

# Policy and Practice

## A Development Education Review

# Development Education and Hope

Report on a Development Education Seminar  
14 January 2026

SEMINAR ORGANISED BY CENTRE FOR GLOBAL EDUCATION AND COMHLÁMH AND FUNDED BY IRISH AID





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## Acknowledgements

This is a report on a development education seminar organised by the Centre for Global Education in partnership with Comhlámh held on 14 January 2026. The seminar was titled *Development Education and Hope* and debated the content of Issue 41 of the Centre for Global Education's journal *Policy and Practice: A Development Education Review*. The Centre for Global Education would like to thank Caroline Murphy, CEO of Comhlámh, and her colleagues for promoting the event. We also thank the chair of the event, Su-ming Khoo (NUI Galway) and the speakers: Benedict Arko (University of Education, Winneba, Ghana), Gerard McCann (St. Mary's University College, Belfast), and Elizabeth Meade (Maynooth University). The seminar was organised as part of a three-year development education project funded by Irish Aid.

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Citation: Centre for Global Education and Comhlámh (2026) 'Seminar Report: Development Education and Hope', Belfast: Centre for Global Education.

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*This document has been published as part of a development education project funded by Irish Aid at the Department of Foreign Affairs (DFA). Irish Aid is the Government's overseas development programme which supports partners working in some of the world's poorest countries. Irish Aid also supports global citizenship and development education in Ireland to encourage learning and public engagement with global issues. The ideas, opinions and comments herein are entirely the responsibility of the Centre for Global Education and do not necessarily represent or reflect DFA policy.*

**This report has been published as part of a Global Citizenship Education project supported by:**



# 1 Centre for Global Education (CGE) and Comhlámh

## 1.1 Centre for Global Education

The Centre for Global Education was established in 1986 to provide education services that enhance awareness of international development issues. Its central remit is to provide learning that enables individuals and organisations to address the root causes of poverty, inequality and injustice at local and global levels. The Centre's resources and training programmes enable learners to understand the cultural, economic, social and political influences on our lives that result from our growing interdependence with other countries and societies. They also provide the skills, values, knowledge and understanding necessary to facilitate action that will contribute to poverty eradication both locally and globally.

### The Centre for Global Education's main aims are to:

- Act as a resource for research and education on global issues;
- Support the work of groups and organisations that foster social and economic equality at all levels;
- Facilitate networking and co-operation with relevant agencies and groups;
- Provide training and resources on development issues;
- Encourage the use of development education methodologies to bring about change at a local and global level;
- Network with partner organisations that share our values and commitment to social justice and equality;
- Enable action that addresses the root causes of poverty and injustice, locally and globally..

### The Centre's Values are as follows:

- Partnerships with individuals and organisations working to create an equal and just world.
- Enablement of effective action to challenge global inequality and injustice.
- Ensuring our work is informed by the needs and ideas of the global South.
- Promoting active learning in all our work..

### Contact details

For further information on the Centre for Global Education please contact:

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X: <https://twitter.com/CGEbelfast>  
E-bulletin: <http://www.centreforglobaleducation.com/ebulletin>

## 1.2 Comhlámh

Founded in 1975, Comhlámh is the Irish Association of International Development Workers and Volunteers. As a membership organization, it builds and mobilises community around global justice issues. Comhlámh nurtures and supports work for change, locally and globally, and advocates for a world beyond injustice. Comhlámh has almost 50 years' experience of solidarity-based engagement that addresses the most pressing issues of our time. It supports people and organisations to mobilise for global justice, including through values-led volunteering, humanitarian responses, and active citizenship. All of Comhlámh's work is underpinned by a commitment to Global Citizenship Education (GCE), which deepens understanding of the structural causes of inequality and unsustainability, as well as the connections between local and global challenges. Overall, Comhlámh provides a unique and vital space to work in solidarity with others towards a shared goal of a world beyond injustice.

Together with its community, **Comhlámh** is committed to achieving local and global justice through cultivating:

- A solidarity-based movement that draws on its history to create new responses to the unprecedented challenges the world is facing.
- The skills, dispositions, and stamina to stay involved in generating opportunities for change at a time of deep uncertainty and challenges.

Comhlámh believes that by providing the space for people to come together to collaborate, learn and share, ideas and possibilities for achieving common goals will emerge. Comhlámh's community is made up of:

- Comhlámh members, member groups and the people and organisations they connect with.
- Volunteer Sending Agencies (VSAs) and organisations that support Comhlámh's Code of Good Practice for VSAs.
- People who volunteer, work, or act in solidarity with communities in the Global South.
- Migrant solidarity responders and humanitarian responders.
- Irish national volunteering sector (Volunteer Centres and Volunteer Ireland).
- Networks, educators, institutions and groups working to achieve local and global justice.

For further information on Comhlámh please contact:

### **Comhlámh**

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Facebook: <https://www.facebook.com/Comhlahm>

X: @Comhlahm

## 2 Policy and Practice: A Development Education Review

*Policy and Practice: A Development Education Review* is a bi-annual, peer reviewed, open access journal which aims to enhance capacity in the development education (DE) sector locally and internationally by sharing good practice, supporting research and strengthening debate in DE. Over the past 21 years, 41 issues of the journal have been published on the journal's web platform: [www.developmenteducationreview.com](http://www.developmenteducationreview.com). Each issue of the journal is constructed around a theme chosen by an Editorial Group which also assists with the peer reviewing of articles. The strategic aims of the journal are to:

- Provide a space for practitioners to critically reflect on their practice;
- Discuss the main challenges faced by development education practitioners;
- Celebrate and promote good practice in development education;
- Debate the policy environment in which development education is delivered;
- Share new research in development education;
- Strengthen links between development education and related adjectival educations such as human rights and sustainable development.



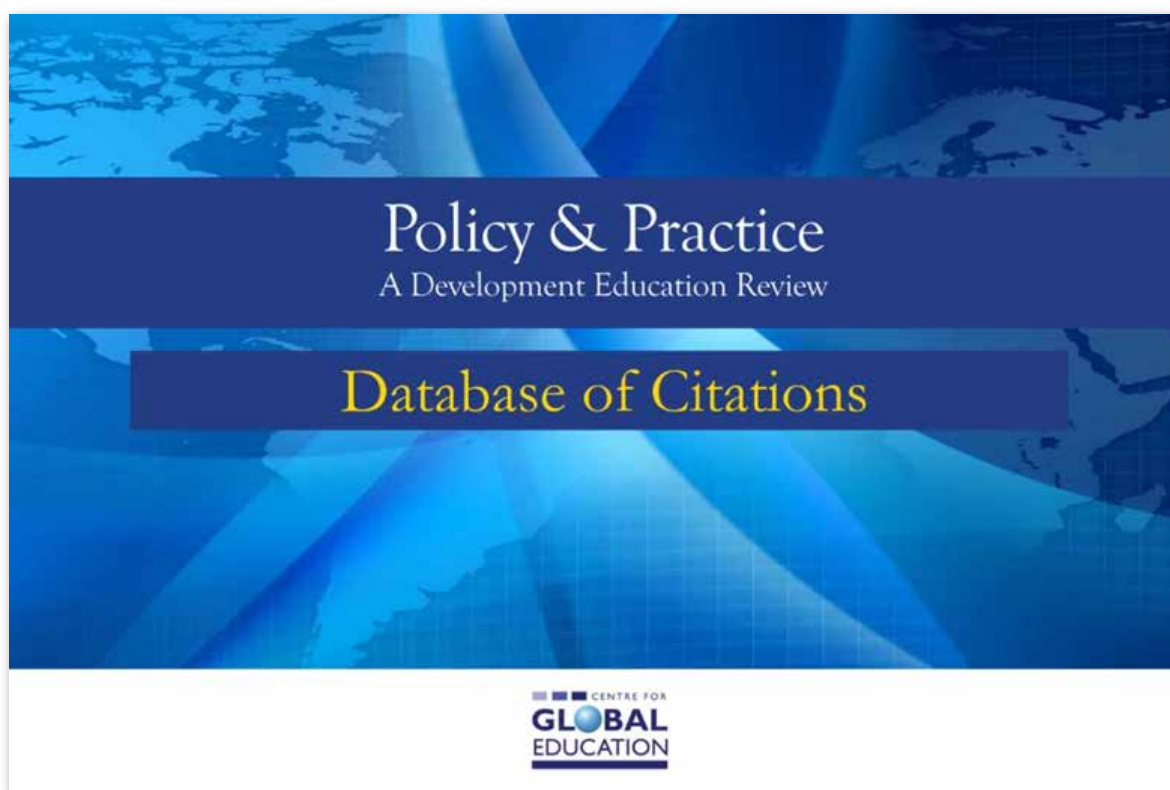
In 2025, the *Policy and Practice* web site received 293,776 unique visits and 505,211 visits in total from the global North and South. The top 10 visitor countries to the web site on the basis of pages viewed from January to December 2025 were the following:

