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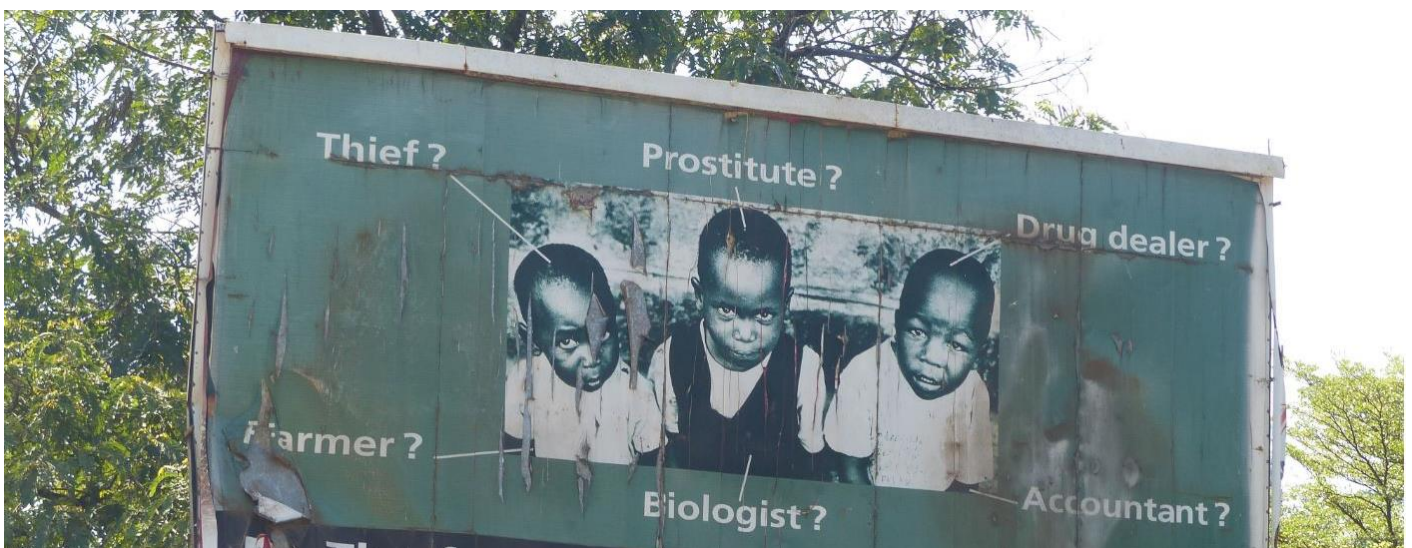
“Education & Visions of Future(s)”

Symposium

April 12–13, 2018, Bayreuth University, Germany

Bayreuth Academy of Advanced African Studies & Working
Group “Learning for the Future – Transdisciplinary Perspectives
on Knowledge Transmission in Africa and beyond”

