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Moments of intersection: Reflections on Internationalisation, Collaboration and Communication during a COIL project between South Africa and the Netherlands

Dr Tarryn Frankish

Durban University of Technology

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Reflexive and transformative teaching

- My own practice
- Teaching for 15 years in psychology and journalism
- Recent graduation (July 2023)
- Positionality
- Scholarship of Teaching and Learning (SoTL)

COIL Partnership

- 9 Journalism students, Durban
- International Business students, Amsterdam

Project: Co-Creating Positive Intercultural Messaging - Communicating with Confidence

Expectations

- Race, Class and gender
- Lessons from Covid 19: no sound/video
- Homogeneity of group: culture, language etc
- 75 – 80% NSFAS funded (Mthembu)
- Dynamics of partner group: multi-lingual, multi-national
- Confidence

Context

- Loadshedding
- Student strikes
- Looting (2021)
- Flooding (2022)
- Poverty
- Unequal education

Benefits of COIL

- **Facilitating global citizenry and providing third spaces for learning (Guimaraes & Finardi, 2021).**
- **Internationalisation and collaboration**
- **Individual and social transformation**

Moments of Intersection

- **Relationship-rich Education (Felten & Lambert, 2020)**
- **Intersectional theory related to hierarchies of power (Cho, Crenshaw & McCall, 2013)**

Global South:

- **Sustainable development goals**
- **Inclusion and Equality (Wimpenny, Finardi, Orsini-Jones & Jacobs, 2022).**

Intersectionality

"Intersectionality was introduced in the late 1980s as a heuristic term to focus attention on the vexed dynamics of difference and the solidarities of sameness in the context of antidiscrimination and social movement politics. It exposed how single-axis thinking undermines legal thinking, disciplinary knowledge production, and struggles for social justice. Over the intervening decades, intersectionality has proved to be a productive concept that has been deployed in disciplines such as history, sociology, literature, philosophy, and anthropology as well as in feminist studies, ethnic studies, queer studies, and legal studies. Intersectionality's insistence on examining the dynamics of difference and sameness has played a major role in facilitating consideration of gender, race, and other axes of power in a wide range of political discussions and academic disciplines, including new developments in fields such as geography and organizational studies." (Cho, Crenshaw & McCall, 2013: 787

