFall movements have also highlighted the relation between our educational approaches and local contexts. These protest movements have illustrated the ways in which dynamics around race, class, gender, and ability play out in classroom space and on campus more broadly. On GC Programme, learning has thus vacillated between students who are either oblivious to some of the issues, and those who are conscious of them. But even within those who are conscious of them, in that consciousness there emerges what we have provisionally called an "immature consciousness" (students who do not know the extent of systemic poverty and inequality in our context, but due to the fervour of the moment feel that they should be angry about it), and a "paralysing consciousness" (students who are very aware of these issues, but feel uncomfortable in engaging with them due to their own positionalities).

As facilitators, these issues have thus influenced how we think about and construct curricula and teaching activities. There are continuing debates about the use of the terms "social justice" versus "social transformation", and "decolonisation" versus "transformation". Some facilitators have felt uncomfortable with facilitating discussions around certain topics, feeling it is not their place to do so, or that they do not have enough experience. There are also broader discussions about what it would mean to claim some of the concepts extolled by the protest movements (such as decolonisation, intersectionality, and so on) in our own work, as well as the complexities around making our work "palatable" and to students, funders, and other parties and institutes who may not share such radical views. We have thus taken to recognising our limits as facilitators visàvis these issues, and have committed the GC Programme to prioritising deliberation, critical thinking, and active listening.

Commonalities Between Our Approaches

The Global Education Network of Young Europeans (GLEN) defines global education as a creative approach of bringing about positive change in society, based on solidarity, equality, inclusion and cooperation. A learning process that motivates and empowers young people to become active, responsible global citizens by reflecting on their own roles in the world. Global education in GLEN follows an approach combining the three elements of "head" (reflection and analysis); "heart" (emotions linked to personal experience) and "hand" (activism). GLEN considers global education as the most powerful tool to build a responsible, tolerant and inclusive next generation of European society, and through that, to build global connections based on cooperation, instead of patriarchal helping structures. This is similar to the popular education and service learning approach used by the University of Cape Town Global Citizenship programme. The pedagogy that GLEN, GELP and GC employs allows for inclusivity because of the different ways in which teaching occurs, participants can either contribute physically, emotionally or intellectually.

It opens up a space that allows you to engage social issues with your body, mind and heart as opposed to the usual way of teaching and learning that allows one to engage only their mind or intellect and in ways where there are clear holders of knowledge and receivers of knowledge. With these approaches, everyone is both a holder and a receiver of knowledge. One's lived experience is a valid source of knowledge worthy of being considered. These approaches are useful and recognize the 'heart' work or 'feeling' work that is required in order to make meaningful contributions changes in our societies. It recognizes the emotional labour that goes into civil organization and social justice education that goes beyond logical/ practical implementations of projects, budgets, reports, lesson plan and so on. These approaches also require and encourage personal reflection, showing us that in order to achieve these big plans in our organisations, we need to recognize that we cannot divorce our positionalities and our backgrounds from the work that we do, instead, we need to constantly reflect on how our bodies, experiences shape the spaces we aim to change.

The story of GELP's learning journey

Tina Trdin

Voluntariat

If we wish to understand global education as a concept and an approach, we need to look at its historical development. Last year, I prepared a research paper on the historical background of the concept. One of the foundations for my research was an article from Felipe Revollo which comprehensibly sums up the development of the concept and helps us to understand some of the issues, misunderstandings and Eurocentric practices connected to global education still today.

What we call global education/global learning/global citizenship education today, has already been introduced in the '60s, however under a different name. The notions of the concept started getting their place after World War 2; here we are talking about ad hoc fundraising actions accompanied with photos of 'passive, helpless people' from the 'global south', who are waiting for the help of the developed countries in the 'north'. We are talking about promotion of Eurocentric values (Revollo, 3), and of course about merely satisfying the "feel good" effect, which does not involve critical and informed action (Andreotti 2006, 48). People donated money without thinking about changing their own habits. Even though we would like to think that these actions are outdated, we can still widely observe them today. Here are the results of the Rusty Radiator Award, which takes a critical look at some of the actions, campaigns that are discriminatory, biased and disrespectful in many ways: http://www.rustyradiator.com/rustyradiatoraward2016/ . This is surely not the global education as we, or I, understand it, which is transformative and involves a lot of personal reflection and an informed action. Nevertheless, let's see what follows next concerning the concept development.

In the '60s, we could witness several world programmes for solidarity, with an aim to transfer technology from the socalled 'developed' to the 'underdeveloped' world. The general 'developmentalist' mentality was, that people in the 'third world' will be able to develop only if we show them how we did it … (Revollo 4). Today we can still find many programmes which take place under the same pretense. Where development is mainly understood as something linear and connected to economy or technology. Let's take a look at the Sustainable development goals; when you check the illustration on the goal 8 good jobs and economic growth the line still goes up, higher and higher. When I carry out workshops in schools which encourage pupils to think about the first thing that comes to their mind when they hear the word development it will be in majority connected to linearity, materialism, technology etc. The main problem with these programmes and understanding of development is the belief that one type of development is the right one and the other is

not … What Gustavo Esteva said in one of his interviews, nicely sums up the happenings still today: *"I got underdevelopment when I was thirteen years old, when President Truman took office and coined the word "underdevelopment". I was one of the two billion people who that very day became underdeveloped. We were not. We were a different kind of people and suddenly we all became underdeveloped. If you become underdeveloped, it's a very humiliating condition. Very undignified condition. You cannot trust your nose. You need to trust the experts that will bring you to development. You cannot dream your dreams because they are already dreamt. That is the model to go"* (Esteva 2005). Who has the power to say, today still, which development is the right one? And what kind of inequalities/privileges/histories is this power based on?

Finally, the third generation of the concept development starts digging into a historical background for inequalities. It challenges the developmental model of economically rich countries. Concept *education for development* becomes popular in Germany, France, Italy and England (Revollo 5).

The fourth generation, called 'a human and sustainable development education' in the '80s and '90s, in the time of capitalism and neoliberalism, starts criticizing our consumerist habits. Nation states start to lose power, which in turn gathers in the hands of multinational corporations. We can see consequences of excessive growth (environmental degradation, inequalities between rich and poor). The development concept is being requestioned. Organisations are trying to fight for more equal relations between the 'north and the south'. Concepts of intercultural education, sustainability, gender equality take place (Revollo 6). I suppose the recent research that eight people have the same amount of money as half of the poorest population of the world (The Guardian 2017) is showing that we have not come that far in achieving equality. Things are actually a lot worse than 10, 20, 30 or even 40 years ago.

Then finally, the fifth generation, in which we live now: global citizenship education or education for global citizenship. Realization that we are in different ways all victims of the current system, because of even bigger power of multinationals, searching for cheap labor force to accumulate capital, witnessing vast environmental degradation, unemployment etc. (Revollo, 7). To end the history lesson, a current trend in Europe is to change the development education concept with a global education one, since the first still holds a negative connotation due to its roots from the post colonialism period. In addition, as you see, the concept has had been obviously mainly developed in Europe. We cannot say it is a global one. Therefore, one has to be aware

of this. How I see it, we have citizenship education, global education, popular education and many other practices around the world. I call it global education, you call it something else. If we are inclusively fighting against injustice and challenging injustice in a reflected and informed way, together, we do not have to give a common name to that and spend too much precious time on agreeing on definitions. There are tons of definitions of what global education is, and there always will be. What is important is the understanding and preparedness to leave room for various perspectives.

What is also important is challenging the status quo. In Slovenia, there is much talk about global education, but it is often used to perpetuate the same system we live in now, and this is not the way to go. As I see it, global education should challenge modernity and initiate action to change the rules and give up certain things if we are all to shine (see more on modernity shine and shadow in Mapping interpretations of decolonization in the context of higher education by Andreotti and others). Two frames which help me when thinking about global education is distinction between the soft and the critical approach, which Vanessa de Oliveira Andreotti writes about (Andreotti 2006), or argumentation of current approaches through 6 development theories Think

global (Think global 7, 2015) compiled together. They helped me understand realities I live in, consciously or subconsciously and how much I still have to learn and experience. They also made me aware of how many things I will never get to know in this lifetime and how hard it is to fight for equality and truly unlearn on a subconscious level. It is easy to talk and act consciously, but subconscious patterns still surprise me so many times. I would like to conclude with an extract from educational philosophy of Apu Chupaqpata Global Education Centre:

"There is no complete knowledge; we all teach, learn and keep changing: it is a path without an end. There is knowledge that can be known and described, there is knowledge that can be known, but not described and there is knowledge that cannot be known or described."

When it comes to global education or any reality that connects us: we should try to understand rather than to describe. Feel rather than rationalize and truly connect rather than divide.

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Stephanie Kirwan

Development perspectives

The majority of the work, which Development Perspectives engages in, involves adults. The nature of working with adults requires us as an organisation to work differently than we would with children. Malcolm Knowles referred to the science and art of teaching adults as andragogy and one of the key pillars of andragogy is the centrality of life experience. We as an organisation use experiential learning in order to maximise learning opportunities with adults. We know that the more emotionally we can engage with people then the more relevant material and information becomes and the more relevant things are then the more learning that occurs.

The educational aspect of Development Education is fundamental. Obviously, learning is the fulcrum around which education turns and in the case of DP, the target group dictates that in order for learning to occur, experiential learning is important in order to build relevance for the learners. Relevance for adult learners is key because their lived experience and identity is less likely to change than when compared to children or young people. To be effective at working with adults, our work needs to resonate emotionally. One principle of the organisation and all of our programmes and projects is that we acknowledge that we as humans have blindspots. These scotomas of which, we have thousands come about as a result of life and educational conditioning. This limited worldview is something we all suffer from. The job of DP is to encourage learners to see and understand alternative perspectives / different points of view and to challenge ourselves to re imagine how the world works. This requires a type of courage for participants to embrace because of the challenge of confusing what we know as humans with who we are (identity). As educators, we are always challenging what people know but never who people are.

This way of practicing would probably be termed critical global citizenship education but for us this typology or categorisation is not something we talk a lot about. This way of being and working means that diversity in all its forms is to be embraced. Working with people from other parts of the world offers us the opportunity to see beyond our perspectives. This belief and the values it is built on means that educationally we recognise multiple intelligences and divergent learning styles with a depth not seen in many other organisations.

We believe people are differently intelligent from one another and given the complexity and interconnectedness of the challenges facing humanity, this diversity is an asset.

Reflecting on the factors which have shaped our work it is important to look at a number of areas.
Ireland has a proud track record of being involved in Development issues and challenges. This can be in turn traced back to the fact that Ireland have had a famine from 1845 – 1852 during which a large percentage of the population either died or emigrated. Ireland also has a history of being colonised. This allows us have empathy for other countries and people who have suffered at the hands of oppressive forces. Ireland has had civil war and serious armed conflict on the island for decades. This conflict has had complex ramifications for the population living on the island. This has led to a strained and dynamic relationship with issues of peace, justice and institutions of the state. These issues are continually at the heart of development debate in many countries.

The role of the Catholic church in Ireland has also been a key factor in shaping those who occupy civil society space. In particular, the social teaching of the church has shaped the outlook and mindset of the citizens who are active within NGOs across the country.

Other metafactors exist but certainly in terms of Development Education, Ireland's positive track record in this area allowed DP to learn from people with a huge amount of experience and knowledge. Figures such as Mary Robinson and Justin Kilcullen allied to organisations such as Trocaire and CONCERN has encouraged smaller actors like Development Perspectives to strive to innovate, create and to build for the future.

It must be noted that the enabling environment in Ireland is also due in no small part to donors such as Irish Aid as well as professional networks such as Dochas and IDEA who are always striving for its members to professionalise and develop.

However, Development Education in Ireland could get much more support. The latest figures available indicate that only .5% of Irelands ODA is spent on Development Education (Irish Aid 2017).

Veronika Uhlířová

INEX-SDA

The core activity of INEX-SDA are international voluntary projects. We send volunteers abroad and also organize voluntary projects in Czech Republic, in close cooperation with local partners. Local partners would usually be CSOs working on regional level, local administration units, and associations of enthusiasts who are trying to save dilapidating architectonic heritage. Be it in Czech Republic or abroad, we consider volunteering as a tool for learning.

This learning is usually happening on various levels:
- personal development (acquiring new hard and soft skills, improving in foreign languages, learning about "self")
- intercultural learning, through working in a diverse international team
- building of competencies for engaged citizenship on local level, with understanding of connections to global level

The aim of our activities is therefore not about helping, which might be the direct association with voluntary work. Rather, we talk about learning on the side of international volunteers and the hosting community/ local NGO. Those two main actors work together on a common project. Cooperation is therefore a second main pillar of what we as an organization do and continuously explore its complexity.

We also focus on activities which are purely educational and often do not have the volunteering component – we organize seminars, trainings, trainings of trainers and youth exchanges. In these activities, we always tend to connect personal development (with strong focus on soft skills such as leadership or facilitation skills) and content, usually around the topics of environmental sustainability, citizenship or social justice issues.

Our particularity in the Czech context is that we are also connecting international volunteering and global learning. We run two educational cycles, which aim to contextualize international volunteering and bring critical perspectives on this phenomenon. We would

like to be represented by volunteers who understand the complexity of volunteering and are able to see also the negative effects which international volunteering can bring to the host communities.

We have been working in this field since 1993, and in the last year we have observed that the trend from North America and western European countries is also coming to Czech Republic. Every year, we receive a growing number of applications from volunteers who wish to do their voluntary experience in Asian, African and Latin American countries. The trend we observe is even more interesting – usually the applicants are between 18 to 22 years old and this voluntary experience oversees would be their first encounter with volunteering and also with travelling. Motivations vary, however the most common ones are connected with a wish to travel far away, see the world and have a slightly different experience than an ordinary tourist. Second most common motivation, which shows in various different shades, is the motivation to "help" somewhere far away.