Venue: Alexander von Humboldt-Haus
Eichendorffring 5, 95447 Bayreuth



UNICEF billboard; Photo: Lena Kroeker, Kisumu/Kenya 2016

Symposium: Education & Visions of Future(s) Programme

Thursday, April 12, 2018

9 – 9:30 am	Welcome Achim von Oppen (Bayreuth Academy of Advanced African Studies, Bayreuth University) Introduction: Education & Visions of Future(s) by Tabea Häberlein & Lena Kroecker (Social Anthropology, Bayreuth University)
Panel 1: Education, Aspiration and the Future of Youth Chair: Astrid Utler	
9:30 – 10:15 am	Sabrina Maurus (BIGSAS, Bayreuth University): Educating and Timing Future(s). Aspirations of young people from agro-pastoral communities in south-west Ethiopia
10:15 – 11 am	Andrea Kleeberg-Niepage (Psychology, University of Flensburg): Children and young people's images of the future in Ghana and Germany – A cross-cultural study
Coffee Break	
11:30 am – 12:15 pm	Nicola Ansell (Brunel University, London): Telling stories about the future: children's narratives of education and future lives in Lesotho
12:15 – 1 pm	Claire Dungey (Brunel University, London): "We go to school to learn": Future skills and young people's aspirations in Lesotho
Lunch at University Mensa	
Panel 2: Migration, Education and the Future Chair: Julia Thibaut	
3 – 3:45 pm	Anneke Newman (Free University of Brussels): The influence of transnational migration on the aspirations and educational trajectories of young men in northern Senegal
3:45 – 4:30 pm	Daniel Kyereko (BIGSAS, Bayreuth University): Practices of Knowledge, Education and Learning of West African Migrants in Ghana
Coffee Break	
5 – 5:45 pm	Cati Coe (Rutgers University): "Losing Your Children": Fears and Dreams of the Future in the Parenting Projects of Ghanaian Transnational Migrants
5:45 – 6 pm	Closing Remarks by Tabea Häberlein (Panel 1) and Jennifer Scheffler (Panel 2)
7 pm	Dinner at "Oskars" (Maximilianstrasse 33)

Friday, April 13, 2018

9 – 9:15 am	Opening by Lena Kroeker and Sabrina Maurus (Social Anthropology, Bayreuth University)
9:15 – 10:15 am	Keynote by Amy Stambach (University of Wisconsin-Madison): The past and the future in present-day education
Panel 3: Education and Future in Religious Institutions Chair: Maike Voigt	
10:15 – 11 am	Anthony Simpson (University of Manchester): 'Educating Our Future' in a Zambian Catholic Mission School
Coffee Break	
11:30 am – 12:15 pm	Kristina Dohrn (Institute of Social and Cultural Anthropology, Freie Universität Berlin): Between Religious Service and Marketable Resources: Imagining the Future at Gülen Movement Schools in Urban Tanzania
12:15 – 1 pm	Tanu Biswas (General Pedagogy, University of Bayreuth) and Riny Sharma (Independent Researcher): Green Aspirations: Three E's as the ticket to a sustainable future for the monastic lifeworld in Ladakh
Lunch at University Mensa	
Panel 4: Quality and Standardization of Education and the Future Chair: Jennifer Scheffler	
3 – 3:45 pm	Leon Tikly (School of Education, University of Bristol): Quality Education for Sustainable development in Africa
3:45 – 4:30 pm	Theresa Vollmer (General Pedagogy, Bayreuth University): Transnational Flows of Local Concepts of Testing – UWEZO in Kenya
Coffee Break	
5 – 5:30 pm	Closing Remarks by Erdmute Alber (Social Anthropology, Bayreuth University) and Iris Clemens (General Pedagogy, Bayreuth University)
5:30 – 6 pm	Final Discussion Chair: Tabea Häberlein, Tanu Biswas
7 pm	Dinner at "Liebesbier" (Andreas-Maisel-Weg 1)

Saturday, April 14, 2018

If the weather allows, we would like to invite you for a hike in the nearby Franconian Switzerland.

Symposium: Education & Visions of Future(s)

Abstracts

Introduction: “Learning for the Future – Transdisciplinary Perspectives on Knowledge Transmission in Africa and beyond”

Lena Kroeker (Bayreuth Academy, Bayreuth University) and Tabea Häberlein (Social Anthropology, Bayreuth University)

Education always refers to an (imagined) future as its aim is to equip the learner with skills, know-how, and theoretical knowing, and last but not least with a valuable resource to shape the future. We are particularly interested in the specific visions of the future, which inform concepts of learning and, in reverse, are informed by concepts of the future. In order to approach the thematic field of education, we work with a very broad definition of knowledge and its transmission, transgressing the boundaries of schooling. Knowledge can be textual, manual, exemplary, oral, embodied and is transmitted through different imagery.

