Title

Becoming cosmopolitan: connecting the local and the global for transformative higher education

Outline

This paper reports findings from a curriculum development study that seeks to articulate a Framework for Engaged Global Citizenship (FEGC) and develop interventions within an undergraduate degree programme that creates the conditions for this learning. In problematizing curriculum development in this area it is proposed that previous frameworks for global citizenship in formal education (for example see McKenzie, 2003) have tended to homogenise and gloss over differentiation, be instrumental in nature and also had difficulties in establishing moral boundaries.

It is argued here that within any education for global citizenship learning must be conceived as being fundamentally holistic and relational, have a distinct moral dimension and be transformative in nature. The literature is in the main preoccupied with discussion of the outcomes of transformation in learning without considering the learning processes that remain elusive (Taylor, 2009). This study seeks to redress this imbalance. It is suggested that theories of transformative learning (Mezirow, 1991, 2000) must be expanded upon to account for the interaction and balance between epistemological and ontological aspects of learning (Bamber, 2011; Bamber and Pike, 2012). This is founded upon an integrated, multi-dimensional approach to learning that has cognitive (concerned with thinking), emotional, affective (concerned with values and feelings), conative (concerned with striving, action and doing) and relational characteristics.

The view taken here is that values must lie at the heart of any education for global citizenship and that these necessarily emerge through experience; these values include, for example, openness (to difference, the other, diversity), self-respect and comfortableness with uncertainty. It is concluded that of central importance to attempts to nurture such values and dispositions is a learning process that is complex and ambiguous but is suggested in the following literature; disorienting dilemmas / perspective transformation (Mezirow, 1991, 2000), distanciation (Ricoeur, 1973), existential homelessness (Heidegger, 1951/1971) and liminality / threshold concepts (Meyer and Land, 2005). The FEGC developed is inclusive of these ideas and will be presented here in diagrammatic form.

> At the heart of all learning is not merely what is learned but what the learner is becoming as a result of doing, thinking and feeling.

> (Jarvis, 2006: 6)

Foundational to this approach is an understanding that what is learnt, the way in which it is learnt and how this learning is enacted are all central to the 'becoming' of the student. From this view, educators should not simply be concerned with developing critical thinking among students but also their critical and ethical being. This approach is antithetical to instrumental approaches that explicate the knowledge, skills and attributes that purport to encapsulate the learning outcomes of global citizenship education. This discussion is also influenced by the theory of capability and well-being (Nussbaum and Sen, 1993; Nussbaum, 2000), which evolved as an approach to women's development in the context of developing countries yet its applications have broadened across a range of disciplines including adult and higher

education research (for example see Walker, 2006). It focuses upon what 'people are actually able to do and be' (Nussbaum, 2000: 5) and therefore demands attention to cultivating the conditions for learning.

For Ulrich Beck, in a world of global crises and dangers produced by civilisation, the human condition has already itself become cosmopolitan (2006:2). From a cosmopolitan perspective, 'the old differentiations between internal and external, national and international, us and them, lose their validity and a new cosmopolitan realism becomes essential to survival' (ibid, 2006: 14). This curriculum development project therefore seeks to develop understanding of the ways in which simulated international experiences can nurture a cosmopolitan orientation for all undergraduate students, without the need to travel overseas.

Just as the human condition can be said to be inescapably cosmopolitan, the same can be said for the University in that:

> …it is not that there are many crises in society and across the world and that the university has a responsibility to respond to them. It is rather that the university, through its activities in learning, inquiry and development, is already inter-connected with this world…
>
> (Barnett, 2011: 145)

Higher education that cultivates the values underpinning the framework presented here provides a vehicle for Universities to recognise their responsibility for the wellbeing not only of the students in their care, but also towards the broad range of communities with which they are engaged. Furthermore, there is an urgent need to find ways of learning from other cultural trajectories and their interrelationship with our own. Community engagement or service-learning (for example see Butin, 2006) completed locally provides a pedagogical response that fulfils these requirements. Cosmopolitanism, like service-learning, demands engaging with our commonalities and differences (Hansen, 2011). In this way cultural differences can begin to be understood 'as neither absolute nor antagonistic, but deeply interconnected and relationally defined' (Rizvi, 2008: 32).