Countries	Number of Pages viewed
United States	304,973
Poland	48,129
Great Britain	30,153
China	26,645
Russian Federation	26,386
India	25,702
Canada	19,883
Japan	10,821
France	9,219
Netherlands	8,983

The journal content is disseminated by EBSCO which is a United States-based provider of research databases, e-journals, magazine subscriptions, e-books and discovery service to libraries of all kinds. This has supported

the dissemination of journal content to academic institutions across the world. The journal has also been accepted by Scopus, an abstract and citation database launched in 2004 which covers nearly 36,377 titles from approximately 11,678 publishers. The journal is also a publisher member of the Directory of Open Access Journals (DOAJ) which is 'a community-curated online directory that indexes and provides access to high quality, open access, peer-reviewed journals'. All of these journal directories enhance the promotion and dissemination of the journal and ensure its content supports teaching, learning and research.

## Journal Citations



One of the qualitative methods used to evaluate the impact of the journal on research and practice involves monitoring the number of citations generated by *Policy and Practice* articles in other books and journals, and in articles published by *Policy and Practice* itself. The citation database was last updated in April 2025 and showed that a total of 5,707 citations had been generated by *Policy and Practice* articles of which 5,239 were in external journals and 468 were found in other *Policy and Practice* articles. This total represented an increase of 433 on July 2024. The citations have appeared in 788 journals and 402 books covering a range of academic disciplines and subject areas reflecting the multi-disciplinary nature of the journal's content. The research on citations also showed that *Policy and Practice* articles have been cited in 469 theses, dissertations and academic papers, which reflects the extent to which the journal is supporting new research in higher education. Citations were also found in 131 non-governmental organization publications which suggests that *Policy and Practice* has managed to sustain a strong level of readership in the NGO sector as well as academia. The *Policy and Practice* Citations Database is available [here](#).

### 3 Aim of the Seminar

The seminar was organised to present and debate the content of Issue 41 of the Centre for Global Education's bi-annual, open access, peer reviewed journal *Policy and Practice: A Development Education Review*. The theme of this issue was 'Development Education and Hope', which reflected on how as educators we can maintain our activism, solidarity and optimism as multiple crises impact our world. These crises include the ongoing genocide in Gaza, the rise of racism and the far-right across the world, the climate emergency and neoliberalism. The challenges of navigating a world with these converging crises have provoked despair, cynicism, anger and a loss of agency and self-esteem. And yet Issue 41 invited readers not to fall into despair but to draw upon Freire's pedagogy of hope as a source of authentic struggle in solidarity with the oppressed wherever they may be in the global North and South.

This session on Issue 41 included a presentation on how we can cultivate collective hope against a culture of individualism. A second presentation found hope in a critical discourse analysis of Oxfam's annual global inequality reports as they plot a way out of global poverty. And the third presentation provided a rich analysis of the philosophical origins of Freire's pedagogy of hope. The speakers at the session were three of the authors who published articles in Issue 41 (Benedict Arko, Elizabeth Meade and Gerard McCann). They presented their papers and debated their content with global education and higher education practitioners. The event was held on Zoom and the speakers' Powerpoint presentations are in the next section of the report.

The three articles presented at the workshop were as follows:

#### Philosophical Sources of Pedagogy of Hope

**Gerard McCann**

#### Cultivating Collective Hope Against a Culture of Individualism

**Elizabeth Meade**

#### Espousing Hope or Entrenching Gloom? A Critical Discourse Analysis of Oxfam's Global Inequality Reports Through the Lens of Freire's Pedagogy of Hope

**Benedict Arko**

The authors who presented at the seminar are:



**Gerard McCann** is Professor of International Studies and Principal Lecturer at St Mary's University College, a College of Queen's University Belfast. He is Head of International Programmes and coordinates several education projects in Europe and Africa. Recent books include *Global Education in Ireland: Critical Histories and Future Directions*, (co-edited with E Dillon, N Gaynor and S McCloskey) (London: Bloomsbury, 2024), *COVID-19, the Global South and the Pandemic's Development Impact* (co-edited with Nita Mishra and Pádraig Carmody) (Bristol University Press, 2022), and *International Human Rights, Social Policy and Global Development* (co-edited with Féilim Ó hAdhmaill) (Policy Press, 2020).



**Elizabeth Meade** is a lecturer in Global Citizenship Education, Social Justice and Philosophy of Education in the Department of Education in Maynooth University. She is also a member of the Centre for Public Education and Pedagogy in Maynooth University. Her main research interests are in critical GCE, democracy and education, and the community of philosophical inquiry as public pedagogy.



**Benedict Arko** is a lecturer at the Department of Geography Education, University of Education, Winneba in Ghana. His research interests are in critical development discourse analysis, regional economic development, regional development planning, decentralised governance and mining, environment and livelihoods.

The Chair of the seminar was Su-ming Khoo:



**Su-ming Khoo** is Associate Professor and Head of Sociology at the University of Galway, Ireland and Visiting Professor in Critical Studies in Higher Education Transformation (CriSHET) at Nelson Mandela University, South Africa (2022-27). She researches, teaches and writes about human development, human rights, public goods, development alternatives, decoloniality, global activism and learning, higher education and transdisciplinarity. She is co-Editor in Chief of the *Journal of Creative Research Methods* with Sophie Woodward and Harriet Shortt. Her major interests are in development, human rights, citizenship, culture, consumer activism, decolonization, ecology, democratization, participation, knowledge advocacy and activism, higher education, globalization and internationalization.



A recording of this presentation is available at: [https://drive.google.com/file/d/1Ed1h\\_Is9A3dHyzOpiVbesw69uaR7ddS/view?usp=sharing](https://drive.google.com/file/d/1Ed1h_Is9A3dHyzOpiVbesw69uaR7ddS/view?usp=sharing)

4

## Presentation by Gerard McCann

# PHILOSOPHICAL SOURCES OF THE PEDAGOGY OF HOPE

Professor Gerard McCann  
St Mary's University College  
Queen's University Belfast  
DSAI and CADA

### The aim of this presentation

- This talk will explore the philosophy of education through the lens of one of its most important advocates, Paulo Freire.
- The aim is to highlighting some of the key facets of his pedagogy and where it emerged from.
- It will highlight critical consciousness, human agency and ethics-based liberation.

A portrait of Paulo Freire, an elderly man with a long white beard and glasses, wearing a dark suit and tie. He is gesturing with his hands as if speaking. The background shows bookshelves filled with books.

**"Education does not change the world. Education changes people. People change the world."**

**Paulo Freire**

September 19, 1921 – May 2, 1997

## 4 Presentation by Gerard McCann

### Education as Hope

- Education, at its core, and as read generally by philosophers working in this field, concentrates on the human state of becoming, a process in life, moving towards/creating what could be an individual's most fruitful lived experience.
- Essentially education is about hope.