Western education, as a classic example of modern progress and unilinear development, is associated with «clock time». This assumption implies linear planning subject to measurable and comparable «modern» standards. We find this model of time enshrined in developmental visions. In those, time is rather linear, shaped by events, rationality and agency, besides, formal education is perceived as a tool to teach such linearity and enable societal progress. It has been held by evolutionary thinkers that «modern» societies, which are supposedly urban, western and rational, have a different approach to time than «pre-modern/ so-called traditional» societies, a term implying attributes such as rural, backward, pre-industrial and underdeveloped. Time would be cosmic, cyclical and mythical, repetitive and divine (Eliade 1960). These two models are said to differ in their perception of time, where «modern» societies are future-oriented while «traditionalists» are focused predominantly on the present (Wallman 1992). However, studies show that temporal orientations are not mutually exclusive. Quite the contrary, Maurice Bloch (1977: 289) holds that linear and cyclical time can coexist (see also Hänsch et al 2017, Maurus 2016).

Most societies are characterized by a multiplicity and parallelism of epistemological orders, modes of knowledge transmission, and systems of learning. However, these are overshadowed by globally disseminated models of ‘development’ and schooling, i.e. the United Nations Millennium/Sustainable Development Goals. The hegemonic model of schooling plays with the promises ‘development’ and access to industrialized and administrative job markets. This narrative produces almost uniform visions of the future around the world, in which students aspire to become a (learned) economically valuable member of society. Consequently, schooling is mostly seen as the only way to a “successful” future, while other life trajectories and educational contexts receive inadequate attention. Recent studies (Martin et al. 2016; Steuer et al. 2017, Stambach&Hall 2017) have discussed the limitations of schooling and its implicit, linear vision of development and progress. They pointed at the mismatch of an anticipated future and the possibilities of the job market.

We would like to take this a step further and discuss in the symposium the global variety of approaches to knowledge (transmission) and the alternative visions of the future these approaches entail.

Our interdisciplinary and international symposium "Education & Visions of Future(s)" approaches these themes from four angles: aspirations of youth; migration; religious institutions; quality and standardization of knowledge. The geographical scope is Africa and beyond, including India and Germany. General questions for discussion are:

- How are concepts of time/ future, knowledge transmission/education entwined?
- What is considered knowledge in a given context?
- What makes knowledge valuable in a certain place and time?
- How is knowledge transmitted in a given setting of learning?

Keynote: The past and the future in present-day education

Amy Stambach (Amy Stambach, Anthropology, University of Wisconsin-Madison)

This presentation examines the cultural logics, practices, and social effects of imaging the future through education. It draws on a specific body of research pertaining to the education of youth and children in East Africa, beginning in the late nineteenth-century with the use of children to make museum objects for the Smithsonian and continuing to today's present engagement of youth, worldwide, in online platforms and social media. The presentation argues that a future-oriented model of education may be waning in the context of presentist paradigms by which knowledge is deemed (by some) to become quickly obsolete and "inaccurate." And yet, even this presentist model embeds a vision of the future: one tied *not* directly to national economic growth or social mobility but to shorter-term logics of immediate investment and crisis-motivated phenomenon-based learning. The presentation concludes with thoughts about the limitations--and possible futures--of this emerging, presentist paradigm of education.

Panel 1: Education, Aspiration and the Future of Youth

This panel will discuss aspirations of youth and their entwinedness with education. Central question for discussion are:

- What aspirations, hopes and visions of the future do young people hold?
- How do manifold forms of knowledge transmission/education/schooling shape aspirations?
- How do aspirations of children and youth correlate with hegemonic ideas of 'development'?
- What alternative visions of future(s) do young people express and how do these alternatives reveal different time concepts?

Educating and Timing Future(s). Aspirations of young people from agro-pastoral communities in south-west Ethiopia

Sabrina Maurus (BIGSAS, Bayreuth University)

Schooling shapes aspirations for the future and plays with the promise of jobs and a "successful" life. However, schooling constitutes only one way of learning for the future. Based on ethnographic fieldwork in south-west Ethiopia, my paper analyzes young people's aspirations of future. In contrast to most parts of Ethiopia, schooling in Hamar district is highly contested among agro-pastoral people and not a mass phenomenon. The majority of children and youth in Hamar district learn through participating in daily life and work, while a minority of children from agro-pastoral households go to school. Looking at the images of future which young people in and outside schools describe I will show how aspirations of future(s) correspond with various forms of education.

