



BRIDGES

A **toolkit** for **diversifying knowledge** and **tackling discrimination** through **civil society participation** in universities.

Facilitator's Guide Critical Reflections

FACILITATOR'S GUIDE

CRITICAL THINKING WORLD MAP

PREVIOUS CONSIDERATIONS

Before proceeding to the exercises please ensure that the participants have been introduced to the concepts of Decolonial knowledges, Identity and Structural Racism.

The exercise "**Critical thinking world map**", seeks to chart the processes of inclusion and exclusion of people, contents and bibliographic references in the university context. It allows us to map how the ethnic, religious and/or national diversity present in societies is dramatically reduced when we analyze the population composition of university communities. This allows us to observe how people belonging to ethnic minorities and/or with a migration experience in different territories are hardly present in university communities. The map also seeks to problematise the bibliographic resources used in the university curriculum, since the tendency is to use literature whose authorship and places of publication correspond mainly to geopolitical areas such as Europe and the United States of America.

HOW TO PREPARE THE ACTIVITY

If necessary, you can access the definitions of the following concepts:

Colonialism

<https://www.youtube.com/watch?v=VO1jse1Vt1g>

Postcolonialism

<https://www.youtube.com/watch?v=jbLyd0mQwlk>

Hegemony

https://www.youtube.com/watch?v=-LI_2-qsovo

Ethnocentrism

<https://www.youtube.com/watch?v=HIXAeOnU520>

Before proceeding with the exercise, either print out a large world map that you can place on the blackboard in the classroom or share the link to the virtual world map with the students so that they

can respond to the questions asked in the exercise using their electronic devices.

You should also decide which of the 6 proposed notions (nationality and citizenship, places of personal influence, personal genealogy, nationality of the teachers, origin of the authors and editing locations of the bibliography) you are going to discuss with the students. The exercise is designed to address all 6 entries in the world map; however, the exercise moderators can choose whether or not using all the notions according to their capacities.

HOW TO MODERATE THE ACTIVITIES

In this exercise, the idea is to analyse the results presented in the map step by step. At first, it is proposed to reflect on issues related to **identity-building**. The idea is, on the one hand, to see which social groups are represented in the classroom and which are absent; on the other hand, to understand the complexity of the influences that affect us in the shaping of our identity. In this first part, the person facilitating the exercise must pay attention to ensure that no racist or xenophobic comments appear in relation to people who do not belong to the national, ethnic, racial or religious majorities of the context. They must also ensure that an atmosphere of respect and care is maintained towards the participants, especially towards those who do not wish to make their influences and origins visible.

In the second part of the activity, relating to the warm colors, the idea is to make visible the **ethnocentric character of the university institution** itself. Beyond the specific subject being analysed, the idea is to reflect in a broad way on the institutional dynamics of university centers and how these dynamics reproduce broader geopolitical power relations.

Moreover, the exercise can also be **adapted to engage with faculty members rather than only students**. To this end:

- Ask your colleagues (from your department, faculty or university) about their country of origin. Add the information to the map and share it with colleagues to reflect on the forms of exclusion present amongst members of staff of your institution. Reflect on the reasons for these exclusions in terms of the power relations present in the institution and more broadly in society.
- Together with the group of colleagues, highlight on the map the place of origin of the bibliographic references present in your curriculum. Make visible the concentration of authors and editorial locations in specific parts of the world, and reflect jointly on the forms of hegemony of the knowledge produced and distributed in academic institutions.

- Once the exercise is done, carry out a query on authors from other places related to the subject and include these contributions in your teaching plan.

SUGGESTIONS FOR CLOSING REMARKS

The ways in which structural racism operates in the university context, i.e. the ways in which power relations are perpetuated on the basis of skin color, country of origin, ethnicity, and other forms of subordination that intersect with these, are brought together. The exercises specifically address the exclusion of people from certain social groups and also certain knowledge from university institutions. They aim to generate spaces to discuss these issues in an open, respectful, and caring manner. For this reason, it is important to bear in mind that both identity and the acquisition of knowledge are phenomena that function in parallel on multiple levels, including the internal ways in which we identify ourselves and the external levels related to the treatment we receive in the academic environment; throughout these levels, different aspects of structural racism are articulated in complex ways.

