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Title

‘(Dis-) Locating the transformative dimension of global citizenship education’

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Abstract

Despite a groundswell of evidence for transformative education, manifestos for ‘transformative pedagogy for global citizenship’ remain under-theorised and pay limited attention to implications for practice. This paper connects theory and practice through analyzing a curriculum development project that sought to produce a framework for ‘engaged global citizens’. It considers the political and philosophical framings of the self and other, citizen and world, that underlie this empirical work, especially with reference to reflexivity, hermeneutics, democratic engagement and co-production. The resultant pedagogical framework, based upon concepts of transformative learning, attempted to undercut the homogenizing tendencies within global citizenship education. This discussion highlights the tensions and reifying effects of educational frameworks such as the Teaching Excellence Framework in the UK and the proposed framework for ‘global competence’ in the 2018 Programme for International Student Assessment. Evidence is presented that frameworks which attempt to make explicit educational phenomena and processes are overdetermined by efficacy and metrics that become perverse ends in themselves. While the anticipated project output here was the framework itself, the substantive output was, in fact, practical: namely the ongoing deliberation and reflection upon the discourses that both do and undo the task of locating the transformative dimension of global citizenship education.

Keywords

Transformative education, global citizenship education, frameworks, international education

Introduction

The Sustainable Development Goals (UNESCO, 2015) have shifted international attention from ‘access to’ education towards ‘quality of’ education. Global Citizenship Education (GCE) has been heralded as central to these efforts to develop ‘the skills, values and attitudes that enable citizens to lead healthy and fulfilled lives, make informed decisions, and respond to local and global challenges’ (UNESCO, 2015). Given this renewed policy focus, this paper seeks to develop theoretically substantiated and practically proven approaches for transformative GCE. It does so through investigating the activities and experiences of a group of tutors and students engaged in a *Higher Education Academy* funded project entitled ‘International Experience for Engaged Global Citizens in Education’. The argument developed here arises from particular reflections around the development of an appropriate ‘framework’ for global citizenship undertaken within this project.

As discussions about the development of a framework progressed, a certain ambivalence about the nature, purpose, and use of frameworks was expressed by members of the project team. This ambivalence was related to a perceived ‘over-determination’ at work in such frameworks. It became evident to the project team that these generic frameworks intended to guide effective action appear unable to allow for the spontaneous and unanticipated - in short, the genuinely other - to interrupt the plans and schemes of teaching and learning. In discussions it became clear that the problems were not with frameworks *per se*, but with the relations and attitudes they establish and encourage. When reified, frameworks tend to become reductive and somewhat hegemonic ‘regimes of truth’ (Foucault 1980: 131), encouraging an unreflective and performative attitude, antithetical to the deeper intentions of transformative education (Ball 2003). The Research Excellence Framework (REF) in the UK illustrates the reifying effects of educational frameworks, which involve measures of efficacy, or metrics, becoming perverse ends in themselves (Brown 2007; Biesta 2011). The outcome-focused audit discourse that surrounds and is embodied within the REF necessitates quantification and comparison, with the results of the exercise disseminated most commonly in the form of league tables. This makes visible and normalizes certain processes and outcomes, while offering a reductive account of both transformation and indeed ‘education’ itself as a philosophical and political project. It is likely that a metric-driven Teaching Excellence Framework (TEF), central to the UK government’s latest proposals for higher education (DBIS 2016), will have similar reductive effects. The development of a framework for global competency (OECD, 2016), to be used as the basis for international comparisons in the 2018 Programme for International Student Assessment (PISA), provokes similar concerns. In an attempt to avoid the obvious pitfalls and develop a framework that allows for, and even encourages, transformative education (particularly, though not exclusively, in the domain of global citizenship), we explored the political and philosophical assumptions that regulate the development of frameworks. This paper is an attempt to draw out the substance of the philosophical and political considerations that emerged in the context of the project.

In the section entitled ‘Educational Practice in Theory’ we will examine some of the problematic political dimensions of citizenship in order to explore the possibility (or lack thereof) of citizenship within an instrumental and neo-liberal higher education culture. A genuinely reflective practice is frequently subverted and sanitized by a discursive orthodoxy that restricts the interruptive possibility of transformative pedagogy. The performative regime is totalizing insofar as students, tutors and other institutional and political agents are all complicit in the negation of alterity, entering into an implicit pact that precludes genuine transformative critique (Mezirow 2000). For instance, the consumer culture now embedded within higher education leads to universities and their students demanding ‘satisfaction’, squeezing the academic body into an ill-fitting and singular corset (Brown 2010; Collini 2012). This sells students short, though they cannot tell they have been short-changed if they are focused on a fixed outcome (say, a particular award or degree classification). From this perspective, transformative critique is limited to a sort of educational *Halbbildung* (Adorno 1959), or a simulacra of transformation (Baudrillard 1994). Of central importance is the form and content that participation should take and whether public reasoning is more than private reason directed towards public ends. In other words, might public reason require a specifically public attitude? Strategic participation (enabled by instrumentalist higher education) undercuts the enlarged thinking, values and attitudes that might facilitate international cooperation and provide the foundations for not only transformative global citizenship education but also an intellectually satisfying educational experience (where satisfaction pertains to something more than a minimal level).

In the section entitled ‘Education Theory in Practice’ the capacity to contain critique will be further examined by considering the appropriation of the other within the terms of foundationalist subjectivity. The concern here is elaborated through a philosophical encounter between Emmanuel Levinas and Paul Ricoeur which attempts to establish the proper relation to alterity in the process of understanding. Here the stark dichotomy between a kind of understanding that is crudely representational, and understanding that entails rich and often transformative encounter, is shown to be overdrawn and simplistic. One important consequence concerns the recognition that politics, philosophy and education are not incidentally related but are inescapably connected. It was the process of producing a framework for transformative GCE that revealed some of the political and philosophical questions at stake in the process.

Following these political and philosophical framings and questions, the paper moves on to examine the project itself in more detail. It will be argued that the substantive output of the project was not, in fact, the framework as such, but the ways in which the framework enacted a set of discourses that both did and undid the task of locating the transformative dimension of GCE – hence the rhetorical gesturing towards an immanent critique of *locating* by including the prefix (Dis-) in the title of this paper. Consistent with the argument above, the process of developing the framework presented the project team (tutors and students) with the opportunity to consider their own relation to such an object (the framework), interrupting the smooth instantiation and reification that might be said to characterize the process of (en)framing (Flint and Peim 2011). The critique thus involves us at every instance doing and undoing our understandings as part of the very process the curriculum now attempts to capture and instantiate. Thus, the philosophical and political arguments are never far away, serving to disrupt and undercut, like Socrates’ image of philosophy as gadfly, the settling nature of conventional discourses around frameworks.

EDUCATION PRACTICE IN THEORY

Global citizenship and education

Despite a groundswell of evidence of the need for ‘transformative approaches’ to education (UNESCO 2015), proponents of transformative pedagogy for global citizenship (see for example UNESCO 2014; Fricke and Gathercole 2015) provide only cursory analysis of the theoretical foundations that substantiate and stimulate such pedagogy, and little evidence of what transformative education looks like in practice. UNESCO has set out a vision for GCE emphasizing holistic aspects of learning, acknowledging education must move ‘beyond the development of knowledge and cognitive skills to build values, soft skills and attitudes among learners that can facilitate international cooperation and promote social transformation’ (UNESCO 2014: 9). Success in this area will be measured through blunt proxy indicators such as whether particular concepts, such as human rights and gender equality, have been mainstreamed in the curriculum (UNESCO, 2016: 287). Not only does this approach fail to account for how such curricula are taught in practice, but focus upon universal human values such as human rights, gender equality, cultural diversity, tolerance and environmental sustainability, can fail to recognize the liquidity, historicity and evolution of difference. Policy, at a local level, provides a useful illustration. The UK Counter Terrorism and Security Act in 2015 introduced a statutory duty upon universities in England, Wales and Scotland to prevent people from being drawn into terrorism. The Prevent Agenda guidance (see, for example, HM Government 2015) includes an expectation that tolerance is promoted, as a Fundamental British Value, yet the guidance for schools (DfE 2014) is ambivalent regarding the meaning of the term. It fails to distinguish between a range of interpretations that include a genuine openness and deliberative engagement with difference to a grudging or uncritical acceptance of difference.