Schooling is associated with development, jobs in town and a future that is different from the past and provides progress and "linear improvements" (Mains 2011:68). Therefore, the aspired future of schooled people is based on a linear time concept. In contrast to this, most young people who are educated in agro-pastoral households aspire to lead an agro-pastoral life in the future. These images of future resemble the current life of older people in agro-pastoral households and reveal a cyclical and spiral notion of time (Maurus 2016). Comparing the aspirations of and for young people's future(s), this paper discusses how various forms of education correlate with aspirations of future(s) and notions of time.

Children and young people's images of the future in Ghana and Germany – A cross-cultural study

Andrea Kleeberg-Niepage (Psychology, Europa Universität Flensburg)

To project oneself into the future is an exclusively human ability and an anthropological constant. From a psychological point of view, such imaginations have a strong impact on cognition, emotion and activity in the present. Nevertheless, the characteristics of such imaginations, their contents and points of reference as well as their tangible effects should vary significantly depending on age, gender, class and culture (Kleeberg-Niepage, 2017; Markus & Nurius, 1986; Markus, 2006).

In our cross-cultural study, we asked children and young people in Ghana and Germany to draw, take pictures or write essays in answer to the question "How do you imagine your life as an adult?" Furthermore, we conducted interviews with teenagers and asked

them about their visions of their personal future and also of the future of the society they live in.

In addition to many similarities, we found significant differences between those images depending on the named variables. In relation to culture, for instance, Ghanaian children and young people would typically draw just one human figure on their sheet that is equipped with important insignia of certain – mostly highly valued – professions (Kleeberg-Niepage, 2016). In contrast, most German participants would draw a picture with different scenarios that includes families, material wealth or travel plans. In the course of the interviews, differences concerning the attitude to school and education came up, with German teenagers often criticising school for being not useful for “real” life and Ghanaian teenagers glorifying education as the only means to social advancement.

In my presentation, I am going to show significant results of the study in some detail and discuss possible implications.

Telling stories about the future: children’s narratives of education and future lives in Lesotho

Nicola Ansell (Human Geography, Brunel University, London)

Modern education systems have always been oriented to the future. In remote rural communities worldwide, children, parents and teachers tend to subscribe to a relatively pared down narrative: getting an education is about securing a better future – for the individual, their family and for wider society. The mechanism, they believe, is the access schooling gives to formal sector careers. Four jobs are cited with a remarkable consistency: teacher, nurse, police officer and soldier. As school enrolment has expanded over the past two decades, education planners are increasingly aware that schooling cannot continue to be framed simply as preparation for these jobs. In Lesotho, an ‘integrated curriculum’ was introduced in 2009, intended to radically overhaul both content and pedagogy for the first 10 years of school. The aim was to replace the narrative that education leads to a specified (formal sector, urban) future with one in which children are agents in their own futures – equipping them with the knowledge and skills to plan their own lives and livelihoods within their own geographical context. Drawing on 9 months’ ethnographic fieldwork in two rural communities and their local schools, the paper explores the stories Basotho children, teachers and parents tell about the future, the role of education, and the limited impacts of the new curriculum.

“We go to school to learn”: Future skills and young people’s aspirations in Lesotho

Claire Dungey (Anthropology, Brunel University, London)

This paper takes its point of departure in how young people in Lesotho conceptualise schooling and the kinds of skills that they find valuable for the future. Previous studies have focused on the intended learning outcomes of schooling and how these policies might have failed, particularly in the sub-Saharan African context. But what do young people learn from schooling? Based on 9 months of fieldwork in two villages in rural Lesotho, I explore how young people talk about learning in very different ways from what is intended by policy developers. I argue that going to school for young people in remote rural villages in Lesotho is seen as valuable as a way of distancing themselves from the “unlearned” and “undisciplined” village children who they perceive to be doing jobs that cannot bring them forward. As many young people emphasise, they go to school to learn

(ho ithuta) and perceive learning only to take place in the classroom, and not in the village or in the school playground. The paper discusses the complexities of knowledge transmission and the skills which are valued for the future.

