

Theoretical Frameworks towards a Critical Cosmopolitan Curriculum. A case study in a Public School in Catalonia

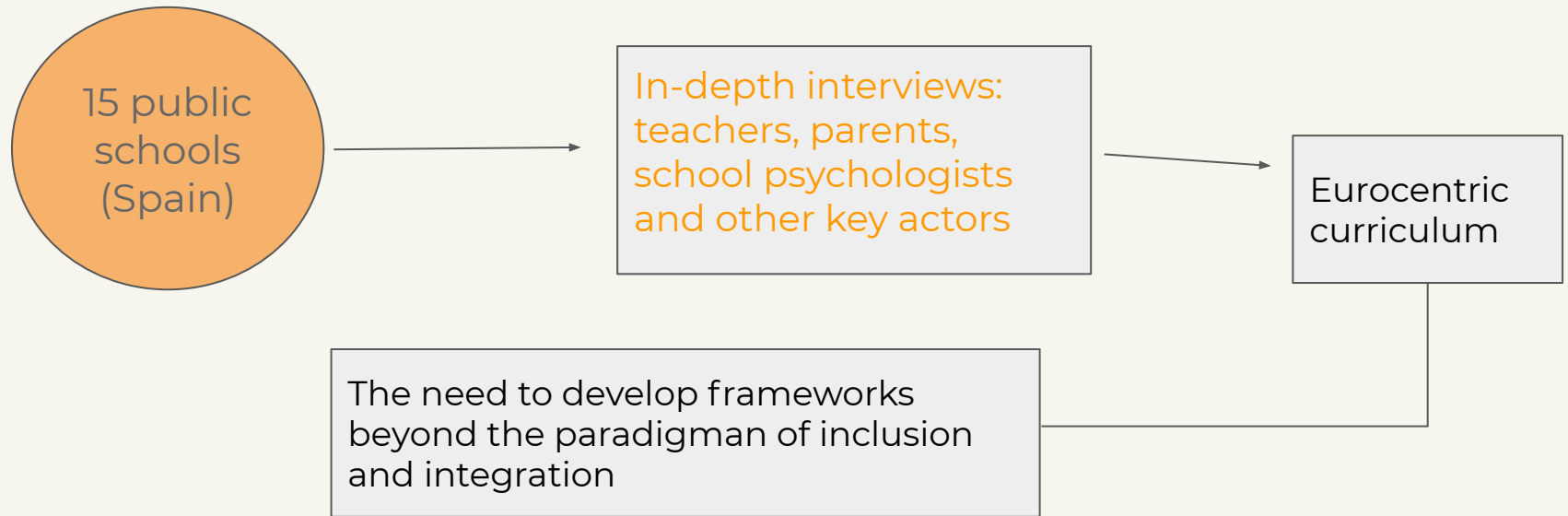
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Introduction

Fieldwork with Educational communities and school systems:



Introduction

Rethinking integration and inclusion / exclusion

- Integration in schools → assimilationist model
- The inclusion processes entail normalization processes
- Division between nationals and foreigners
- Foreigners students are placed in a situation of disadvantage or lack
- The difference can be “corrected” through inclusion

“The central idea is to generate in the long run an «adequate» inclusion of this sector to the social group; adapt what may be «anormal» to what is considered within local social norms” (Galaz, 2011, p. 98).

Introduction

The inseparability of inclusion and exclusion

- Inclusion and exclusion are part of the same process. They become an entanglement
- Those targeted by inclusion policies and practices have previously been categorized as excluded
- The system, which is built through hierarchical ethno-racial classifications of populations, it needs exclusions to sustain itself and it perpetuates them
- Exclusion is placed on an "outside", a margin, which constitutes the "inside"

The rhetoric of inclusion hides the fact that the subjects it is intended to include have in reality always been included but in conditions of inequality (Romero, 2018)

Introduction

School curriculum is homogenized, assimilationist, eurocentric and perpetuates power positions.

School curriculum should encompass other systems of knowledges and challenge universalist, essentialist and classificatory perspectives.

How to elaborate a curriculum which takes into account and enables other forms of subjectivities and social realities?

**“The cosmopolitan curriculum is for everyone, while the traditional curriculum is just for some students”.
(school headteacher)**

Methodology

Literature review:

(1) Cosmopolitanisms (Lemos and Robbins, 2017)

(2) Cosmopolitan Curriculum (Rizvi and Beech, 2017; Popkewitz, 2008/2009)

(3) Critical Cosmopolitanism (Abu El-Haj y Skilton, 2017)

(4) Critical Transnational Curriculum (Bajaj and Bartlett 2017)

Literature review (1)

Lemos, P. and Robbins, B. (Eds.) (2017) **Cosmopolitanisms.**
New York: New York University Press

Old cosmopolitanism

- A “normative ideal”, colonial, liberal, romanticized and elitist.

Cosmopolitanisms as a plural proposal

- Multiple, unfinished, overlapping and socio-historical specific.
- Critical: they question privilege or eurocentrism and avoid hierarchies, new norms or maintaining the status.
- A common concern: to promote transformation by being specific but part of something bigger.

“One might almost say that cosmopolitanism would look naked without that final «s».” (p. 1)

Literature review (2)

Cosmopolitan learning (Rizvi and Beech, 2017; Popkewitz, 2008/2009)

“The universal, transcendental qualities of the cosmopolitan child embody a comparative method that inscribes the cultural thesis of the cosmopolitan child and processes of abjection that differentiates, casts out and excludes particular “other” children in processes of inclusion” (Popkewitz, 2009, p. 381).

Literature review (3)

Interdependence and inequity in the context of global migration

(Abu El-Haj & Skilton, 2017)

- Address the limits of cultural citizenship.
- Argues the need to a more radical critique for educating.
- Focuses on global interdependencies.
- Points the limits and tensions of critical cosmopolitanism (Hawkins, 2014), cosmopolitanism from the ground (Hansen, 2010) and cosmopolitanism from below (Hall, 2006)

“We are calling for a stance that attends to interdependence and inequity, within and across nation-states, focusing squarely on the relations of power that shape the colonial present” (pp. 75-76).

Literature review (4)

Bajaj, M. and Bartlett, L. (2017). “**Critical transnational curriculum for immigrant and refugee students**”. *Curriculum Inquiry*, 47:1, 25-35.

Critical transnational curriculum:

Subverting curriculums concerned on global (and Eurocentric) citizenship.

Proposing a contextualized pedagogy attending students' multiple realities.

- 1 Critical learning within heterogeneous and collaborative groups.
- 2 Languages as a pedagogical resource.
- 3 Civic engagement learning experiences.
- 4 Multidirectional approach curriculum.

To conclude and debate...

- “The curriculum is power relations. It is a path, a journey (...) **in the curriculum our identity is forged**” (Tadeu da Silva 1999, p.36).
- The notions exposed before can bring new paths to curriculum, but what is more important: it enables us to **keep questioning educational praxis** and the status quo.
- Not as a fixed formula but **as a rhizomatic network**.

Can this proposal be a practice of resistance to reconfigure the current hegemonic curriculum?

How can a cosmopolitanism(s) curriculum become a tool that enables other ways of living together in school, more inclusive with the diversity of experiences and subjectivities of the pupils?

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