Giulia Carozzi

Ph.D Proposal

How can informal practices contribute to living global citizenship and to its education? A research from the *inside*.

Broad introductory statement on the proposed topic and its relevance.

With my research, I intend to contribute to the debate on global citizenship from the *inside*, by looking at my daily practices as a researcher, parent-educator and woman. I aim to illustrate how global citizenship and its education might be enhanced by informal, daily interactions and practices recognising that global citizenship is more than a school-subject but is a *feeling* (Alviar-Martin, 2018) which discloses itself in daily actions, fuelled by values which 'carry hope for the flourishing of humanity'(Whitehead, 2018, p. 1).

Key theory on the topic and identification of relevant literature.

By looking at my three interconnected identities and related practices, I intend to approach the topic of global citizenship and its education from different angles. However, my personal ontological values will be used as the unifying and explanatory principles upon which I will look at both my practices and how I place myself in relation to the ongoing debate on global citizenship (Whitehead, 2019).

Le Bourdon (2018) argues that research on the topic of global citizenship and its education seems to focus mainly on formal education programmes 'with little research look(ing) beyond the classroom environment' (p. 106). In one of the latest-published comprehensive text on global citizenship (Davies *et al.*, 2018) it is recognised that informal practices might be relevant to the topic. However, as underlined by Le Bourdon (2018), little has been explored so far about the role 'of informal spaces (…) where global citizenship is developed and expressed', through the role of 'experiences and emotions' (p. 106). It is my intention, therefore, to contribute to, and extend the knowledge on these issues.

I appreciate that, as Sant *et al.* (2018) argue, global citizenship means different things to different people, and the topic can therefore be analysed from different perspectives. In the case of my research, I will be focusing on global citizenship and its education in relation to the issues of social justice (Sant *et al.*, 2018; Davies *et al.*, 2018). The different meanings of social justice will be explored through my identities and related practices. As a researcher I will draw on literature framing social justice as cognitive social justice (De Sousa Santos, 2016; Freire, 2014) and linking those to the latest debates on the role of knowledge democracy within Academia (Hall and Tandon, 2017). As a parent educator, I will be using the concept of recognition justice (Honneth, 2012; Young, 2011) as the explanatory theory of what I, together with other parent-educators, do on a daily basis. As a woman who feels unacknowledged in her daily efforts, I will draw on feminist literature, which highlights the notion of gender justice (Gilligan, 2017; Fraser, 2007; Spender 1985).

Overall, I will draw extensively on Living Theory literature to support the decision to base my research on my own *I*, on my daily practices and on the fundamental importance of ontological values as guides towards educational practices (Whitehead, 2018, 2019; Laidlaw, 2018; Potts, 2012).

In order to give consistency to a research project that will be based on what might be interpreted as mundane actions, interactions and practices, I will engage with literature which highlights how 'the ordinary has social significance' (Brownlie, 2019, p. 258) and how global citizenship might be enhanced through both emotional practices and the significance of relationships (Brownlie, 2014).

Key themes, issues and research questions of the proposed research

People writing on, and researching, global citizenship and its education seem to share a commitment to the 'advancement of humanity' (Davies *et al.*, 2018, p. xxiii). Such a commitment in my research will be embodied by my ontological and educational values of *hope* and *responsibility*. With the term 'educational values' Whitehead (2019) understands 'values which carry hope for the human flourishing' (p. 15), such as 'freedom, justice, compassion, respect for the persons, love and democracy' (Whitehead, 2018, p. 76). Throughout the research, I will use my personal ontological and relationally-dynamic values of *hope* and *responsibility* as explanatory principles of my daily practices (Whitehead, 2019; Laidlaw, 2018), aiming to show how those can contribute to daily educational practices of global citizenship.

My research will enquire into global citizenship and its education following three main threads, which will intersect and nourish each other.

As a researcher I believe to be my responsibility, not only to advocate for conducting research leaving the supposedly neutral 'advantage point' (Mowles 2010, 153), but to act in accordance to such a claim. I will look at how, as a researcher, I am constantly affected by interactions with other people. I will do so, by giving relevance to the 'multiple epistemologies or ways of knowing' (Hall and Tandon, 2017, p. 12), such as 'the knowledge for living experience' (Freire, 2014, p. 74), which contribute daily to my 'apprenticeship' (Freire, 2014, p. 11). I see the inclusion in my research of the exchanges and interactions I have with other parent-educators (mainly mothers) and with the children, as fulfilling the necessity to highlight how different types of knowledge, not necessarily recognised formally by Academia (Hall and Tandon, 2017), might be relevant in living, defining and improving global citizenship and its education.

As a **parent-educator** of two small children, I perceive a strong sense of responsibility in trying to show them that there is much to learn from the people who are targeted by the dominant discourses as *others* to be feared (Colombo, 2013; Foucault, 1972). Hence I will show how, through my educational practice with other parent-educators, we help the children to develop a sense of engaging participation in a world made by different and unique human beings, through learning to actively recognise (Honneth, 2012) and 'respect the equal worth of all members' (Cohen, 1996, p. viii) in their small community.

