From Development Education to Global Learning: Exploring Conceptualisations of Theory and Practice Amongst Practitioners in DECs in England

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This thesis results entirely from my own work and has not been offered previously for any other degree or diploma.

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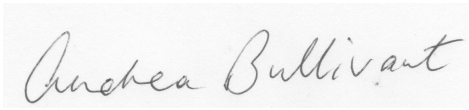

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Abstract

This research explores how Development Education and Global Learning (DEGL) is conceptualised and informed by theory in the context of practitioners working in Development Education Centres (DECs) in England. Whilst the literature exploring DEGL has grown significantly in recent years, very little of this has focused specifically on the perspective of practitioners. Furthermore, a perception prevails that practice remains under-theorised and lacks a coherent conceptual base, contributing to ongoing marginalisation of DECs.

Informed by Critical Grounded Theory, the research analyses data obtained through a series of focus groups. These were designed to engage practitioners in a process of collaborative reflexivity which involved them overtly in the process of interpreting data and the implications for their work. Findings highlight the way practitioners conceptualise DEGL as a process of enabling change at individual level, with the potential for transformative and wider social change. This reflects the shift towards process-orientated and pedagogical approaches seen in the literature. It also reveals a complex interplay of tensions between personal motivations and values, theoretical influences and the social, political and discursive contexts in which DECs' operate.

More significantly, by exploring the emphasis on DEGL as a practice and, drawing on wider literature on professional practice knowledge, evidence was found of practitioners engaging with DEGL through *embodied* and *knowing*

practice. This challenged assumptions about a theory-practice divide and opened up new insights into the ways theory can support evidence of growing alignment between theory, critical pedagogy and practice.

Drawing these insights together, it was possible to see how DECs might realise their potential as catalysts for change across the organisational and contextual spaces for their work. However, this also depends upon developing their practice and its relationship with knowledge, and their *collective capacity,* through a community of practice.

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List of abbreviations

CCGL	Connecting Classrooms through Global Learning
CEWC	UK Council for Education in World Citizenship
CoDEC	Consortium of Development Education Centres
CWDE	Centre for World Development Education
DfE	Department for Education
DfID	Department for International Development
DE	Development Education
DEA	Development Education Association
DEGL	Development Education and Global Learning
DEC	Development Education Centre
EES	Enabling Effective Support
GCE	Global Citizenship Education
GE	Global Education
GLP	Global Learning Programme
NADEC	National Association of Development Education Centres
NGO	Non Government Organisation

ODA	Overseas Development Administration
ODM	Ministry of Overseas Development
OECD	Organisation for Economic Co-operation and Development
OSDE	Open Spaces for Dialogue and Enquiry
P4C	Philosophy for Children
TOE	(Learning to Read the World) Through Other Eyes
T4T	Training for Transformation
VOCAD	Voluntary Committee on Overseas Aid and Development

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Chapter 1: Introduction and Rationale for Research

This thesis aims to contribute to ongoing debates about the relationship between theory and practice in Development Education and Global Learning (DEGL). This is related specifically to the work of Development Education Centres (DECs) in England. It is also influenced in part by my own experience as a DEC practitioner.

DECs are small locally based organisations which, broadly speaking, aim to engage people in thinking and acting in relation to global, social and environmental issues, and making connections between their own lives and those of people living elsewhere in the world. Emerging from the 1970s onwards within a wider movement of similar initiatives with a long tradition in the UK, what distinguishes DECs is the way they have evolved largely as a grassroots network. This contrasts, for example, with larger and more formalised non-government organisations (NGOs) such as Oxfam and Christian Aid. At the same time, their origins are closely bound into the efforts of government departments and those same NGOs to promote public understanding of and support for international development. Where this work focused on awareness raising and engagement it was termed Development Education (Hicks, 2008).

Whilst focused initially on poverty, aid and development in the context of de-colonisation, the work of DECs evolved to adopt a more holistic approach, incorporating broader issues such as social justice, diversity and sustainability (Bourn, 2015a). These developments are also reflected in changes in conceptualisation and terminology, so where this work was defined originally

as Development Education, the term currently used in England is Global Learning (CoDEC, n.d). How these changes have taken place and the implications for DECs will be explored more comprehensively in Chapter Two, but in recognition of this evolving conceptual terrain the terms Development Education (DE) and Global Learning (GL) are used throughout this thesis, often combined into the acronym DEGL.