Education breeds  
**confidence.**  
Confidence breeds  
**hope.**  
Hope breeds  
**peace.**

- Confucius

### Learning to hope

- Learning in the genuine sense of the word, together with human agency, coalesces into a process of building hope, actualising meaningful change by creating human value.
- Ernst Bloch's epigraph is the starting point of this whole field of thought: 'What really matters, is to learn how to hope'.



## 4 Presentation by Gerard McCann

"Washing one's hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral."  
-Paulo Freire



### The legacy

- These influences were registered in Pedagogy of Hope (Freire, 2013: 11) where he felt obliged to list the thinkers who 'formed' his philosophy: 'Marx, Lukács, Fromm, Gramsci, Fanon, Memmi, Sartre, Kosik, Agnes Heller, Merleau-Ponty, Simon Weil [the English translation spelling "Simone" incorrectly], Arendt, Marcuse, and so many others'.

### Freire's context

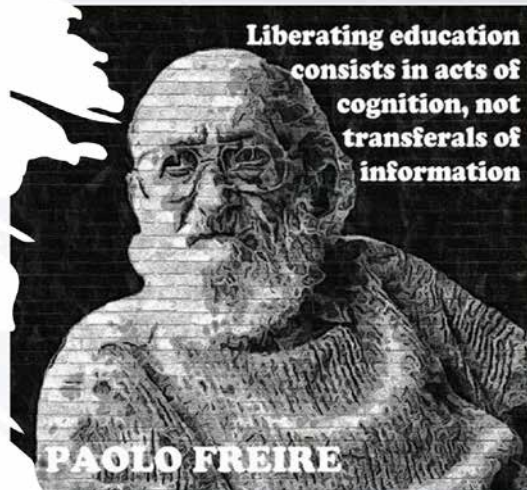
- Freire was influenced by and involved with the 'base communities' in Brazil which were inspired by liberation theology and organised by local parishes in the form of cooperatives.
- These base ecclesial communities (CEBs) were (and are) small, grassroots initiatives which are characterised by their democratic organisation, voluntary participation, and focus on integrating faith with social and political realities.



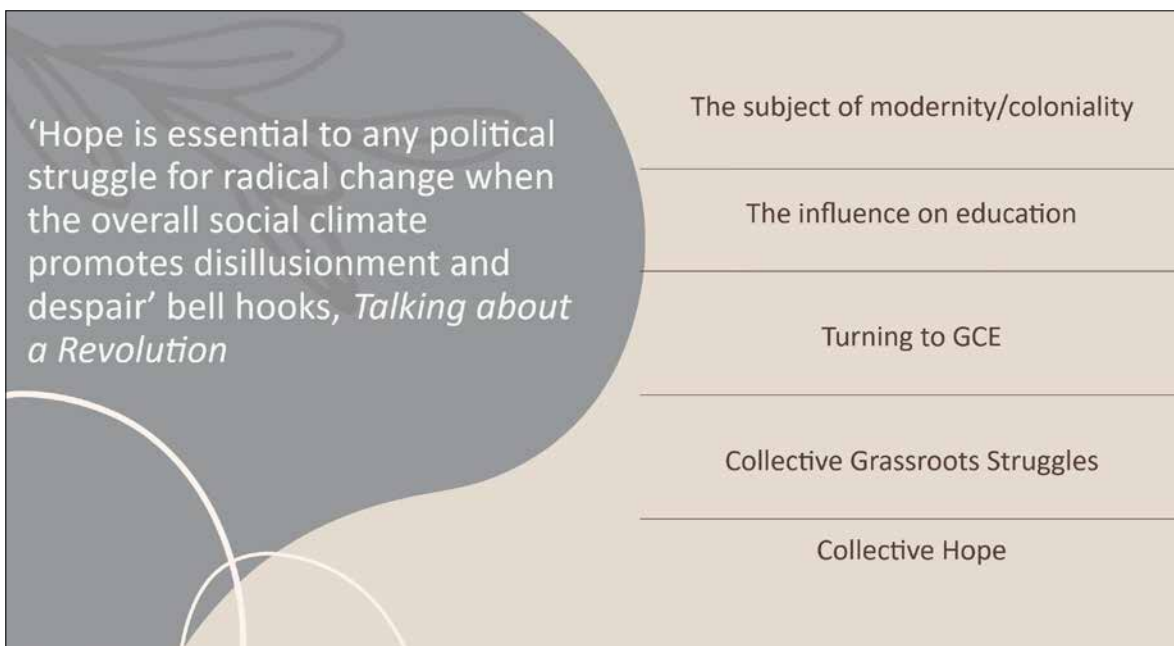
## 4 Presentation by Gerard McCann

### The genius of Freire

- Whereas conventional pedagogy has been a culture of 'adopting educational methods and ways of acting that reduce people to the condition of an object', a reflective pedagogy – as introduced by Freire - places the learner at the centre of a process of conscious human endeavour and equips individuals and their community for the formation of a socially aware and actively democratic environment.



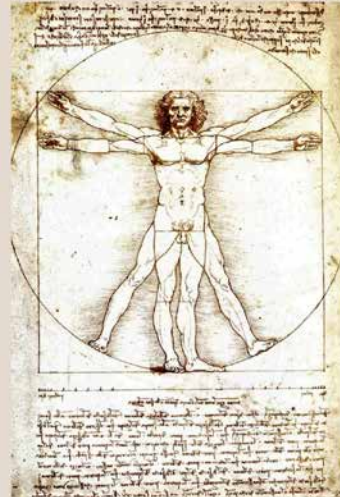
## 5 Presentation by Elizabeth Meade



## 5 Presentation by Elizabeth Meade

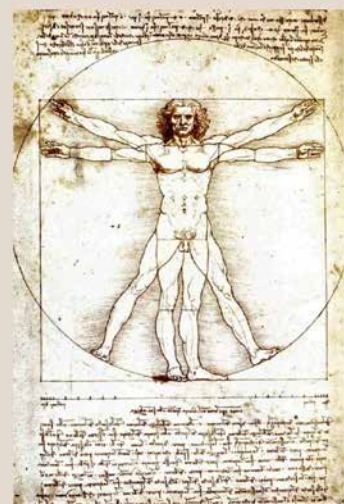
### The subject of modernity/coloniality

The dominant view of the subject presented in Western modern philosophy was that of an ahistoric, sovereign, free agent who was the 'source of truth, rationality and of its own identity', capable of knowing and acting in isolation (Biesta, 2006: 33)



### The subject of modernity/coloniality

Although the liberal humanist view of the subject was generally presented as universal and transhistoric, the work of important postcolonial thinkers such as Sylvia Wynter and Walter D. Mignolo have shown how the development of such conceptualisations of Man were crucially shaped by historic, political and economic processes deeply rooted in the colonial project and the continuing legacies of slavery, racism and capitalism (Wynter, 2003; Mignolo, 2011).



## 5 Presentation by Elizabeth Meade

### Individualism- the influence on education

- Since the enlightenment educational theory was shaped by the idea of education as the production of independent subjects.
- the very rationale of the educational process 'is founded on the humanistic idea of a certain kind of subject who has the inherent potential to become self-motivated and self-directing, a rational subject capable of exercising individual agency' (Usher and Edwards, 1994: 24).
- In more recent times, neoliberalism has had a pervasive influence in amplifying an individualistic rendering of education, with an overtly economic reconfiguration.
- under such logics education is viewed as a key means of ensuring people become more competitive, entrepreneurial and individualistic (Brown, 2015).
- The ongoing impact of neoliberalism on education is complex and impacts all aspects of education from policy, to curriculum, to pedagogy and assessment, remaking what it means to be an educational subject (Jones and Ball, 2023).
- there is fatalism inherent in how education under neoliberalism engages with the world, 'underlying the neoliberal agenda is the idea that education should prepare people for an already given world' (Costa and Pais, 2020: 6).