At the same time, attempts to internationalize the curriculum are ubiquitous across a range of countries, particularly in higher education, as institutions respond to reforms in higher education and seek to enhance both the learning experience and student employability. Initiatives that demand international travel and which seek to nurture intercultural learning, such as study abroad and International Service-Learning, remain seriously under-theorised (Bamber 2013). Distinctions between the liberal and transformative interpretations of internationalized curricula, and how they are enacted, have been established by Clifford and Montgomery (2015). Their work does, however, fail to consider what could be described as negative or regressive transformation, for instance as a student becomes more insular and parochial following encounter with a terrorist organization. Furthermore, their definition of the global citizen as the ‘personification of a transformative internationalised curriculum’ (Clifford and Montgomery: 47) is not related to discourses of (global) citizenship and invokes a colonizing and exclusive notion of global citizenship. The challenges, therefore, are extensive and run deep.

Formations of the global citizen

What then does it mean to be a global citizen, a citizen of the world? Why should this be a desirable goal in higher education? Why might it be difficult to achieve, especially in a modern inter-connected socially-networked environment? The idea of internationalizing the curriculum through global citizenship is problematic when social, political and economic forces push cultures in a more inward-oriented direction. Migrations and concerns around national identity have generated extreme isolationist policies, most prominently in the USA and parts of Europe. In practical terms, the departure of the UK from the European Union may reduce student mobility if funded initiatives such as the Erasmus Programme are no longer available to UK based students. Global unity seems a distant dream as Huntingdon's (1996) thesis of a clash of civilizations seems increasingly prescient. Against this backdrop, is it hopelessly naïve to look beyond present divisions, to shift the self-understanding of citizenship from a local, national level to an enlarged, universal idea of citizenship?

Aristotle's *Zoon politikon* (the human as the *political animal*) was the man of the state: he both belongs and he participates in the *polis*. The element of participation is important because it sets local limits on citizenship. The Athenian citizen held property in Athens, and he engaged in deliberation with fellow Athenian citizens; he was no citizen of Sparta for that was another form of life. These elements of belonging, fellowship, and deliberation are all important to citizenship and remain important to the more abstract idea of global citizenship. Kant developed a more universal conception of the citizen, arguing for the possibility of cosmopolitanism, the idea that belonging to the actual state might transcend the local polity (Kant 1991a and 1991b). In making this claim he proposed the idea of 'perpetual peace' in a world government. He understood his proposal was, to say the least, highly unlikely, for there can be no perpetual peace. There can be no notion of peace unless there exists an implicit recognition of the possibility of war: peace is not-war. Yet, Kant genuinely hoped that perpetual peace might be an aspiration, or to use the masthead of the newspaper *L'Ordine Nuovo*, edited by Gramsci in Turin after the First World War, 'a pessimism of the intellect, an optimism of the will'. Similarly, global citizenship might operate on the level of a normative ideal. John Dewey, for example, recognized that democracy was not merely a description of an organizational principle of the central state but also an orientation within the public sphere that encouraged different people to live together in a cohesive community.

Increased technical reason (involving a scientization of politics and education) neglects both healthy democracy and a desire to create a decent world culture. Technical reason neglects, in other words, the all-important background context that enables different people to live together.

Global citizenship requires abilities to think critically, transcend local loyalties, and sympathetically imagine the situation of others. It is possible, however, to develop parts of the curriculum that encourage students to confront the pathologies of a purely instrumental reason through exploring a world (education) from a perspective that is at once both familiar and strange. The phenomenological notion of 'the stranger' as a critical subject, beyond social norms, offers a way forward for curriculum research. The student could well benefit from the dislocation of any 'habitual system of relevance'. As Schutz put it: 'A thorough modification of his schemes of orientation and interpretation and of his concepts of anonymity, typicality, and chance is the prerequisite of any possible adjustment' (Schutz, 1944, p. 499). The recent public row in the UK Labour Party which conflated anti-zionism with anti-semitism showed how fraught and contested such critical thinking can be, and how easily it can be co-opted by a wide range of ideological movements.

The unsatisfactory idea of student satisfaction

Stoics were interested in liberating the mind from custom and habit to produce people capable of sensitivity and original thinking (see, for example, Nussbaum, 1997). Almost all education still pays lip-service to critical thinking, but a glance at the economic and social context of universities shows that higher education exists in tension with critique. Such contradictions are international and long-standing (see, for example, Nietzsche 2011) but increasingly those contradictions are concealed by framing critique as a capability of the educated subject, rather than an occasion for questioning the very construction of that subjectivity. The idea of student satisfaction, for example, may well be interpreted and developed in directions where unsettling transformation is discouraged by risk-averse institutions competing to offer students a satisfying experience that avoids unsettling any sense of security. Welfare gains can be conceived in hedonistic terms or in terms of preference satisfaction, though utilitarians also recognize that utility may not be increased if preferences are irrational (see, for example, Kymlicka 2002). Difficulty in applying the concept of satisfaction to education leads to many favouring terms like 'engagement' instead (as in student surveys in the USA). Satisfaction manages to incorporate the idea of transformation through education, but this requires the idea of the satisfaction of 'rational preferences', which cuts across the grain of measuring a purely phenomenal student experience and would require rationality to be predetermined rather than the outcome of an educational process, or indeed the process itself. Socrates was, of course, executed for critical thinking, for corrupting the youth of Athens. He accepted the charge and drank the hemlock. How could he live well, teach well, think well, and avoid corrupting the youth? If we accept higher education as merely a functional matter of training, then perhaps it's time to reach for the poison. Policies intended to track the performance of higher education courses and institutions need to take into account the likelihood of their own distorting effects.

The critical citizen

Critical thought requires self-criticism, criticism of conventional opinion, and criticism of tradition. The purpose of cultivating such an attitude, to invoke Marx and Engels (1974), is not to train critical critics for after dinner, but to try to develop more robust, more rational, opinions and conventions. Developing critical attitudes in students is about more than providing skills for an advanced division of labour. Democracy's strength lies not in the populace choosing winners that might make us great once again, but quite the opposite. Democracy involves careful deliberation, open-mindedness, engagement through reason, listening and accepting the force of the better argument. Democracy is strengthened through reasoned dialogical critique. But we should remember that the conditions which make reasoned critique possible are themselves fragile. Think of the formal, sometimes quite austere, conditions of the court room: the witnesses giving testimony under oath addressing the judge; the imposing atmosphere, symbols of justice and authority of law; the judge ensuring evidence is presented to the court fairly; the adversarial lawyers building their arguments; and the jury, ordinary citizens, listening carefully to the evidence and then deliberating on their verdict. The formal setting is deliberately structured to enable fair deliberation (Estlund 2009). Similarly, engaged global citizens might develop one another as 'co-producers' through a setting that is intended to encourage a critically engaged community of learners.

If the formalities of the court have been assembled to encourage rational deliberation and critical thinking in the jury, then we ought to consider the formal qualities of universities and the 'higher' education that might take place within their walls, let alone the extra-mural studies. Here problems associated with the marketization of higher education become important. In England, for instance, the student-consumer of higher education is induced to university study largely on the basis of increased lifetime earnings. Such problems are not all new, Nietzsche had similar complaints in the late 19th century (Nietzsche 2011). Universities seek to attract consumer-students by promoting the student experience although research suggests how prospective students make decisions about whether to embark upon higher education is more complex than some of the literature assumes (Budd 2016). University publicity makes much broader claims than the good quality of library materials available or the scholarly and scientific achievements of the academics who will teach them. Rather, the consumer is attracted by a range of different features, from campus cinemas and swimming pools, ensuite bathrooms in halls of residence, proximity to gig venues and clubs, the proportion of ‘good degrees’ awarded, and employability rates. The emphasis in this culture is not on the features of the institution that will encourage the cultivation of good habits of mind and critical, independent thinking, but an open welcome to experience student life. This is not the case everywhere. For instance, in a recent study German students did make connections between their degree and the labour market but demonstrated no sense of urgency or pressure to promote their employability other than through completing a degree (Budd 2016). Of course, German university study is not financialized as it is in Britain, especially England. Nevertheless, an anti-authoritarian student culture was once a reaction against the austerity of academic culture. Now the situation is inverted, the state’s fiscal austerity means that academic culture caters towards the satisfaction of its customers. The institutional formalities that cultivated public reason now might nudge the consumer towards purchasing the best value student experience. There is little here by way of encouraging an outward and dialectical orientation towards unsettling educational experiences; rather, the focus is kept firmly on satisfying the students’ pre-existing preferences.