Panel 2: Migration, Education and the Future

Central questions in this panel are:

- What are the challenges affecting migrants access to knowledge/ schools? Does it have implications for the future of migrant youth and children?
- How does the mode of knowledge transmission change for migrant children and youth during the course of migration?
- What are the differences/ similarities in aspirations, hopes and visions of the future of young people before and after migration?

The influence of transnational migration on the aspirations and educational trajectories of young men in northern Senegal

Anneke Newman (Laboratoire d'Anthropologie des Mondes Contemporains, Free University of Brussels)

In this I paper analyse the influences of transnational migration on young men's educational trajectories in northern Senegal, using ethnographic data collected in 2011-2012. This Islamic context was characterised by high levels of male emigration. Whether they attended full-time Qur'anic schools, dropped out after completing state primary schooling, or invested in secondary school diplomas, young men's aspirations were all influenced by the fact that the migrant was the principal role model for male success. Nonetheless, the influence of migration was complex and often contradictory: pressure to migrate inspired hope in some but despair or judgemental moralising in others. Men's aspirations also often contrasted with migrants' own advice regarding schooling. These data demonstrate that youth's imaginings of the future, and evaluations of educational opportunities, are constructed within highly localised epistemological and economic contexts. They challenge simplistic economic explanations of school preference across faith-based and secular schools, usually framed in terms of a dichotomous choice between faith or money. In contrast, the variations in young men's aspirations and school trajectories did not reveal differences in educational decision-making logics. Rather, they reflected common gendered preoccupations relating to the pursuit of status and livelihoods, but differences in caste identities, family precedents and unequal access to capital and migration networks.

Practices of Knowledge, Education and Learning of West African Migrants in Ghana

Daniel Kyereko (BIGSAS, Bayreuth University)

Migration has over the years developed into process with such a complex causality system. It permeates almost every aspect of our everyday lives and together with other factors like education, play a role in shaping the kind of future the people caught in the migration web envision. Using qualitative data, the research focused on the interaction between the migration trajectories of migrant children and education and its effect in shaping their visions of the future. Migrants interviewed were nationals of other west African countries living in the capital city of Accra. Migrant children, parents and guardians at the center of the work came from poor socio-economic backgrounds. Overall, the research concluded that unlike in most countries in the global North where the state played an active role in determining how migrants accessed knowledge and the mode of

transmission, the Ghanaian example proved otherwise. Migrants interaction with the informal institutions was more critical in how they accessed the schools and their preference for the mode of knowledge transmission. The mode of knowledge transmission for the many migrant children who were mostly passive movers was largely dependent on parents and guardians. Whereas most of the migrants in school aspired to be employed in formal “white-collar jobs”, most out of school migrants aspired for futures outside the formalized jobs.

“Losing Your Children”: Fears and Dreams of the Future in the Parenting Projects of Ghanaian Transnational Migrants

Cati Coe (Anthropology, Rutgers University)

Ghanaian parents who are transnational migrants resolve their own crisis of class mobility but create another one for their children, as a result of their migration. Although they prize certain attributes their children can more easily acquire in the United States—like an easily accessible university education—they see the United States as a place where they could easily “lose their children,” in the words of several informants, by which they mean that their children could become derailed from the pathway of upward mobility by their American peers. As a result, Ghana becomes attractive as a location to raise their children, as a place which inculcates discipline, respect, and obedience and where parents can afford private education. Based on ethnographic research and interviews with parents and children in Ghana and the United States, this paper explores how parents’ work experiences, childhood experiences, and conversations with other parents in the diaspora shape their fears and dreams of their children’s future. This case study will be used to assess the utility of the concept of cultural capital in transnational situations, suggesting that the instability of global capitalism and the multiple social fields in which migrants operate make planning for the future, through one’s children’s education, inherently uncertain.