— 5

### Turning to GCE

GCE in a global north context has not escaped the influence of a culture of strong individualism.

- Depoliticization of GCE
- A focus on apolitical individual action can curtail the emerging activist imagination of students, limiting their potential to imagining collective resistance and detract away from a crucial systemic and structural analysis of injustice and oppression.
- Stories of social justice movements can often focus on particular individuals alone, celebrating their extraordinariness, removing them from the wider context of communities of others who aided, inspired, and supported the struggle.
- the narrative of the lone individual who takes action can also reinforce neoliberal discourses that prioritize individual agency and self-reliance over collectivism.
- it may be difficult for many people to imagine themselves as such a heroic figure.

— 6

## 5 Presentation by Elizabeth Meade

### Highlander Folk School

The Highlander Folk School played a crucial role in both the labour and civil rights movements, serving as an incubator for ground breaking ideas and strategies (Slate, 2022).

By the time Rosa Parks took her courageous and honourable decision to refuse to give up her seat on a bus in Montgomery, Alabama 1955, she already had over ten years' activist experience fighting racism.

There is a longer story behind her bold and heroic action, one that an often shallow and unsubstantial 'heroes and holidays' depiction overlooks (Lee, Menkart and Okazawa-Ray, 2006; Menkart, Murray and View, 2004).

Prominent figures such as Parks are rightly spotlighted when learning about the American civil rights movement, but also of importance is the wider context that generally receives much less attention.



— 7

### Spotlighting Collective Grassroots Struggles



#### THE RENT STRIKE

THE STORY OF IRELAND'S HOUSING REBELLION

Presented by Amy O'Connell, Fergus Cahill & Declan Halloran



— 8

## 5 Presentation by Elizabeth Meade

### Spotlighting Collective Grassroots Struggles

There is a spectrum of participation in social justice, and not everyone needs to be a leading figure.

A more realistic depiction may in fact be more inspirational as it shows that even exceptional people are just people too.

Social justice movements are also more likely to be sustained when communities come together to work for a shared purpose over long periods of time and benefit from traditional long-term strategy, decision-making, and building a sense of collective identity and purpose beyond singular events (Tufekci, 2017).

Sustained action for social change is difficult. The hope that educators ought to seek to cultivate is a critical hope.

Collective resistance may have something unique to offer the cultivation of hope.

— 9

### Collective Hope

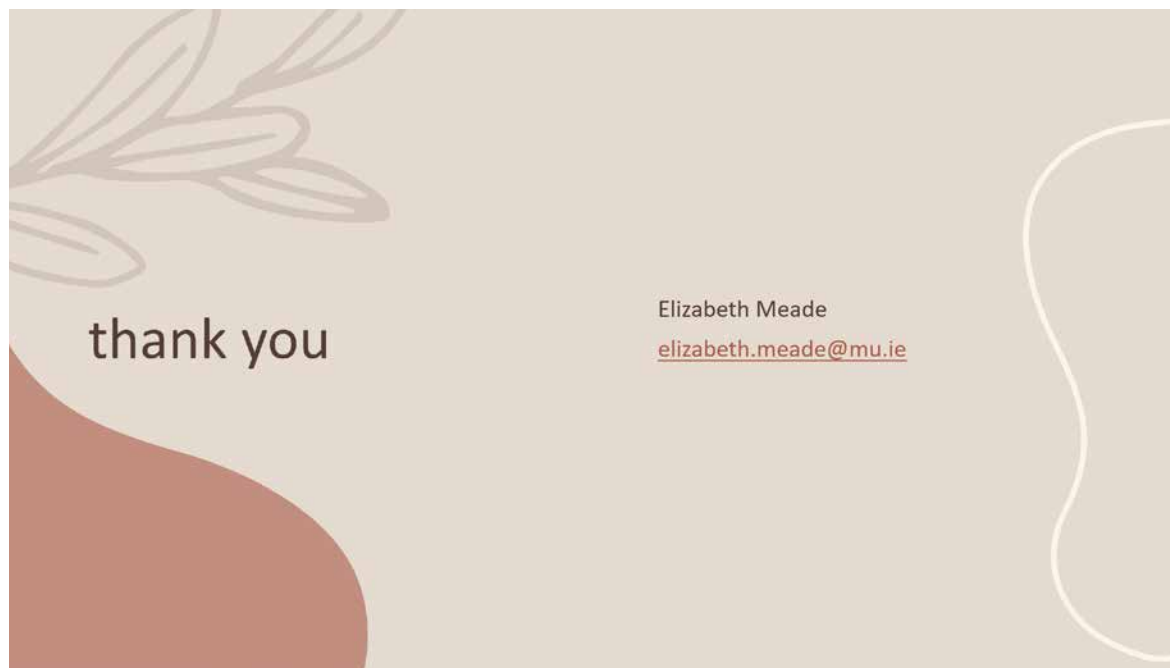
Stockdale (2021) presents an account of collective hope as something that emerges alongside the collective intention of a solidarity group who take action together in the pursuit of social justice (2021: 01).

Fife (2024: 4) argues that ‘collective hope’, as opposed to individual hope, is particularly valuable for activist movements.

Fife introduces the concept of *holding hope*. When we work together with others through collective solidarity actions we can also share the sometimes burdensome load of daring to hope. At different moments in time some members of the group can hold the hope for the collective.

— 10

## 5 Presentation by Elizabeth Meade



## 6 Presentation by Benedict Arko



Centre for Global Education & Comhlámh  
invite you to a webinar titled:

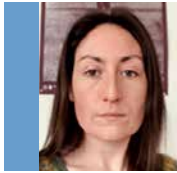
# Development Education and Hope

Wednesday 14 January 2026 | 12.00pm - 1.30pm (online)



### BENEDICT ARKO

(Lecturer, Department of Geography  
Education, University of Education,  
Winneba, Ghana)



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Social Justice and Philosophy of Education,  
Department of Education, Maynooth University)



### GERARD MCCANN

(Professor of International Studies and  
Principal Lecturer, St. Mary's University  
College, Belfast)



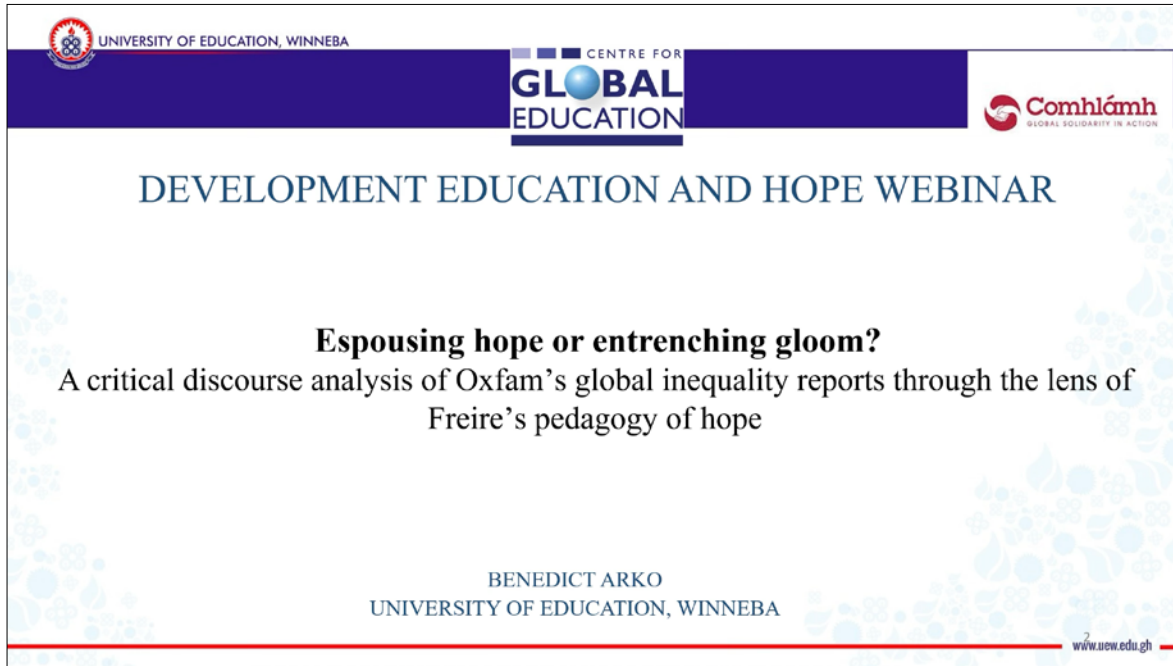
### Register on Eventbrite at:

[www.eventbrite.ie/e/development-education-and-hope-webinar-tickets-1974263128162?aff=oddtcreator](https://www.eventbrite.ie/e/development-education-and-hope-webinar-tickets-1974263128162?aff=oddtcreator)



SEMILAR FUNDED BY IRISH AID

## 6 Presentation by Benedict Arko



UNIVERSITY OF EDUCATION, WINNEBA

CENTRE FOR  
**GLOBAL**  
EDUCATION

Comhlámh  
GLOBAL SOLIDARITY IN ACTION

### DEVELOPMENT EDUCATION AND HOPE WEBINAR

**Esposing hope or entrenching gloom?**  
A critical discourse analysis of Oxfam's global inequality reports through the lens of Freire's pedagogy of hope

BENEDICT ARKO  
UNIVERSITY OF EDUCATION, WINNEBA

[www.uow.edu.gh](http://www.uow.edu.gh)



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AN ECONOMY FOR

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Bringing together a world torn apart by coronavirus through a fair, just and sustainable economy.

INEQUALITY KILLS  
The unparalleled actions needed to combat unprecedented inequality in the wake of COVID-19

REPORT

OXFAM

INEQUALITY INC.  
The global elite's greed and the resulting economic crisis

TAKERS NOT MAKERS  
The unjust poverty and unequal wealth of capitalism

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## 6 Presentation by Benedict Arko

**Freire's Pedagogy of Hope & Fairclough's Critical Discourse Analysis**

Paulo Freire, *Pedagogy of Hope*

Norman Fairclough, *Discourse and Social Change*

www.uow.edu.au

**UNIVERSITY OF EDUCATION, WINNEBA**

**How the Analysis Was Done**

**Corpus**

- 10 Oxfam Inequality Reports (2016–2025)
- Only inequality reports released during WEF
- Excluded briefs and one-off papers

↓

**CDA Framework (Fairclough)**

**Text → Discursive Practice → Social Practice**

- Crisis language, metaphors, emotions
- Production & audience positioning
- Neoliberalism, COVID-19, austerity, populism

↓

**Coding Process**

**Iterative thematic coding**

- Crisis framing
- Policy solutions
- Moral outrage
- Hope-oriented narratives

↓

**Longitudinal Comparison**

**Tracking change over time**

- Discursive shifts
- Authentic struggle & praxis
- Discursive consistencies

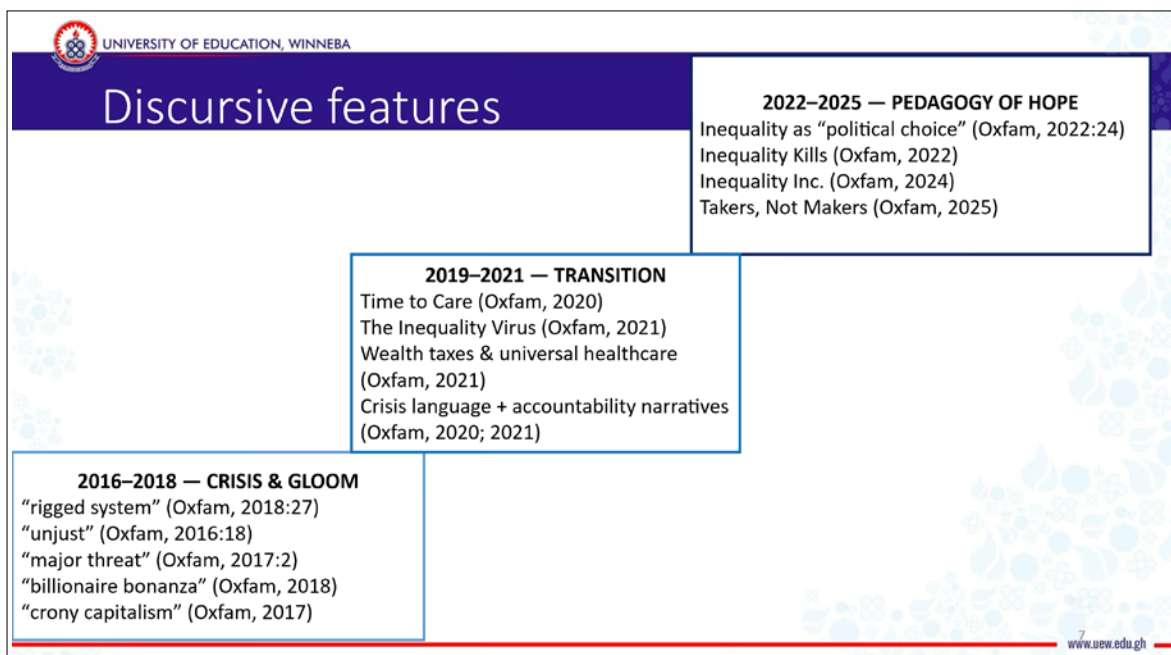
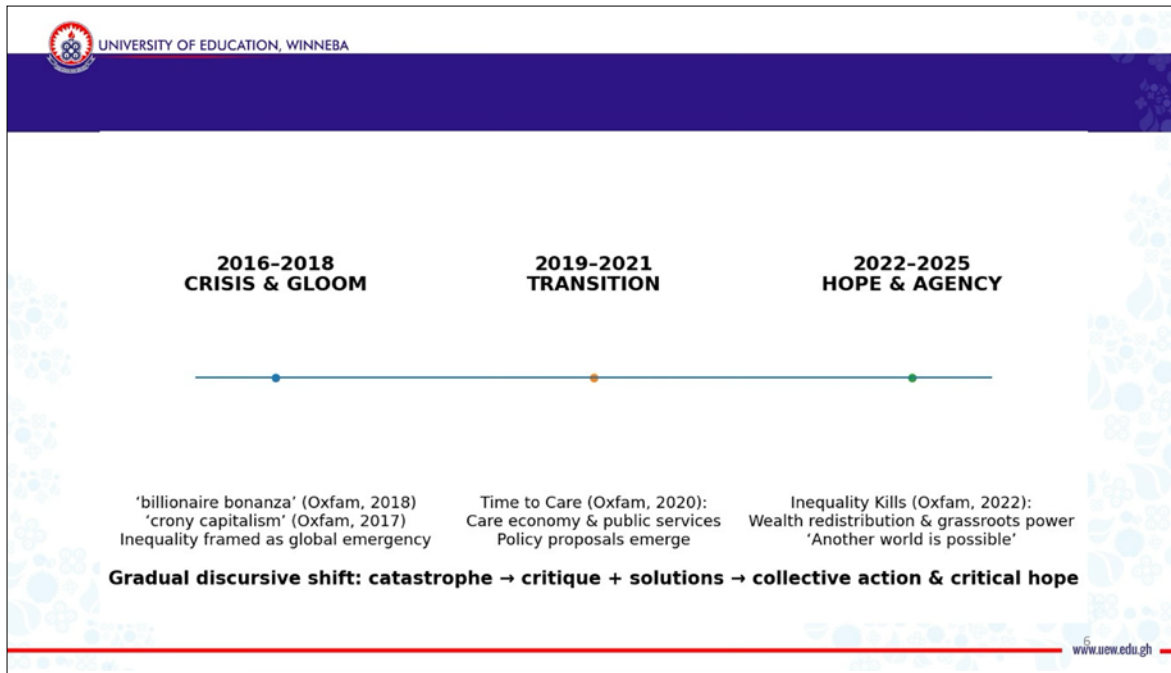
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**Reflexivity & Validity**

