

Editorial Introduction

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The way we interact with educational contexts may vary depending on the historical, cultural and subjective elements of life that inform our situations. In speaking about the place where the cultural and the pedagogical meet, we are certainly talking about all forms of educational and social learning and teaching relationships, intersections, expectations and outcomes. In our understanding, how these relationships are defined, established and operationalized becomes the *sine qua non* of whether the intersections and those subjects located at their meeting points benefit from the pedagogical project or not. As such, in this first issue of 2011, *Cultural and Pedagogical Inquiry* should continue to open novel spaces of research and analysis that do not just advance certain learning propositions, but also question the constructions of the projects themselves, and ways of achieving a more elevated understanding of the issues under consideration. It is with this in mind that the relevance of the cultural in teaching and learning assumes a prominent place in the descriptions, analysis and criticisms that inform the necessary conditions for active educational transactions that effectively respond to the needs of people in a given place at specific temporal realities.

There was a time, not long ago, when culture was perceived as a non-critical dormant category of people's lives that should be separate from the educational, the political, the economic and the technological. It may be safe to say now that we are, at least in contemporary, informed educational research, beyond such simplistic assumptions. Culture, as some of us have argued in the last little while, informs and is ingrained in every life aspect that extends from the subjective, to the community, into the national and around the globe. It critically and quite comprehensively locates what learning programs we value, how we create them, and how these are activated for socialization, social well-being and overall life management. It is also the case that cultural platforms heavily inform the political, public institutions and the role of these institutions to adhere to both local and global ethics notations and practices that assure the rights of the public. And it is here where citizenship rights and responsibilities should constructively interact with educational and social development rights. As is usually understood, all education is citizenship education, with citizenship horizontally defining the lives of people. Indeed, as all education could be citizenship education, the larger proposition should be that life contexts are citizenship contexts, and it is in this expansiveness that citizenship rights and learning/teaching responsibilities would intersect. Needless to indicate with too much clarity that it would be such intersecting complexity of the two that would enhance the research curiosities that inform, it is worth repeating, the subjective, the community, the national and the global.

As such, educational researchers should not only be tempted but must go to the centre as well as the unknown corners of their curiosities. As a component of the wider social sciences multi-disciplinary platforms, education should be the most humanist of all the areas of socio-cultural

study and socio-cultural practice. It certainly claims to deal with important social development issues that directly affect the lives of people. As I have said myself a few times, educational research and practice do not belong to the real [or] the abstract; they are hardly of purely theoretical exercise; as such, they cannot be neutral either in their design or operational undertaking and they would not obey the so-called objective research intentions and implications of the now mainly dissociative, occasionally oppressive, so called empirical lines of research. With the full and rightful legitimization of people's stories representing valid platforms of educational research, the tyranny of objectification seems to have subsided, and the place of the social and the cultural have been, one must tentatively announce, reconstituted to depict the lived societal contexts that are by-and-large, measurement-proof.

Pragmatically, therefore, the points on this relatively new and counter-intuitively, uni-directional continuum should be as comprehensive as is situationally possible, but the sequence should have a recognizable form. That is, the cultural and the social would come after the subjective, and they will take spatial precedence over the educational, the political, the economic, and the technological. Technically (for lack of a better word), this may be the way people live, which should behave us to seek to understand how citizenship contexts either diminish or enhance these ways of living. Lately, another aspect of educational research that has become closely associated with citizenship education is 'human rights education', which might be viewed as occasionally fragmenting from the former, but also definitely stands on its own. Again, all education might be termed as human rights education, except that we should sometimes know a little bit better. In many occasions, including in the recent history of Canada's Residential Schools for Aboriginal peoples, education was anti-basic human rights, which included the denial of subjective rights, as well as cultural and social rights, and certainly political and economic rights. By taking these and related issues, this issue of *Cultural and Pedagogical Inquiry* contains articles and essays that have some relevance for subjective and psycho-corporal locations, global human rights issues, and specific responses and commentaries expanding on some of the arguments contained hereof.

In article one, '*Who is Being Taught: Weaving Academic Spaces and Public Bodies*', Rozmin Jaffer raises the notion of embodiment as arising out of Body studies and complex ecological theories, in the process, situating the body as central to all social action, experience, learning, and research. Spatiality duly problematizes, she notes, "space" and "place" suggesting that the sites which our bodies inhabit are culturally constructed and constructing. In light of these, Jaffer shows how the "teaching" body, as a particular kind of "institutional" body, is enacted, defined, viewed, and treated by others in specific sites. In addition, she raises the question: how is the teaching body--at once rendered racialized and gendered--inscribed, marked, bureaucratized, and regulated in institutional settings? In the second article, *Universities in opposition to Israel's military occupation and the de-development of the West Bank and Gaza*, Keith Hammond argues that the violation of justice in Palestine began in 1948 and was deepened in 1967 with the further occupation and de-development of Palestine which continues to this day. For forty two years, he notes, international law has been defied by Israel with one excuse after another that few people accept. He adds that Israel has persistently built more and more settlements and separations that make the basic human right to education and health nearly impossible for the Palestinians. As the author says, whilst international aid has been necessary, it has been politically ineffective in halting the capture and annexation of more and more Palestinian land. It is through this, argues Hammond, that more Palestinians are removed from Jerusalem every day as violence upon

violence is piled on the people of Palestine. He adds that this is unacceptable for the international family of higher education, and suggests that universities around the world should take a political lead in response to the call from Palestinian and other peace workers to build the Boycott, Disinvestment and Sanctions movement in global civil society. Hammond says that history has built up to a point where justice for Palestine is now an undeniable global issue for people of conscience everywhere. Hence, he foregrounds, the situation is such that universities cannot step back and leave it to politicians, so academics and students must speak out and take a lead in ending the day to day abuse of basic Palestinian rights.

Hammond's article is followed by two short responses that attempt to academically and critically locate the general issues he proposes in his essay. The first response is by Donald Grayston who notes how Hammond's passionate article is a *cri de coeur*, and a deeply-felt contribution to (in Paulo Freire's phrase) "a pedagogy of indignation." Keith Hammond, he notes, has worked in Gaza for several years; and out of his experience there, one of the most wretched places of the earth, comes the passion and indignation with which this article coruscates. While Grayston clearly understands the problems Hammond is describing, he doesn't entirely endorse all the prescriptions contained herein to deal with the situation. The second response is by Lynette Shultz who points out how the Israel- Palestine conflict comes from many locations and carries many perspectives. As she sees it, Hammond's article continues this discussion with a call to universities, in all parts of the world, to join in political action that might force some resolution to the ongoing injustices that have become a daily reality for Palestinians located in the conflict areas and beyond. In her response, Shultz prefers not to repeat the details of the case, rather, she focuses on highlighting the questions that Hammond's historical and political descriptions surface for universities. Besides these articles and responses, there are also two book reviews in this issue. The first is a review of Yvonne Brown's *Dead Woman Pickney: A Memoir of Childhood in Jamaica* (2010) by Jennifer Kelly; the second is a review of Hamid Dabashi's *Brown Skin, White masks* (2010), by Aziz Choudry.

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