An international scholarly community operates along Kantian cosmopolitan lines. There are, of course, student exchange programmes of which a few avail themselves, but these opportunities are limited and might be prohibitive for those with limited financial resources and local commitments. The idea of cosmopolitanism follows from critical thinking. If I am critical of local conventions, then it follows that I do not take customary truths for granted and hold to a more global conception of citizenship. Such a position may be more likely the more interconnected the world becomes. However, it may well be the case that the cosmopolitan perspective recedes alongside economic, political and cultural insecurities. Indebtedness, employment prospects, worries about grades – all these count as fears that may well encourage students towards an inward-orientation and the comfort of convention.

Citizenship requires what Walzer calls vicarious decision-making, which involves judgement based on ‘enlarged thought’ or empathy (Walzer 2014). Citizens consider political questions at all levels and ask what it means to be in the position of another. In pluralist democratic societies (and *a fortiori* for global citizenship) this kind of enlarged thinking becomes very difficult because of a lack of ‘overlapping consensus’ between citizens and their comprehensive doctrines. The problem is magnified at the level of global citizenship. John Rawls’ theoretical strategy was to propose in *Political Liberalism* a reasonable pluralism that seeks overlapping consensus while allowing for different conceptions of the good (Rawls 1993). The public use of reason takes a non-participative approach, however. Rainer Forst, for instance, regards the Rawlsian approach as the private use of reason towards public ends, where political philosophers take on the role of the justice experts (Forst 2014: 88). Critics of this overlapping consensus model of legitimation argue that it amounts to a dilution of the other. Alessandro Ferrara explains:

> Reducing diversity, even if through public reason, still constitutes a paramount value. The intrinsic risk then emanates from the standard version of political liberalism to perceive the unassailable other as a threat to 'stability for the right reasons' – a threat to be kept at bay, to be sanitized, a kind of diversity that we wish did not exist (Ferrara: 2014: 59).

Ferrara argues that the hermeneutic principle of charity – the Davidsonian idea that in discourse we ought to begin by assuming those things we do not understand do, in fact, make sense – can operate to reduce the risk of transforming difference into otherness. However, introducing such 'presumptive generosity' into Rawlsian political liberalism involves moving beyond equal respect. In liberal theory, respect usually means respect for the moral autonomy of persons to determine their life projects: 'Respect-deserving dignity rests on agency, and rights are meant to protect the integrity of agency' (Ferrara 2014: 60). However, this leads political liberalism into a problem: why should different persons with varying degrees of attachment to autonomous agency be granted equal respect (if respect is grounded on agency)? Stephen K. White suggests that equality and respect for autonomy can be reconciled in relation to mortality in a way that goes beyond mere toleration. Our shared foreknowledge of death, he suggests, might sustain the political imagination into action in the public realm through experiencing a common burden that cannot be relieved (White 2009). While developing presumptive generosity between global student-citizens based on shared mortality might seem unlikely (given that students tend to be young people removed from thoughts of death), a spirit of generosity in terms of recognition of the other may come from a sense of natality in the Arendtian sense of standing on the brink of being born into a world out of joint and ready to be re-made (Arendt 1977: 192). This involves, however, developing an orientation towards the public realm and highlighting stark examples of the corruption of the public good. There is a shared glimpse of death here, but it is the death of hope for justice. This unsettling perspective, however, is unlikely to generate feelings of satisfaction in the student and so runs against the grain of much higher education.

If Rawlsian liberalism tends in application to produce institutions grounded in attitudes that can be shared by all, then all too often this can boil down to a shared interest in self-advancement. The most readily available overlapping consensus appeals to the individual and narcissistic traits reflecting status and personal efficacy, perhaps especially in terms of earning power. It is therefore unsurprising that such an inward-orientation towards the self is so prevalent in times of economic insecurity. Students in marketised higher education settings everywhere have been encouraged to regard effective education as an education that facilitates increased social status and earning power. Given the conditions of uncertainty, indebtedness, the transfer of risk on to the shoulders of individuals in order to dampen tax rates, and the foregrounding of employment as the end of education, it becomes particularly challenging to transform attitudes away from the local, the inward, the selfish, towards the global and the public. Here, educators should consider their own purposes because we cannot become more successful educators by simply abandoning a purpose to cultivate empathy, global orientation, critical thinking and a spirit of presumptive generosity towards the other. Too often we lament the instrumental attitude of the student within an instrumental education system without considering that teachers and managers are caught up in this same instrumentalist approach and steered in particular directions. The virtues required for good global citizenship involve a responsibility to expand our democratic horizons beyond a self-interested attitude to the political and the educational. This suggests there exists a responsibility involved in any transformative educational process that might require transcending and unsettling student preferences in a way that encourages existential change. From this view, nurturing tolerance would necessitate a willingness or even a desire to feel unsettled, even alienated.

The transformative dimension of education

The desire to inculcate a global orientation or worldwide horizon is of course not something new: the Stoic philosopher Seneca famously asked his compatriots to ‘Look how many broad stretching countries lie open behind you, how many peoples’ (Seneca 2012: 57). However, a holistic and relational orientation demands looking beyond epistemological learning processes that involve shifts in worldview and habits of mind to an ontological process that accounts for changes to our being in the world. In doing so, issues of existence and being are raised to the level of consciousness. As suggested by C.S. Lewis in *The Magician’s Nephew*, ‘worldview’ must therefore be understood as being different from the lens through which people see: ‘For what you see and hear depends a good deal on where you are standing: it also depends upon what sort of person you are’ (Lewis 1955: 125)

This research is based upon the premise that transformative education involves an ontological process that elevates the importance of existential change for the learner, as regards both their way of being in the world and ways of knowing that world (Bamber 2016). As such, it seeks to further illustrate an integrated conceptualization of transformative learning that extends Jack Mezirow's focus on the deconstruction of taken-for-granted assumptions (Mezirow 1991 and 2000), an epistemological process of overturning habits of mind. Mezirow's influential work on transformative learning clearly separates how we make meaning from our lived experience. For him, and others such as David Kolb, experience precedes reflection, and only in this latter stage is experience transformed into learning. While Kolb assumes experience to be non-rational and pre-symbolic (Kolb 1984: 48-52) Mezirow accepts experience is epistemologically, socioculturally and psychically distorted (Mezirow 1990: 14-17). In both cases, however, it is assumed learners are capable of engaging in abstract critical reflection in which they are separated from their own experiences. This reflective, constructivist approach separates the subject from the environment and views the individual as the central actor in the processes of meaning-making. Learning is thereby perceived to be independent and autonomous rather than connected and relational.

For transformative learning conceived holistically, knowing emerges from a way of being, not vice versa, and is redolent of the suggestion that 'we don't think our way into a new kind of living; rather we live our way into a new kind of thinking' (Palmer 1980: 57). From this view, education must be concerned less with knowledge acquisition and more with supporting individuals as they move into alternative modes of being, as explicated in the notion of 'critical being' (Barnett 2011). This ongoing experience necessarily involves cognitive and affective dissonance that is both felt and embodied. This ontological disruption is characteristic of what Žižek (2014) and Badiou (2013) have named an educational 'event' whereby the complexity and multiplicity underpinning a particular social order is suddenly exposed and able to appear subjectively. Such a notion of 'event' is inherently transformative.