Notwithstanding the way in which the scope of DECs work has expanded beyond its roots in DE, they continue to operate as small autonomous organisations outside of formal education and institutions. They tend to have charitable status, be managed by voluntary trustees and employ a very small number of staff, often on a part-time basis. Their work consists mainly of delivering training and activities with adults and young people across formal, non-formal and community contexts. However, work with schools predominates and it is how DECs are positioned in relation to mainstream education that raises two interconnected tensions informing this research: the first results from the way in which DECs and their work remain marginal to mainstream education on the one hand; the second relates to arguments that attempts to meet with mainstream education agendas, in the context of schools in particular, has resulted in loss of criticality and a distinctive conceptual approach (McCollum, 1996; Marshall, 2005; Bourn, 2015a).

Whilst the issue of marginality can be explained to some extent by factors of piecemeal funding, hostile political climates and the way in which DECs have evolved outside of the mainstream, arguments have been made that lack of clarity about aims and a weak conceptual base have also contributed

(McCollum, 1996; Bourn, 2015b). Key to these arguments is that DEGL has emerged largely through practice, involving little 'internal critique' and reflection on conceptual and theoretical issues and their implications (McCollum, 1996:54; Andreotti, 2006a; Dillon, 2017). Moreover, whilst there has been a significant expansion in literature and debates in the broader field of DEGL in recent years, research focusing specifically on the work of DECs and the perspectives of those delivering DEGL in practice remains limited (Brown, 2013; Skinner and Baillie Smith, 2015; Dillon, 2017).

Early studies by Heater (1980) and Arnold (1988) pointed to evidence of DECs' marginal status as part of analyses of the broader field of organisations and government departments involved in DEGL. More recent studies have explored conceptual ideals, the relationship with mainstream schooling and the potential for reconceptualising DEGL in ways which support its critical potential (Marshall, 2005, 2011; Ellis, 2013). These have tended to focus on a broad range of actors in the field of DEGL, rather than on DEC practitioners and their perspectives on the theory-practice relationship specifically. Nonetheless, they form part of the growing research base captured by Bourn (2015a) who has made his own substantial contribution to raising the profile of DEGL in academic discourse.

One of the most significant studies to focus on the work of DECs is McCollum's (1996) PhD thesis critically analysing theory and practice in DE in the 1990's. Seeking to support the potential for DECs to make a unique conceptual and methodological contribution, McCollum addressed the issue of marginalisation directly. She argued for the need for more clarity about

underpinning concepts and the relationship between theory and practice, and more explicit engagement with conceptual, theoretical and political debates surrounding DECs' work. Her argument was concerned in particular with what she saw as the 'assumed' influence of Freirean thinking (McCollum, 1996:35). These arguments have resurfaced in ongoing debates about how DEGL is conceptualised, theorised and related to wider educational agendas and movements.

For some, the need to reframe DEGL away from DE as awareness raising towards a broader approach to learning is seen as important (Bourn, 2014a; 2015a). Counter arguments have been made that calls for clarity in defining and theorising DEGL neglect it's roots in work with marginalised communities internationally and the influence of critical theories on methods developed out of this experience (Regan, 2015; Huckle, 2004). Reference to these same roots is used to support arguments for the need to reclaim the influence of Freire and wider critical theory as DEGL has moved closer to the mainstream and risked diluting more radical aims (Huckle, 2004; McCloskey, 2016). Significant critique has also come from postcolonial and post-critical perspectives which challenge weak conceptualisation in relation to DEGL's normative and instrumentalising agendas (Andreotti, 2006b; Dillon, 2017). More recently, and building from these perspectives, attempts have been made to explore DEGL's potential in responding to global challenges which question the emphasis on *expansion* of knowledge (Andreotti and Susa, 2018). These resonate with suggestions that conceptual ambiguity, in its 'very

undecidability', encourages the kind of new thinking that DEGL aims to promote (Scoffham, in Biccum, 2018:122).

Running through these debates is a persistent tension between theorists who argue that practitioners approach development issues in over-simplified and uncritical ways, and practitioners who see theory as too abstract, disconnected and difficult to apply in contexts where it is practice that matters (Andreotti, in Baillie Smith, 2013; Marshall, 2011). Some studies have challenged this dichotomy by demonstrating alignment between theory and DEGL as a form of critical pedagogy, and bringing theory closer to practice (Brown, 2013; Skinner et al, 2013; Blackmore, 2014). More recently, a small number of studies in contexts other than the UK have focused attention on understanding DEGL through practitioner perspectives and discourse (Skinner and Baillie Smith 2015; Coelho et al, 2018; Dillon, 2017). These challenge some of the assumptions within critiques of the theory-practice relationship by revealing a more nuanced and complex picture of how practitioners negotiate DEGL within contexts of precarious funding, dependency on more dominant agendas and wider social and geo-political changes.