During our predeparture meetings, we try to make people think well about their motivations and understand complicated power relations in which they take part as international volunteers travelling overseas. We focus on reflection of volunteering in the shadow of colonialism and neocolonialism and we critically reflect on the concept of development. For many participants, this is the first time to acknowledge their privileges and think about power of images and messages and their role in the reinforcement of stereotypes and prejudices.

Many other topics are discussed and our main aim is to bring these discourses into the central – eastern European space, where they are not historically rooted. Our aim is to foster critical reflection and strive for further interest in exploring the social justice issues and one's role in relation to them.

4

Facilitation in the Context of Global Education — Impressions and Prints of Our Journey

Every event needs a facilitator. And facilitators actually have the crucial role in how the process is going, how to assure the safe space, how to establish a learning environment, where discomfort is turned into inspiration and raising the understanding of one another. In next impressions, you can see how this process took place in GELP, what were the challenges and how to overcome them. You can read some very useful advice that will help you facilitate the events in the concept of global education and what you should be mindful about when entering this cooperation.

Veronika Uhlířová
INEX - SDA

Facilitation in a team is always a new experience – every facilitator brings in not only his or her facilitation style, but also a package of methods, concepts and a full range of previous personal experience. When facilitating in an international team, this cooperation can be even more enriching but also challenging – the diverse formations and local contexts are added to the full mosaic of diversities.

After the first study visit in Benin, which was a "pilot" for our cooperation, we decided to focus even more on the topic of facilitation across the contexts and we saw a great potential in having a possibility to try working together while planning the content of the study visits and also facilitating together. This is also why we decided to form a facilitation team of people already active in the consortium and not involving a call for external facilitators this time. We also (at least partially) followed this rule in case of the next two study visits and I believe it was for the group's and the process's benefit. Having facilitators we already knew gave an instant sense of confidence between the facilitators and the group and supported the group while tackling difficult issues and entering deeper reflections. In general, having the facilitators from the group contributed to the creation of the sense of belonging to the "GELP group". Last but not least, the program of the study visits could be tailored to the needs of the group, because the facilitators were already familiar with around two thirds of the participants and could reflect this fact in the planning process.

As mentioned above, facilitation in a team is a complex story and from my perspective as a facilitator, there were several main challenges we faced during the study visit in the Czech Republic and which, I believe, are not rare situations to develop in a facilitation team. First, we confronted ourselves with different working styles. This was something what was clear already when planning the study visit structure. While some facilitators feel more comfortable having everything planned in details beforehand, others prefer to draft the content of each day and only fill it with content while

in situ, seeing the development of the group process. This may become a difficulty while having a team that is working in a nonhierarchical structure and where diverse planning needs are represented.

Another challenge, which is in its character very similar to the previous one, can be different times of the day in which we are active. Some team members prefer to work on the day reflection and preparation for the next day in the evening time, until late after the program ends. Others prefer to do the team preparations in the mornings, before the seminar day starts.

As we encountered both situations, the key learning I am taking from this experience is the need of transparency. Knowing each other as people or from different working contexts does not imply that while doing a planning and facilitation work together, the cooperation will work as expected. Before the planning process starts, it is good to take some time for the team. In this time together, people should be given space to express which working style fits them the best and how (or whether) they can adapt to different working styles of other team members. This quality time in the beginning of the cooperation will definitely help avoiding the frustration and possible confrontations, which might come up later on in the process, if there was no discussion on preferred working styles and flexibility to the working styles of the others.

While working with the topics related to the social justice, sensitive selection of the facilitators is very important. Facilitators should ideally have some previous experience with topics related to social justice. Previous reflection on own positionalities in complex structures should also be looked on during the selection, on top of the facilitation experience. This goes hand in hand with the willingness to continuously engage in the reflective process.

Working with a diverse group, facilitators should be attentive to various power relations which might influence the interaction between facilitators and the group

and which also play a role in interactions among the participants. These complexities are often something that comes from "the outside" and what we cannot really influence. However, we are part of these structures and they should not be disregarded – especially if we want to create a space where people feel empowered to engage and contribute. One possible way to create sensitivity to these power relations is transparency. This transparency and openness should first come from the facilitators – especially working with social justice issues – the facilitator should be able to present not only himself/herself with his or her professional experience, but should also be able to present the lens which shaped his or her worldview and additionally to this, be conscious and articulated in what might be his or her possible blind spots while facilitating. As a white heterosexual woman socialized in centraleastern Europe, my consciousness about issues related to patriarchy and relations between eastern and western Europe might be more developed because of being shaped by my personal lived experience. At the same time, I might be fully or partially blind and unconscious of the experiences lived by Black and PoC or homosexual participants etc. While opening the seminar space, the facilitator should be honest with the group about these blind spots and also willing to be challenged or called out in case these blind spots are performed as some-

thing harmful for the participants in the group. During the GELP experience, we chose to facilitate with focus on process rather than focus on outcomes. Being oriented on the process means to have the group always in mind and adapt to its needs while facilitating. Flexibility of the facilitators was one of the key elements in this shared experience. Sometimes we have great ideas beforehand and we insist on keeping the schedule as we planned it originally. This may lead to the growing frustration or lost interest on the side of the participants. It is always good to facilitate the discussion about the participant's needs and come back to these during the program of the seminar as they can develop and change based on the experience with the seminar content and methods. Facilitators should not be afraid to change and adapt their original planning and always keep in mind that the seminar (or study visit) is primarily held for the successful learning experience of the participants.

In general terms, facilitating in an international and diverse context is always an experience which can often be shaped with challenges. However, it brings very important learnings and develops the facilitator's skills for future work.

Ziyanda Majombozi

The Challenges of Facilitation

"It was a collective effort with the facilitation team. Keeping in mind that the participants are already thinking about the issues/topics at hand and are open to learning more. Realising that it is more of an exchange than a teaching opportunity as it is a room filled with people from different contexts with something to offer. Being willing to readjust planned sessions based on the needs of the group. Being willing to be challenged and knowing when to throw away the set session plan. Thinking of plan B ahead of time. Drawing on each other's strengths as a team and knowing what types of sessions will fit which facilitator."

Things to Look out for in Cooperation
"That we all have blind spots; even the most wellmeaning people have blind spots. That maybe calling out is not always the best thing to do and sometimes it is important to consider calling in. That this work is a lot of emotional labour and that sometimes you must facilitate through painful moments because all of it is feeling work, it is not just about getting the sessions done. Learning is personal."

"Power, race, privilege, baggage... I think as a standard practice, we should have a session where we unpack the baggage we come with ... This could be with regards to gender, sex, power, race, privilege, and so on... Also being aware of our own saviour mentality, knowing how to recognise it and when to fall back."

Facilitation Going Forward
"I would improve how I facilitate through painful moments for me as a facilitator and for participants. I would have also put more effort in pulling sessions together and relating sessions back to the theme. In respecting people's time and other commitments, I would have made the schedule available and also involved participants more in thinking about what people need to discuss. There is no point in having sessions if they are not about what people need."

Janice McMillan

Struggles with Facilitation

"I had facilitated a session at the study visit in Czech Republic. I must be honest; I did not have a lot of time and space to prepare for this session. I had had a few phone conversations with my two cofacilitators, Andras and Vero, and we had met on the day before the study visit started. Preparation during the visit was usually done in the evening, after already having a full day of workshops. This, combined with the fact that I had never facilitated with Andras and Vero before, meant that I found the work quite challenging, even stressful. What I learnt in this process was that facilitating across contexts takes a lot of sensitivity, flexibility, and openness. It also requires a lot of preparation and clarity, as well as a commitment to intentionality so that the learning outcomes can be achieved."

The Challenges of Language
"I have realised that there is always going to be challenges surrounding language that we will need to overcome, and this is something which cannot be avoided. What we can do, however, is to raise these concerns better and to do so upfront. Our focus and intentions

around this should be transparent, and we should always aim to do no harm."

Partnerships in Global Education
"This work is difficult. Firstly, I think it is very important not to make assumptions about the process and relationships. I had a particularly difficult time during the Cape Town study visit when assumptions were made about me and decisions that I was thought to have made. These were not only incorrect, but also deeply hurtful. It is therefore crucial to ask questions, and clarify processes and decisions. Partnerships of this kind are very important, but they are not inherently progressive or transformative. We thus need transformed relationships, deeper understandings of knowledge, and transparency about power relations to make such partnerships conducive to teaching and learning practice."

FIELD TRIP

A field trip is an attractive option to deepen the understanding and provide experience about a certain topic. It means we take the participants out on the field to experience the topic we are discussing during the educational event in live setting. One important thing that should not be forgotten is debriefing after the field trip as it exposes the learning moments.

Example: Report to the field trip in Marseille, France

For the second day of the study visit, we planned a field trip in Marseille, also known as France's gateway to the South. In the morning, participants had the opportunity to discover the rich history of migration and to explore the city from an alternative and nontouristic perspective. This tour was organized by the Marco Polo Association, which tries to raise awareness about the presence of migration in downtown Marseille and how that has shaped today's Marseille over the past centuries. The group did the "Belsunce and Noailles walk" with a guide called Steve Manny. In this walk around Belsunce and Noailles, two historic and popular neighborhoods, we were able to meet the inhabitants and local shops owners who, with their rich memories of the city that they have collected during their lives, told us about the fascinating history of migration to Marseille. We discovered sites, which migrants, whether for one day or for their whole lives, have inhabited and

shaped through their practices and cultures: an improvised square that had surged out of the need of new residents, old sculptures from colonial times, a former music hall and the world music that has emerged out of it. These places have later marked the history of jazz and rap recordings in France. It was a great occasion to learn about Marseille behind the scenes. At 8 PM, the group continued to "Jardin des Migrations". Overlooking the port of Marseille, an arrival and departure point of women, men and plants, the "Garden of Migrations" refers to the diversification of cultures around the Mediterranean, accompanied by migrated plants. Wedged respectfully in the interiority of the Fort SaintJean, this 12 000 m2 Mediterranean dry garden is built around a both sensory and educational course describing the multiple paths of the integration of plants in landscapes and cultures. It offers a "cultural garden" and reflection of biodiversity which offers a unique perspective on plant migration by a glance crossed on traditional uses, including Jewish, Muslim and Christian pharmacopoeia from on diverse shores of the Mediterranean.

Questions for debriefing:
• What did you gain from the trip?
• What are our feelings?

Time: 0,51 day.

5
Cooperation in Practice

How did our cooperation in practice work? What kind of challenges did it bring? How can we overcome these challenges? Words from different partners, their experiences and solutions offered. In the next lines, you can read and learn, so you can reflect upon the events you organize and be ready for what can happen in the framework of your projects.

It is important to be empathetic and respectful of other people's lived experiences

Ziyanda Majombozi

It is important to consider that these kinds of 'global NorthSouth' corporations cannot be separated from bigger and broader political contexts. Although attempts are made to ensure that these relationships are equal, the legacy of colonialism infiltrates/permeates these spaces. Therefore, issues of power and privilege need to be negotiated constantly in these spaces as opposed to assumed to not exist because we are all socially just and engaged participants. Even in this space, participants from the Global North need to be cognisant of the inherent perception that they might have saviour mentality due to the history of colonisation. They must also be intentional about avoiding saviour mentality and reproducing the same northsouth dealings we wish to challenge. This comes across in many forms, from infantilising participants from the socalled Global South. Overly sensitive, overly courteous, and in a language expressing the need to protect them from other participants. For example, although many people in the study visits struggle with English, there was an over emphasis on speaking slower and using less complicated words because many do not speak English as their first language. However, the reference would always be made to certain participants from the 'Global South'. Whilst other participants were enjoying the tourism aspects at the study visit in Czech Republic and South Africa, there were assumptions made about what participants from the Global South might be uncomfortable with as foreigners.

Although wellmeaning due to the realities of how travel experience of people from the Global North and Global South differ due to politics beyond their control, this kind of behaviour further infantilises participants from parts of Africa, and once again, perpetuating the idea that the Global South needs the Global North to offer them protection, at times even from each other as well as speaking on behalf of participants from the Global South, assuming to understand their challenges.

Language is one of the recurring issues in the GELP space. This is language both in terms of the fact that we are not all fluent in English or French but also that the academic language used is not one that everyone

grasps. Not everyone will understand when we use terms such as postcoloniality, agency and other academic concepts. However, there is a tendency to focus on English, using simpler words, speaking slowly and so on, whilst neglecting that even if you speak slower, louder or in simpler English, if you are using concepts that many are not familiar with, there is still a possibility of a breakdown in communication.

GELP provides a very good space to teach and learn with people from different contexts. You learn empathy and challenge yourself both in terms of facilitation (how you facilitate), learning to receive facilitation from others even when structured differently from your own. You also learn that every country has social issues that you might not resonate with and might even see as less important than issues from your home country and that you need to be respectful and empathetic.

Additionally, you learn to address issues in a way that shows understanding and dignity to those who hold different views from yours. However, it is also very difficult to facilitate in spaces such as GELP. The difficulties include, firstly, facilitating facilitators. This is because people come into the GELP space with their own expectations of how to run workshops, what they should look like and how content should be delivered. Although the idea is to be openminded, learn from each other and try out different things, people will still have expectations and be disappointed when those are not met. Although people expect to learn something new, they expect the process to be the same.