The transformative dimension of education discussed here is concerned more with 'how' we know rather than 'what' we know, with a particular focus on tacit, aesthetic and relational ways of knowing (Bamber 2016). This is different from 'powerful knowledge' (Young 2010) that makes some substantive difference for the knower and invokes notions of transformation. For instance, while Young argues that 'pupils do not come to school to know what they already know from experience' (Young 2013: 111), we assume it is the educator's primary role to help students engage with and transform their perspectives, understood as their ways of knowing and being in the world, that delineate their experience. At the same time as the Minister of State for Schools in England, citing the work of Michael Young and Eric Donald Hirsch, advocates accelerating the shift towards 'knowledge-based teaching' (Gibb 2015: 18), this paper argues instead for a renewed focus within higher education upon formation, alongside recognition of moral life. This highlights the importance of who the student and educator are becoming as persons, including their values, virtues and associated dispositions.

Given contemporary concerns discussed here about the treatment of difference and otherness, most acutely expressed in the moral panic and public hysteria surrounding religious indoctrination and fundamentalism, transformative education so understood supports the recognition of difference that acknowledges and respects ethno-cultural identities but also encourages mutual engagement across difference. While overemphasizing the 'otherness' of those we encounter is likely to embed stereotypes and power imbalances, focusing upon interconnections rather than distinctions can lead to a denial of difference which neglects the myriad of variations in the human condition. This is addressed here in acknowledging the importance of becoming other-wise (Bamber 2015) as individuals develop a sense of both pluralism and fallibilism. Transformative pedagogy, so conceived, has the potential to exemplify the important practice of 'entoleration' (Lundie and Conroy 2015), whereby individuals and groups engage with sympathetic and transformative encounters with others' beliefs.

Mediating between self and other

To develop further an understanding of entoleration, in theory and practice, we suggest there is a tendency to enact a pedagogical dichotomy between the epistemological and the ontological: between representational 'textbook' knowing, and ontological 'other' encounters. On the one hand, what might be called the 'textbook encounter' offers the student a representation of an object of inquiry that is appropriated into the student's worldview without transforming the worldview itself. The other is instantly appropriated, interpreted in terms that are directly understandable, and a sign of good pedagogy is the extent to which this understanding is made accessible in ways that satisfy the student (a kind of integration into the student's existing perspective). This is traditional, instrumental education, in which learning is procedural, cumulative, managed and predictable. It seems to be fundamentally non-deliberative and reductive in nature, (though reduction can be regarded as a key moment in understanding anything at all, see Segal 1983). On the other hand, what might be called the 'other encounter' of ontological education (see Thomson 2005) recognizes that the object of inquiry cannot be known through this representational approach, but must remain other by resisting the kinds of appropriation signalled in textbook knowing. Here, transformation is difficult for another reason; that there is, and must remain, an infinite qualitative distinction between the student and the other, the object of inquiry (what we will later go on to identify with the curriculum). Although experiential and inquiry pedagogies move in this direction, they are not quite so stark in their commitment to the other remaining other, emphasizing 'direct encounter with the phenomena being studied rather than merely thinking about the encounter, or only considering the possibility of doing something about it' (Borzak 1981: 9).

Tensions between encounter and representation are as old as philosophy itself, reflected in Plato's ambivalence about the representational nature of the arts, or religious prohibitions around the making of idols and images. In the twentieth century, similar tensions take on a pronounced potency in the context of post-industrial globalization, world war, and technological transformations. We turn to a debate between Emmanuel Levinas and Paul Ricoeur, both twentieth-century French philosophers, who draw on the phenomenological hermeneutics of Edmund Husserl and Martin Heidegger but move in quite different directions when it comes to understanding the transformative encounter between self and other. Both thinkers agree that direct self-understanding is not primary, but arises in and through the transformative encounter with the other (Levinas 1999; Ricoeur 1992). But what is the structure and goal of this encounter with the other?

Levinas's ethical orientation emphasizes that the self is constituted by a 'command' placed upon it by the other. For that command to be real, the other must remain beyond the constructions and projections of the knowing subject, and so must remain other, or transcendent: 'this separation is not simply a negation…[it] opens upon the idea of infinity' (1999: 105). This infinite distinction between self and other might appear to frustrate efforts to have a meaningful encounter with the other. But Levinas is concerned that approaches which allow any kind of mediation between other and self, such as that of Ricoeur, will tend to fold the other into the self: the other is reduced to a projection or construction of the self. Although hotly debated among Ricoeur and Levinas scholars (Cohen and Marsh 2002; Breitling 2015), Ricoeur's point is to allow the other into the formation of self, while rejecting the subjectivist anthropology that is assumed in the idea that the other is folded into the self. This appropriation of the other to the self is not an encounter or dialogue, but an appropriation characteristic of the Cartesian foundationalism of modernity: this refers to the idea that Descartes' self-certain subject (the cogito) is in control of itself and must appropriate the world into terms of its subjective, though ultimately isolated, experience. Moreover, this appropriation is, according to readings of Heidegger, characteristic of Western metaphysics and, by extension Western pedagogy (Heidegger 1968; Lewin 2015). Heidegger has called this representational thinking (Heidegger 1966), which can be associated with a general and pervasive idea of knowledge as being 'about' something. (The 'learning about' vs 'learning from' distinction in Religious Education as well as 'education about' vs 'education for' citizenship might be good illustrations of a learning about which is representational.) Heidegger is critical of the dominant and willful (but ultimately alienating) knowing of modern subjectivity, which entails having a more or less correct representation (Heidegger 1966). In contrast to this, Ricoeur's anthropology suggests the self must also be seen as another because it takes a reflexive stance towards itself (Ricoeur 1992; Breitling 2015). Ricoeur's general approach entails philosophical hermeneutics, recognizing that self and other understanding is always ongoing as part of the construals and appropriations of what he terms 'narrative identity': that is, the self is understood through the stories we tell about ourselves (Ricoeur 1984). Narrative identity is key, since it allows us to soften the polarity of self/other. Both self and other are constituted by the stories that are told (by us and by others), so neither pole is entirely present, or entirely absent, but remains within an ongoing process of interpretation.

Ricoeur's conception of identity implies the power of the other to transform the self only as it remains other, alongside the construal of the self as a narrated project that interweaves appropriations of self and other. In other words, Ricoeur proposes a mediation of the opposition between, on the one hand, the appropriation of the other characteristic of Cartesian subjectivity, and on the other hand, an unbridgeable gulf to the other, perceived in Levinas. Through allowing that the other can form part of the construction of the narrative self, Ricoeur would resist a model of intercultural dialogue that entails appropriating a tidy representation of the other, because both self and other are placed in question: the self is no more self-evident to itself than is the other. Ricoeur's mediation between the radical alterity of Levinas, and the tendency to appropriate the other into the subject, is achieved partly through the movement of the hermeneutical circle. The hermeneutic circle describes how the pre-understandings and framings that precede educational encounters are always already operative, and, furthermore, are not simply eclipsed following the transformative experience, even if they are not left unchanged (see Lewin 2014). These pre-understandings and framings are not directly accessible, and so Ricoeur describes a long route (Simms 2003: 34-40) to an interpretation of the self through the other: we can only understand our own framings of self and other in light of encounter. So, for Ricoeur, the self is opaque without the other and is never fully encountered, leaving the other (and self) with more to know. These political and philosophical framings of the self and other, citizen and world, informed the ontology of an empirical project, especially in relation to reflexivity, hermeneutics, democratic engagement and co-production, to which we now turn.

EDUCATION THEORY IN PRACTICE

Methods for designing and exploring the framework

This paper follows from a curriculum development project that aimed to develop understanding of how the curriculum can be internationalized to develop 'engaged global citizens'. The initial research sought to develop understanding of the value of international experience in relation to notions of global citizenship, as experienced by undergraduates. This led to the development of a 'framework for engaged global citizens in education' and the subsequent development of interventions to internationalize the curriculum for all students.

The project brought together a group of 8 academics from a range of empirical and philosophical disciplines. The group was diverse in terms of academic as well as cultural backgrounds. They were joined by 11 undergraduate students to form a 'conceptual steering group' (CSG) for the project.