The small but growing research base outlined suggests that there may be less cause for concern than that expressed by McCollum in the 1990's. However, the issues she raised continue to reverberate in the debates highlighted here. This contributes to a sense of vulnerability in how DEGL is conceptualised and theory related to practice. It also has implications for DECs' capacity to meet new challenges since McCollum's research, especially the growing

neoliberalisation of contexts for their work (Jickling and Waals, in Mannion et al, 2011). This study seeks to respond to these concerns and the small but emerging body of research by focusing on the context of DECs in England specifically. It will explore how practitioners understand and conceptualise DEGL, and relate theory to practice, guided by the following questions:

- How is Development Education and Global Learning (DEGL) understood and conceptualised by practitioners in Development Education Centres (DECs) in England?
- Which theories, theoretical approaches, concepts or frameworks might inform the work of DECs?
- How do DEC practitioners relate theories, theoretical approaches, concepts or frameworks to their practice?

As indicated at the beginning of this introduction, and in addition to the rationale for this research provided so far, my interest has also been shaped by my experience as a DEC practitioner. Much of my work is focused on university based teacher education, where close working with colleagues with an interest in DEGL and research drew my attention to the theory-practice debate. Prior to joining a DEC my experience ranged from promoting social justice within the criminal justice system to work orientated towards challenging misconceptions about migration in non- formal contexts. I had no idea that DECs existed, but their work brought together the many strands of my experience in ways which aligned my personal beliefs, interests and practice more coherently than ever before. For me, this highlights DECs'

distinct and ambitious potential, and the need to bring wider attention to their work.

My aim is to build on an emerging research base and offer new insights into DEGL and the theory-practice relationship from the perspectives of practitioners. However, I am also seeking to address DECs' lack of power in the face of more dominant agendas and critiques shaping their practice as a matter of social justice (Charmaz, 2017). As such, my concern is to consider implications of research findings for DECs' potential as a community of practice and their capacity to respond to current challenges and debates in relation to education and social change.

1.1 Overview of Chapters

There are nine chapters in this thesis, including this introductory one. Chapter Two builds on this introduction by providing an overview of key historical developments in the evolution of DECs. This addresses the transition from an emphasis on awareness raising linked to international development to increasing alignment with schools and initiatives such as the Global Learning Programme (GLP). It highlights the influence of both critical and 'globalist' approaches on how DEGL has come to be conceptualised today, whilst pointing to ideological tensions underlying coalescence around terms such as Global Learning. It also draws attention to key tensions in the relationship with the Department for International Development (DfID) and schools, and the opportunities and challenges this brings to sustaining DECs as organisations with a distinctive contribution to make.

Drawing on the methodological approach of Informed Ground Theory, Chapter Three explores relevant literature through a preliminary review, whilst Chapter Four addresses a secondary review conducted in tandem with data collection and analysis. Focusing initially on the influence of Paolo Freire, the preliminary review also explores early attempts to conceptualise DEGL and bring theory closer to practice through frameworks and resources for teachers. These draw attention to wider influences from systems theory, ecological perspectives and disciplines more associated with individuals' inner development and psychology. Whilst acknowledging McCollum's concern about a liberal/radical tension and the ongoing relevance of this to debates about individual versus collective approaches, I suggest scope for more coherence between different theoretical influences than McCollum concluded. This is supported by evidence of a growing conceptual base, where the influences of Freire and postcolonialism are drawn together towards a more distinct pedagogy, although tensions persist where this seeks to meet with mainstream education.

The secondary review in Chapter Four focuses in on literature that could inform *cracks* and *spaces* identified in the preliminary review and data. It offers theoretical insights which could be shared with participants in ongoing data collection through online focus groups. Highlighted here are studies offering insights into the way change, as a central concern of DEGL, is conceptualised and related to Freirean concepts of dialogue, praxis and conscientization. This review also revisits studies which support findings pointing to the personal implication of practitioners and the way in which

practitioner discourse reveals ideological tensions. Of particular significance to the theory-practice debate are those insights which prompt links to be made with wider literature on embodied and knowing practice.

Chapter Five sets out the methodology and methods of face to face and online focus groups, used to gather and analyse data. Drawing on Critical Grounded Theory, this chapter sets out a process which attempted to empower DECs and provide opportunities for colleagues to participate in a process of 'collaborative reflexivity' (Hense and McFerran, 2016). This allowed me to align constructivist thinking with participatory methods in keeping with aims of developing strategies for change in a real world context, so aligning research aims and process. Also addressed here are the challenges in managing power dynamics and ethics as an insider researcher, my attempts to stay close to Grounded Theory principles and the 'messy' process of data collection and analysis; an experience echoed in other recent studies. The discussion attempts to show how use of theoretical sampling between data and literature, and sharing findings with participants in online groups, facilitated progress towards identifying core themes in how practitioners conceptualised DEGL *and* new thinking about the relationship between theory and practice.