For example, seminar participants in the Cape Town study visit would say 'Where is the schedule, in other GELP workshops we always have a schedule', 'We want a wrap up session, we always get it in other workshops', 'This is not how this is usually done in other GELP sessions'. Depending on how these concerns are raised, they can be either a good thing or a damaging thing. Firstly, they can allow the facilitators to align their plans with expectations of participants. It can also open a platform for a discussion if people raise these as questions instead of concerns so that it can then be an

The story of GELP's learning journey

opportunity to discuss practice.

For example, if instead a participant says 'I noticed that there is no wrap up session in this workshop even though it is common practice in other GELP workshops, is it a deliberate decision made by the facilitators' then the facilitators can explain why they made the decisions they had made. The damaging alternative is when a participant says 'We want a wrap up session, we always get it in other workshops': it might mean participants are not allowing process and trusting that their colleagues know what they are doing. It unintentionally closes the opportunity to experiment with new and different things.

There were similar experiences in the Czech Republic study visit where some participants felt that the open space created by facilitators for participants to use for their needs was unstructured and inefficient, although participants appreciated the depth of the discussions, both during the exercises and during informal talks. This example also emphasises how although it is good to have expectations in these kinds of collaborations, one needs to be open to new things and not expect workshops or seminars to be handled only in ways they are familiar with as that would defeat the whole purpose of learning together cross countries both conceptually and in practice.

The kind of people who participate in the GELP space are often educators or activists themselves and aware of privilege issues due to gender, race or ability. As a result, many issues are recognised as problematic. Although that is often correct, the unintended consequence is that there is a lot of time spent with people feeling like 'it is not my place to say'. Those we assume should be okay to speak because it is their place also

How to Overcome the Challenges?

Oumaima Laaraki

Entering a global cooperation with different power structures is a very complex and uneasy step to take. In fact, only through an actual partnership, one can learn many lessons and acquire a significant experience. Here applies the learning by doing.

Predominantly, one should be aware of the existing power structures. We live in a world with a system that has developed many inequalities. We are a part of this system and we should consider our roles and our positions while acting and interacting with each other in the realm of a global partnership. This is to say, respecting the space in relation to one's position while engaging with one another is primordial. It is important to avoid the conflating of other kinds of oppressions with the one being addressed. For instance, when one addresses privileges and shares everyday struggles

do not want to speak up because they do not want to silence others or seem to be representing themselves as a collective. Therefore, there is a 'paralyzing consciousness' that leads to seminar participants often experience a social awareness and social sensitivity that leads to inaction.

When everything is seen as problematic, one might often feel like all their worldviews are being destabilized, which might also lead to inaction. Due to this, important conversations that need to happen in spaces such as GELP too often end up not happening. Thirdly, there is the assumption that spaces such as GC and GELP are safe. However, it is important to distinguish a safe space where we can all share our different views with respect from that which can be violent and silence voices that are not 'loud enough' or 'eloquent enough'. This means that we need to constantly reflect on the spaces we provide, how we define the space, what we allow to happen in the space as well as finding ways to hold the space and provide reassurance and healing when needed.

Some of the overarching issues with collaboration are that everyone wants to cooperate but they are not sure how. We are also not asking the important practical questions in terms of which organisations would be a good fit to work with each other, how that relationship would look like and most importantly, what the purpose of pursuing such a relationship would be. GELP also reminds us that it is important to be empathetic and respectful of other people's lived experiences. However, there is a very difficult balance that needs to be made between respecting each other's differences and lived experiences but also allowing a space to challenge each other.

and oppression, it is suggested to show empathy, to listen without wanting to give a counterargument. Actually, a defensive and protective reaction occurs in these kind of circumstances. However, it is important to understand that it is neither about making each other feel guilty, nor about establishing a discomfort as an end in itself. It is more about calling the whole system out and revealing a chronic situation of disadvantage, created and perpetuated directly or indirectly by those who detain the privilege.

In the same context, these kind of exchanges are not meant to be comfortable in any way. It is perfectly fine to be emotional about it and to not "calm down". Taking a distance from the emotions of anger, frustration or fear that are linked to that oppression in order to soften the atmosphere actually maintains the status quo

and sustains the current power structures. Not being "emotional" creates a comfortable ambience only for the privileged ones. To cut short, it is okay to acknowledge your privilege, it is okay to be called out, and it is okay to be emotional!

Furthermore, we all have a lot of work to do and this has to be recognized. This work includes selfreflection to understand and accept one's role and think of ways to actively fight inequalities. The latter consists of listening carefully and respectfully even in case of disagreement, challenging one's self and ideas which requires empathy. This selfreflection should be accom-

We Should Take Time

Tina Trdin

We should take time. Take a lot of time to talk about the project aims, to share concerns, to share ideas, to share the needs, so that the project is indeed a common project, reflects all sides and realities of different organizations involved, issues they face.

We have to engage. All the relevant stakeholders when preparing the project. If some of them do not take the time, don't do the project. When somebody else is writing the project in the name of the applicant organization, this organization has to take time to review it, add its comments which are based on organizational needs and concerned with implementation.

When the project starts, let us have its aims somewhere visible. These aims are the grounds on which the project has been built. We might realize during the cooperation that the aims are unreachable or were too broad, too rigid etc. However, this is the starting point. Having the established aims somewhere written will help us develop the project further, will provide a red line to it, a common ground, even if we decide the aims have to be adapted along the way. This means that from the beginning, from the first meeting along all the activities, aims have to be physically somewhere, on a poster or somewhere similar. Aims have to be internalised by all participating entities.

Introduce a critical friend. An experienced one who has been in this role before. I remember the final evaluation of the DEEEP4 project (which intention was to reconceptualise DEAR as Global Citizens Empowerment for Systemic Change), which was done by a critical friend Johannes Krause. The evaluation was based on the analysis of DEEEP working documents and email conversations, interviews with 24 DEEEP stakeholders, two qualitative surveys among DARE Forum members and further DEEEP project actors. Observations had been made during the participation in six DEEEP events (Krause, 4). Nothing stayed hidden, in such a way Johannes offered a unique perspective on project

panied by corresponding acts to deconstruct the preexisting conditions of inequality and injustice. There are many microaggressions which happen on a daily basis and which should be taken into consideration once one is aware of or has been called out about.
As far as I am concerned, and beyond the suggestions cited above, overcoming difficulties and inequalities in a global partnership doesn't have a secret recipe. I believe that it starts with selfreflection and follows with acts in one's community, because the change usually happens from within.

learnings, challenges and achievements.
Set common guidelines of working with all the people involved in the project. It reminds me of invitations and ground agreements we often prepare at the beginning of each training in the non-formal field. These include invitations such as: respect each other, ask what you need, offer what you can, etc. Maybe this seems irrelevant at first, but GELP also taught me that the group effort of establishing such agreement is very worthwhile for the challenges GELP face. With establishing norms, structure and simple guidelines of behavior, the project becomes an internally shared responsibility.

Use checkins, and use checkouts. When starting a meeting, when starting a day on a training, ask people how they are, how they are feeling, what do they need. This proved to be a good practice on several trainings, and at office meetings, we have in our organization. It helps connecting with each other, with the project, with its aims.

Invite experienced facilitators/trainers especially when dealing with hard/controversial topics. When addressing biases, isms and discrimination in general, privilege. Inviting inexperienced facilitators/trainers can do more harm than good. *The definition of facilitate is "to make easy" or "ease a process." Which means to guide and control the group process to ensure that: There is effective participation. Participants achieve a mutual understanding. Their contributions are considered and included in the ideas, solutions or decisions that emerge. Participants take shared responsibility for the outcome* (mindtools.com). A facilitator or a trainer can take on many roles when guiding the process; however, at the end of the day, respect and inclusion are key values in all of those processes. The need for experienced trainers/facilitators is strongly connected to the concept of safe space.

We have to be aware of power and privilege. In my opinion, these will be the underlying concepts for each

global cooperation project. Privilege or racial privilege is defined as *"One of the many unearned advantages of higher status, such as personal contacts with employers, good childhood healthcare, inherited money, speaking the same dialect and accent such as people with institutional power. Racial privilege is the concrete benefit of access to resources, social rewards and the power to shape the norms and values of society, which white people receive, unconsciously, by virtue of their skin colour in a racist society"* (Adams, Bell & Griffin, 1997). I personally didn't find an answer to how to tackle privilege and power in a way that it always works, that we always feel as equals in projects we do together. However, I know I have learned a lot about it in GLEN, GELP and other DEAR projects, and I am grateful for this experience of discomfort and learning. The core ingredients for me are selfreflection, respect, inclusion and the commonly recognized wish that we want to improve the situation. Although improvement is impossible without an open conversation or conversations and sharing of stories and realities, emotions. Applying nonviolent communication and attentive listening for overcoming difficulties and inequalities helps. With a strong awareness that *"The world is changed through love, patience, enthusiasm, respect, courage, and living life in balance. The world cannot be changed through wars, conflicts, racism, anger, arrogance,*

divisions and borders. The world cannot be changed without a connection with spirituality" (Apu Chupaqpata Global Education Centre).

Questions we should ask ourselves before entering similar projects as GELP:
What would have to happen so that we could say this was one of the most meaningful and important projects? What is the quest behind it, the mission? What is missing? Who is missing? What do we want/need to learn together? What do we want/need to change? Are we prepared to feel discomfort along the way? How will we tackle challenges, together? In what way will we address privilege in the project? In what way will we address racism in the project? What are the opportunities, what are the challenges? In the bigger scheme of things, how important is this project? How will we make sure that the learnings are visible also after the official project timeline? What are the already good things on which we are building this project? Proposed tips or solutions above are subjective and highly based on my emotional view of the project GELP. But in my opinion, they can be applied wider, to global cooperation projects in general.

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Equality of Decision Making. Autonomy. Language.

Stephanie Kirwan

Upon reflection from the GELP project, many good practice guidelines emerged which will assist going forward with partnership approaches. The guidelines are as follows:

Equality of decisionmaking
As outlined in the Africa Unit's guide to good practice in education partnership (2010), the paradigm of partnership within development cooperation has placed emphasis on power asymmetry between the North and the South and decision making powers. Decision making within partnerships cannot be founded on a vertical relationship based on authority; rather an inclusive democratic decision making process.

Autonomy
Autonomy can be seen as an organisation's freedom to decide its own strategic direction and development in

absence of pressure from external donors and actors. The role of donors and actors within partnership formation is a delicate area and must be managed with caution. At all stages of partnership formation; organisations need to keep the autonomy of organisations at its core.

Language
If a partnership is going to succeed, there must be effective communication at all levels within the partnership and inside each partner organisation. Open, honest communication is the cornerstone to any partnership. Adhering to good practice in the ensuring the language been spoken between partners is inclusive and understood by all.

WORLD CAFÉ

It is a methodology for hosting a large group dialogue. First, we create a special environment – places where up to five people can sit and optionally write down the outcomes of their debate. At the beginning, the host starts with a warm introduction and explains the context and rules of the exercise. After, there are 20minute long rounds where people discuss a certain question. Afterwards, they spread around and address another question in a different group. When all the participants answer all the questions, we start with the presentations so everybody can hear the outcomes of all the group conversations. The method can be adapted in many ways according to the needs of the organizers and participants.

Questions used in the GELP study visit:
• Why do people move?
• Stranger, foreigner, second generation, diaspora –
• The changing narrative of difference 3
• Borders and boundaries
• Intersectionality – migration, race, gender
• Perspectives, Scales, Centrism

Guest speaker
When dealing with complex topics or when we as organizers want to provide an additional or expert presentation of a certain aspect or topic, inviting a guest speaker is an option.

Example: Report of the visit of the guest speaker Clément Baloup

Clément Baloup has spent many years living in various countries across the world, creating comics which tell stories of migration throughout the generations. Clément shared passages from his comics, which were centered on Vietnam and Taiwan. Clement spent some time speaking about his passion for using alternative creative methods for storytelling, in particular on the topic of migration. After a questions and answers session with the group, Clément finished the workshop with an interactive sketching exercise in which the group was asked to sketch someone in the room. Many artists appeared within minutes.

