

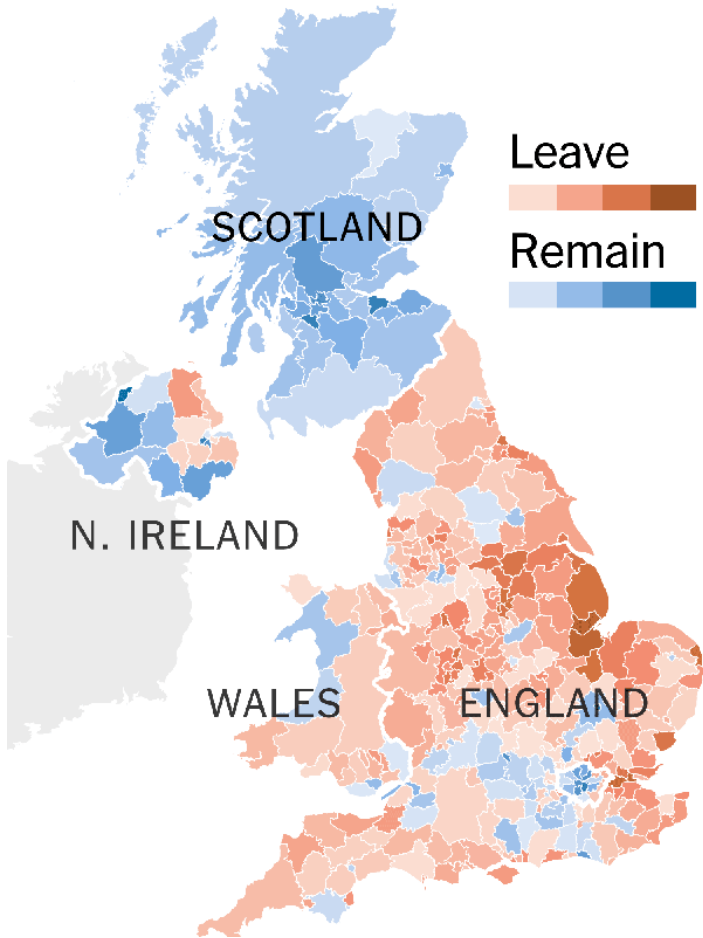
Pedagogy as gifting

Paul Adams – University of Strathclyde, Glasgow, Scotland

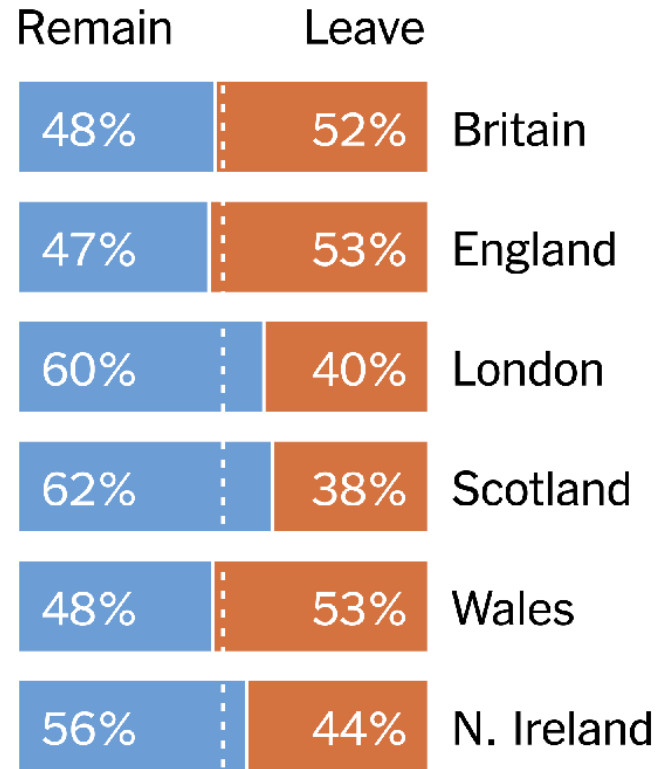
Scotland... personal take

- Contextually same/different to the rest of the UK.
- Identifies, simultaneously, as
 - A 'Celtic' nation (this is contestable)
 - British (with origins in empire, colonisation and subjugation).
- Devolution within the UK container
 - Silences are key: the silences of 'being Scottish', within the UK.
 - Britishness as a stratified and hierarchical presence.

