

Critical Hope: hope required when growing roses in concrete

Duncan-Andrade (2009)

Okay – but where did the concrete come from in the first place?



Citizenship Education & the Emotions of Justice

PEDAGOGIES OF HOPE

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5 NATIONS CONFERENCE FEB 2021

Setting up the space

Given the topic of Social Justice.....

This is an **intersectional** and **antiracist** space.

This is a safe space for marginalised identities.

Recognition of difference (e.g. based on race, gender, class, 'dis'ability, sexuality)

'Whiteness-as-the-norm' is to be resisted.

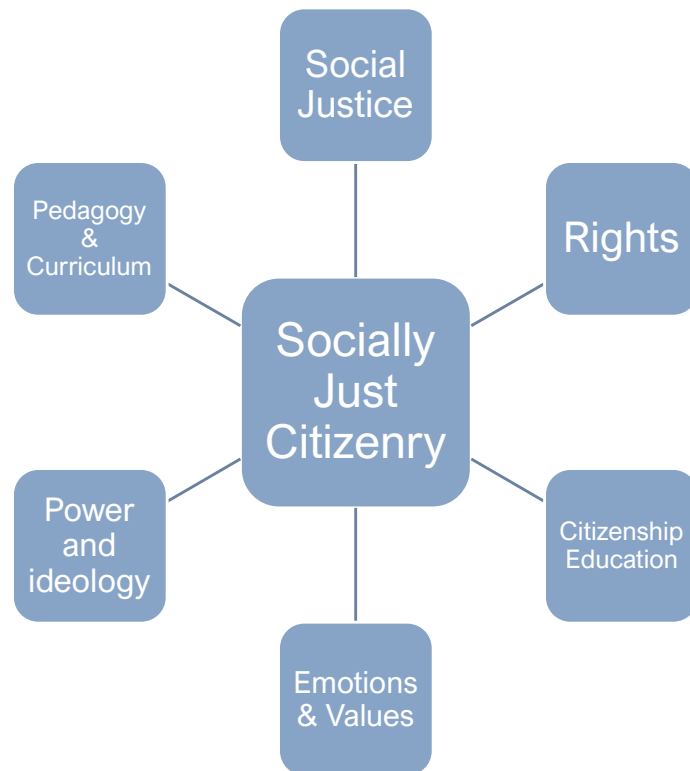
Power and privilege are to be critiqued.

My position in this space

-- Content Warning --

This session addresses topics of injustice including racism.

Where to start?



Social justice is a contested term with a variety of meanings and implications that change over time. This is especially the case in education, where it can be overlooked in favour of other priorities that are more clearly defined

(Francis, Mills and Lupton, 2017)

The argument

Social justice is not defined as an ideal end state but as the process of resisting injustice.

On 28th February 2021, if you are not already angry about injustices, you should be. There is no 'political neutrality'.

BOTH anger and hope are necessary emotional conditions for resisting injustice. They can be useful and productive, but they can lead us astray too.

Educators can look to radical leftism and social movements, such as antiracism, for pedagogical inspiration.

This suggests we need a combination of 'political anger' and 'critical hope'. Ultimately, hope must prevail.

“Injustice anywhere is a threat to justice everywhere”

Martin Luther King Jr., Letter from Birmingham Jail, April 1963



Underwood archives / Getty Images

Justice-Oriented Citizenship

“...if participatory citizens are organizing the food drive and personally responsible citizens are donating food, justice-oriented citizens are asking why people are hungry and acting on what they discover.”

(Westheimer and Kahne, 2004: 4)

Tory MP's comment that rise in food banks shows uplifting picture of compassion 'shows he's out of touch'



▲ Jacob Rees-Mogg: use of food banks has risen because people know they exist – video

Charities have reacted angrily after the Conservative MP **Jacob Rees-Mogg** said the rapid increase in food banks showed a “rather uplifting” picture of a compassionate country.