Time: 60' – 120'
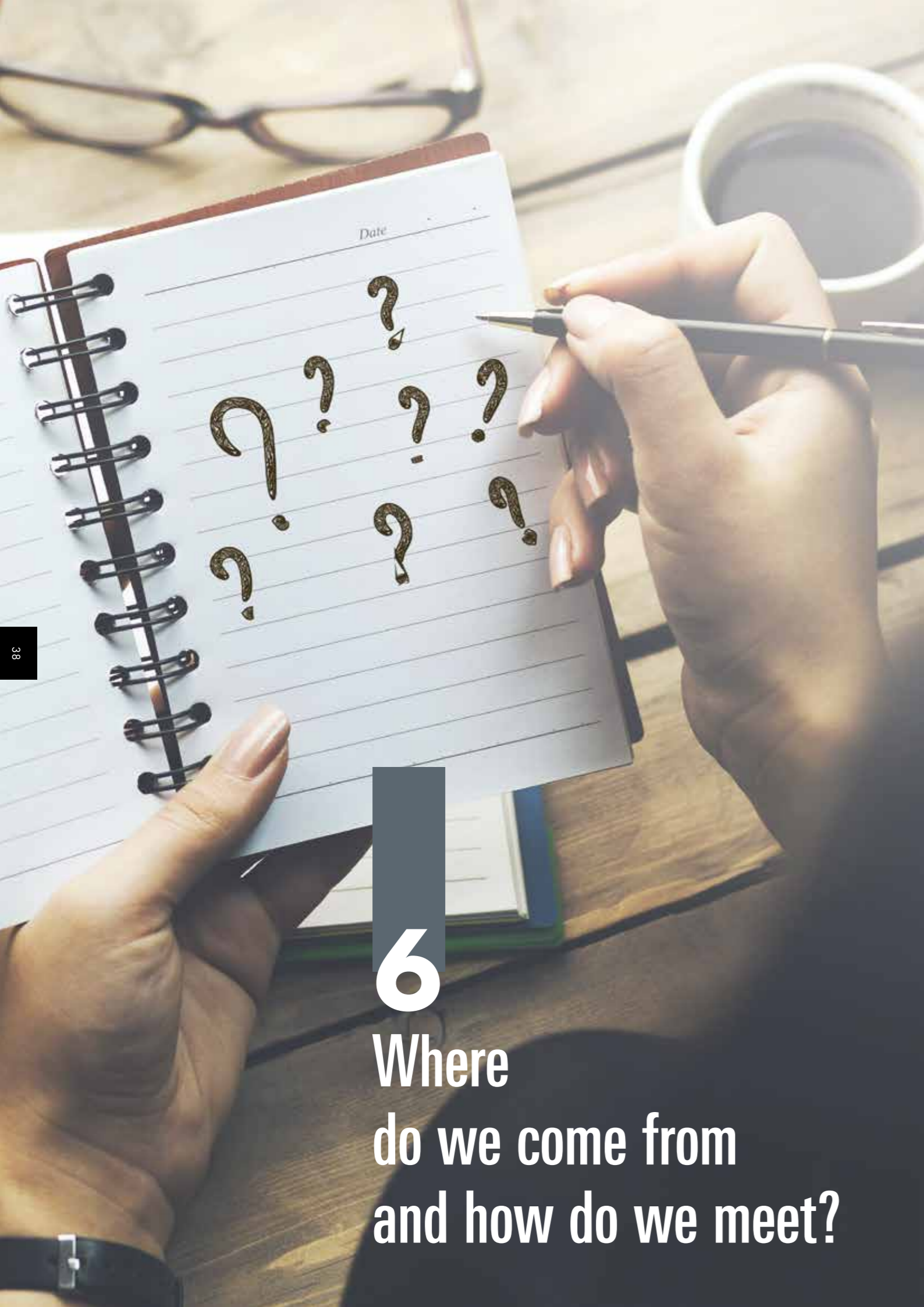
6
Where
do we come from
and how do we meet?

Contextualizing International CoOperation

Miša Krenčeyová

Every encounter happens in a context, which shapes its form and its outcomes and influences the positions from which the actors involved meet each other. In the GELP project, six organisations situated in different countries and continents came together in a setting, cofacilitated by the international GLENnetwork. They created a space with participants involved across different boundaries: people who came together through GELP had diverse experiences with Global Education and with educational approaches in general, they speak various languages, they have worked in academia or activist environments and were socialised in different institutions, regimes, and societies. All their individual histories contributed to their common and peculiar experiences within GELP. At the same time, these histories are not individualized but reflect global structures of diversity and inequality. Which structural and historical dimensions then had an impact on our work and why is it relevant to deal with them at all?

Considering structural contexts allows for understanding different positionalities beyond a mere focus on 'identity' that would neglect the material and concrete consequences of difference. The structural level enables us, for example, to understand why actors have more or less access to different sorts of capital (in Bourdieu's terms this encompasses economic capital, social capital, and cultural capital, see Bourdieu 1985) and how, thereby, they might perceive the cooperation differently. It facilitates an analysis of the intersectional interplays of oppression and privilege related to gender, race, and class, among others. Then, based on such an analysis, all actors can together develop strategies of countering oppressive dynamics and strengthen their partnership. Fundamentally, considering historical and political contexts means understanding and regarding the "invisible knapsacks" (MacIntosh 2003) that people bring into any encounter with others. Encounters are never neutral, and what we think, say, or do is neither simply a result of circumstances nor independent of where we "come from" historically, politically, culturally or socially but influenced by both.

Four structural dimensions are particularly effective in the context of the socalled NorthSouth cooperation, exchange in the field of Global Education, and the GELPproject in particular: (1) the postcolonial context, (2) the neocolonial context, (3) the postsocialist context and (4) the neoliberal context.
Firstly, from a postcolonial perspective (Said 1978), both the history of colonialism and the continuation of colonial structures of knowledge and power have

an impact on the functioning of the world as well as on encounters across contexts. How people perceive other people is always embedded in representational structures, which themselves are the result of colonial dominance and the violent yet sustainable historical separation of the world into "the West and the Rest", as Stuart Hall termed it (Hall 1993). This perception is not equivalent for everyone involved, because it depends on one's positioning in global power relations. It is these structures that create a division between "us" and "them", whereby it is usually people, institutions, or countries in the socalled 'West' that are in the powerful position of centering themselves and "othering" (Kitzinger/Wilkinson 1996) everyone else. Not only in an international cooperative educational project like GELP, this is linked with questions of epistemology and knowledge: What is seen as valid knowledge? Whose knowledge is taken seriously? Which ways of seeing and understanding the world are accepted or neglected?

Secondly, the neocolonial dimension relates to the danger of global cooperation to perpetuate unequal and exploitative relations. It shifts the focus to relations of dependence and interference, of the bases for and concrete material effects of unequal power relations and what these mean for cooperation across contexts. This means acknowledging historical inequities and requires collective decisions on how to deal with them as well as negotiations about newly acquired resources that are to be distributed. Once access to material resources is part of the equation, do the relations and the individual spheres of maneuver change? How can equality be facilitated in a highly unequal global context?

Thirdly, the postsocialist context relates to what could also be termed the 'EastWest dimension' (see Cervinkova 2012). Questions of power and difference around this axis have been influencing the GLEN Network ever since its foundation in the year 2003. Part of GLEN's creation was the element of "capacity building" for NGOs in what were then new and prospective EU member states. While the network was, since its inception, meant to be based on mutual exchange and equal cooperation, the consequences of a divided European history have occupied our debates and reflections ever since. Within GLEN, this has been often termed the "European dimension", which includes an ongoing debate about issues such as the relevance of power and the distribution of resources, and equally impacts (possibilities of) dialogue itself. Differences in educational systems, varying contexts of activism and the respec-

The story of GELP's learning journey

tive discourses on social justice issues often lead to different understandings of crucial concepts and, at times, to fundamental misunderstandings. These antagonisms sometimes demarcate the imaginary border between countries that formerly belonged to "Western" and "Eastern" Europe, despite the historical and contemporary varieties and interrelations of experiences on both sides. Yet, our experiences question these demarcations at the same time, for where does the West begin and where does it end? How can we understand each others' invisibilised histories and how do we know we are speaking about the same thing?

Fourthly, acknowledging the neoliberal context means understanding commercialized notions of education and 'global citizenship' and knowing the purpose of our work despite of their influence. It means (re)politicizing learning processes with the aim of change for social justice, without necessarily striving for measurability or usability in the name of economic profit. It also means reconceptualizing both elements of 'global citizenship' what is 'global' and who is a 'citizen'? in more inclusive terms. Being aware of problematic ramifications of 'globality' a term more often than not covering patterns of tokenism that seek to valorise Western credibility leaves us with a much less digestible notion of 'global citizenship', one that is not easily instrumentalised for funding purposes or selfassurance. In the context of international cooperations such as GELP, working in a neoliberal context then requires the positioning of all actors involved on the side of longterm

processes instead of shortterm results. We shared our time, our ideas, our patience our very personal as well as institutional resources, without being able to predict the outcomes of this process. But how do we make the learnings gained accessible to others and how can we continue to meet in the space we created?

Against the backdrop of these different dimensions of historical and political influences, the simple act of participating in a challenging, intense and contradictory project such as GELP could in itself be seen as an act of resistance. The spaces people create are powerful, even more so when they meet across difference and reflect on the very meaning that difference has for them, while searching for whatever could be a 'better world'. Such spaces should not, however, be automatically seen as revolutionary. They do not allow us to compensate oppressive structures or undo exploitative histories just by existing. They in fact can be harmful themselves, perpetuating inequality or oppression if we do not shape them consciously. But they include an offer for us: they offer the possibility to create deep connections, for building our future struggles on, together.

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OPEN SPACE

It is a method to "open" the space for the contribution of participants. It can be done in different forms. One option is to announce this method a day in advance. By doing so, participants have time to think what they would like to contribute (in a form of a workshop, debate, time together, game, movie, exercise ...). Important element is that there are no limits. Before starting, interested participants have 12 minutes to present (pitch) their activity. They need to say at what time it will start (if there are different time slots available), how long it will take and what will it be about. Open space can last from one hour to one week, depending on the event. There are some rules:

Participation roles:
1. Bee – the person who is not willing to be fixed on a single break out session and would rather visit many different groups, collaborating in a more punctual way; bees have a very important role in the work dynamic, because they represent the space of freedom of the process and perform the task of crossfertilization, helping groups to overcome creative blocks, inspiring them with fresh views or sharing solutions they have already seen in another group.
2. Butterfly – the person that is not willing to take part in a break out session at this moment. The butterfly helps us feel safe in the space by tending to its own needs and passions. Butterflies often gather with deep thoughts about the purpose of the meeting with groundbreaking and paradigm shifting inputs, truly transformative in nature.

Guiding principles and one law
1. Whoever comes is the right people.
2. Whenever it starts is the right time ...reminds participants that

"spirit and creativity do not run on the clock."
3. Wherever it is is the right place ...reminds participants that space is opening everywhere all the time.
4. Whatever happens is the only thing that could have happened, be prepared to be surprised! ...reminds participants that once something has happened, it's done—and no amount of fretting, complaining or otherwise rehashing can change that. Move on.
5. When it's over, it's over (within this session) ...reminds participants that we never know how long it will take to resolve an issue once raised, but that whenever the issue, work or conversation is finished, move on to the next thing. Don't keep rehashing just because there's 30 minutes left in the session. Do the work, not the time.

Law of two feet
If at any time during our time together you find yourself in any situation where you are neither learning nor contributing, use your two feet, go somewhere else.

Source:
https://en.wikipedia.org/wiki/Open_Space_Technology
Disccussion

Looking back
A guided sequence of events throughout the week whereby the group is asked to close their eyes and try to visually remember each of the weekly workshops.

Time: 10'

Sample Questions for Each Level of the Focused Conversation

Objective Questions	Reflective Questions	Interpretive Questions	Decisional Questions
1. What object do you see? What did you see?	1. What parts reminded you of your own _____?	1. What is the importance of this?	1. What are these themes really about?
2. What words stand out?	2. Where were you anxious?	2. What new vantage point has this given us?	2. Tell a story about what this is about.
3. What are some of the things we did today?	3. What made you feel appreciated?	3. What difference will it make?	3. What would it look like for you to act in this way?
4. Who were the characters? Who was there?	4. What seemed boring?	4. What would you say lies underneath these issues?	4. What does it mean to have experienced this?
5. What are some events you recall in the past year?	5. What is most exciting?	5. How has this been beneficial to you personally?	5. So just what have we decided?
6. What do you notice about this new form?	6. Where are you really clear? Where confused?	6. What appears to be the central issue or key problem area?	6. What does this mean for our future?
7. Who was present at the meeting? Who spoke?	7. What concerns you?	7. What other things do we need to consider?	7. How will you title our final product?
8. What scenes do you remember?	8. What was annoying?	8. What kind of decisions do we need to make as a group?	8. So, just what have you learned?
9. What facts do we know about this situation?	9. Where are you confident? Where is more work needed?	9. What is being recommended here?	9. If we did this again, what would we change?
10. What caught your attention about _____?	10. What gives you courage?	10. What options are open to us?	10. What are we really committed to?
11. What are some teams you've been a part of?	11. What seems the most critical?	11. What questions did this raise for you?	11. Then, what are the first steps we need to take?
12. What headlines have caught your attention this week?	12. What are you most doubtful about?	12. What insights are beginning to emerge?	12. What is the resolve of this group?
13. What lines of dialogue do you recall?	13. What was inspiring?	13. When have you experienced this?	13. How would you articulate our consensus?
14. What do you think of first when I say the word(s) _____?	14. What color would you add? Why?	14. How have other groups dealt with these issues?	14. What will you do differently?
15. What were the key points in the speech?	15. What was really easy? Most difficult?	15. What kinds of changes will we need to make?	15. What name will you give to our time together?
16. What behaviors or responses have you observed?	16. What music would you play? Why?	16. What are the values we are holding here?	16. What applications or action ideas has this session triggered for you?

Source: ©The Institute off Cultural Affairs
ToP ® Group Facilitation
Methods: Focused Conversation

7

What Do We Mean and How Do We Call It? Thinking About Language

Miša Krenčeyová

Projects based on cooperation across national, regional, continental, cultural, or sectoral boundaries like the GELP project require a common language. Language is the means for different people to speak together and provides them with tools that allow them to speak about "the same thing". International projects, therefore, involve both, the agreement on a common language for communication related to the first aspect of speaking together as well as the development of a common language as terminology related to the second aspect of speaking about the same thing.

Language itself is never neutral but a tool of power; and it is itself embedded in a dimension of power: who is allowed to speak when, how, and about whom depends on the position the respective actor has in a complex network of power relations. The agreement on a "common language" thus always involves the negotiation of power and (conscious or implicit) decisions on how to deal with power relations among actors who communicate.

The Global Education Learning Platform brought together actors from different linguistic environments in a postcolonial, postsocialist, "global" setting, all of them working in the broad field of education. As a result, the choice of a common working language English influenced each of them differently. Each of them also had their own connections to (or disconnections from) the field of "Global Education", an educational approach and international discourse prominent predominantly in Western countries that seek to diversify their curricula and acknowledge hi/stories beyond the "West" or Europe. Finding a common language, therefore, meant becoming aware of the different contexts, acknowledging ruptures and differences and remaining devoted to a common discourse.