Findings and discussion of their implications are addressed across Chapters' Six, Seven and Eight. This is intended to reflect the process of collaborative reflexivity indicated in Chapter Five, whereby findings are explored iteratively by moving between data, literature and analysis, and allowing ideas to expand progressively across the three chapters.

Chapter Six explores how practitioners understand and conceptualise DEGL as a process aimed at enabling change at individual level with the potential for transformative and wider social change. It highlights the interplay between personal, moral and political beliefs and motivations, theoretical influences and the wider social, political and discursive contexts in which DECs operate. This exposed the risk of diluting radical ideals and failing to engage critically with agendas framed by hegemonic perspectives on globalisation. At the same time, by drawing on insights from research into practitioners' use of dialogic and participatory methods, it is possible to see that how they integrate Freirean concepts in practice offers more potential for a transformative pedagogy than has necessarily been recognised in broader literature. Evidence of more complex thinking about DEGL as an holistic concept also suggests potential for meeting with Andreotti and colleagues' suggestion that what is needed is both an epistemological *and* ontological shift in how DEGL is conceptualised.

Chapter Seven addresses the question of how theory is related to practice more specifically by focusing on participants' emphasis on DEGL as *practice.* Evidence is found of a theory-practice power struggle where the influence of a technicist discourse and resistance to engaging with complex and controversial analysis cannot be discounted. However, exploring literature on embodied and knowing practice offered insights into the personal and *felt* experience of practice, and how this is shaped by practitioners' attempts to respond to the needs of those they work with. Exploring these ideas through examples shared in focus groups, I suggest that how practitioners engage in

practice often involves them drawing knowingly on ideas and experiences beyond professional practice knowledge. This brought theoretical influences of Freire and Andreotti to the fore and offered insight into the role of methods in enabling theory and knowledge to gain meaning through practice.

Chapter Eight draws the preceding chapters together by clarifying findings in relation to the research questions. Addressing the uncertain relationship between individual and wider change in participants' responses, and the need for more critical engagement with narratives of *modernity*, new theoretical insights are offered. These draw on Kumar's (2008) work on dialogical learning and suggestions for closer alliance between cosmopolitanism and postcolonial perspectives. This chapter also seeks to build on the theory of practice drawn largely from Kemmis (2005b) by taking more account of the wider social and discursive features of, and contexts for, DEGL. Whilst acknowledging the influence of hegemonic agendas represented by DfID, their programmes and schools, the discussion points to potential for practitioners to act as catalysts for change between and within the formal organisational spaces for their work. How this might be supported is explored through revisiting DECs' potential as a community of practice. A number of features point to its fragile existence, including a sense of knowledge conveyed between practitioners to which this research seeks to contribute.

The concluding Chapter Nine builds on Chapter Eight by revisiting the research aims and key findings, identifying their contribution to knowledge *and* practice, and the implications, and reflecting on the process. Whilst acknowledging the tensions raised throughout this research, it highlights the

significance of understanding DEGL as embodied and knowing practice. This challenged assumptions about a theory-practice divide, opening up opportunities for new thinking about the relationship between theory, methods and practice. It shifted the onus on to theorists to address ways of translating theoretical ideas and debates in and through practice, and questioned how knowledge is made relevant. It also supports DECs to recognise their potential, both through the agency of individual practitioners and through renewed attention on DECs as a community of practice.

Chapter 2: Evolutions in Contexts and Conceptualisations

Introduction

Chapter One explained the rationale for this research in terms of ongoing debates about how DEGL is conceptualised and informed by theory. Also relevant to these debates is the way in which DEGL is shaped and constrained by the contexts in which it takes place. For instance, reference was made to criticisms that closer alignment with mainstream education risked undermining its more radical roots. This chapter explores these contexts in more detail by addressing developments in funding and co-ordination of DECs, and the specific political and policy context for this work in England. It also addresses the way DEGL has evolved conceptually from Development Education to 'umbrella' concepts like Global Learning, and the way in which the relationship with the Department for International Development (DfID) and formal education has both shaped this and raised tensions.