This paper will outline how the following two such curriculum interventions illustrate the Framework for Engaged Global Citizenship outlined earlier:

- 'Student virtual collaboration: Ethics in public life': Collaboration between students at Liverpool Hope University (LHU) and St. Xavier's College Mumbai. LHU students will work collaboratively with Indian students to explore ethical issues in the public sphere from a domestic and foreign perspective.

- 'Service to the local community': Students will reflect upon how volunteering in the local community supports them to move beyond a merely prudential understanding of their actions and education towards a moral understanding of the value of inter-relatedness of persons who inhabit the same local community.

This paper will conclude by discussing the emergent values and dispositions that characterise becoming cosmopolitan through engagement in such interventions. Rizvi outlines the 'epistemic virtues' central to cosmopolitan learning that he defines as 'habitual practices of learning that regard knowing as always tentative, involving critical exploration and

imagination, an open-ended exercise in cross-cultural deliberation designed to understand relationalities and imagine alternatives, but always from a position that is reflexive of its epistemic assumptions (2006: 30). The particular epistemic virtues of cosmopolitanism emerging through these interventions include connectivity with self, others and the other; a disposition towards acknowledging incompleteness; questioning hegemony and valuing other ways of knowing.

References

Bamber, P. (2011) The transformative potential of International Service-Learning at a University with a Christian Foundation in the UK. *Journal of Beliefs and Values,* 32 (3) 343-359.

Bamber, P. and Pike, M. (2012) Towards an Ethical Ecology of International Service-Learning, *Journal of Curriculum Studies* (forthcoming).

Barnett, R. (2011) *Being a University.* Oxon: Routledge.

Beck, U. (2006) *Cosmopolitan Vision.* Cambridge: Polity Press.

Butin, D. (2006) Future Directions for Service Learning in Higher Education. *International Journal of Teaching and Learning in Higher Education* Vol. 18 (1) 1-4.

Hansen, D. (2011) *The Teacher and the World: A Study of Cosmopolitanism as Education.* London and New York: Routledge.

Heidegger, M. (1951/1971) Building, Dwelling, Thinking. In Heidegger, M., *Poetry, Language, Thought* (trans. A Hofstadter). New York: Harper and Row.

Jarvis, P. (2006) *Towards a Comprehensive Theory of Human Learning: Lifelong Learning and Learning Society Volume 1.* London: Routledge

McKenzie, A. (2003) *Global Perspectives in Higher Education.* London: Development Education Association.

Meyer, J.H.F. and Land, R (2005) Threshold concepts and troublesome knowledge (2): Epistemological considerations and a framework for teaching and learning. *Higher Education*, 49 (3) 373-388.

Mezirow, J. (1991) *Transformative Dimensions of Adult Learning*. San Francisco: Jossey-Bass.

Mezirow, J. (ed.) (2000) *Learning as transformation.* San Francisco: Jossey-Bass.

Nussbaum, M. and Sen, A (Eds) (1993) *The quality of life*. Oxford, UK: Clarendon. Nussbaum, M. (2000) *Women and human development. The capabilities approach.* Cambridge: The Cambridge University Press.

Ricoeur, P. (1973) The Hermeneutical Function of Distanciation, *Philosophy Today* 17 (1) 129-141.

Rizvi, F. (2008) Epistemic Virtues and Cosmopolitan Learning. *Australian Educational Researcher*, 35 (1) 17-36.

Taylor, E.W. (2009) Fostering Transformative Learning. In Mezirow, J. and Taylor, E. (eds.) *Transformative Learning in Practice: Insights from Community Workplace and Higher Education*, San-Francisco-Jossey-Bass. 3-17.

Walker, M. (2006) *Higher education pedagogies, A capabilities approach*. Maidenhead, Berkshire, UK: The Society for Research into Higher Education and Open University Press.