The choice of English as a working language, a dominant language that has become the lingua franca of international cooperation, bears problematic implications on a general scale as well as in the multilingual environment of the GELP project (or any other project of international cooperation). As a language with a colonialist past, it was forced upon indigenous people and devalued their own languages and systems of education. As a hegemonic language in publishing, scholarship, and education, it marginalizes other languages and is linked with access to privilege and power. At the same time, it allows various actors to communicate and facilitates participation in allegedly "global" discourses those that are shaped by powerful "global" actors in the first place (see, for instance, Mazrui 2004).
As such, the choice of English enabled us to create a

common communicative space, while still preferring some actors and marginalizing the articulations of others. During personal meetings, participants were highly aware of different language needs, supporting each other in their communication and also raising awareness for others if the pace of speech or level of difficulty seemed not appropriate. On the Study Visits, where the language of facilitation and communication was mainly English, the danger of linguistic exclusion was countered with both personal interpreters and informal arrangements and, punctually, bilingual facilitation. While overall multilingual facilitation was rejected for pragmatic, time wise and financial reasons, the issue of language was repeatedly brought up and entailed continuous debates on the best possible way forward in a given situation.

The second dimension of language introduced above making sure that we "speak about the same thing" points to the choice of terminology. The more excessive the use of a term, the less we can be sure that we all mean the same. This is the case particularly for crucial terms in the debates related to GELP, such as 'global education', 'global citizenship', or even the term 'global' itself. International discourse is filled with words that have been instrumentalised as buzzwords in the interest of powerful actors, among them initially progressive concepts such as 'empowerment'. Similarly, a 'global' dimension often means the inclusion of 'Non-Western' issues, instead of a rethinking of the whole system as such. Its counterpart, the 'local' dimension, has itself often been fetishized and instrumentalised in participatory approaches to 'development' (see Mohan/Stokke 2000). And as the signifier for a highly problematic discourse, 'development' can mean everything, understood by different actors as economic growth and modernisation, as participation and empowerment, or as a powerful tool for destructive global exploitation (cf. Rist 1997).

'Global education' again was initiated in Western countries to enrich their curricula with knowledge about "the Other" (Fine 1994), at times in uncritical and alibistic ways that encourage binary juxtapositions of "us vs. them" thinking (see Ukpokodu 1999). Contrary to the aims the global (citizenship) education initiatives proclaim, "the lack of analyses of power relations and knowledge construction in this area often results in educational practices that unintentionally reproduce ethnocentric, ahistorical, depoliticized, paternalistic, salvationist and triumphalist approaches that tend to deficit theorize, pathologise or trivialize difference" (Andreotti / de Souza 2012: 1). Furthermore, it is only single authors and practitioners who strive to trans-

form 'global education' to be based on alternative knowledges and nonhegemonic epistemologies (see Andreotti 2007).

To come to a common understanding of terms and the concepts behind them, then, can only be the outcome of a complex process of negotiation and collective reflection. If we use the same term to denote different meanings, this can not only lead to misunderstandings but also perpetuate inequality. The strategies we choose to create a common ground for communication might involve mistakes and yield painful responses that stem from profound historical violations. Dialogue is in itself a highly political endeavour, also in the space of Global Education (see Sharma 2011), and through our encounters in GELP, the journey to come to a common language has only begun.

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THEATHRE OF THE OPPRESED

The method describes theatrical forms that the Brazilian theatre practitioner Augusto Boal first elaborated in the 1970s, initially in Brazil and later in Europe. Boal was influenced by the work of the educator and theorist Paulo Freire. Boal's techniques use the theatre as means of promoting social and political change. In the Theatre of the Oppressed, the audience becomes active, such that as "spectators" they explore, show, analyse and transform the reality in which they live.

Invisible theatre is a technique of rehearsing a scene with actions that the protagonist would like to try out in real life. This is done in a place where these events could really happen and in front of an audience who, unaware that they are an audience, accordingly act as if the improvised scene was real. Thus, the improvised scene becomes reality. Fiction penetrates reality. What the protagonist had rehearsed as a plan, a blueprint, now becomes an act.

Image theatre consists of creating short scenes, no longer than a minute or two, with a strong image that the entire audience can easily understand, identify, and apply to their own lives. Images can be realistic, allegorical, surrealistic, symbolic or metaphorical. The only thing that matters is that it is true; that it is felt as true by the protagonist. Images tell the story in a condensed, outline form using pictures with very little or no talking. The audience is pulled in immediately because they know exactly what is being said. Movement, music, and ensemble are used to heighten the impact.

Forum theatre is a type of theatrical game where a problem is shown in an unresolved form. The audience is invited to suggest and enact solutions. The scenario is then repeated, allowing the audience to offer alternative solutions. The game is a contest between the audience and actors trying to bring the play (or oppression) to a different end. The result is a pooling of knowledge, tactics and experiences. As the audience participates in enacting solutions to break the cycle of oppression, they are also "rehearsing for life." Duration: depends on the type of the activity

Individual reflections
A personal reflection that would not be shared in the plenary. The group is asked to reflect in whichever method they felt the most comfortable doing and instructed that this was an individual exercise. The following three questions were posed as a guide:
• What am I taking with me as I leave?
• What shaped my participation?
• Did this learning experience meet my needs and expectations? Why?

Time: 30'

"What is Social Justice?
A tiny introspection after ten days in Cape Town.

The selective histories we learn seem nowhere as tangible and wrong as in South Africa. Apartheid is overcome. We are living in a Global Village. All men are created equal. But ain't she a woman? Are all these people living on the streets any less global than I'm supposed to be? And why are all the black kids sitting together in the cafeteria*?

I flew 14 000 kilometers to learn about global citizenship, trying to ignore visible disruptions of my comfort zone, just as I was taught to. Hey you, sleeping on the pavement in front of our accommodation, are you the proclaimed global citizen? No, I can't give you money again. But yes, our encounter could still make a difference. To me? You'll sleep again here tomorrow. And yet, listening to those who are not supposed to let their tongues be heard. But they speak, just as they always have. I listen. I also talk too much, for the sake of a dialogue. Or for my own sake. A white woman, oh no, I'm not South African. I am not even fully European, my name always tells otherwise to people

who are there to judge. Whatever, you shouldn't care.
But here I am, of course, in a hundred square meters of awkward reflection. I was invited. But what is this going to "change"? Not supposed to permeate the borders of Whiteness, by default of the Global Village. The sacred halls of privilege protection, the subtle ways of making sure that We remain segregated. South Africa just throws it all straight into your (my) face. But all of that is "here" as well. It might be more avoidable, less visible, less mainstreamed in daily experience for all those who can afford to escape. But here it is. There is no Global Village. Apartheid is not overcome. There is oppression, exploitation, and inequality. There is war. People are dying. Here and there. Everywhere. And that is our common struggle. Fight the power."

*Beverly Tatum (2003): Why Are All the Black Kids Sitting Together in the Cafeteria: And Other Conversations About Race. Basic Books.

Reflection from Miša
on the 3rd GELP Study Visit in South Africa
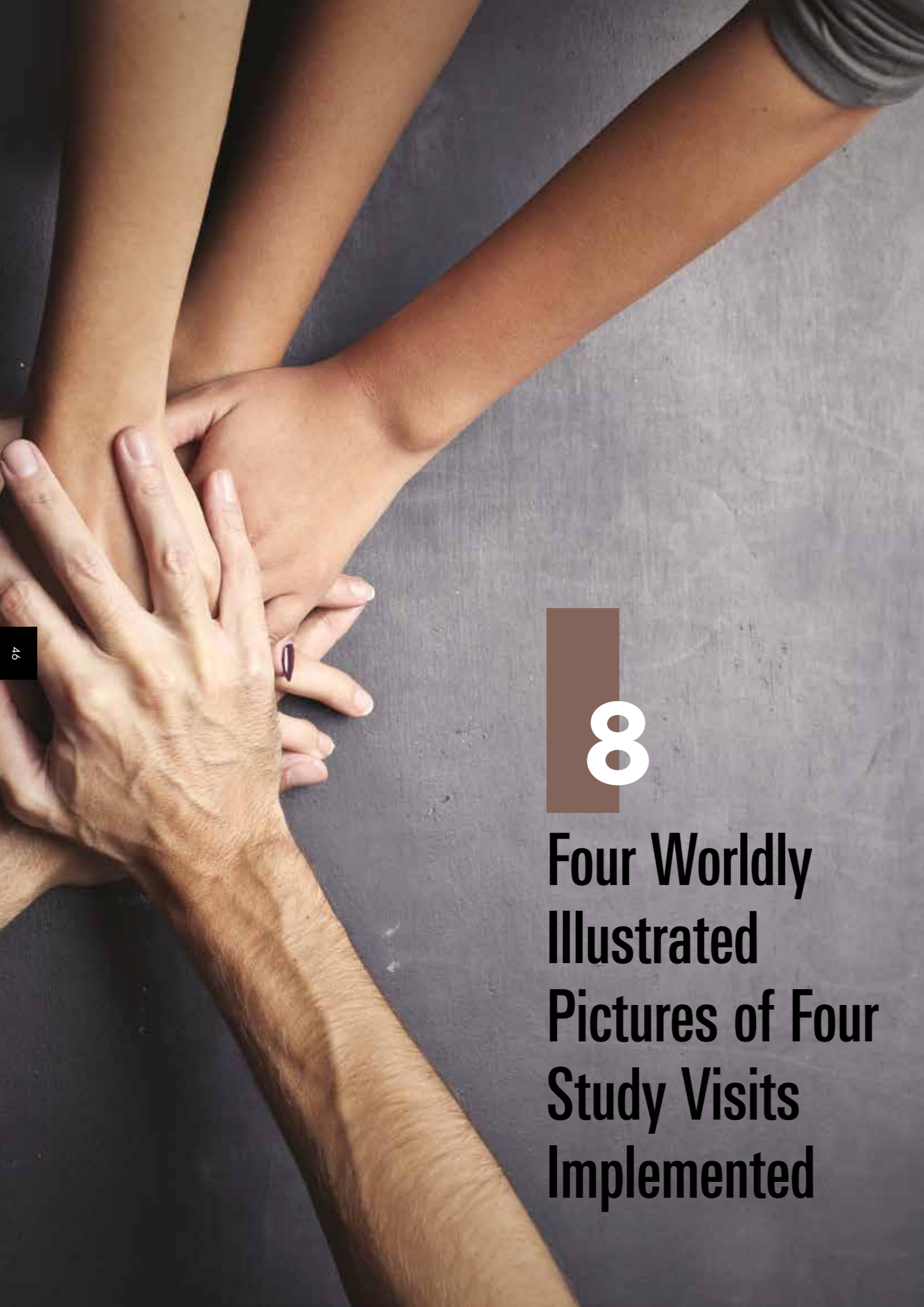
In the framework of the project, there were four study visits implemented. The journey started in Benin, which fairly represented amazing hosting experience with visible challenges of organizing a global education event on that scale. Main topic was global learning in different contexts. We continued in Czech Republic, discussing stereotypes which was a step forward in our cooperation and also established a safe space again. The journey continued in South Africa, where we were discovering social justice. The project arrived to the final chapter in France, with the experience on 1 week of reflection on migrations and the global context of migrations. It was an interesting journey, with an amazing learning that happened on all sides. Let's get to know the study visits more in depth.

Study Visit in Benin on Global Learning

Martial Kouderin, Oumaima Laaraki

The kickoff of the GELP project happened with the first study visit in Zinvié, Benin and was hosted by CREDI-ONG. The whole event lasted one week and during the last two days, around 40 Beninese participants joined the study visit to take part in the multiplier event. The discussed themes were centred on "Global Learning" with the local variation of the concept "Education to Global Citizenship" (Education à la citoyenneté mondiale). An atmosphere of learning and exchange was created in order to develop methodologies and concepts of alternative education. The study visit was hosted in Zinvié, inside the localities of CREDI-ONG: a very green space in the heart of the Valley of Sitatunga.

At the beginning of the study visit, the participants expressed different wishes and expectations that ranged from respect, safe space, and nonviolent communication, to the need of learning from each other and sharing positive energy. In fact, there was an ambiguity on the participants' side about the outcome and the approaches used to discuss the topics that focus on global learning. This concept takes a different definition according to the context, and due to the diversity of the group in terms of backgrounds, it was necessary set it out a common ground in order to advance and dive deeper into discussion. The first exchange on the different understandings of global learning lead to a clash in the used language because the leading question of the debate was whether European and nonEuropean exchanges were possible. As far as the South African participants were concerned, the use of these terms was very violent because it projected them to a not very far past of Apartheid. Beyond that, the debate pointed out the European roots of the global education and challenged its possible postcolonial aspects. For the sake of getting a sense of the practical features of global learning, a rally in Zinvié was organized in order to get in contact with the local population and to exchange about that concept. The outcome was that everyone's reality should matter and also matters for global learning and that different contexts have different importance of different topics. In the same context, global learning implicitly includes the unlearning process that occurs when one realizes the different realities and priorities the individual has.