The 'student as co-producer' metaphor has been put forward as an alternative to 'student as consumer' to help re-conceptualize the relationship between the student and university (McCulloch 2009). While acknowledging that staff-student partnerships are problematic as a pedagogical approach (White 2016), and in particular as regards knowledge production (Marquis *et al*. 2016), this project sought to interrogate relational aspects of learning amongst staff and students, with a particular focus on how such partnerships to develop curricula may help explore ways to re-orient higher education towards a public good. Through the involvement of students as co-inquirers, this project goes beyond simplistic notions of student voice whereby student feedback is gathered to inform tutor-led curriculum developments. Evidence is presented here of overlapping aspects of 'subject based research and inquiry' and 'scholarship of teaching and learning', providing a timely illustration of under-researched (and under-theorized) aspects of staff-student partnership (Healey *et al*. 2014).

The CSG illustrates a 'community of learners' of the sort envisaged by Rogoff, involving students as 'active learners' who are encouraged to lead research, negotiate with tutors and other 'more skilled partners' (Rogoff et al, 1996: 388), as a precursor for any action for change. The process of constructing and reviewing conceptual frameworks and curriculum interventions, as documented here, exemplifies an 'integrated, on-going, participatory process of measurement, reflection, adjustment and learning' (Storrs, 2010: 8) by a committed community of practice.

Table 1: Phases of the research and sources of data

Phases of the project	Sources of data
Designing the framework	Systematic review of literature on 'Internationalizing the curriculum' as it related to education for global citizenship
	Critical review of existing frameworks of education for global citizenship
	7 undergraduate dissertations on the role of international experience
	40 undergraduate student narrative accounts of themselves as global citizens
	Minutes of meetings / colloquia / on-line fora of the conceptual steering group (CSG) of 8 academic and 11 undergraduate students
Curriculum intervention	Semi-structured interviews with 6 student members of the CSG
	Semi-structured interviews with 2 academic staff members of the CSG
	Focus group of 4 academic staff of the CSG
	External evaluators report

Phase one of the research involved a form of theoretical sampling (Charmaz, 2006) through initiating particular research projects exploring international experiences for global citizenship. This included, for example, studies of internationalisation at home, study-abroad and both local and international service-learning. The full data set from these 7 undergraduate dissertations and a purposive sample (Patton, 2002: 46) of 40 narratives (from students who had completed an optional course of study on global citizenship) provided the basis for a process of meta-interpretation by the CSG. The full data set was analysed concurrently to allow themes from the data to emerge. 'Significant statements' (Moustakas, 1994) were categorised into broader themes or 'clusters of meanings' (Creswell, 2007: 61) until theoretical saturation had been reached. This was an intensive process given the different philosophical positions adopted by members of the CSG. Nevertheless, consensus did emerge in support of our 'framework' as detailed in this paper. Data analysis was complemented by a systematic review of literature on 'Internationalizing the curriculum' as it related to GCE , a critical review of existing frameworks of GCE (see, for example, OXFAM 2015; DEA 2003: 9; Oxley and Morris 2013; QCA 2007; Schattle 2006) and regular meetings / colloquia / on-line fora held by the CSG.

While theory and empirical data play a pivotal role in this study they are not its primary drivers. For example, this study does not attempt to elucidate any one particular theory of transformative GCE. Instead it is fundamentally hermeneutical. Therefore, in this paper we seek to outline how the conceptual framework guiding this study emerged and evolved through the analysis of data alongside the interrogation of related literature. It is the act of interpretation, evocative of speculation, uncertainty and incompleteness, which remains pivotal to analysis as it is understood here. In particular, the development of hermeneutical imagination understood as ‘a sense of the questionableness of something and what this requires of us’ (Gadamer, 2004, 41-42).

The presentation of the framework in diagrammatic form is itself suggestive of certainty, finality and alludes to the impermeable nature of concepts it contains. However, the framework presented here in the appendix is not conclusive and definitive but a heuristic device to support educators and researchers in understanding this transformative process. Knowledge created by discursive communities (such as the CSG in this project) is understood to be subject to continuous revision in light of new evidence and metatheoretical debates. This approach emphasises that within education in general, and GCE in particular, enquiry must be kept alive and remain open to new perspectives. The second phase of the project therefore involved the design, implementation and evaluation of structured interventions that were intended to instantiate the conceptual framework developed in the first phase of the project. A set of interviews and focus groups were undertaken to investigate the evolving nature of the framework. This phase comprised a focus group of four of the academic staff who had been involved in the curriculum development and two others interviewed individually. Six students were also interviewed separately. This paper draws upon this data, as well as the external evaluation of the project, to explore the tutor and student relationship to the framework.

The framework and relations to it

This section will use illustrations from the data to describe and illuminate the framework, presented fully in the appendix. It will begin to explore two central findings of this study: the importance of tutor and student relationships to the evolving ‘framework for engaged global citizens in education’ and how the process of designing the framework provided opportunities for interruption that underpin the idea of transformative GCE developed here. In the initial phase of the research, the CSG (Conceptual Steering Group) discussed and critiqued a broad range of existing models, deconstructing a ‘traditional’ view of encouraging global citizenship through the usual curriculum approach of acquiring skills and knowledge. In problematizing curriculum development in this area, the CSG concluded that previous frameworks of global citizenship in formal education have tended to homogenize, conflate the distinction between difference and otherness, be instrumental in nature and also have difficulties in establishing moral boundaries. Explicating the knowledge, skills and attributes that encapsulate learning outcomes for GCE lies in tension with the approach being developed here.

A review of the data analysis completed in phase 1 of this research led to an agreement that values and attitudes must lie at the heart of the framework being developed for future curriculum developments, with it being understood that these necessarily emerge through experience. The values that emerged as significant in phase 1 of this research included, for example, openness (to difference, the other, diversity), self-respect, an ease with uncertainty and a commitment to social change. It was concluded that attempts to nurture such values and dispositions require a learning process that interrupts conventional patterns and processes that seem overly staged or structured. The team felt that an irreducible complexity and ambiguity would feature within such a process. Attempts to articulate this interruptive pedagogy invited discussion of a range of conceptual frames, such as disorienting dilemmas/perspective transformation (Mezirow), distanciation (Gadamer/Ricoeur), existential homelessness (Heidegger) and liminality/threshold concepts (Meyer and Land). The proposed framework suggests ideas such as these and has been represented in diagrammatic form as shown in the appendix. Nevertheless, given these elusive conceptual foundations, there was agreement that the framework could only be fully appreciated when instantiated in specific learning contexts. These will be explored in more detail in the subsequent section.

The movement of the hermeneutic circle that mediates between the self and other, as explored earlier in the ideas of Ricoeur and Levinas, provides the dynamism for the circular motion of understanding depicted in the framework (see appendix). We begin with pre-understanding because the learner is always already engaged in constructing or framing the world before a formal educational encounter can interrupt it. (Of course, one can describe an infinite regression by which educational encounters rely upon pre-established understandings and so, in a sense, there are multiple entry points to this hermeneutic circle.) For instance, a member of the tutor team for this project expressed the following expectations about what the framework should aim to achieve:

> *The framework should set the parameters for how global citizenship should be taught and the outcomes achieved. The framework should be devised with the understanding*

> *that teaching global citizenship is a process and change in values is the goal of that process. Acquisition and consideration of particular knowledge and skills are the means to that goal.*

But if such parameters are to be set, they rely upon (and enact) a set of pre-understandings which are generally taken for granted. 'Pre-understanding' therefore incorporates the ideas, assumptions, and expectations that we all bring to the learning process. This is not prior to 'real' understanding, but reminds us that we do not begin as a blank slate. The notion of 'structured experience' refers to the idea of creating some kind of engagement for students. This could mean dealing with a text in an ordinary seminar, or might be something more creative/radical such as service-learning. The essence of this stage is to create an open space. Step 3 of 'becoming' can take place through the interplay between student, teacher and the other, but is contingent and may or may not take place. This moment of becoming might be relatively mundane or quite profound and radical. It is often emotive (involving, for example joy, suffering).