- Interpretive rigour
- Cross-checking sections
- Transparent codebook

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## 6 Presentation by Benedict Arko



## 6 Presentation by Benedict Arko

UNIVERSITY OF EDUCATION WINNERA

### Discursive Practices: How Oxfam Makes Inequality *Feel Real*

Discursive move	How it appears in the reports
 <b>Strong moral language</b>	'dangerous', 'explosive', 'rigged system' – inequality framed as <b>structural violence</b> , not accident
 <b>Emotional appeal &amp; solidarity</b>	Juxtaposition of billionaire wealth with stories of care workers → <b>anger + empathy</b>
 <b>Storytelling from the subaltern</b>	Testimonies of domestic workers, women carers, climate-affected communities – not just statistics
 <b>Timing</b>	Released at <b>World Economic Forum (Davos)</b> – strategic confrontation of elites
 <b>Counter-hegemonic discourse</b>	Challenges neoliberal inevitability; frames alternatives: <b>care economy</b> , progressive tax, <b>cooperatives</b>

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UNIVERSITY OF EDUCATION WINNERA

### Social Practices The World Behind Oxfam's *Discourse*



**Rapid Wealth Concentration**  
Billionaires grow richer even during times of crisis

**Challenging Neoliberal Narrative**  
Growing rejection of the assumption that inequality is natural or inevitable?

**Polycrises**  
COVID-19, climate shocks, cost-of-living crisis, political instability

Discursive practices aren't produced in a vacuum—they are shaped by crisis, power, and ideology.

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## 6 Presentation by Benedict Arko

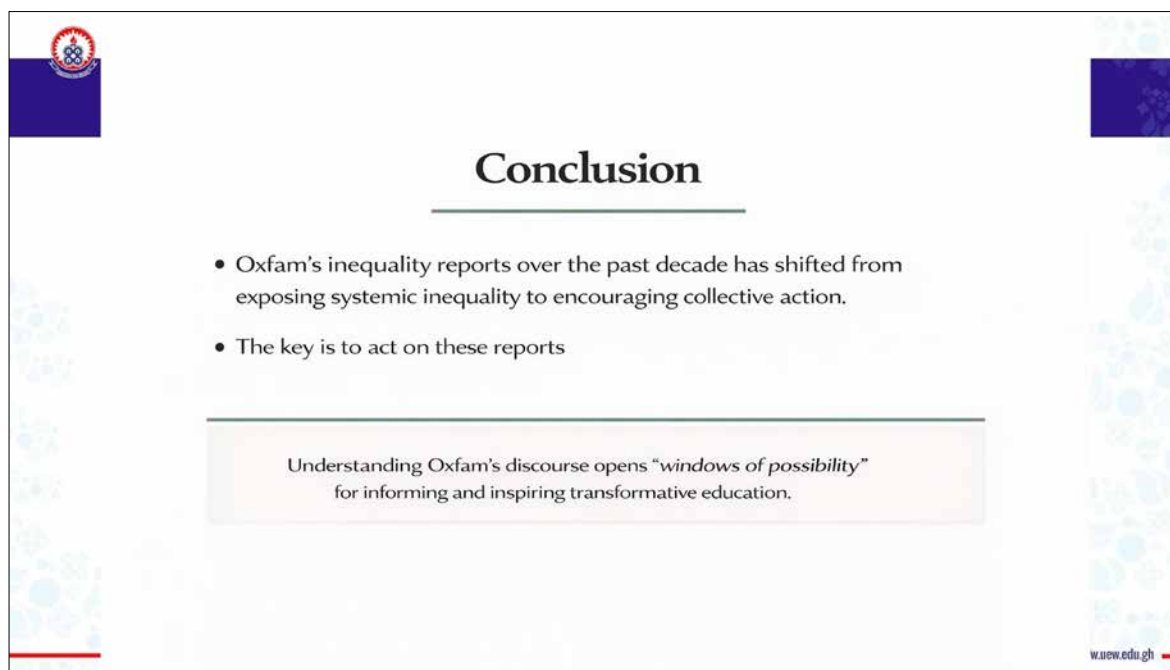



 **Implications**  
Transforming Development Education & *Research*

- Go Beyond Awareness to Build Agency**
  - Empower students to become change-makers
- Integrate Reports into Development Education Programmes**
  - Apply critical findings to inspire curriculum & action
- Possibility of Hope in Development Discourse**
  - Study discourse as a site not just of critique, but of transformation.

Understanding Oxfam's discourse opens "*windows of possibility*" for informing and inspiring transformative education.

[www.uew.edu.gh](http://www.uew.edu.gh)