During the multiplier event, a broad range of themes that are very relevant to the Beninese context were tackled. The challenges of becoming a multiplier were the first to be approached from the perspective of people coming from urban areas and other coming from rural areas. The concepts of solidarity and cooperation were thereby emphasized while regarding the world as a global village. This idea was challenged by looking at the chances each area has, the power the people of each area have and more importantly who actually gives the power (who empowers whom?). In terms of education, the question of access to information and resources was considered in the light of being a multiplier with the urge of spreading the word. Moreover, the "gender" topic was addressed in its large terms but also in relation with social engagement. How does the gender question interact with the activism, to which extent women are socially active and what are the social barriers to that. The last central discussion was about an African/European cooperation. The fundamental question that was raised here was whether it is ever possible to cooperate at an eye level based on mutual respect, justice and equality. Also, how Europe actually influenced Africa and the necessity of putting this shared past and history in the center of discussion while approaching global learning or global cooperation.

There were many lessons learnt from that study visit and which assured the continuity of the whole project. We got to learn that safe spaces are very crucial to discussion. However, one cannot take a safe space or a break from many daily life happenings. To which extent and in which context could a person demand a safe

8

Four Worldly Illustrated Pictures of Four Study Visits Implemented

The story of GELP's learning journey

space and does it perpetuate the existing system of injustice? We also knew to cherish the mutual respect and the rules of communication that should be set up by the whole group. There were also many tensions within the group. These tensions were mainly the result of not being on the same page. A part of the group was very familiar with some topics such as power structures, racism and neocolonialism, whereas the other group had never had the chance to deal with these themes at all or not in depth. The study visit in Benin was also very rich for many reasons. First of these are the methodologies used and which relied on field trips to understand the local context but also the history that is very crucial to any cooperation. Moreover, the importance of the use of art (theater, music, dance…) to address many topics. Finally, the confrontations with different realities and perspectives that were not may be usual to all the participants. These confrontations lead to extensive informal discussions with the outcome of selfreflection and its continuity in the next study visits.

Study visit in the Czech Republic on Stereotypes

Veronika Uhlířová

The first study visit in Benin brought significant challenges regarding the topics of facilitation, participation and shared ownership over the GELP space. For the second study visit, we therefore decided to slow the process down and give the consortium enough space to settle down. We still continued our work based on topics (the second study visit tackled the topic of stereotypes) but we also saw that it would be very important to offer the participants a possibility to get to know each other as practitioners – through the organisations they worked for and also through the shared responsibility for creation of workshops and educational activities for the Multiplication event participants.

The program was therefore constructed around those main pillars – to allow the meaningful exchange among the participants, explore how we tackle the stereotypes in our work of educational practitioners/youth workers, get connections with local context and local initiatives and experience planning and facilitating workshops in teams that didn't have the opportunity to work together so far.

Creating mindful and attentive working environment
To begin with, we found it very important to bring the group together and create a certain feeling of intimacy and trust which allows the vulnerability in the group. We found this important as a foundation of the common experience allowing for meaningful exchanges, which will go beyond the superficial level. To achieve this, we decided to use the method we called "the river of the experience". Each participant was first asked to individually think about important encounters, experiences, documents and people which influenced them on their learning journey towards becoming an activist, youth worker or educator in social justice issues and which lead them towards their presence at the study visit. In this individual work, participants went back in their memories and traced back influential moments on their path to be then able to visualize them in drawing and letters. After this initial phase, participants were asked to form groups of three and practice "active lis-

tening". First person's task was to present the story to the second and the third one. An important instruction was that the person only shares the parts of the journey in which he or she feels comfortable sharing. The task of the second person was to practice active listening without intervening the story before its end. After the end, questions clarifying the understanding of the story could be addressed to the narrator. The third person was also practicing active listening while focusing on the assets which the narrator brings to the group. The roles were than rotating until the moment when everybody took all three roles. In the end of this exercise, all the participants came back to the circle to share their impressions from the activity and also to bring into the big circle all the assets the individuals bring to the shared space.

In general, this activity was very appreciated by the participants and allowed for what was its intention – to create connections among the participants and create an intimate group feeling.

Discussions
The topic of stereotypes was quite broad and so we decided to narrow it down towards our educational practice. We were thinking about stereotypical thinking that is prevalent in our local contexts and how is it performed in our educational work. As a group, we were then trying to understand the root causes of these stereotypic patterns of thinking, trying to come up with strategies how to deconstruct these stereotypes. We were also reflecting on the methodologies we use and on their possible contribution to the reproduction of stereotypical thinking.

Even though there were stories from very different contexts, we could observe many similarities and could learn from the coping strategies used by other organizations in the consortium. In the exchange, we created a rich mosaic of issues and we tried to find similar patterns in our respective contexts.

Local context
To bring the study visit and its participants on the local level and introduce the Czech reality a little bit, we decided to include a field trip to Prague as a part of the program. First of all, we met with Mr. Lukáš Houdek, who is a representative of locally based initiative Hate Free Culture: https://www.hatefree.cz/. HateFree is a platform that brings and shares information, provides space for victims of hate violence. The platform is also working on reversing rumors and hateful prejudices against various groups of people. One of the core activities of this initiative is a creation of socalled HateFree zones. Those are places (cafes, theatres, shops, offices …) which publically declare that hate, hate speech and any other form of discriminatory behaviour is not welcome in their space and that people acting discriminatory can be excluded from these spaces. As a group, we discussed the advantages and limits of this concept and in general, we were getting familiar with the work of the initiative. We were again trying to search for parallels in our local contexts and spoke about possibilities to exchange on good practices in the future, after the end of the study visit.

After meeting Mr. Houdek, we organized a meeting with locally based organization Pragulic: http://pragulic.cz/. Pragulic is a social enterprise that challenge the stereotypes associated with homelessness by enabling people to experience the world from a homeless perspective. We learned about the activities of the organisation and in the end of the encounter, we were invited to take part in an unconventional city tour, where our tour guide was Mr. Václav who has been living on the streets for 20 years. The group listened to his life story and through the city walk got familiar with hidden and exposed places and corners of Prague that somehow shaped his life story.

After the tour, we reflected both encounters and engaged in the discussion about the advantages and limits of this way of performing poverty as a touristic attraction. We especially spoke about the case of Cape Town where the so called "township tourism" be-

comes a problematic activity, in which more and more foreign tourists engage. Another discussed topic was the orphanage tourism in which significant amount of tourists coming to Benin engage.

Working together and planning workshops
A very important part of our shared experience was planning the educational activities together. Participants first brainstormed topics they wished to work on and later formed small groups with the task to prepare short, two hours long, workshops or sessions, which would then be piloted during the multiplication event. This experience allowed for not only an encounter on a theoretical level, but also brought the element of cooperation and working on a small project together. This part of the program was much appreciated by the participants of the study visit as well as the participant of the multiplication event who could get a valuable insight into the work done during the study visit. We took this part of the program as a good practice for the future and implemented similar sessions in both remaining study visits – in Cape Town and Marseille.

Diversity of the participants
One of the major learning moments came on the last study visit day, when some of the participants expressed the need to get to the definition of the stereotype and agree on common understanding in the group. This request, coming in this last part of the seminar, was eye opening. As facilitators, we learned that we can never assume that we all understand the specific terminologies in the same way. Especially while working with people with variety of mother tongues, coming from various contexts, the seminar should always start from the beginning – setting the common understanding of the issue we are trying to tackle. This time we ignored the Bloom taxonomy and didn't begin in that way. Next time, we will use this experience and include the session on setting the common ground in relation to the topic among the participants.

Study Visit in Cape Town on Social Justice

Ziyanda Ndzendze Majombozi

This study visit was hard for many people but we all walked away with important lessons. It gave lessons on empathy, selfawareness, dealing with one's own guilt about their contribution to social issues as well as lessons on how to facilitate through pain or in moments of personal pain and discomfort. It also raised questions about personal limits, professionalism and personal wellbeing. Thinking about the invisible allowed us to interrogate the assumptions we make about people and their presence in spaces. It showed us how people that may to us seem to be visible and take up space might in fact be feeling quite invisible. It also allowed us to consider our own blind spots, how we also make people feel invisible and dealing with our own contribution to other people's discomforts. We learnt that we all have blind spots; even the most wellmeaning people have blind spots.
That this work is a lot of emotional labour and that

sometimes you must facilitate through painful moments because all of it is feeling work, it is not just about getting the sessions done. Learning is personal. The obsession with being experts in our fields sometimes hinders this learning process and because our focus is on the technical issues around funding expertise, project implementation and other technical issues, we forget to consider ourselves and the 'baggage' we come with as powerfully illustrated by one of the Cape Town Study Visit participants.

As in many occasions in GELP, issues around language continued to be a challenge in this visit as well. Some of the difficulty with this study visit is that it came at a very volatile time in South Africa with students' protests and issues of social justice being pertinent in public discourse. Many of the SA participants wanted to share the narratives but they were also uncomfortable because of how political discussions of protests had become. Participants also had different understanding of what oppression looks like in South Africa and many did not understand the legacy of social injustice left by apartheid and the emotional scars that accompany that legacy. This meant that SA participants had to engage in a lot of emotional labour of explaining the context and in many cases, facilitate conversations through pain and frustration.

There were three powerful exercises in the Cape Town visit. Being asked to pick bricks on the wall that we are all guilty of as well as later being asked to take bricks that we deal with in our work and in our personal lives. The third exercise was looking at concepts that are used in GELP, discussing them in groups and presenting them in Creative Expressions presentations. The concepts discussed were Development, Active Citizenry, Global Education, Social Justice and Global Citizenship.

There was a positive reception of the exercises. Participants particularly enjoyed physical movement, using their bodies to learn which for many 'facilitated togetherness in the groups'. For some groups, it caused tension especially because people were becoming more and more aware of their own positionalities and had become increasingly uncomfortable and many experiencing a 'paralysing consciousness'. As with many GELP occasions, participants appreciated the opportunity to meet and learn with people from different parts of the world. In moments where they felt a concept or an issue was not useful for their practice, they felt that it was still useful for them as human beings who are

passionate about social justice.

The Study visit was closed off with a reminder that we are never finished and that the issues we deal with are never wrapped up, which is why discussions continue in the club and at dinner. That we needed to constantly reflect and be intentional about both learning and unlearning.

When asked about some of their key learning participants said:
- It's okay to be wrong and not have all the answers.
- Each country has unique issues. Do not make assumptions.
- Different context, different issues. United in complexity.
- We're never wrapped up!
- We are all connected!
- The need for unlearning to learn better.
- New deeper selfreflection skills on my position in a group (strengths, weaknesses, abilities, in a foreign space, appreciations, frustrations).
- It's ok to be called out!
- I learnt a lot about South Africa issues related to social justice and inequalities. I also learnt more about Global Citizens and how complex this concept is.
- We can learn from each other (global education).
- In order, not to make too many assumptions – ask!
- It's a continual process.
- Power structures shape every space. Fight the power!
- I learnt about social consolidating + if you don't stand for world peace in a supermarket, then you don't stand for world peace.
- Terminology can stagnate process.
- Diversity of approaches + learning styles is a good idea.

The discussions that took place around the concepts reminded us of the differences in language used in GLEN and how we understand these concepts differently as well as how difficult it is to use them as they are contested. The difficulty of defining these terms is that a similar exercise was done in Czech Republic and Benin, however, there has not been a clear way forward. One useful way forward would be creating a GELP glossary. This way, we would avoid doing the same exercises and having the same conversations on language and concepts.

Study Visit in France on Migration

Micha Pollock, Stephanie Kirwan, Martial Kouderin

The study visit in Marseille from 29.10.2017 to 02.11.2017 took place in Marseille and was the last event of the Global Education Learning Platform (GELP). After the study visits in Benin, Czech Republic and South Africa, this event was used to approach Migration in its full spectrum. That included critically reflecting on personal relation to migration, which underlined the diversity in group. Further, the group learned about local contexts in Marseille, particularly how emigration, immigration and transit have shaped different parts of the city until today. This first insight helped participants to better understand the diverse spectrum and impact of migration on societies. To wsork on this question further, the group engaged on exchanging on the causes of migration, border and boundaries, intersectionality and migration, the changing narrative of difference as well as perspectives, scales and centrism related to migration. These points were firstly approached in a theoretical context and later encountered by a creative and group exercise.

Based on that experience, participants had the chance to learn from a guest speaker through which methods a professional graphic novelist approaches and displays migration contexts. Based on this input, participants had the space to engage deeper in discussions and exchange on best practice models and personal experiences related to migration. These were later on used to

shape workshops for the GLEN Annual Event. Three key points that were continuously present during the study visit were questions around "home", "identity" and the debate on who the narrative on migrationrelated debate belongs to. These questions were very critically discussed, especially considering the present power structures in the SouthNorth context. The study visit was conducted by three lead facilitators, attended by 24 participants and one translator who provided EnglishFrench translation. The used methods were adequately chosen, including individual and group work, as well as plenary rounds. Contents have exclusively been approached in a participatory way, inviting participants to contribute to (inter)actively shape the sessions. This also included investing into creation of a safe space, which was meant to allow everyone to freely and express her/himself in a critical and honest way. This was highly appreciated and considered a key feature of an honest exchange across cultures and languages. The study visit in Marseille provided an exchange platform for a diverse field of participants and gave deep insights on the large spectrum of migration and its forms of appearance. Discovering local structures and individuals from Marseille, participant's creative and personal approaches along with diverse backgrounds, knowledge and needs has shaped the learning experience of this study visit.

There were four webinars on four different topics implemented during the project. We figured out that a webinar can be a really powerful tool to connect organisations when they don't see each other in person and exchange practices and knowledge. We used various platforms and were searching for the best one. Read about them in the reports and create your own webinar.