Panel 3: Education and Future in Religious Institutions

In this panel we ask:

- What life trajectories are foreseen for students of faith-based facilities?
- How are these pupils prepared to master their personal future and societal problems?
- What visions of personal, familial and societal future(s) are formulated?
- What guiding principles are enshrined in religious curricula?

‘Educating Our Future’ in a Zambian Catholic Mission School

Anthony Simpson (School of Social Sciences, University of Manchester)

This presentation analyses the postcolonial Catholic mission education provided at St. Antony’s Secondary School in Zambia. The discussion explores the ways in which ‘the future’ – both ‘material’ and ‘spiritual’ – have been imagined and prepared for, both by mission educators and by students and former students. ‘Education’ and ‘development’ necessarily carry notions and expectations regarding the future of the person and ‘the nation’. In this contribution I examine the role of Religious Education, harnessed to the project of personal and national development, and the perceived influence of the missionaries. The delivery and reception of religious education syllabuses are briefly discussed. Drawing on preliminary findings from ongoing research, I explore the memories and perceptions of former students of the school who completed their secondary education in the early 1980s. From the vantage point of some thirty-five years, they now reflect on the future that their education had seemed to promise.

Between Religious Service and Marketable Resources: Imagining the Future at Gülen Movement Schools in Urban Tanzania

Kristina Dohrn (Institute of Social and Cultural Anthropology, Freie Universität Berlin)

The idea to create a better world in the future through education lies in the heart of the educational engagement of the Gülen Movement (GM). With roots in late-1960s Turkey, the GM consists in its core of people worldwide, mostly of Turkish origin, who aim to put into practice the teachings of the Muslim preacher Fethullah Gülen, particularly in the field of education. GM schools like Feza schools in Dar es Salaam (Tanzania) have become an integral part of the educational landscapes of about 140 countries around the world. At Feza, religious ideas of a future “golden generation” emerging from an ideal education are met with students’ aspirations that are often based on marketable resources they hope to attain through schooling. Thus, different visions of the future with different temporal horizons coincide.

This presentation explores the various imagined futures at the Gülen Movement “Feza Girls’ Secondary and High School” in Dar es Salaam (Tanzania), particularly among female senior students and female GM teachers. I especially focus on the conjunction of economic and religious-moral horizons that move into play at different instances and are equally intertwined. Furthermore, I discuss how recent developments of the GM in the aftermath of the Turkish military coup attempt in July 2016, that put the GM future at stake, change the politics of possibility and visions of future.

Green Aspirations: Three E's as the ticket to a sustainable future for the monastic lifeworld in Ladakh

Tanu Biswas (General Pedagogy, University of Bayreuth) and Riny Sharma (Independent Researcher)

With reference to the case of a Tibetan-Buddhist society on the Indo-Tibetan border (Ladakh, India) - the formulation of a sustainable future as projected by the following of His Holiness Chetsang Rinpoche (Head of the Drikyug Kagyu Sect) will be discussed. The monastery as a religious institution is the focal point of study with an emphasis on child monks who are schooled within the monastic campus. However, our socio-geographical understanding of the religious institution includes the nexus of villages that are under the scope of monastic influence. This is mainly because it is an organic, inter-relational sum of the laymen as well as monks (including children in both cases) that is required for the subsistence of this religious life-world. The case of the subsistence of the monastic community is considered within the broader context of globalisation, whereby Ladakh is envisioned to be an economy spearheaded by Tourism and IT (e.g. Ladakh Vision 2025). The insights are based on an empirical engagement that resulted from a month-long independent, crowd-funded, research and goodwill project – The Ladakh Expedition 2017. As explained by one of our primary informants, under the guidance of His Holiness Chetsang Rinpoche the initiative Go Green Go Organic aims at addressing the question of future sustainability through Three Es namely: Education, Economics and Environment. The primary act currently undertaken in order to realise this vision is – planting Seabuckthorn. Planting phases included the participation of child monks – who now have extended their repertoire of English phrases singing and repeating the words – *Go Green Go Organic*. As new formulations of sustainability enter the monastic life-world, we pose certain reservations about its “fruitfulness” based on some paradoxical tendencies that seem to be repeating themselves in implementation.