As a woman who has decided to be a parent-educator, I feel myself to be that under-recognised and miss-recognised *other* when I perceive that my practice, because I don't hold a formally recognised position, is under-valued (Sant *et al.*, 2018; Honneth, 2012; Fraser, 2007). Therefore, I will look at episodes in which, to other women and I, seem to be denied a valid point of view because we do not hold a formal working position (Schreiber-Barsch, 2018). I'm seen, with other women, *just* as a mother. I perceive my research as a responsible gesture, for myself and towards others (Whitehead, 2014), to disclose that what I am, and other women are doing is more than a mundane *just,* but, as an educational practice, it is significant and therefore must be made visible and must be valued (Sant *et al*., 2018). I will therefore contribute to the debate on global citizenship from a female perspective through giving space to 'different voices', the voices of unheard and undervalued women, 'which', nevertheless, 'are integral to the vitality of a democratic' (Gilligan, 2017, p. 22) and respectful society, upon which, I believe, global citizenship must rest.

I see hope as the underlying ontological value in fully embracing my personal responsibilities: 'there is no change without dream and no dream without hope' (Freire, 2014, p. 81). Without hope, my personal responsibilities will be a source of an immense fatigue. Hope fuels the desire to 're-imagine what it means to be a human citizen subject' (Curley *et al.*, 2018, p. 593), in which

inclusion and *equal respect* aren't empty and pro-forma slogans (Schreiber-Barsch, 2018) but daily forms of educational practices.

In the illustrated threads, I will seek to answer the following research questions:
- What can global citizenship and its education look like in practice?
- How can an I-based research contribute to a wider debate on global citizenship and its education?
- Which place might an ethics of care (Hutchings, 2018; Misco, 2018; Gilligan, 2017) have in living global citizenship and in the development of a global citizenship education?
- How might the concept of *living a legitimate space* be developed in relation to perceiving to be as a global citizen?

Methodology

I will carry out my research using a Living Theory methodology, a form of educational practitioner self-study research, which places the *I's* ontological values and practices at the centre of the enquiry (Whitehead, 2019). Through the development of their own living-educational-theory, practitioners develop their own 'unique explanations (of their behaviour) rather than deducing it from the conceptual abstractions of a general theory' (Whitehead, 2019, p. 3). I believe this methodology will be suitable for the development of a research that will stress, on the one hand the importance of ordinary actions, and on the other the necessity to leave the researcher's 'advantage point' (Mowles, 2010, p. 153).
In using a Living Theory methodology, I will ground my research in the value of *relatability* and not generalisability (Whitehead, 2019). I believe that it is in the value of relatability that the precious uniqueness of the personal knowledge (Polanyi, 1962) of the human being is respected while at the same time made akin to the one of others (Whitehead, 2019). I will make ample use of other enquiring methods, such as colloquial dialogue, narrative methods and multi-media approaches (Whitehead, 2019) in order to endorse the value of relatability.

Ethical issues

By basing my research on the interactions I have with other people with whom I share daily practices and conversations, I will have to place particular attention on how to best represent those interactions. Especially when the ordinary is researched, I believe particular care must be given to respecting and understanding the feelings of those involved (Brownlie, 2019). I will follow the overarching ethical principle to always see my research as a means to understand better and improve the daily practices and relationships I have with others, and never see those as means to gain objectified data to present to the academic world. Permission about reporting in the research personal conversations and episodes seen as worth being narrated, will be always sought through extensive dialogue.

Timetable

This project will be carried out for three years, working on it full time. Because I will base the research on my daily activities and interactions, I intend to divide the first two years in the following way: in the mornings, I will be focusing on literature, engaging in the theoretical debates above illustrated, whilst the afternoons, will be considered as time dedicated to "field work". The final year will be spent writing the dissertation.

Usefulness of the research

On a personal level, I will benefit from this research as I seek to gain legitimate space and recognition for the daily *unseen* and *undervalued*. On an academic level, the debate on global citizenship is still lacking research on informal practices (Le Bourdon, 2018); therefore, I will expand knowledge on this issue. Overall, I believe that research can potentially inform better practices and policies by shedding light on what might appear as insignificant (Brownlie, 2019): I hope, therefore that my research will be useful for those women who struggle each day, with their children, towards 'the advancement of humanity' (Davies *et al.*, 2018, p. xxiii) but remain invisible to the majority.

References

Alviar-Martin, T. (2018) 'Culture and Citizenship', in Davies, I., Ho, L., Kiwan, D., Peck, C., Peterson, A., Sant, E. and Waghid, Y. (eds.) *The Palgrave Handbook of Global Citizenship and Education,* London, Palgrave MacMillan, pp. 347-361.

Brownlie, J. (2014) *Ordinary relationships. A sociological study of emotions, reflexivity and culture,* Basingstoke, Palgrave MacMillan.