Global Citizenship Education and the Sustainable Development Goals Webinar

When: 27 June 2017 (13:00 CET)
Organised by: Development Perspectives (Paul Crewe)
Guest Speaker: Dr. Momoduo Sallah
Duration: 60 minutes
Participants: 27

Description
The webinar covered a lot of issues connected to Global Citizenship Education (GCE). This began with an input from the guest speaker around the variety of terminologies and definitions surrounding GCE such as "development education", "global education", "global learning" and "global youth work". It was argued that these definitions all mentioned transformative educational approaches and they all essentially sought to understand the relationship between globalisation and people.

Momodou also opined that there were four links and five faces underpinning what GCE is. The four links

were the personal, local, national and global links; and the five faces were the political, economic, theoretical, environmental and cultural faces. All of these come together to impact people and communities at all levels. Momodou then looked at the relationship between the Sustainable Development Goals (SDGs) and GCE, beginning by discussing the failure of the previous goals (millennium Development Goals) to act as a catalyst for real change. He conceded that the SDGs were an improvement on the previous goals but they failed to make sufficient reference to non-formal education and, specifically GCE, which he asserts are crucial aspects of longterm change.

Then, participants raised questions about funding for GCE activities, the role of CSOs in achieving the SDGs and the potential of the universal aspect of the SDGs to involve a wider stakeholder base (e.g. private companies).

Migration and the Global Education Approach How can we raise awareness and create spaces for sharing and living together?

When: 13 October 2017 (9:00 CET)
Organized by: Zavod Voluntariat (Tina Trdin)
Guest Speaker: Manca Šetinc Vernik
Duration: 60 minutes
Participants: 25

The main idea was to present good educational practices in the field of tackling migration with a global education approach. The expert identified for this field was Manca Šetinc Vernik who works on the topic of migration with a global education approach for the last three years in Humanitas association. Her farther background connects to antidiscrimination and equal opportunities field.

The platform used was BigBlueButton free webinar platform. After some research on options and testing, we decided that the webinar will consist of a discussion

between me and Manca accompanied with a PowerPoint presentation and YouTube videos, which were then copied into the chat window for viewers to view, since BigBlueButton does not enable video streaming in the presentation frame.

The whole webinar is available for viewing to everyone who has missed it: https://demo.bigbluebutton.org/playback/presentation/2.0/playback.html?meetingId=c83b-64c733330af2d78e21a3ae34478ce77dd23f1507877593799

The flow of the webinar was planned, Manca prepared input points to the following questions:
Manca, can you share us a little bit about your background?
What are you working on currently which connects to topics of migration and GE?
Why using GE approach when addressing migration?

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Webinars a Way to Meet in the Digital World and Talk about Important Topics.

What are some of the challenges you encountered when addressing migration with young people?
What are some of the myths, stereotypes that youth have?
What about the impact of these projects?
What is the situation like in Slovenia? Where do you see room for improvement?
Plans for the future?
And if we sum up: how to create spaces for sharing and living together?

She shared experiences from two projects she is currently working on SAME world and Through the eyes of a refugee and reminded us of the importance of inclusive practices, language, when addressing topics connected to migration.

The last part was dedicated (approximately half an hour) to open questions to Manca and sharing different good educational practices viewers might know of. Since there were no questions from the viewers, we finished the webinar in a bit less than an hour.

Engaging in Facilitation Across Contexts of Differences

When: 24th of October 2017 2017 (15:00 SAST)
Organized by: University of Cape Town Uzair Ben Ebrahim (Uzair Ramjam)
Guest Speaker: Phumza Qwaqwa and Sarah Oliver
Duration: 60 minutes
Participants: 28 participants

Given the plethora of intersectional positionalities in our society, the Global Citizenship Program [GCP] was interested in asking and engaging with the following questions: How do we facilitate difficult conversations across different contexts being cognizant of and taking into consideration the intersections of race, gender, language, religion, sex, ablebodiness, socioeconomic background, etc. in the space? How do we begin to create conducive spaces for marginalized voices yet still hold a space for all to participate? How do we embrace the diversity of spaces and use this diversity to contribute effectively to a conversation? As facilitators, how do we begin to navigate the space? As the GCP, we thought that the idea of speaking about intersectional facilitation would be of much value as we tried to take into consideration that facilitation work is done in many contexts and it would be worthwhile to create a dialogue around this topic keeping the audience in mind.

Aims of the Conversation
The specific aims of the webinar were to address and unpack the following issues:
- To educate each other on the idea and concept of positionality and what this looks like in different spaces;
- To unearth different methodologies of facilitation that steps away from what is used in formal education spaces and recenters the participant in the space by using the arts as a tool;
- To begin a productive discourse around social justice work and highlight concepts of space in facilitation work;
- To embrace diverse spaces and finding appropriate and context specific methods to utilizethisdiversity-tocontributeeffectivelytoasocialjusticediscourse;
- To learn how to navigate different contexts and figuring out how to ''read'' different space; and

- To reflect on the practices and experiences of not only yourself but of others and learn from each other.

Link to the Recording of the Webinar:
Please copypaste the following link into a web browser for the webinar Intersectional Facilitation: [https://demo.bigbluebutton.org/playback/presentation/2.0/playback.html?meetingId=bf414d5de dc896bef-63fe27e36c5872a4a8e10641508847356864]

Guest Speakers
In this webinar, the guests were facilitators of the GCP, Phumza Qwaqwa and Sarah Oliver. Phumza is an intern at GCP and focusing on building external partnerships at the University of Cape Town with the GC program. She has facilitated quite extensively both in the GCP short courses, such as 'Global Debates, Local Voices' and 'Service, Citizenship and Social Justice' and has facilitated dialogues in Europe as well.

Sarah is the Project Leader at GCP and Lecturer on the pilot course 'Active Citizenry through Dialogue and Deliberation', focusing on deliberation and dialogue in the context of student activism across the different universities. Sarah has extensive facilitation and workshop design experience and has also worked with various youth development organisations such as GOAL and the United Religions InitiativeSouthern Africa.

 The guest speakers shared their facilitation experiences during the webinar and used this to create moments of reflections and guide the conversation. Through engaging with their experiences, they attempted at answering these pertinent questions of facilitating posed by GCP, unpacking their struggles and successes, and highlighting different methodologies that they used in their work.

Points of Conversation
"How do you become a good facilitator? Can anyone be a good facilitator?" Simona (15:49)
During the webinar, the speakers had quite successfully engaged with the audience by attempting at answering the posed questions. It was noted that the key to facili-

tation was getting to know the participants and trying to engage with them on their level. And it was quite an interesting challenge to answer the questions because it was difficult to figure out how to answer the questions so that the one asking could relate to the answer.

The speakers began with discussing the importance of intersectional facilitations citing personal motivations for it. Phumza related that it allowed you to decentre your own position and be aware of the similarities and differences within the space. She stated that some of the things that might come up in a space are things you might not necessarily have been aware of before entering the space.

The speakers had made the participants of the webinar aware of the historical and present contexts which they both came from and how this has shaped their current ways in which they engage in facilitation spaces. It was noted that the context of apartheid and the ongoing gap of inequality between white people and black people/people of colour have contributed to spaces, which are never equal. People come into spaces on different levels of power and privilege and this is often manifested in the kind of social justice work that is done.

"I think that's an important consideration about negotiating our identities in different spaces." Genevieve Harding (15:24)
They then spoke about safe spaces, which they both deemed subjective. It was noted that what one person might deem as a safe space might be unsafe to someone else. They also stressed the importance of the facilitator understanding their context and identity as a facilitator of that space.

"Wondering if it is about whether a space is space or whether it is safe enough?" Tony Carr (15:19)
Sarah asked about who benefits in spaces of social justice. She noted that so often the outcome of social justice work ends up being teaching those who are in positions of privilege the awareness of that privilege, and to show compassion and empathy for others and inspire them to take action to change this.

"How do you prepare yourself for a facilitation job? How do you 'get to know 'the space you're going to facilitate?" Nina Reicher(15:23)
These positions of privilege change depending on the contexts in which facilitators enter. Phumza and Sarah used anecdotes from different spaces that they entered and told how they needed to reevaluate their positionality and be cognizant of the power dynamics at play. Phumza was reminded of her experiences not only in South Africa, but in Germany too, and how these spaces demanded different way of engagement from her and had to ask how to negotiate her changing identities in the space as a facilitator.

Power relations within the team were also brought into the discussion and Sarah as a facilitator tried her best to make sure that there were equal contributions from each member of the team. She noted that this was challenging, "particularly when we hadn't had much preparation time."

Both speakers noted that language was an important but somewhat overlooked aspect, which could be used as a tool for inclusion and exclusion.

In the conclusion, it was emphasized that as facilitators, we need to model the relationships and the space that mirrors what we are trying to create in the world. If we want a socially just world, then we need to be modelling it to the best of our ability, learning along the way.

Conclusion
As the host of this webinar, we believe that the content of the webinar is everrelevant across social justice work. It was wonderful to know that we, as GCP, could contribute to the GLEN program of webinars and potentially assist in cross contextual facilitators development from a South African context. We have had extensive experience in this line of work considering South Africa's sociodemographic makeup and we hope that the discussion we have facilitated about intersectional facilitation could assist present and future facilitators. We have learnt a lot during this process and persist that, as a program centering social justice, this work is of utmost importance.

Working against Stereotypes through Global Education with a Case Study on Benin

When: 21 November 2017
Organized by: Martial Kouderin (CrediONG, GLEN Member from Benin) and Miša Krenčeyová (GLEN Network Officer)
Duration: 60 minutes
Participants: 22 participants

The fourth webinar of the Erasmus+ project 'Global Education Learning Platform' was devoted to the issue

of stereotypes in the context of global education. It was linked to other elements of the GELP project in various ways. The second GELP Study Visit in Czech Republic was equally developed around the topic of stereotypes; therefore, the webinar provided additional background knowledge to the discussions of the Study Visit. Furthermore, it included a case study on Benin, where the first study visit was realised, and therefore linked the issue to the local realities that participants had already engaged

with. In the webinar, we provided background knowledge to enhance the work against stereotypes through global education and included regional and local examples to illustrate the complex and contradictory nature of stereotyping.

After an introductory part and a clarification of terminology – differentiating between 'stereotype', 'prejudice', and 'discrimination', the history of prejudice research throughout the 20th century was discussed to show how different explanations for prejudice were developed in close connection to changing political landscapes and the search for appropriate policy responses. The dynamics of the research reflected both the continuous development of knowledge regarding prejudice, stereotypes, and discrimination as well as complementary explanations for phenomena observed.

Until the 1920s, prejudice was seen as a natural response to the deficiencies of 'backwards' peoples, strongly based on race theories in the context of white domination and colonial rule. Domination, discrimination, and segregation were seen as natural policy approaches to the perceived differences in capabilities of peoples. Throughout the 1920s and 1930s, with the legitimacy of white domination and pervasive prejudice increasingly challenged, prejudice came to be understood as a negative and unjustified reaction to people who are different. The understanding was based on psychoanalytic and social frustration theories, which sought to understand

prejudice as a mechanism for the 'ventilation' of natural social discrepancies. The solution was therefore seen in the assimilation of those perceived as 'different' in order to avoid difference and prevent the need for such a 'ventilation'. Different historical circumstances and the notions of prejudice prevalent led to the scientific exploration of mechanisms of discrimination and the search for appropriate solutions. They have largely been based on the "Perception Paradigm", which views prejudice as resulting from biased perception among the dominant group towards an outgroup. Yet, the understanding of how prejudice is deliberately mobilised links it more explicitly to power structures and shows that educational work has to go beyond the mere change of perceptions and attributions towards changing social relations.

As the case study of stereotypes in the context of Benin showed, stereotypes are historically, politically and socially constructed for the purpose of difference mobilisation and can only be understood and traced in the specific context. The Beninese context shows how different aspects of identity are activated in different circumstances for the justification of the status quo or the challenging of social phenomena. They reflect the social negotiation of SouthNorth relations, regional dynamics as well as local conditions and can only be understood by an analysis of a particular context that is relevant in each case.

"Global learning experiences have the ability to disorient our ways of making sense of ourselves, others and the world around us; while global transformative learning provides the opportunity to work through these disorientating experiences through methodologies such as critical reflection and imaginative engagement. The Global Education Learning Platform (GELP) project provided the safe space to begin to critically and affectively experience global learning. I feel privileged to have had the opportunity to attend and contributed to each of the study visits to date. The GELP project allowed me as a learner to investigate beyond the surface level of global learning.

Through actively engaging in the study visits in Benin, Czech Republic and Cape Town, I, as both a global learner and facilitator, underwent a deeply rooted transformative process. During our time in Benin, the study visit focused on global learning in the Beninese context of global, youth and non-formal education. Workshops, dialogue and meetings with young people from the area of Zinvie challenged and deconstructed my understanding and perspectives of global learning. From our site visit to Quidah where we witnessed the 'Route of Slaves', discussions about power structures and how the historical past could influence the cooperation between European and African communities allowed me to examine and reflect on ideologies both personally and from an Irish context.

In November 2016, the second study visit took place in Czech Republic where the focus was on deconstructing stereotypes. Deconstructing topics of critical whiteness and racism was a crucial learning moment. From my own personal experience and context in Ireland, the area of critical whiteness and racism within global partnership is too often shied away from. The GELP project was designed to share and critique global education practice with a view to improving collective methodologies for trainers. As a trainer, I believe both these topics will play a crucial role within future trainings, which Development Perspectives offers.

The most recent study visit, which took place in Cape Town, South Africa focused on Global Citizenship: Making the Invisible visible; incorporating critical perspectives on global citizenship from the global south. This study visit was one of the more challenging and transformative of the GELP project. The study visit brought together individuals with a variety of perspectives and beliefs which provided the opportunity for intensive dialogue to take place. A main learning outcome from this study visit was understanding the constructive/deconstructive role of language and its importance to global learning and global partnerships. The GELP project has played a crucial role in my personal journey of social activism and global citizenship."