Third space

First Space: What - curriculum

Second Space: Who and how - pedagogy

Third Space: Where – international/global focus

Traditional and co-created

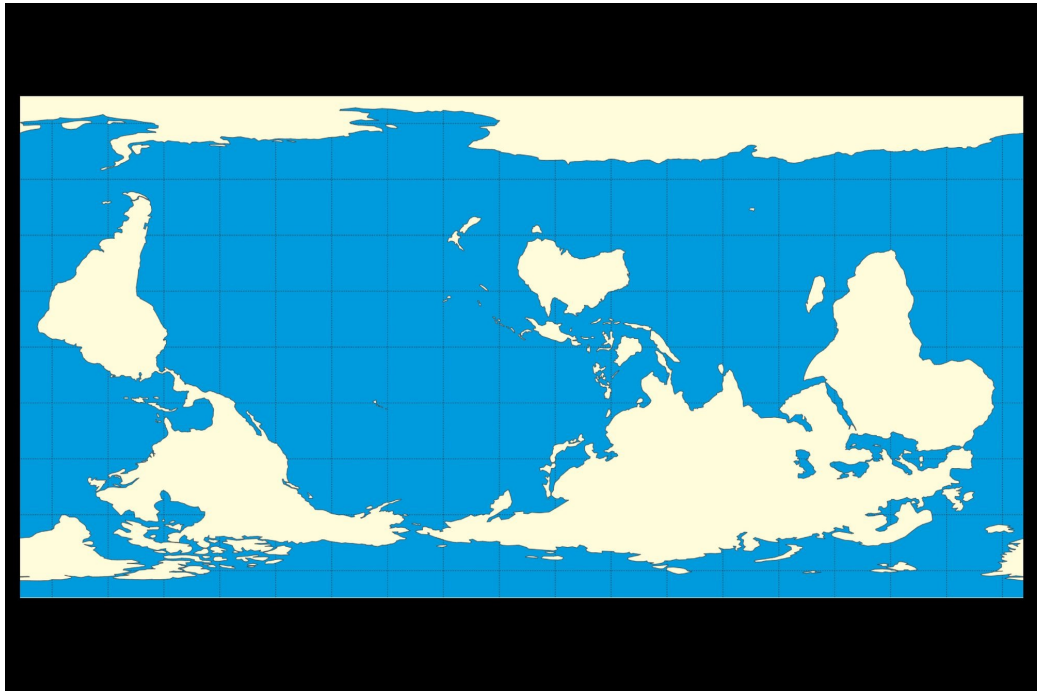
"Traditionally, the emphasis of learning is on the product, or "what" is learned. In a traditional classroom, the teacher is at the center of the learning activities, gives lectures, and focuses on the content; while students are the learners who study materials given by the teacher, and are evaluated by how much they have learned at the end of a course. The traditional higher education institutions are organized with "disciplinary boundaries" such as different schools and departments, and "campus organizational units" such as different divisions. They are set up with "time-honored governance structures" such as school years, semesters or quarters. They often adopt "traditional approaches to study" and have "anchored identities of educator and learner", such as teacher-centered and content-focused approaches. In the 21st century, however, learning has shifted and is focused more on the process, or "how" students learn. Accordingly, the process of learning has become more engaging, interactive, applicable, collaborative, and international. To meet the changes, more effective approaches of learning have emerged, including but not limited to student-centered learning, applied learning, interdisciplinary study, learning community building, and international learning. In a 21st century learning setting, the identities of teachers and students may be less defined, since both are considered members of a learning community, within which they learn from each other, and grow together during the learning process" (Zhang and Pearlman, 2018: 2).

Global

Wimpenny, Finardi, Orsini-Jones and Jacobs (2022: 279) question in what ways COIL (as an example of a collaborative project):

"is being integrated into higher education curricula to interrupt western hegemony and open up spaces in which "otherwise" ways of knowing, being, relating and expressing can thrive. We consider COIL as a Third Space within which academics can help facilitate the different intellectual, emotional, and socio-cultural positionings of Global South-North students and reflect on how meaning-making and engagement can be transformed as a result of this dialogue".

Who are we?



Musical Interlude

Ladysmith Black Mambazo: Hello my Baby

Power and Interpellation

Power: Class, gender, race

Culture, language, globalization

Interpellation: Marxist social and political theory (Althusser): process by which ideological systems call out to social subjects and tell them their place in the system

Desire Lines

Psychology and Society

- Unconscious and Collective unconscious
- Agency of students
- Subtle and embedded processes - structural

Contested knowledge

- Who knows? What do they know? When and how?
- As a consequence of who speaks (*sings)?

Questions

- Who benefits? How and in what ways?
- How can we develop praxis within COIL to maximise the benefits for all parties?
- What roles do students play in these decisions?
- What pedagogies are developed and how do we share best practice with all partners?
- What structures can support ideological change?
- What do we TEACH and LEARN: who are we? What can we contribute to the dialogue? How do we grow our societies and promote sustainable change?

Methodology

Design

Qualitative, Interpretive

Data

Reflection papers, Focus group

Ethics: DUT

Analysis

Thematic Analysis (Braun & Clarke, 2006)

Goals

- To develop pedagogies that facilitate learning across cultural spaces
- Recognise the humanity of students (Bell Hooks; Paulo Freire)
- Hold to the promises of COIL and other collaborative approaches

"Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world."

– *Paulo Freire, Pedagogy of the Oppressed*

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Thanks

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Durban University of Technology

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DURBAN UNIVERSITY OF TECHNOLOGY

INYUVESI YASETHEKWINI YEZOBUCHWEPHESHE