Panel 4: Quality and Standardization of Education and the Future

The last panel is concerned with the following questions:

- In view of the ideal of enabling human beings to become educated persons, what is considered as good, qualitative education?
- Shedding light to knowledge transmission processes - how do ideas and concepts of teaching and learning evolve? What kind of visions of future do concepts of learning imply?
- Thinking about future – what is considered as a goal of education? What is there to learn? How is it to be learned?
- Observing tendencies of comparing and aligning of educational concepts and practices around the world- to what extent has the process of standardization an effect on teaching and learning practices and visions of (desirable) futures in local contexts? Which local and global challenges emerge for research and practice?

Quality Education for Sustainable development in Africa

Leon Tikly (School of Education, Bristol University)

The aim of the paper is to critically consider the relationship between the quality of education and sustainable development in Africa. The paper will commence by setting out the nature of unsustainable development in Africa since colonial times.

It will be argued that education has played a key role in perpetuating unsustainable economic and social development and environmental crisis. The paper then sets out conditions under which a good quality education can contribute to sustainable development through the empowerment of learners, parents and the community and leaders at local and national levels. Implications for policy and practice are drawn.

Transnational Flows of Local Concepts of Testing – UWEZO in Kenya

Theresa Vollmer (General Pedagogy, Bayreuth University)