Brownlie, J. (2019) 'Out of the ordinary: Research participants' experiences of sharing the insignificant', *International Journal of Social research methodology,* vol. 22, no. 3, pp. 257-269.

Cohen, J. (1996) *For love of country? Debating the limits of patriotism,* Boston, Beacon Press.

Colombo, M. (2013) 'Discourses and the politics of migrations in Italy: the production and reproduction of ethnic dominance and exclusion', *Journal of language and Politics,* vol. 12, no. 2, pp. 157-179.

Curley, S., Rhee, J., Subedi, B. and Subreenduth, S. (2018) 'Activism as/in/for/ Global Citizenship: Putting Un-Learning to work towards Educating the Future', in Davies, I., Ho, L., Kiwan, D., Peck, C., Peterson, A., Sant, E. and Waghid, Y. (eds.) *The Palgrave Handbook of Global Citizenship and Education,* London, Palgrave MacMillan, pp. 589-606.

Davies, I., Ho, L., Kiwan, D., Peck, C., Peterson, A., Sant, E. and Waghid, Y. (2018) *The Palgrave Handbook of Global Citizenship and Education,* London, Palgrave MacMillan.

De Sousa Santos, B. (2016) *Epistemologies of the South: Justice against the Epistemicide,* 2nd edn., New York, Routledge.

Foucault, M. (1972) *The archaeology of knowledge and the discourse on language,* New York, Pantheon.

Fraser, N. (2007) 'Feminist Politics in the Age of Recognition: A Two-Dimensional Approach to Gender Justice', *Studies in Social Justice,* vol.1, no. 1, pp. 23-35.

Freire, P. (2014). *Pedagogy of Hope. Reliving Pedagogy of the Oppressed,* New York, Bloomsbury Academic.

Gilligan, C. (2017) *Joining the Resistance,* 3rd ed., Cambridge, Polity Press.

Hall, B. L. and Tandon R. (2017) 'Decolonisation of knowledge, epistemicide, participatory research and higher education', *Research for All,* vol. 1, no. 1, pp. 6-19.

Honneth, A. (2012) *The I in the We, Studies in the Theory of Recognition,* Cambridge, Polity Press.

Hutchings, K. (2018) *Global ethics: an introduction,* 2nd ed., Cambridge, Polity Press.

Laidlaw, M. (2018) 'Living Hope and Creativity as Educational Standards of Judgment', *Educational Journal of Living Theories,* vol. 11, no. 2, pp. 27-64 [Online]. Available from https://ejolts.net/node/326 (Accessed 25 February 2020).

Le Bourdon, M. (2018) 'Informal Spaces in Global Citizenship Education', *Policy and Practice: development Education,,* vol. 16, pp. 105-121.

Misco, T. (2018) 'Morality' in Davies, I., Ho, L., Kiwan, D., Peck, C., Peterson, A., Sant, E. and Waghid, Y. (eds.) *The Palgrave Handbook of Global Citizenship and Education,* London, Palgrave MacMillan, pp. 363-376.

Mowles, C. (2010) 'Post-foundational development management – power, politics and complexity', *Public Administration and Development*, vol. 30, pp. 149–58.

Polanyi, M. (1962) *Personal Knowledge,* London, Routledge.

Potts, M. (2012*) How can I reconceptualise international educational partnerships as a form of 'living citizenship'?* Doctoral dissertation, Bath Spa University, UK [Online]. Available from http://www.actionresearch.net/living/markpotts.shtml (Accessed 20 February 2020).

Sant, E., Davies, I., Pashby, K. and Shultz, L. (2018) *Global Citizenship Education: A Critical Introduction to Key Concepts and Debates,* London, Bloomsbury Academic.

Schreiber-Barsch, S. (2018) 'Global Citizenship Education and Globalism', in Davies, I., Ho, L., Kiwan, D., Peck, C., Peterson, A., Sant, E. and Waghid, Y. (eds.) *The Palgrave Handbook of Global Citizenship and Education,* London, Palgrave MacMillan, pp. 113-131.

Spender, D. (1985) *Man Made Language,* 2nd ed., London, Routledge & Kegan Paul.

Whitehead, J. (2014) 'Review of Gert Biesta's book "Beyond learning: democratic education for a human future"', *Educational Journal of Living Theories,* vol. 7, no. 1, pp. 86-87 [Online]. Available from https://ejolts.net/node/228 (Accessed 11 February 2020).

Whitehead, J. (2018) *Living Theory Research as a way of life*, Bath, Brown Dog Books.

Whitehead, J. (2019) 'Creating a living-educational-theory from questions of the kind, how can I improve my practice? 30 years on with Living Theory research', *Educational Journal of Living Theories,* vol. 12, no. 2, pp. 1-19 [Online]. Available from: https://ejolts.net/node/346 (Accessed 25 January 2020).

Young, I. M. (2011) *Justice and the Politics of Difference*, Princeton, Princeton University Press.

Giulia Carozzi