BREXIT and the UK cause



Results by location



- We hold all the cards
- The EU will cease to exist in 15 years if we leave anyway
- Oven ready deal
- We joined as one country, we will leave as one country
- Take back control
- We need to make our own laws

On pedagogy

Anglophonic musings!

- Pedagogy as the methods and practices of teaching
 - What is meant by method?
 - What is meant by practice?
- Seemingly, such definitions centre on the role for activity, as, perhaps, related to 'notions' of theory (often described as 'best practice' (see Adams, 2008)
- Pedagogy as ritual Vs pedagogy as mindfulness (Adams, 2011a) – policy perspectives
- Pedagogy as craft & pedagogy as performance (Adams, 2011b) – policy-based evidence?

Possibilities

- ‘It is fundamentally relational, potentially involving in/equalities in the ‘doing’ of teaching and learning between different groups of children’ (Devine & McGillicuddy, 2016, p. 425);
- There is a need to talk about how pedagogic acts connect with systems while reflecting both education and pedagogy as manifestations of wider societal, economic, and political policy expectations.



Pedagogical tensions and antinomies

(Friesen & Su, 2023: 24)

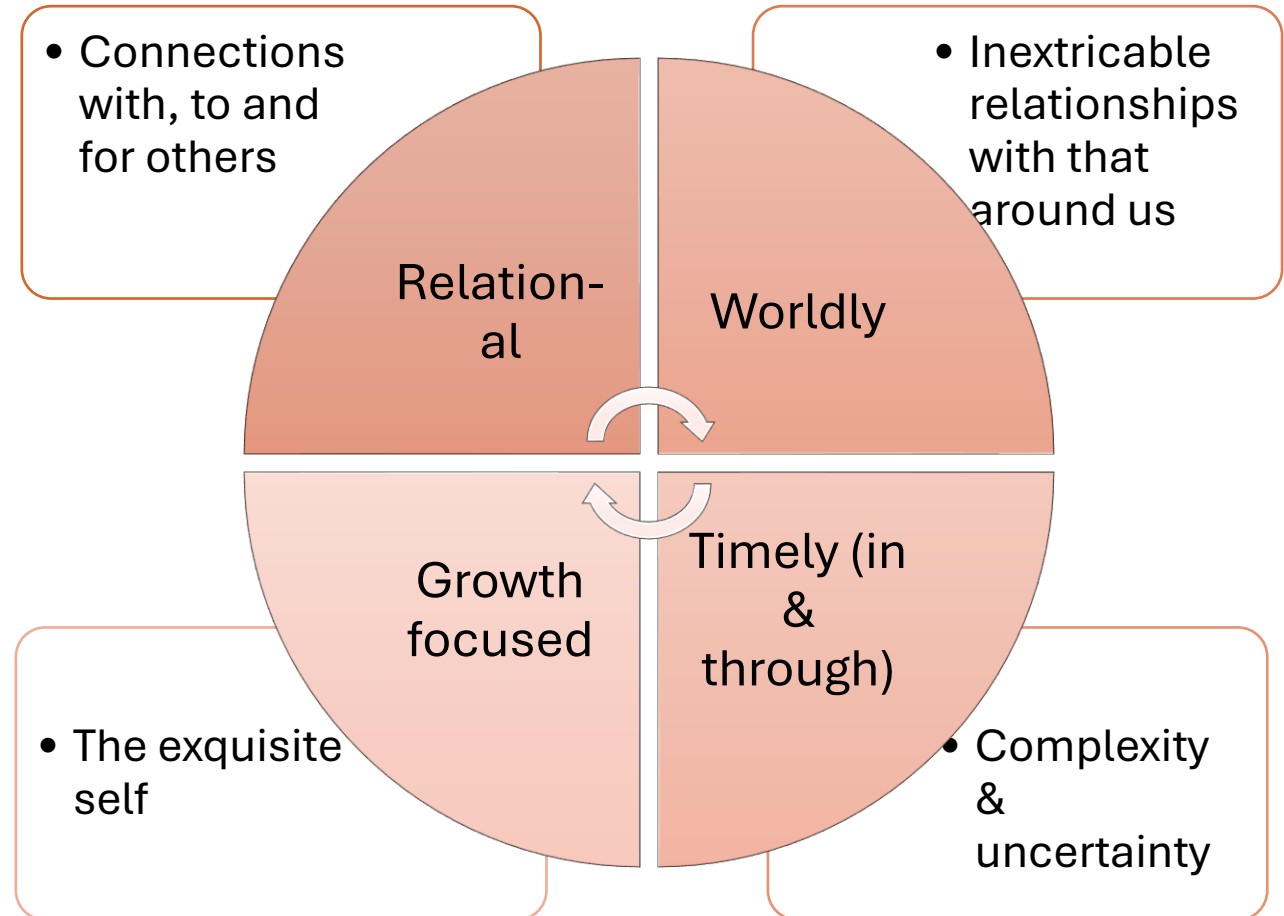
Present.....Future
Protection.....Exposure
Proximity.....Distance
Constraint.....Freedom
Commonality.....Individuality
Education.....Bildung