2.1 Funding, Co-ordination and Politics

In tracing historical roots and developments in how DEGL has emerged into its current form a complex picture emerges which goes some way to explaining later tensions in conceptualisation. Chapter One pointed to the way in which DECs emerged in the 1970s as grass-roots organisations which aimed to raise awareness of and educate about global issues. Focused initially on poverty, aid and development, their work evolved to encompass a more holistic approach and yet they continue to exist on the margins of

mainstream education. Chapter One also drew attention to the way in which external factors of funding and political climates have contributed to this marginalisation, leading to a sense of precarity in relation to DECs (Cameron and Fairbrass, 2004; Skinner and Baillie Smith, 2015). These and 'internal' (McCollum, 1996:1) factors relating to their co-ordination and organisation are explored here in more detail.

To begin with, small amounts of funding for DECs came through grants from larger NGOs such as Oxfam and Christian Aid, local authority support and selling of resources. The 1970s saw growing support for DEGL under a Labour government via the Ministry of Overseas Development (ODM), and later the Overseas Development Administration (ODA) (Arnold, 1988). However, this came to an abrupt halt with the arrival of a Conservative government in 1979 when virtually all funding support was withdrawn (McCollum, 1996). What followed was a period of overt attacks from right wing politicians and commentators targeting 'issue-based educations' as politically motivated indoctrination (Hicks, 2008:2). For some, these attacks were part of a wider ideological push towards a more prescriptive and standardised National Curriculum which left teachers with little space or support to engage with global issues (Hicks, 2003).

Following establishment of DfID (previously the ODM and ODA) in 1997, there was greater recognition of the need to build public support for development aid and make provision for young people to learn about global issues. DfID introduced initiatives such as Enabling Effective Support (EES) which offered grant funding for organisations to engage young people with DEGL in schools.

This was important for offering more financial security for some DECs and opening up a more 'deliberative space' for DEGL, but it also raised a number of tensions (Cameron and Fairbrass, 2004:732).

As Cameron and Fairbrass point out, EES originated in a consultation paper drawn up by the then Director of Teachers in Development Education (TIDE), a Birmingham based DEC. Whilst the vision in this paper was 'very much in the spirit of a radical approach...favoured by many DECs', how EES looked ultimately was more limited (ibid: 734). This reflected an ongoing tension between DfID and DECs' more radical aims, explored further below. Tensions also arose where initiatives like EES created dependency on one source of funding, leaving DECs vulnerable to changes in government and DfID agendas and the risk that financial support might be suddenly withdrawn (Fricke, 2004). Moreover, it bound them into the need to promote public support for development aid, contributing to ambivalence about the extent to which their work should focus on awareness raising and campaigning, activism or more open ended educational outcomes (Skinner and Baillie Smith, 2015; McCloskey, 2016).

The sense of precarity noted with regards to funding and political climates for DEGL is similarly reflected in debates and tensions relating to co-ordination and organisation of DECs (Arnold, 1988; Cameron and Fairbrass, 2004; Bourn, 2015a). Initially co-ordinated by the Voluntary Committee on Overseas Aid and Development (VOCAD) and, later, the Centre for World Development Education (CWDE), more targeted co-ordination came in the early 1980s through the National Association of Development Education Centres

(NADEC) (Arnold, 1988). When NADEC became the Development Education Association (DEA) in 1991 its aim was to reach out to wider actors in the field of international development and DE and strengthen its capacity for advocacy, but rifts occurred between DECs and more powerful organisations (Cameron and Fairbrass, 2004). Similar tensions re-emerged through the DEA's transition to Think Global in 2011, following which DECs formed their own Consortium of Development Education Centres (CoDEC) in an attempt to take control of their interests directly.

The establishment of CoDEC is significant in providing DECs with formal representation, but questions persist about how far they constitute a community of practice. Kanji (2003:34) drew upon the work of Anderson and Cohen to find evidence of a 'socially constructed, imagined, transnational body' focused around the work of DECs. More recently, Skinner and Baillie Smith (2015: 22) have identified a strong commitment to collaborative working and 'collective intelligence and inspiration' amongst practitioners in their study across different country contexts. This resonates with Wenger et al's (2002) description of communities of practice where emphasis is placed on groups with shared concerns or passions deepening their knowledge and expertise by 'interacting on an ongoing basis'. However, the extent to which DECs can engage in this kind of interaction is undermined by the instabilities highlighted here and the need to prioritise collaboration for the purpose of securing funding and delivering activities (Skinner and Baillie Smith, 2015). Bourn (2015a) also challenges the extent to which DECs are still a community of

practice because of what he sees as their move away from a conceptually distinct approach.