The discussions of the project team often circled around the tension between the structure of experience and the openness that exists for an interruption or encounter within that structure. Hence step 2 acknowledges the necessity of a structured educational context, which moves into step 3, a change, precipitated by some kind of interruption. The tension here between structure and interruption is important, because it is conceivable that 'managed spontaneity' is a contradiction in terms and inimical to authentic educational experience. Alternatively, it may be that the best the educator can hope to achieve is to establish the possibility of an authentic educational experience. The logic of this issue challenged the project team to reconceive how the framework operates: conceived as a reified and over-determined method for curriculum experiences, it can be problematic, but conceived as a process or practice of engaging students and staff in the possibility of interruption, it can be a helpful pedagogical tool. Hence it is the relation to the framework that is key. One tutor described how they complicated their own understanding about how change or transformation could occur through curriculum intervention, commenting:

> *There is an ambiguity about what you can do, how you can intervene to make [transformation] happen…What is our agency with respect to interventions of transformation, what kind of agency can we possibly have? If we could have a simply clarified methodology for transformation, then probably that wouldn't be transformation in any meaningful sense.*

So educators can and do plan specific and organized interventions, the logic of them being necessary but not sufficient to genuine insight or transformation. Like any structured insight, the framework can support or inhibit insight depending upon the philosophical assumptions that structure its use (which broadly maps on to positivist vs hermeneutical traditions).

The figure in the appendix describes a 'new being' as the goal of the authentic educational encounter, which indicates that some kind of ontological change, or transformation, has taken place. But this is not the end, and so this feeds back into the framework, a hermeneutical circle that is not vicious, but enabling. Thus the new way of being is (always) incomplete and a new or shifted set of pre-understandings circulates. In order to move beyond what some might regard as an endless circulation going nowhere in particular, this circle might be better described as a hermeneutic spiral, given that it moves in a particular direction towards greater understanding and transformation informed, as the figure suggests, by 'fundamental values.'

By way of more concrete if simplified illustration, the research into the experience of international volunteering as part of phase one of this project demonstrated how students can have a tendency to replace one stereotype or incomplete perspective with another. Having expected squalor and unhappiness, they come into contact with people who are materially poor but apparently satisfied and content. Students then fail to critically challenge this incomplete frame of reference as demonstrated in the above quotation. The 'poor but happy' stereotype, illustrated in the student quotation below, runs the risk of accepting current inequalities and assumes that the hopes and expectations of individuals are pre-determined by context. The student accounts often failed to acknowledge the diversity of lived experience both in the UK and overseas, suggesting a need to disrupt intellectual complacency, to move beyond homogenizing the other and to work with, rather than against, multiplicity. For instance, one student said:

> *Sometimes, when I feel like I can't be bothered, I keep thinking about those little kids and how happy they are all the time, even though they haven't got anything and that's the only motivation I need.*

An important point to make here is the context for this hermeneutic spiral: the triangle between students, teachers and 'the other' (which might be understood as the curriculum). Students, teachers and curriculum are here inextricably enmeshed within a circular motion that requires all three elements.

The spiral also depicts how tutors were compelled to consider their own relationship to the framework itself, interrupting the smooth instantiation and reification that might be said to characterize the process of (en)framing. One tutor articulated how it was through engagement with the CSG that they came to appreciate the reductive nature of frameworks which divert attention from the contested nature of concepts such as global citizenship:

> *The initial application for funding promised to produce a framework for 'engaged global citizenship'. Once the project commenced we soon started capitalising and then initialising these words. Engaged Global Citizenship became EGC. What began as two adjectives and a noun became a noun phrase and then something, when initialised, is quite meaningless? The discussions with the philosophers on the team alerted me to the dangers of such a process of reification and attempts to capture learning in general.*

Interviewees suggested that an important part of the team formation was the point at which terms used within the project came to a settled definition. Through these discussions, one staff member came to appreciate more the importance of recognizing the pre-understandings of each of the project team as a prelude to framework development:

> *Our discussions across the project team stopped me in my tracks – I became uncomfortable, as it were, cracking on with the data gathering or implementing a project plan without reflection on the terms and pre-understanding that we all brought to the project.*

The project team's diverse academic and cultural backgrounds presented opportunities for such interruption. The team of tutors involved in the conceptual development of this framework have research and teaching profiles in each of the foundational disciplines of Education: Philosophy, History, Sociology and Psychology. Furthermore, the eight tutors were born and educated in seven different countries: America, China, England, India, Ireland, Italy and Scotland. As one tutor commented, *'there is something about us being a very international team – it became critical to draw out our different expertise'*. Another member of staff commented that *'I came to appreciate the value of diverse perspectives as we tried to develop pedagogy and our practices – it ensured a heightened level of possible misunderstanding, which allows for creativity'*. It might be easy to make too much of this point but in the context of discussing an internationalized curriculum, team members became more aware of the educational cultures of their own higher educational experiences. The composition and formation of the project team, in other words, had an interrupting effect on the constitution of the project. The diversity of the researching and teaching team provided a contrast with the student body for whom this curriculum was being developed. As one tutor said, *'the student body is quite lacking in diversity…The juxtaposition between staff and student body is an interesting tension'.* How these ideas are received within student groups with diverse and homogenous demographics would be worthy of future research. Arguably, the diverse perspectives underpinning this work should enable the emergent framework to be meaningful within other contexts, if not disciplines.

Transformative encounters with the other

This section will discuss how this research and subsequent curriculum interventions provided opportunities to develop understanding of the educational theory introduced earlier in this paper. In practice, the distinction between representational 'textbook' knowing and ontological 'other' encounters is much harder to maintain than the ideal types discussed earlier suggest. In their more idealized forms, neither approach allows for a change in the frame of reference, a defining feature of transformative learning (Merizow 2000), since the former translates the other into the self, while the latter disavows the possibility of any such translation. Neither case is complete, each hinting at the other, and the remainder signified between self and other. Seeing only itself, the textbook encounter asks where is the other that transforms? Seeing only an other, the other encounter asks is there a bridge from the other to the self?

Transformative education falls through the cracks between the textbook representation and the other encounter. Speaking of 'the cracks between' suggests a middle way, or mediation, between crude representation and appropriation that leaves the learning subject untransformed, and the recognition of the other as an infinite and unbridgeable gulf. An example will help to draw the difference as well as seeing how a mediation might be possible.

A lecture about Confucian education might be regarded as representational since we encounter ideas about Confucius that we appropriate in our own terms. We hear about Confucian ideas around moral education towards *junzi* (the superior person) and 'translate' those concepts into the familiar: for example, students schooled in the European tradition might be encouraged to draw parallels with Aristotle's concept of *eudaimonia* (Yu 2007), a concept which itself is often rendered into the modern discourse of well-being or the good life, and thereby brought within the purview of a modern world picture. This translation of a translation does, of course, lose something (Hall and Ames 1987). But more important than examining what is lost is recognizing what is left untouched or unexamined by this appropriation. The learning subject appropriates Confucian (by way of the already appropriated Aristotle) ideas into a stable representation that accords with their own way of being, located within what Charles Taylor (2007, Part V), for example, calls the 'immanent frame.' This refers to the framing of experience arising in modern Western culture as basically secular, disenchanted and individualist, though modern students might also frame their experience with other Western presuppositions around the progressive nature of democracy and liberalism and the formation of an autonomous (not to mention happy and wealthy) subject. The understanding of *junzi* becomes sanitized as a personal virtue of respect for elders and the family, no doubt a worthy virtue, but shorn of the wider socio-political (and cosmological) significance in which the richer meanings of *junzi* are to be found. Similarly, framed by a conception of Western subjectivity as fundamentally individual and autonomous, or as Taylor calls it, the buffered self (2007, Part I), we might point to how the instrumentalist attitudes of the strategic student and the strategic university manager, with an eye on satisfaction in the student experience, operate as barriers to educational transformation.

This kind of reduction is common within educational practices, most obviously in the appropriation and sanitization of the disruptive message of Jesus Christ (McLaren 2015). The representational understanding of *junzi* drains away the transformative impact since one's being is not challenged as long as one does not attempt to leap from the familiar into the unfamiliar world of Confucius. A transformative encounter does not necessarily require that we engage with 君子, the original untranslated term (though such linguistic interventions are typically worthwhile, for language is an important vehicle for other modes of being). But a minimal recognition that to understand means to submit oneself, to stand under, or to be interrupted, is vital. The point here is not quite to acquire a correct and complete understanding of *junzi*, but to disrupt the smooth circulation of representational thinking that characterizes the pedagogy of the modern autonomous liberal subject, and to recognize the tensions and limitations of interpretation. It would be simplistic to draw too stark a line between the representational and 'ontological'/transformative pedagogy, as though understanding can ever be entirely free of some form of subjective appropriation, or that the other can remain hermetically sealed as other. Thus we suggest a more Socratic orientation that, by way of encounter with the other, experiences and then acknowledges what one does not know. This negative capability opens the learning subject up to the possibility of submission and transformation, rather than settling for a clear representation of knowledge to slot into a coherent scheme of work. The student's satisfaction comes much closer to the old sense of the word, as an action demanded to atone for a one-dimensional approach to learning. From the point of view of the constructions and projections of the modern subject, interruption and transformation are fundamentally related, because interruption is unanticipated, and is, therefore fully other.