Possibilities for action,
experience, and
reflection

Additionally...

Politics of the state.....Politics of the individual

*Pedagogy:
Being in and
acting on the
world, with
and for
others*



'Indigenous methodology'

- Relational:
 - Between ontology, epistemology, methodology and axiology.
 - Connected to 'world' as experienced
- From 'respectful' and 'sensitive' to challenge of orthodoxy
- But...
- How to avoid indigeneity as 'exotic' to indigeneity as ways to speak with the world.

‘Being in, and acting on the world, with and for others’

- From transaction:
 - What should we teach and why?
 - Why ‘do it’ like that? (or even: ‘just do it like that’!)
 - How can we ensure success?
- To *gifting*:
 - What is worth knowing and why?
 - Who knows, who ‘should’ know, and why?
 - How does this help us live *with and for each other*?
- *What happens when transaction fails?*

Strawberry gathering

(Wall Kimmerer, 2013)

- Strawberry gathering signals: ‘... a world full of gifts simply scattered at your feet’ (p. 23).
- Togetherness: gifts, ‘...from the earth or from each other establish a particular relationship, an obligation of sorts to give, to receive, and to reciprocate’ (25).
- Establishes a ‘...feeling bond between two people’ (Hyde, quoted in Kimmerer, 2013: 26).

Gifting: transaction's Bette Noir!

- From wealth as *acquisition* to wealth as *'having enough to give away'*.
 - The student 'returns the gift' in the form of living in and acting on the world with and for others' (Adams, 2023)
 - The circle of reciprocity
 - 'A gift asks something of you. To take care of it. And something more.' (Wall Kimmerer, 2013: 382)
- 'The berries trust we that we will uphold our end of the bargain And disperse their seeds to new places to grow...' (*ibid*: 382)
- The world 'offers to us':
 - *We do not take... we accept, but in the knowledge that we are often not present for the return.*

Shifting the debate...

- Hiraeth
- Cíanalas
- Cynefin
- ‘Indigenous’ signifiers that do not ‘translate’ but which connect, relationally, to others AND the world.

(Tentatively) might I offer....

- Pedagogy is thus not ‘between people in (static?) role’, but rather embedded in and through ‘moment-by-moment’ relational intersections of ‘worlds’.
- Such intersections are non-chronological
 - Our worlds simultaneously ‘are always present’
- We must give away to receive – but often we are not present
- Such gifts must be non-transactional:
 - ‘look at this’ (for its own sake)