There are at least **2,000 food banks in the UK** giving out emergency food parcels to people in hardship, according to a survey published in May. In 2010, just a handful existed.

Challenged by a caller to a radio phone-in about the rapid rise in food banks, Rees-Mogg argued on Thursday that they fulfilled a vital function. “I don’t

(The Guardian, 14 Sep 2017)

The 'Socially Just Citizenry'

Citizenry is more than a body of people: it refers to a broader body politic that exceeds any formal political sphere

(Askins, 2016)

The **socially just citizenry** is characterised by a systemic and dispositional orientation towards social justice and equality. It combines the *practices* of justice-oriented citizenship with the *cultural politics* of social justice, constituted by:

- i)... a *critically informed citizenry* with a deep understanding of the concerns related to social justice
- ii)... an *emotional citizenry* with the motivation, values and capacities to act on the basis of those concerns, and
- iii)... an *active citizenry* with access to the economic, cultural, political and relational levers of power that enable social transformation
- iv)... Practices include *critical activism*, *powerful participation*, *reparational* and *transformative* citizenship education.

Racial justice demands racial literacy



Race... not a biological category but a discursive and hierarchical system which 'has "real" social, economic and political conditions of existence and "real" symbolic and material effects' (Hall, 2002, cited by Solomos, 2014, p.1670).



White Fragility... 'a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves.' (DiAngelo, 2011, p.54).



Racial neoliberalism... an articulation of racism 'that relates to the context of the contemporary political economy and the advancement of the neoliberal state' (Kapoor, 2013, p.1030).



Racism(s)... historically situated and racially-structured economic and sociological articulations of dominance (Hall, 1980); 'a system of meaning, a way of organizing and meaningfully classifying the world' (Hall, 2017b, p.33)



White Privilege... whiteness and white identities operating in subtle and nuanced ways as a form of privilege in society that positions white identities as superior (Bhopal, 2018).



Whiteness... 'a system of beliefs, practices, and assumptions that constantly centre the interests of White people, especially White elites' (Gillborn, 2019, p.97-98).



White Supremacy... the processes (acts, decisions and policies), including pedagogical processes, that secure white racial domination and the privileges associated with it (Leonardo, 2004).

The emotions of social justice

Ilesha Evans being arrested at the Baton Rouge Protest, 9th July 2016. The protest began in the aftermath of the shooting by police of Alton Sterling and Philando Castile.

Photograph: Jonathan Bachman / Reuters





Critical and Post-Critical Pedagogies

Cruel Optimism

“...a relation of cruel optimism exists when something you desire is actually an obstacle to your flourishing”

‘Belonging’ must be purchased

Living collectively, in loose solidarity, in ‘crisis ordinariness’

Creating community in the absence of trust

Berlant (2011) Cruel Optimism



Anger, hope and love

“Anger is an emotion which can achieve things politically that are important in a democracy”

White (2012) Making Political Anger Possible: A Task for Civic Education

“If we are serious about giving our children hope, we must reflect on how to connect our pedagogy to the harsh realities of poor, urban communities”

Duncan-Andrade (2009) Note to Educators: Hope Required When Growing Roses in Concrete

“To create socially just and gender-just societies, public policies need to be directed by norms of love, care, and solidarity rather than norms of capital accumulation”

Solidarity is the political expression of love

Cantillon and Lynch (2017) Affective Equality: Love Matters

We need critical hope the way a fish needs unpolluted water. The idea that hope alone will transform the world, and action undertaken in that kind of naïveté, is an excellent route to hopelessness, pessimism, and fatalism. But the attempt to do without hope, in the struggle to improve the world, as if that struggle could be reduced to calculated acts alone, or a purely scientific approach, is a frivolous illusion. To attempt to do without hope, which is based on the need for truth as an ethical quality of the struggle, is tantamount to denying that struggle is one of its mainstays.

(Freire, 2014, p. 2)



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Thank you!

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