All of the above is aimed at advancing the constitution of more egalitarian university institutions. In this sense, it is important to note that the dynamics of exclusion and asymmetry have a long history in the university context. These dynamics are reproduced through a variety of techniques (such as, for example, the bureaucracy involved in the recognition of university degrees for people coming from abroad) and discourses (such as, for example, stereotypes that attribute a difference in scientific capacity based on geopolitical precepts) that have been established over time. In this sense, policies and activities to generate more accessible and less discriminatory universities are being implemented slowly. However, spaces where teachers, management and students make these forms of oppression and exclusion visible, and work together towards changing them, may eventually lead to more egalitarian, diverse, fair and accessible universities and societies.

MATERIAL FOR FURTHER WORK

Hussain, Mariya. Why is My Curriculum White? <https://www.nus.org.uk/en/news/why-is-my-curriculum-white/>

Good Practice tool from ACCESS4ALL project which objective is to promote the educational and social inclusion of under-represented groups as well as of non-traditional learners <https://access4allproject.eu/bestpractices>

Owusu, Melz. Decolonising the Curriculum. TEDxUniversity of Leeds. <https://youtu.be/zeKHOTDwZxU>

Toolkit of the key elements of creative activism: <https://beautifulrising.org/tool/decolonization>

Revista "Desde el Margen" del colectivo Tic.Tac: taller de intervenciones críticas transfeministas antirracistas combativas: <http://desde-elmargen.net/>

Spencer, Stephen (2006) *Race and Ethnicity: Culture, Identity and Representation*. London: Routledge. (Chapter 1: Representation, pp 1-28)

LITERATURE

Anderson, Benedict (2016). *Imagined communities reflections on the origin and spread of nationalism*. London [etc.]: Verso.

Gutiérrez-Rodríguez, Encarnación (2016). Sensing dispossession: Women and gender studies between institutional racism and migration control policies in the neoliberal university. *Women's Studies International Forum*, 54, 167-177. <https://doi.org/10.1016/j.wsif.2015.06.013>

Hall, Stuart (1992) *The Question of Cultural Identity*. In S. Hall, D. Held and T. McGrew (eds.) *Modernity and Its Futures*. Cambridge: Polity Press. Pp 274-316

Holder, Cindy (2005) *Self Determination as a Basic Human Right: The Draft UN Declaration on the Rights of Indigenous Peoples*. In Eisenberg, Avigail and Jeff Spinner-Halev (eds.) *Minorities Within Minorities: Equality, Rights and Diversity*. Cambridge: CUP. Pp 294-315

Kymlicka, Will (1995) Chapter 1 (Introduction, pp 1-9) and Chapter 3 (pp 34-48) in his *Multicultural Citizenship: A Liberal Theory of Minority Rights*. Oxford: OUP.

Lander, Edgardo (Comp.) (2000). *La Colonialidad del saber: eurocentrismo y ciencias sociales. Perspectivas latinoamericanas*. Buenos Aires: CLACSO. <https://www.tni.org/files/download/La%20colonialidad%20del%20saber.%20Eurocentrismo%20y%20ciencias%20sociales.pdf>

Lawrence, Bonita and Dua, Enakshi (2005). *Decolonizing Antiracism*. *Social Justice*, 32(4),120-143. <https://www.racialequitytools.org/resourcefiles/bonita-lawrence-decolonizing-anti-racism.pdf>.

Mikesell, Marvin W., Murphy, Alexander B. (1991). A Framework for Comparative Study of Minority-Group Aspirations. *Annals of the Association of American Geographers*, Vol. 81, No. 4 (Dec., 1991), 581-604.

Tate, Shirley Anne & Bagguley, Paul (2017). Building the anti-racist university: next steps. *Race Ethnicity and Education*, 20(3), 289-299. DOI: 10.1080/13613324.2016.1260227

Spivak, Gayatri Chakravorty (2012). *An aesthetic education in the era of globalization*. Cambridge: Harvard University Press.

UN Commision on Human Rights (2006) UN Declaration on the Rights of Indegenous Peoples. URL: <http://www.ohchr.org/english/issues/indigenous/docs/declaration.doc>





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