2.2 Conceptual Developments: From DE to Global Learning

Notwithstanding their small scale existence, DECs have always had ambitions to pose questions about the relationship between education and social change (Bourn, 2008). For some, these ambitions relate to more radical aspirations than are necessarily evident in how it is practiced today.

It is through the experiences of individuals and organisations working directly with marginalised communities internationally, and 'development' contexts specifically, that DE is seen to be rooted in more explicitly political aims (Regan, 2015). Influenced by the ideas of Paolo Freire and 'Third Worldist analysis' (Regan, 2015), this version of DE was more overtly political in seeking to bring the needs and voices of the world's poorest communities to the fore and challenging colonial legacies and oppression. These roots became increasingly influential on DE thinking and practice through the 1970s, reflected in the use of resources such as Hope and Kimmel's (1999) book series on Training for Transformation, inspired by their work in community development in South Africa.

Surveying key statements about DE in the period leading up to 1980, Heater (1980:35) suggested they revealed how 'wide-ranging and critical of the status quo is the thinking of the most committed advocates.' More recent attempts to clarify DEGL's distinctive contribution also highlight its commitment to 'liberating action' (McCloskey, 2016:111), but much criticism in the literature

focuses on what DEGL has become in terms of its ambivalent relationship with international development agendas, growing alignment with mainstream education and the move away from more radical aims. This formed a key part of McCollum's arguments in drawing attention to what she identified as a 'liberal/radical tension', between a liberal emphasis on empowering individuals and a more radical emphasis on transforming structures and systems (Johnston, in McCollum, 1996:76). For McCollum (1996), the inherent assumption in DE was that change at individual and personal level would lead to collective and political change. This was also related to the failure to clarify DE's theoretical base and engage with the implications of this assumption in implementing Freire's ideas in practice, particularly in school contexts (ibid).

A further concern for McCollum was what she saw as the misleading influence of Global Education initiatives which both preceded and evolved in parallel to DE. During the early part of the twentieth century organisations like the League of Nations Union (later UNESCO) and the UK Council for Education in World Citizenship (CEWC) sought to promote an international dimension in schools. Here the emphasis was on education rather than development and promotion of ideas of world citizenship and universal values (Heater,1980; Harrison, 2006). Their influence can be seen in initiatives such as the World Studies project and Graham Pike and David Selby's work on Global Education, which took place between the 1970s and 1990s. These also drew on wider influences, including work taking place in American universities at the time (Hicks, 2008).

What was significant about World Studies and Pike and Selby's work was the emphasis on more holistic and systemic ways of seeing the world, and the way they developed their ideas into conceptual frameworks and practical resources for teachers (Hicks, 2003). Whilst similar developments were seen in DE as it moved beyond a narrow focus on development, it is this turn towards the *global* which raised concerns for McCollum (1996). Hicks (2008:9) also highlights the way in which DE and other issue based educations were reconceptualised and subsumed within 'umbrella' terms such as Global Education and Global Citizenship Education (GCE); the latter achieving prominence in Oxfam's education programmes (Oxfam, 2015a,b).

For some this transition towards the global reflects a generational evolution through which concepts such as GCE offer a more nuanced way of encompassing the breadth of issues to which DE sought to respond (Mesa, 2011). For Coelho et al (2018:54) it also reflects a desire to move away from DE's roots in development awareness and a 'North-South narrative', and forge a new and distinct conceptual identity. In the context of England this transition has resulted in coalescence around the term Global Learning. Bourn (2015a) cites the influence of Annette Scheunpflug and colleagues in Germany in promoting the term as a more appropriate response to a globalised world. It was also used by Think Global and Teachers in Development Education (TIDE) in England, both of which organisations were instrumental in promoting debate on the discourse around DEGL (Sinclair, 2011). For Bourn (2018:3), the significance of Global Learning is in supporting reconceptualisation of DEGL towards a 'distinctive pedagogical approach'.

However, what appears to be a linear progression in conceptualisation and terminology also masks tensions between underlying ideological visions (Bryan, 2014). Whilst acknowledging the contribution of World Studies and Pike and Selby's work, and the way in which they evolved alongside and through DE, McCollum (1996) argued that these initiatives were overly influential, created conceptual confusion and undermined DE's more radical roots. Again, a key concern was what McCollum perceived as the liberal and individualistic thread emphasised in Global Education, coupled with the lack of conceptual clarity in DE which left it vulnerable to this influence. These arguments resonate with later critiques of the way in which umbrella terms lack consensus about conceptual aims and practices, and risk subordinating differences in meanings between educations to meet with more dominant agendas. For example, Mannion et al (2011: 453-454) suggest that using terms like Global Citizenship Education to 'close the circle' between Environment education, Citizenship education and DE risks promoting a 'normative liberal agenda' predicated on globalisation *as* economic development.