 **Conclusion**

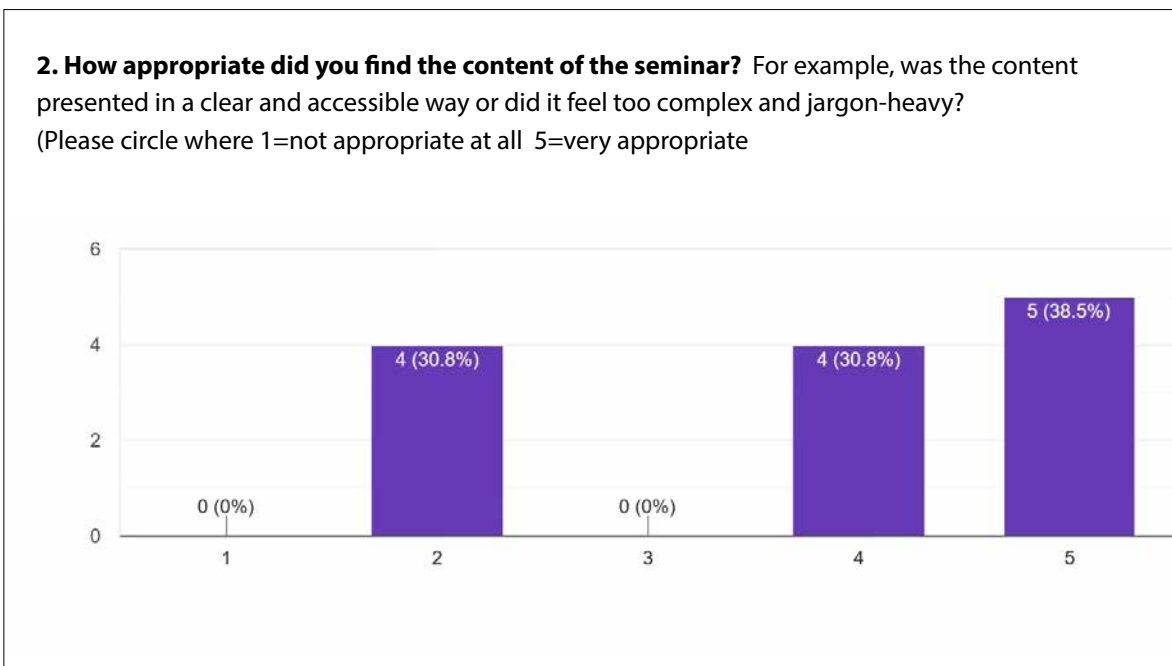
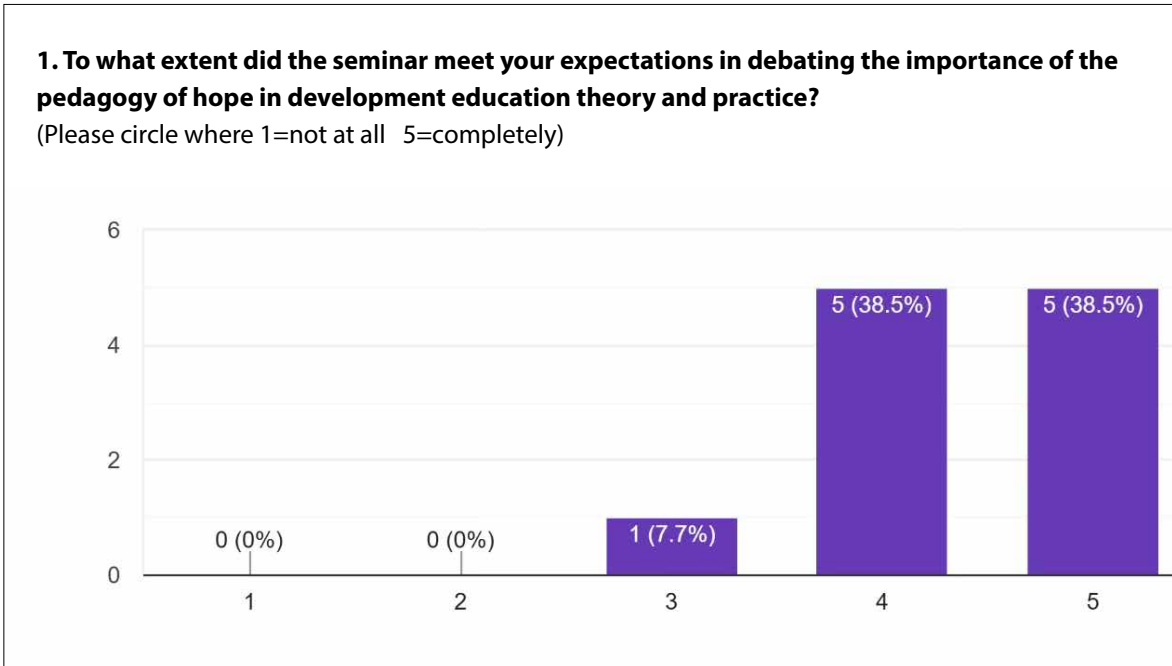
- Oxfam's inequality reports over the past decade has shifted from exposing systemic inequality to encouraging collective action.
- The key is to act on these reports

Understanding Oxfam's discourse opens "*windows of possibility*" for informing and inspiring transformative education.

[www.uew.edu.gh](http://www.uew.edu.gh)

## 7 Seminar Feedback

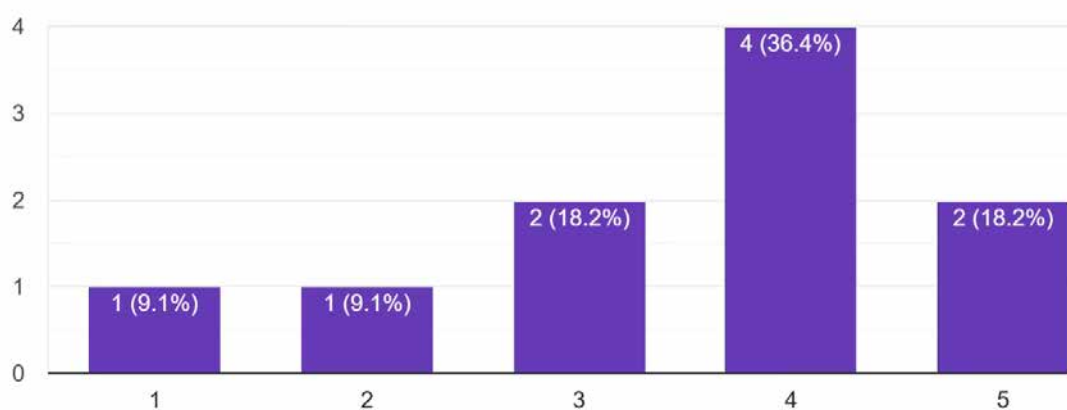
A total of 14 participants completed the seminar evaluation survey below.



## 7 Seminar Feedback

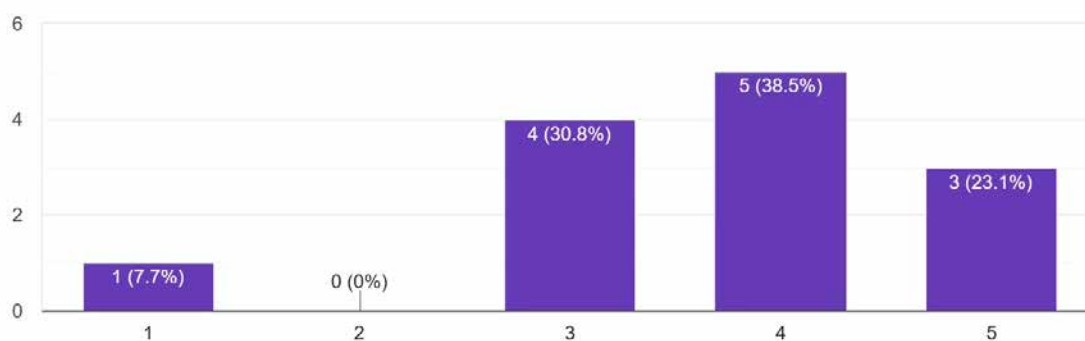
### 3. To what extent did the seminar increase your knowledge and understanding of development education and hope?

(Please circle where 1=little increase 5=increased substantially)



### 4. How likely are you to apply the learning from the seminar in your own practice?

(Please circle where 1=unlikely 5=extremely likely)



## 7 Seminar Feedback

### 5. What further support or interventions would you like to see provided by CGE/Comhlámh on this topic and/or related topics?

“Something on AI and GCE!”

“The problem of inequality in the society or country is really affecting every sector of the economy. CGE should bring an initiative that can best solve this issue.”

“It would be interesting to collate more examples of how the largely theoretical issues presented are or can be used in the practice of formal education, community work, etc.”

“More of this type of seminar”.

“In these critical times when one crisis seems to follow another, the more stories of hope and inspiration we can share, the better”.

“Further informative sessions like this one”.

“CGE should provide support for teacher especially those in the African countries. More practical ideas on what action to take”.

### 6. Please add any further comments or thoughts you have on this session here

“I am not an academic, so I ‘sit in’ to these seminars to be stimulated in terms of academic analysis. As always, this was very helpful, though I feel as a non-academic I have little to add. As someone who trained as a radical community worker in the late 1970 and was heavily engaged in radical community in the UK, it was really stimulating to hear how Freirean concepts and practices have lasted the ‘long haul’. Liz Meade’s presentation for me was additionally stimulating for that reason, a young woman affirming and demonstrating the importance of collective, and the hope that can result from group power and action. Thank you. Keep these seminars going!”

“Thanks for organising the very interesting webinar today! Even though one may read the articles in P&P, having authors speak to them often makes it come alive - at least for me - and encourages a reread of the articles. So for me the webinar today was very stimulating”.

“An excellent event and much appreciated”.

“Thank you for sharing Issue 41 with us. Some very insightful contributions. Congratulations. The Zoom session reflected this and I found it very informative. Congratulations and thank you to all involved”.

“The jargon is a bit off putting”.

“All speakers were very good, yet, I found Elizabeth’s and Benedict’s presentations easier to follow. Thank you to speakers and organisers!”

“Excellent session - really engaging contributors. Thanks”.

“The first session I found the most interesting in terms of Freire’s philosophy and his foundations”.