It is, of course, simplistic to oppose Chinese culture represented in the textbooks, with a trip to China as experiential, since either can be experienced as a reductive appropriation by an autonomous subject, or alternatively either could entail a transformative interruption. It is not just that the textbook version is inevitably ‘authorized’ by someone with a particular story to tell, while the interruption will be more ‘authentic’. Obviously, trips and experiences are partial, leaving their own remainders. But an encounter that leaves the other fully as ‘other’ and refuses any kind of translation as reductive too readily seals the other off from the possibility of encounter. For instance, the research conducted by undergraduate students as part of this project exposed the instrumental and reductive approaches to experiences of study abroad:

> *I wanted to experience another culture. An adventure. To meet new people and become more confident. It’s not just academic skills- but you gain life skills.*
>
> *It has opened up doors for me and given me more opportunities. It has given me a chance to think about what I want and made me think about different careers available.*

At the same time, the encounter that presents the other within the framing of the self too readily translates the other into the self. For instance, a student reflected upon their short immersion in a resource-poor community overseas:

> *You not only meet others and experience a different way of life, but you also develop within yourself. It gives you a chance to learn different things about education and cultures but most importantly about others, what they want to do with their lives.*

The simplistic nature of such a binary arises through a problematic relation between the student and curriculum referent (which can be regarded as the other). The tendency to reify the curriculum referent into an object to ‘learn about’ too easily constitutes a representational framing of learning. While textbook learning might present us with the paradigm case of such representational learning, we suggest that it is primarily the relation between the textbook and student that enacts the reification. Hence that representational relation can pertain to a visit to China as well as to the textbook account, just as the problem with frameworks turns upon the relation to them. We have suggested that frameworks tend to embody certain regimes of truth which encourage an unreflective and performative attitude. With this in mind, the question for the project team became how we might bring about the creative relation to the curriculum referent that resists the systematic and reductive enframing of the framework.

The curriculum interventions developed as part of this project to 'internationalize the curriculum for all' aimed to provide scaffoldings rather than prescriptions for learning. This included local service-learning, providing opportunities for participating students to reflect upon how volunteering in the local community supports them to move beyond a merely prudential understanding of their actions and their education towards a moral understanding of the value of inter-relatedness of persons who inhabit the same local community. A second initiative involved collaboration between UK based students with students in Mumbai, India as they explored ethical issues in the public sphere from domestic and foreign perspectives. In parallel, students in the two countries explored an analogous question of corruption in public life, such as MPs' expenses scandals, multinational company involvement in slum clearances, and inquiries into press standards. The groups then switched perspectives: Mumbai students considered some issues around ethics in public life in the UK and vice versa, providing comments on the perspectives of the other. Technology such as Skype was used to enable deliberation. These simple and straightforward student activities were intended as an attempt to provide a space for transformative learning that interrupted the students' habitual and taken-for-granted representational and instrumental modalities.

Nevertheless, in undertaking this project we found numerous illustrations of the theoretical concern that representational knowing leaves the subject intact and the other as fully other. For instance, a further curriculum intervention we developed involved students in small research groups completing a comparative study of education in two countries outside the UK in order to explore similarities and differences with education in England. Students were encouraged to complete desk-based background research and interviews with people who have experience of education (as peers, tutors or international students) outside of the UK. Students decided the focus of these interviews although topics were suggested to them, such as funding systems, the types of qualifications, pedagogical approaches, status of teaching, types of schooling and role of informal education. Students were then asked to produce an edited video of the interview and write a comparative report. One student reflected:

> *During this module I have had first-hand experience of meeting people from around the globe in order to enhance my understanding of global citizenship. We met with some Palestine citizens and discussed elements of their life on a daily basis. The experiences*

> *that these individuals discussed were distressing, but did give me a greater insight into the lives of others who live in corrupt societies.*

This quotation illustrates recognition, understood in the active sense of identification of objects distinct from myself, which has been equated with recognition as colonization (Lingard *et al*. 2008). This form of recognition exposes the exploitative potential of pedagogical approaches that seek to transform, labelled representational approaches in this paper. Of central concern to transformative GCE is to understand how we can learn to live together with a shared commitment to the recognition of difference. For Ricoeur, 'the course of recognition' leads to recognizing oneself as both subject and object and culminates with 'mutual recognition' (2005). It is recognition of oneself as and through another, or self-recognition, that enables a reversal from recognition as colonization to recognition as reciprocity that is particularly relevant to this study. An undergraduate student researching the impact of study abroad on UK students overseas demonstrated a move towards mutual recognition as she recognized the importance of investigating the experience of international students who have studied on an exchange at her University in the UK:

> *I spent so much time trying to understand what UK students learnt studying abroad without considering the mutual nature of this experience. If I was to start my research again, I would listen to the voices of overseas students studying here and the fellow UK based students that are fortunate to study alongside them.*

The understanding of relationality, upon which transformative GCE depends, offers a rich lens for understanding the research process itself. For instance, deliberation and response validation were central to the operation of the CSG in this project. In order to avoid tidy representations of the other or the appropriation of the other into the self, research into transformative pedagogy would benefit from drawing upon established participatory research methodologies. Involving researchers and practitioners from diverse cultural and international backgrounds provides an important foil for Western 'learned ignorance' (Santos 2009). Incorporating indigenous ways of knowing in this process opens up the potential for a more genuine 'ethical hermeneutics' (see, for example, Dussel 2003).

Implications: the poverty of pre-specifying learning outcomes

At the heart of this approach to GCE are processes such as shared reflection, immersion, deliberation and exchange which are inimical to pedagogies and curriculum which pre-specify learning outcomes. For example, the curriculum objective of encountering the other may predispose the learner to simply confirm previously held suppositions. Instead, transformative learning emerges: it occurs when it is least expected. Values and virtues emerge through lived experience. From this view, sometimes 'not looking' for learning becomes strength, and informal, marginal or liminal spaces and times can become the priority. This places demands upon educators who must be able to identify this learning as it becomes manifest. Educators must become accustomed to living alongside and sharing experiences with their students in order to fully understand them. This is redolent of Arendt's call for educators not to predict the needs of the future and inhibit what cannot be foreseen and instead prepare their students 'in advance for the task of renewing a common world' (1977: 177):

> Our hope always hangs on the new which every generation brings; but precisely because we can base our hope only on this, we destroy everything if we so try to control the new that we, the old, can dictate how it will look.
>
> (Arendt, 1977: 192)

One curriculum intervention introduced as part of this project here involved students of Sociology of Education delivering workshops on the theme of global citizenship and social justice (for example poverty, human trafficking, drug awareness, and stereotyping) to young people aged 13 to 14. The student reflections upon this process demonstrate an emergent appreciation of how education can close down possibilities for interruption:

> *I question whether the pupils themselves were actually interested in the topic 'Cultural and religious stereotypes'. We were facilitating their learning on a lesson for which they had no initial input. I wonder how different the lesson would have been if we had co-researched the topic beforehand, and delivered the lesson based on the guidelines from the pupils themselves. I also realised I must allow the pupils to critically consider the underlying assumptions, causes, and potential implications of the topic instead of being led or directed to a particular concept of belief. Did we as teachers, ask leading questions? What were our assumptions, and did we impose these on what we believed was an open space for discussion and reflection?*

Staff reported that as a result of delivering the subsequent curriculum initiatives to internationalize the curriculum they encountered change in their own attitudes towards teaching. One staff member said the experience had *'broadened my approach to teaching. I am now more innovative and more brave in my teaching. I see teaching more than just in terms of* *assessment'*. Echoing this, another member of staff stated that for them internationalizing the curriculum to develop engaged global citizens *'seemed to be about capturing the unexpected…it has made me more confident about developing interventions that take this into account'*. Tutors and students on the project moved towards a position where they understood education to be successful when the outcomes are unknown: 'Education as induction into knowledge is successful to the extent that it makes the behavioural outcomes of the students unpredictable' (Stenhouse 1975: 82).