It is within the context of these evolving labels, meanings and tensions that Development Education and Global Learning and the acronym DEGL will be used predominantly from here on in.

2.3 The Role of Formal Education in a Context of Neoliberal Globalisation

Whilst the shift in language towards Global Learning reflects growing alignment between DEGL and formal education, this seems to have been a particular feature of practice in England from early on (Brown, 2013). As McCollum (1996:28) pointed out, 'a political concern led directly to a pedagogical concern' in keeping with the emphasis on education as a vehicle for social change. Attempts to support teachers were seen in the conceptual models and materials developed through World Studies and the initiatives which followed, explored in more detail in Chapter Three. For some, this was a necessary step in achieving professional credibility and a distinctive pedagogical approach (Harrison, 2008; Bourn, 2015a,b). For others, closer alignment with mainstream education agendas is further evidence of DEGL's de-politicisation (Bryan, in McCloskey, 2016; Biccum, in Huckle, 2017).

For McCollum (1996), the constraining context of schools was part of her argument about DE's lack of engagement with the challenges of applying Freirean principles in practice. Again, her arguments are echoed in later critiques which point to the risk of diluting more radical aims through attempting to meet the needs of mainstream education goals. These focus on the way in which DEGL has been drawn into normalisation of neoliberalism as the prevailing way of thinking and acting in relation to schools, reflected in growing marketisation and measurement of educational outcomes and individualised *competencies* (Biesta, 2009; Mannion et al, 2011; OECD, 2018). Marshall (2011:68) has described this as the prevailing 'technical-

economic instrumentalist agenda'. However, where this agenda might be expected to be in tension with DEGL's 'global social-justice' aims, she identifies potential for overlap where DEGL is drawn into preparing young people to compete in a global economy or, what Rizvi identifies as, 'corporate cosmopolitans' (Rizvi, in Marshall, 2011:416).

Of the contexts, debates and tensions raised so far, much could be related back to McCollum's original concerns. However, the trajectory of neoliberal growth and globalisation arguably poses even bigger challenges for DEGL than the context in which McCollum's study was located. For Selby and Kagawa (2011:17), attempts to gain traction with the direction of education risk nothing short of a 'Faustian bargain' with the neoliberal agenda at the expense of more transformative aims. Dovetailing with this are the concerns raised about hegemonic notions of globalisation which assume that the same opportunities and entitlements are available to all (Mannion et al, 2011). The complex interplay between these tensions is captured by Andreotti (et al, 2018:20) and colleagues' metaphor of a 'house that modernity built', with four interdependent pillars of the nation state, global capitalism, 'enlightenment rationalism' and '*separability'* between humans and nature. They are also reflected in challenges faced by DECs, between work with schools required to promote 'fundamental British values' (DfE, 2014) on the one hand and supporting 'universal' agendas like the United Nations Sustainable Development Goals on the other.

2.4 Politics and Policy in England from the 1990s Onwards

Following the hostile political environment of the 1980s and a return to a Labour government between 1997 and 2010, there was more explicit support for DEGL in mainstream education policy (Bourn, 2015b). All schools received guidance to promote the Global Dimension (DfES, 2005) and were encouraged to become Sustainable Schools by 2020 (DCSF 2008). This provided clear agendas to which DECs could align their work. At the same time the technical-economic agenda noted earlier came into play, as policy documents such as Putting the World Into World-Class Education promoted a view of DEGL as preparing young people for 'life in a global society and work in a global economy' (DfES 2007). Kanji (2003:34) refers to this period of renewed support for DECs as a 'double-edged sword', as the government realized the potential for harnessing DEGL to meet educational objectives of promoting global citizens on its own terms.

It was also around this time that DfID increased its funding support through initiatives such as EES, marking a shift from DECs as 'providers' of training and other support to that of 'enablers', where the emphasis was on facilitating teachers' engagement and creativity (Fricke, 2004:7). As previously suggested, this raised tensions in confining activities to DfID's priorities and still left DECs vulnerable financially. Following reviews of DfID projects which questioned the department's evaluation of effectiveness, all grant funding was brought to a halt by a new and less sympathetic Conservative-led coalition government which came to power in 2010 (Bourn, 2015b). This was a significant blow for organisations which had become heavily reliant on DfID

grants and, coupled with shrinking funding for third sector organisations generally, a significant number of DECs folded from this point onwards. So, where McCollum (1996) talked of a network of forty DECs there are now just nineteen.