## APPENDIX 1: Policy and Practice Issue 43 Call for Contributors

### The Theme of Issue 43 is “Development Education: Learning for Transformation”

#### About the theme

The Centre for Global Education is inviting contributions to Issue 43 of our bi-annual, peer reviewed, open access journal [Policy and Practice: A Development Education Review](#) on the theme: *Development Education: Learning for Transformation*. Recent issues of *Policy and Practice* have diagnostically explored the crises enveloping our world at present including the climate emergency; spiking levels of racism and the rise of the far-right; class and inequality; the ‘othering’ of migrants; neoliberalism; and the genocide in Gaza. They are issues that occupy us as development educators because the aim of Freire’s praxis is to challenge injustice by addressing the root causes of problems through informed action. But as a sector, we have struggled to think and act systemically and engage with the institutions that maintain injustices and inequalities. The theme of Issue 43 consciously evokes the *Training for Transformation (TFT)* handbooks published in the 1980s by Partners Training for Transformation, a non-profit community organisation established ‘to provide a participative way of working with local communities towards greater empowerment’. The *Training for Transformation* books were inspired by Freire’s praxis and their authors’ - Sally Kimmel and Anne Hope’s - community development work in Kenya. The TFT books [created](#) ‘a temporary learning community using problem-posing and dialogic group processes to address the circumstances of marginalized communities in a politicized and empowering manner and to co-develop community-based resources’. They also looked at problems systemically and how they impacted wider society by [offering](#) ‘opportunities to better understand social, political and cultural systems and how we can constructively engage with them’.

For [many](#), this community-led, bottom-up, radical, politically engaged and systemic practice is missing from contemporary development education which has impeded the sector’s capacity for transformational thinking and action. As Bernie Grumnell [suggested](#) in a reflective chapter on Partners Training for Transformation, the ‘shift from a process-oriented approach to an outcome and measurement orientation means community development groups, including Partners Tft, increasingly struggle to get their transformative, process-oriented approach recognized’. This is the result of neoliberal processes, like Results-Based Approaches, imposing ‘performative criteria’ on ‘development discourses’.

The Israeli historian, Ilan Pappé, writes in his latest [book](#):

“When it comes to critique by social scientists, many of them avoid taking the next logical step – they are cautious because of their own position. Very few of them, even if all the charts in the world tell them that the economic system is increasing inequality, worsening health outcomes, leading more people into poverty, will go so far as to suggest that we need to go beyond capitalism, or present a hopeful vision for a post-capitalist world. With social scientists who analyse what’s wrong with contemporary politics, it’s obvious that they themselves are part of the very system and their livelihoods depend on it. So, they shy away from demanding a revolutionary overhaul of the system, but recommend specific reforms that can improve particular areas without changing the system as a whole”.

While Pappé is writing here about tertiary educators and researchers, the same analysis could be applied to the development education and international development sectors. They [hospice](#) the broken neoliberal system

by adhering to a Eurocentric [position](#) that ahistorically frames poverty in the global South as the outcome 'of how the development process is structured' rather than the 'structural process of uneven development'. Underdevelopment in the global South is rarely framed in a colonial context or 'development' in the global North framed in the context of expropriation, slavery, ecocide, dispossession and imperial [drain](#) from the global South. The dominance of the Eurocentric position in international development and, indeed, the colonial origins of international NGOs as state appendages supporting 'development' in the global South, has fostered a depoliticized sector 'embedded in a very specific framework of economic development advanced by the global North'. This has created a sector that fails to identify the interconnections between the issues it addresses, neglects the [systemic](#) causes of development problems, and reserves advocacy work for the symptoms of crises which ensures the re-production of structural inequalities.

Issue 43 of *Policy and Practice* seeks contributions that explore a transformative practice that rejects the depoliticised and deradicalized position of hospicing neoliberalism, side-stepping colonialism and rejecting political advocacy. It calls for articles that present transformational approaches to deep-rooted problems such as the normalization of extreme inequality, climate injustice, genocide, collapsing public services, the consumerization of citizenship, and hollowing out of democracy. It seeks articles that reflect on what Oxfam [describes](#) as the urgency of 'transforming the current economic system, which has exploited and exacerbated patriarchy, white supremacy and neoliberal principles'. For development education, [failing](#) to critique neoliberalism has closed off the possibilities of transformational learning that offers the opportunity to imagine alternative futures and advance sectoral thinking on sustainable, inclusive and just economic systems.

Considerable academic traction has gathered around the concept of [post-growth](#) and the idea that we end the economic tyranny of gross domestic product as the dominant goal and measurement of development. Reducing economic growth is not only desirable but essential if carbon emissions are to remain within planetary boundaries. [De-growth](#) means transforming the economy from one that revolves 'around the interests of capital (exchange-value) through accumulation, enclosure, and commodification', to instead be organised 'around provisioning for human needs (use-value) through de-accumulation, de-enclosure and de-commodification'. The world produces more than enough wealth to eradicate hunger, house everyone, ensure access to education, transport, employment and leisure for all. However, most of this wealth is [accumulated](#) by a minority of the world's population with the top 10 percent of the world's income-earners earning more than the remaining 90 percent combined. Issue 43 invites articles on the role of development education in leading learners in debate on the merits of alternative economic systems such as de-growth and post-growth and building links with academics and activists striving for sustainable and transformational paradigms of development.

Authors are invited to consider submitting contributions to Issue 43 of *Policy and Practice* that address one or more of the following:

- *The repositioning of development education toward the transformational learning premised upon the community-led, dialogic and problem-posing methodology set out in the Training for Transformation handbooks.*
- *The role of development educators in engaging peers and learners in systemic thinking that examines the root causes of problems and how they can be addressed.*
- *How to shift development education from an outcome and measurement orientation toward a process orientation driven by Freirean praxis.*
- *How development education can contribute to the debate on alternative economic systems such as de-growth that seek to orient the economy from one revolving around capital accumulation and GDP toward one premised upon meeting social needs.*

- *How to mobilise conversations about alternative futures using Andreotti et al.'s HEADS UP social cartography.*
- *How to create a framework for the decolonization of development education and international development by confronting the Eurocentric view of development using anti-colonial and decolonial scholarship.*
- *An assessment of the efficacy of development theories (modernization, dependency, post-development etc.) for navigating the future of the development education and international development sectors.*
- *Articles that consider the future of development education and imagine new ways of delivering transformational learning.*
- *Reflections on how the development education sector can connect with horizontal and community-led movements for change that share our values and goals.*

Authors interested in submitting an article to Issue 43 should send a completed abstract submission form to journal editor, Stephen McCloskey, by **Friday, 06 March 2026**. Please email: [stephen@centreforglobaleducation.com](mailto:stephen@centreforglobaleducation.com). The submission date for commissioned articles is **Friday, 03 July 2026**.

### Article Types

There are four kinds of article published in *Policy and Practice*.

**Focus** articles are peer reviewed, between 3,500 and 6,000 words, and should have a strong critical and theoretical analysis of their topic.

**Perspectives** articles which are 3,000 - 5,000 words in length and more descriptive, addressing an aspect of development education practice.

**Viewpoint** articles which are 2,000 - 4,000 words in length and opinion pieces on burning issues related to DE policy and practice.

**Review** articles are 1,000 - 2,000 words in length and offer an opinion of a new book, film, teaching resource or online site on development issues.

*Policy and Practice* is funded by **Irish Aid**.



*This document has been published as part of a development education project funded by Irish Aid at the Department of Foreign Affairs. Irish Aid is the Government's overseas development programme which supports partners working in some of the world's poorest countries. Irish Aid also supports global citizenship and development education in Ireland to encourage learning and public engagement with global issues. The ideas, opinions and comments herein are entirely the responsibility of the Centre for Global Education and do not necessarily represent or reflect DFA policy.*

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