The student narratives collected in the first phase on this project echoed the discourse within GCE that postulates the existence of a continuum of participation from awareness of issues to action that challenges injustice (Bourn 2015). This perspective is reinforced in the Organization for Economic Co-operation and Development (OECD) framework for global competency to be measured by PISA in 2018. Certain knowledge, skills and attitudes are pre-defined as central to global competency and will be measured through young people self-reporting on their involvement in a set of particular and pre-determined activities (OECD, 2016: 32). Our understanding of an internationalized curriculum refocuses attention on the learners' being alongside their agency, foregrounding the cultivation of values and virtues as depicted in appendix 1.

This requires a focus on both the aesthetic (understood as what is being lived through) and the efferent (understood as what is carried away or retained after the experience). Moreover, this study highlights the importance of further research that moves beyond retrospective articulation and rationalization of the learning process in which students have been involved. Future research into the tacit and aesthetic aspects of transformation should not rely solely on interviews and self-reporting, but should also include methods such as observations, learning journals, blogs and videotaping. This will help capture and develop an understanding of, for example, emotive and embodied aspects of reflection that are emergent in the process.

Many ideas for further reflection and research arise from the foregoing account, including examination of the impact of certain educational practices and experiences (particularly higher education) on voting attitudes around the world, particularly where levels of education are thought to be indicators of political preference (e.g. Brexit and Trump). There is also an urgent need to consider the impact of wider global trends that appear to be in retreat from cosmopolitanism on the educational conditions for political, religious, moral and cultural literacy.

The limitations of the present project are many and varied, reflecting the ambitious scope of the project. The attempt to engage deeply with both theoretical and empirical research might have resulted in truncated and simplistic interpretations at various points, or indeed, in claims that are underdetermined by the data presented. The pace of political and social change has also presented substantial challenges to the researchers who have sometimes felt that the conditions that gave rise to the initial questions of the research, were unstable through the life of the project. The fact that the team responded to that instability by reflexively reexamining and complicating the notional construction of a 'framework for global citizenship', is equally a strength of the discussion and highlights the commitment of all involved.

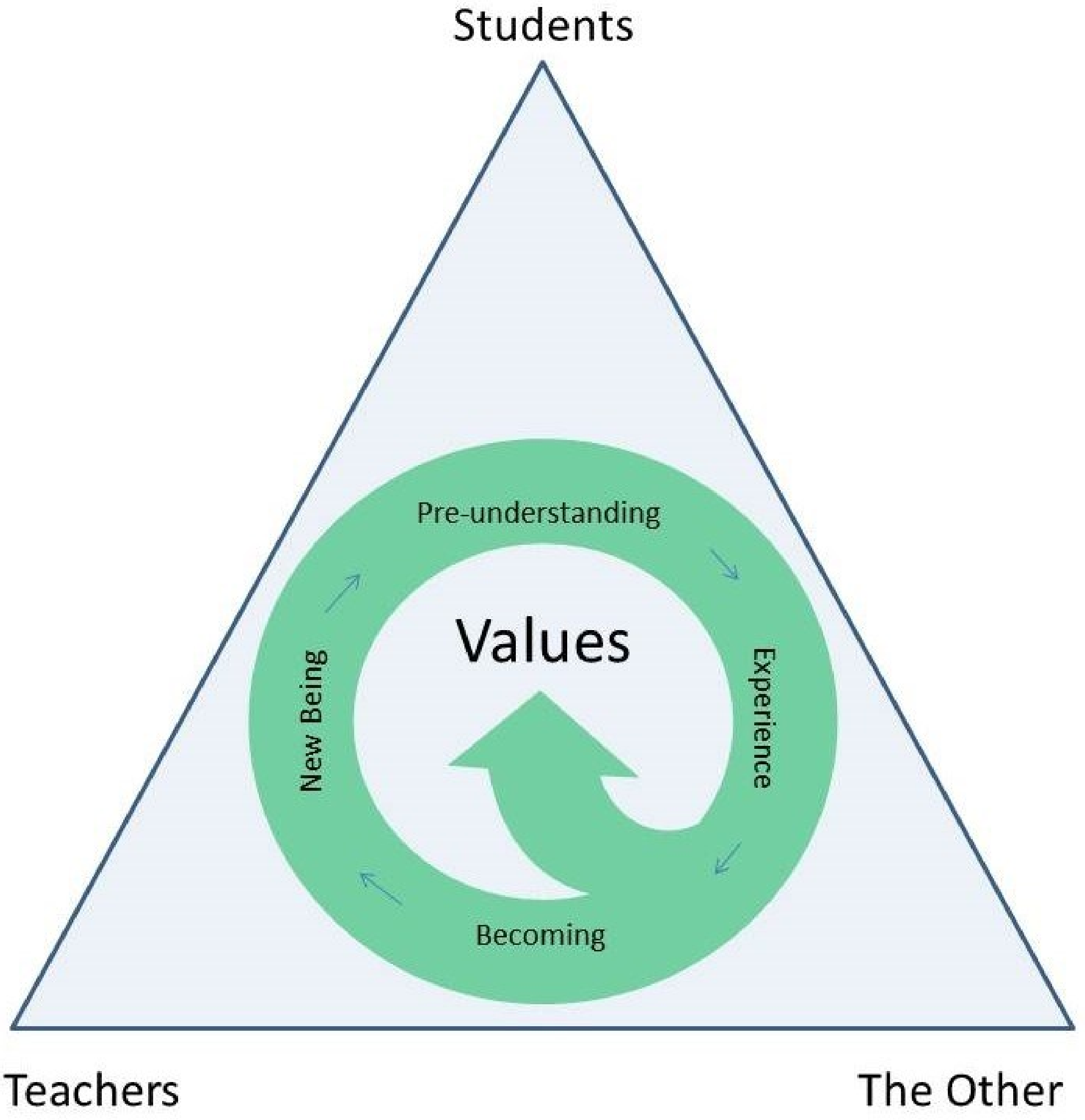
Concluding remarks

Transformative GCE does not require students, teachers or researchers to seek correct answers. It involves a spectrum of possibility rather than a search for one particular thing. It implies finding a space for the unexpected and the tacit, aesthetic and relational aspects of learning. This is a significant challenge within current educational structures that are resistant to change and often prevent the envisioning of alternatives. Amidst a culture of accountability, student satisfaction, and measurability in formal education, this understanding of transformative education has implications for assessment of learning that demands radical solutions. Indeed, assessing resultant values and dispositions is particularly problematic: students have been found to ape key skills as they have been assessed (Barnett 2007: 109-110). Practitioners must develop creative and innovative strategies to overcome the constraints of institutional assessment mechanisms and move beyond individual assessment. They must facilitate and assess cooperative learning and forms of knowing, being and doing that emerge through working collaboratively. Formative, as opposed to summative, informal alongside formal, assessment which nurtures the learners' ongoing becoming should be employed. Educators should consider whether they require professional (un)development in structuring and facilitating tasks such as these with which they are unlikely to be familiar.

The culture of performativity across formal and informal education, as illustrated by the UK higher education Teaching Excellence Framework and OECD framework for measuring global competency, propagates the pre-specification of easily identifiable and measurable outcomes from curriculum interventions. Whilst the scope for implementing GCE in ways that promote transformational engagement of learners appears to be narrowing, there are tensions within

GCE that pull against these current trends. Teachers and students need to catch sight of their interpretive framings and thereby accept that their own identity formation is implicated by the ways in which frameworks are enacted. This would also entail some acknowledgement of the cracks within the framework, leading to a more discursive relation to those framings. It is this approach which opens up possibilities for student satisfaction in a transformational rather than transactional curriculum.

Appendix: Framework for engaged global citizens in education


Students
Pre-understanding
Values
Experience
New Being
Becoming
Teachers
The Other

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