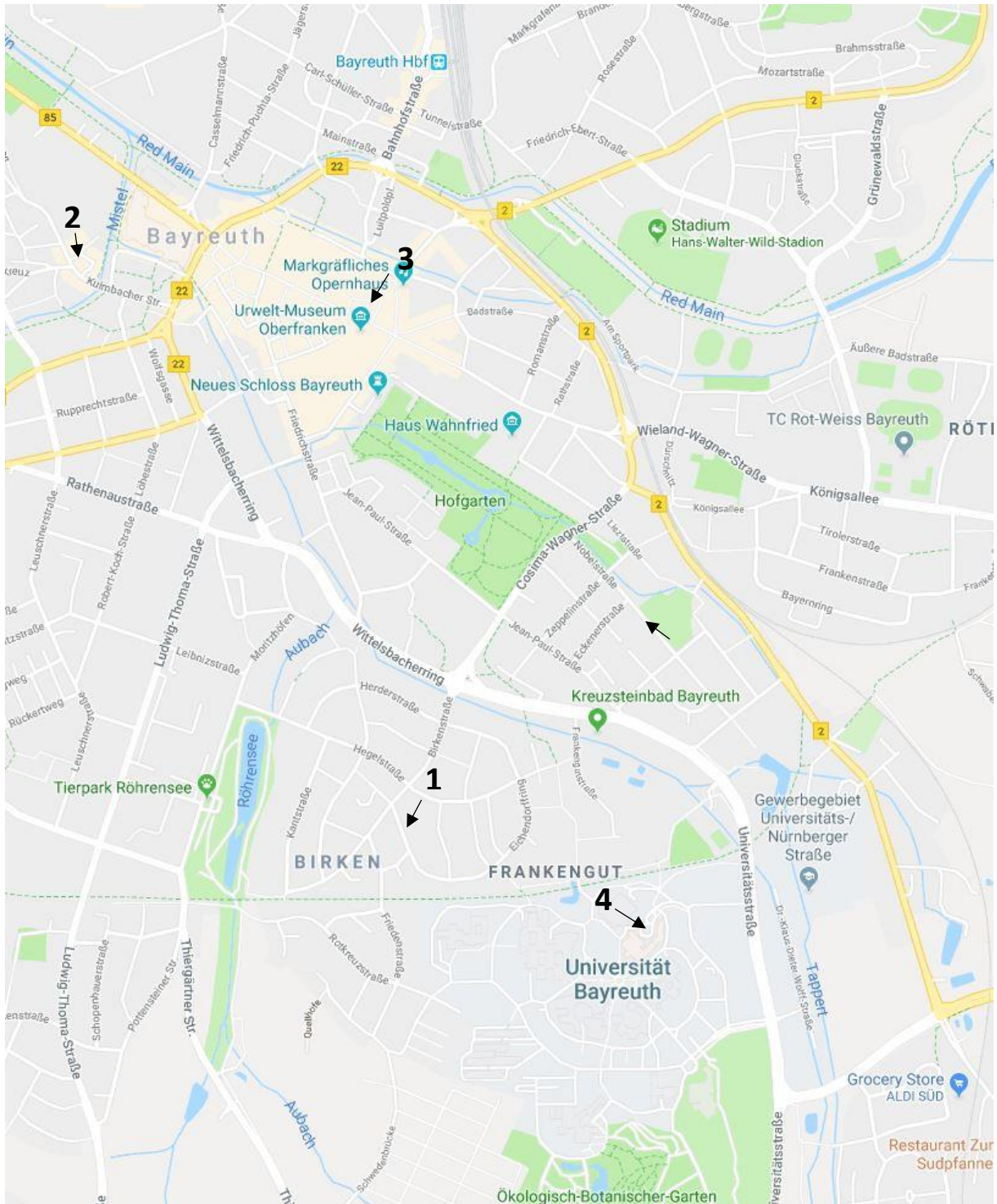
At the global level, international organizations like OECD are famous for doing large-scale assessment testing. On the local level not only, states conduct testing examinations of their own education systems, also various private actors, organizations, institutions or other groups of actors are doing testing in local contexts. Pratham, a non-governmental organization in India, has developed its own assessment tool, “ASER”, and claims that it is the opposite of the PISA test. Pratham could transmit its testing tool to various other countries, amongst them countries of East Africa and West Africa.

The paper examines these transnational flows of local concepts of testing and in doing so aims to shed light on knowledge transmission processes between India and Kenya. The paper focuses on UWEZO in Kenya and aims first at tracing this transmission process and second in presenting the concepts of ASER and UWEZO. It analyses them according to their inherent visions of future and tries to find similarities and differences in a comparison of these models. This comparison will be done by taking the concept of the PISA test (OECD) as contrast. The paper asks the following questions: (1) *How could Pratham transmit the model “ASER” to Kenya?* (2) *What kind of visions of future do they imply?* (3) *In a comparison of the described testing tools, what are differences, similarities?* This will be done based on literature research and interview data.

First insights of an ongoing doctoral research on the emergence of PISA in India, highlight the transmission process of the ASER testing tool as a story of success and as an active and self-directed process. The examination of the transmission process of ASER is interesting as it appears to be different than transmission processes of the OECD PISA study. This research contributes to understand better processes of the emergence and circulation of ideas in the condition of globalization. It helps to think critically on the question of 'good' education and likewise on the challenges and risks of standardization. In the presentation, the transmission process between India and Kenya will be outlined, basic aspects of the two testing models, ASER and UWEZO, will be given and their inherent visions of future will be displayed and compared with the PISA study. The questions of 'good' education and challenges and risks of standardization will be discussed.

Notes & Drawings

Usefull Information



1. Alexander-von-Humboldt-Haus, Eichendorffring 5 (Bus 304 Universität/Birken, Stop Klopstockstraße)
2. Liebesbier, Andreas-Maisel-Weg 1
3. Oskars, Maximilianstrasse 33
4. Mensa, Uni Bayreuth