Stephanie Kirwan

10

Practicing Partnership: Transnational Cooperation as a Project

Anja Schwalbe

In Global Learning, we often ask ourselves how we want to live (and work) together under conditions of difference and historically established asymmetries. As we strive to change unequal structures in our cooperation, I wonder: what structures are we building right here and now? What exactly do we do when we try to cooperate and "go global"? Which ways and forms do we use to shape the kind(s) of global cooperation we strive for, and what do these forms in turn do to our relationships?

Guided by these questions, I embarked on an anthropological research about the administrative and bureaucratic practices of cooperation in the case of the GELP project. Methods I used included participant observation during online and offline meetings and in the offices of three partner organisations, as well as interviews with participants from each organisation. More concretely, I looked for "invisible" work in the collaboration (cf. Star and Strauss 1999) and for the connections that cooperation practices allow and interrupt. I would like to suggest that the practices of collaboration themselves (re)establish certain differences (e.g. between the organisations and actors involved or between different kinds of work) that sometimes represent incompatible practical realities and require (invisible) mediation work. These frictions do not slow down collaboration but are amongst its driving forces (cf. Tsing 2005).

Partnership Practice as Mediating Practical Realities

The project form has been described in sociological literature as a specific form of social organising that answers to a dilemma of public sector spending: public institutions need to account for the resources they spend on implementing social change. However, success of these activities is difficult to measure. Framing social change in the form of projects allows to minimise the risks, while at the same time maximizing efficiency, as project management claims to make progress measurable (Rottenburg 2000, 149 f.).

My analysis of the practices of collaborating within GELP suggests that some of the formal and bureaucratic practices not only shape cooperation in a sense of restraining it. They also facilitate collaboration by providing reference points that allow for orientation when renegotiating relationships. In this sense, formalities help and guide the establishing of connections. A large part of collaboration practices consist in trying to fulfill the requirements of the project framework and to actively uphold theoretical separations where in practice they become blurred. For example, I noticed how negotiating and (re)establishing the separation

between administrative, logistical and conceptual kinds of work while preparing a study visit, or fitting concrete expenditures into abstract spending lines (where the latter do not seem to fit logistical or conceptual needs), are meaningful practices in collaboration. When it comes to accounting for expenditures, to upkeep the separations that comply with funding rules or general requirements of the project form, the partners have to negotiate different and at times contradicting practical realities (e.g. the practice of seminar logistics and the practice of accounting and complying with funding rules). Mediating these practical realities makes up a large part of the practice of cooperation.

In the following paragraph, I will present some of the differences which required "invisible" mediation work and thereby generated action. While they interrelate with differences and power structures that we strive to recognise and dismantle (such as East/West, North/South, old members/new partners), the project and its practices itself also generate new differentiations.

Resources and Efforts Invested Into the Project

Within the GELP project, one highly meaningful difference is the size of organisations and the internal support they provide. Organisations that rely on paid staff and/or on other material organisational support obviously can and do contribute to project related tasks in different ways than smaller volunteer driven organisations without considerable access to resources are able to.

However, with resources sometimes comes trouble: organisations that are a part of a bigger organisations or institutions have to comply with their own accounting and reporting rules, in addition to national laws for nonprofit accounting and the requirements of the project. Friction between these different regulations create additional work for the respective organisations.

Access and Inclusiveness: Shared Culture and Knowledge

The consortium uses particular means of communication and coordination for joint activities (e.g. phone conferences or Skype calls). Using English as a shared language leads to – at least momentary – exclusion of those less experienced in expressing themselves in English. Particularly conference calls require high skills in listening comprehension as other speakers are not visible and hearers cannot read their lips. Additionally, rates for international conference calls vary from country to country. Participating in them is more expensive for some partners than others.
Prior to their collaboration on the GELP project, the

partner organisations had been cooperating in different ways and for different periods of time. Conversations with relatively new partners revealed the importance and value of being able to share knowledge about the network's language and culture within their home organisations, such as frequently used terms and concepts or approaches to facilitation that are common among older partners. This means that intraorganisational sharing is part of the practices and work of cooperation: dissemination not only with the wider public but also within the participating organisations can even be existential for the collaboration. Especially for newer partners, the GELP project facilitates sharing of experiences and knowledge gained in the cooperation more generally by allowing several facilitators and employees, instead of only one person, from each organisation to participate in the study visits.

Partnership in/as a Project

Another side of the invisible partnership work is negotiation work connected to the concept of partnership itself. Partnership is a fragile concept among the GELP partners and a common endeavour that is certainly not being taken for granted in the project. On many occasions, partners were reflecting on the projects' achievements in the domain of "building partnership": Are we really partners? What exactly does it mean to be "partners" and can we achieve it while being busy delivering a project? Those were among the frequently discussed questions.

My conversations with partner representatives revealed two understandings of the relationship between projectbased cooperation and partnership, both holding their own partial truths: on one hand, the project framework turns single organisations into partners from the moment they start a project; on the other hand, partnership is framed as a longterm relationship that needs time to grow and the vision of a common future, e.g. plans for cooperation beyond a singular project. The ambivalence between already being partners (in a project) and still trying to become partners (through the right practices) causes friction and confusion and in itself requires negotiation work.

As Janice McMillan of the Global Citizenship Program at the University of Cape Town once said, referring to invisible administrative and logistical work: "In cooperation, as in any kind of construction or maintenance work, there is mortar and bricks. And while we are trying to build with the bricks, we tend to forget about the mortar." In the end, what might enable us to collaborate in ways we aspire to is acknowledging and understanding the various kinds and amounts of work involved in building a partnership, be it through collaborations in the form of projects, or in others forms and formats.

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Star, Susan L. and Anselm Strauss (1999) Layers of Silence, Arenas of Voice: The Ecology of Visible and Invisible Work. In: Computer Supported Cooperative Work 8, 9–30.

Tsing, Anna L. (2005) Friction. An Ethnography of Global Connection. Princeton University Press.

Anja Schwalbe is interested in the form(alitie)s of globalness and the relationships they support. She is currently completing her MA degree in anthropology at HumboldtUniversität zu Berlin, Germany with research on the GELP project. After participating in GLEN in 2011, she has been active in the network as a tutor and helped to organise and facilitate an exchange with facilitators from the UCT/Global Citizenship Program and GLEN.

Since 2003, I had the opportunity to start my learning experience regarding global citizenship; I never ceased to learn at every occasion in both Benin and other countries that I visit. The current project was even more enlightening for me as a person, especially throughout the four thematic study visits. Going through my learning experience regarding education to global citizenship, I realized at every step of the way that I was discovering many new things, to the extent that I now ask myself if this process really has an end. It is as if the topic was becoming more and more complex with our progression, as if the things I thought I had understood were suddenly becoming new to me. Throughout this project, several of my coworkers got the opportunity to take part in thematic exchanges that are not easy to understand. I learned seeing how hard it is for someone unfamiliar to the topic of education to global citizenship to fathom and get into the topic. This is also why I feel useful and comforted in my facilitator's role and as a continuous learner for education to global citizenship.

Martial

"At the beginning of the first study visit that took place in Benin, the expected outcome of the whole project was ambiguous: four study visits, one week each, different nationalities and rigid power structures. The first study visit in Benin showed the importance of clear communication, building trust within the group and understanding the local context, as well as each other's contexts, especially in the language used. It was a firsthand experience of how uneasy a global partnership full of inequalities could be. The second one in Czech Republic gave me another perspective and I got to understand that selfreflection and looking upon one's path are crucial. The third one in South Africa reinforced the learned concepts of the prior two study visits and revealed another complex reality of inequalities and social injustice.

Now, after the fruitful discussions in Benin, Czech Republic, South Africa and a few months of selfreflection; one could say that this project was not a walk in the park. In fact, coming from different contexts and being on different levels on the pyramid of power structures made the first steps of the path very hard to take. Indeed, structural differences were very present, especially when it came to racism debates, where the discussions were often broken down on a personal level rather than including both the micro and the macro levels. As far as I am concerned, this kind of dialogue requires us to take a few steps back in order to be able to observe the whole picture, as wide and as deep as it is.

It might take a lot of energy and emotions to educate other people about one's oppression and daily struggle in life. Still, this might be the only way to activate awareness and to bring about a perspective which arouses selfreflection, with the great hope to reduce inequalities and violence."

Oumaima

The story of GELP's learning journey
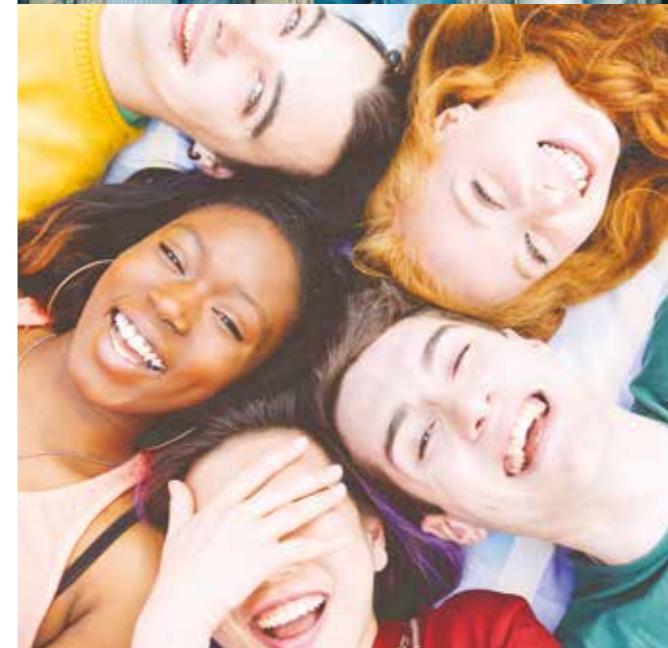
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GELP Project Notes from a Critical Friend

Shannon Cupido

To cooperate in the context of 'global Southglobal North' relations is an onerous task. Behind us, we have the obscene histories of colonialism and imperialism, and in front of us, we have the unequal distribution of power and prosperity that it so inscribed in the late capitalist present. Though these may often seem like abstract historical flows that simply swoop and sail across space and time, they are often found at the very heart of our institutions and practices, and condition how we approach, address, understand, and come to act upon one another.

Of course, this relation is not an intractable one, and in this way, the GELP project has actively attempted to work through and beyond it, using the notion of 'global education' as a startingpoint.
Most of us are aware that teaching and learning do not stand outside the histories that give them value and meaning. By having two African countries and two European countries each host a study visit and doing so on a topic urgent to their context, the GELP project thus used the 'global South global North' relation in a constructive manner, allowing new engagements and different perspectives to emerge.

The study visits, combined with the webinars and the GELP publication, allowed the project to facilitate the exchange of different kinds of concepts and methods as these relate to non-formal social justice and global education. The exchanging of these concepts and methods have not only fostered cooperation within the context of the study visits, but also enabled or will enable different GELP partners to develop new kinds of perspectives and knowledge that we can utilise in our own work. Most importantly, the project has reached one of its key goals: to facilitate mutual learning journeys. Reading the various study visit reports, conversing with other participants, and reflecting on my own experience in Marseille, some of the positives of those learning journeys are clear: the diversity of the participants involved has enabled the surfacing of new perceptions, as well as give insight into the contexts each partner was operating in. The emphasis on interdependence and interconnection in this way was fruitful. It not only highlighted the importance of solving problems in a relational manner, but also in a way that lays the foundation for new partnership building.

Two other aspects of the GELP project done particularly well was the emphasis on learning as a process rather than purely as an outcome. Reading the different study visit reports, I was often struck by comments about how we should be willing to have our blind spots and assumptions challenges, and enter workshop spaces not as experts, but as learners – something crucial to social justice work. Also useful in the project has been the emphasis on performing our global citizenship and education locally, whether by engaging actively in our local grassroots organisations; including or integrating aspects of local contexts into global education curricula; and utilising global concepts on the local level. Despite these benefits, some contentions remain. One of these is the difficulty of defining what a 'safe space' means. To make a space 'safe' and comfortable for all means that people can voice opinions that would not necessarily emerge in ordinary, everyday conversation. However, it also means statements can be made that are violent or prejudicial to some people, thus preventing them from learning in the space. There is thus a need for continual awareness about the difficulties of a 'safe space', even as we recognise that discomfort is partandparcel of effective social justice and global education.

Another problem emerging in this work is the critique that conversations were not sufficiently deep, and often only lingered on the surface. This is often the outcome of activities that were either rushed or poorly planned, or when people do not sufficiently know each other. We thus need to structure activities in a way that allows participants ample time to engage in indepth discussion. A good way of doing this is through smaller discussions rather than large plenaries, since this gives people space to really ruminate and chew over a particular set of issues, rather than simply give general feedback. Finally, there is a sense in which there was not enough time or space to discuss certain topics. Of course, during the study visits people often took conversations outside the workshop space or would converse during lunch or dinner. What this indicates is that there is a hunger for dialogue. Accordingly, even if the GELP project does not continue in its current format – with various people travelling to various parts of the world to engage with one another – we need to find a way to maintain dialogue and mutual exchange, and do so in a serious and committed fashion.

The webinars thus far have been useful in this regard. This is because they make crosscontextual engagement possible without the large amounts of resources other engagements of the sort usually require. GELP partners can thus, for example, work toward having a webinar every four months (in other words, three times a year). This will not only allow us to check in with one another, but also enable discussion around a topic related to or useful in our own work. This means that our exchange and collaboration would not have to end with the final study visit and continue going forward.

The story of GELP's learning journey