In 2013 DfID took ownership of DEGL once again through launching a national three year Global Learning Programme (GLP) for schools. This was led by a consortium of which the lead partner was Pearson (n.d), a multi-national company which describes itself as 'the world's learning company'. Other partners consisted of Oxfam, Think Global, the Institute of Education based in University College London, the Geographical Association and Royal Geographical Society. The GLP supported repositioning of DE as Global Learning, brought it further into the mainstream of education and, in Bourn's (2018:3) view, 'created some spaces for NGOs to intervene and have a direct influence on teaching in the classroom'. Employed as 'local advisers', trainers and developers of resources, DECs could bring critical perspectives to bear on issues such as the role of charitable fund raising and how schools should engage with problematic agendas like the requirement to promote British values (DfE, 2014). These influences are also reflected in Huckle's (2017: 80) finding of more 'counter-hegemonic content' in the GLP than critics might imagine.

The GLP created potential for DEGL to be further embedded within schools, where again the emphasis was on DECs enabling individual teachers to develop expertise which could be shared with wider networks (Bourn, 2015b; Huckle, 2017). However, notwithstanding the employment opportunities

created for individual practitioners, the GLP re-directed funding towards schools who could then decide whether or not to spend this on DEC support. A further concern is that repositioning DEGL in this way acted to 'strengthen its hegemonic role', whilst binding DEC activities into a programme that offered access to funding via schools, and moderating its more critical and political voice (Huckle, 2017:67). Moreover, whilst moving DEGL closer to mainstream education can be viewed as an attempt to disentangle it from its association with DfID agendas on the one hand, the ongoing involvement of DfID as the primary funder ensures that the international development agenda retains its hold (Biccum, in Huckle, 2017).

The potential for Selby and Kagawa's (2011) Faustian bargain has been complicated further by the launch in 2018 of a new programme for schools designed to succeed the GLP. Connecting Classrooms through Global Learning (CCGL) is co-funded by DfID and the British Council, and promotes international school linking alongside classroom activities focused on Global Learning (British Council). In an apparent step forward for DECs, CoDEC is part of the management committee led by Pearson. Individual practitioners have been employed as local advisers, trainers and developers of resources, and their influence can be seen again in bringing critical perspectives to bear on how global issues are presented (Andreotti, in British Council, 2018). Nonetheless, and in common with the GLP, the CCGL similarly appears a double-edged sword in combining recognition of DECs' contribution with a strategy for regulating their practice. In the first instance, overall funding is significantly less than for the GLP and fractured into tenders for which DECs

must compete with other organisations. The emphasis on schools linking with countries located in ‘Africa, the Middle East and South Asia’ (British Council) also risks DECs’ complicity with a retreat to ‘colonial imaginaries of the Global South and relationships with it’ (Baillie Smith, 2013:401). This is particularly so in view of a post-Brexit agenda to promote Global Britain (FCO, 2018).

It is within the context of reduced funding overall that DECs have sought funds from more diverse sources. These include the European Union, National Lottery and other grants, bringing new opportunities and tensions. For example, the current government’s Prevent strategy (Home Office, 2011) on tackling extremism has offered funding for educational activities relatable to DECs work, but attracted considerable criticism for its emphasis on securitization (Davies, 2016). It also risks criticism that funds cut from organisations and groups previously supporting vulnerable communities may have been redirected through the Prevent agenda. Conversely, some of this funding has reorientated DECs’ work away from formal education towards those same groups and communities where there is more potential for practice aimed at ‘empowerment and social action’ and the kind of approaches more in keeping with Freirean participatory methods (McCollum, 1996: 39). Whilst urged on by funding constraints, it may also reflect something of DECs’ grassroots flexibility and their potential to work across educational spaces and shift the boundaries of what DEGL can be (Heater 1980; Dillon, 2017).

Conclusion

This chapter has provided an overview of the extensive and complex history in how DE has evolved to its current incarnation as Global Learning. It highlights changing political climates and the role of government agendas relating to international development, the relationship with formal education and the interplay between these. Whilst presented, more or less, as a linear evolution in how this work has come to be conceptualised, the discussion has attempted to reveal contextual constraints and tensions running through this; captured originally by McCollum's liberal/radical tension. These continue to resonate with ongoing critiques. However, the trajectory of neoliberalisation, combined with the retreat to narrow nationalistic agendas on the one hand and attempts to extend England's 'global' reach on the other, could be said to create a significantly new context since McCollum's study took place. It also highlights again the need for clarity about DECs' purpose and the theoretical and conceptual base informing this, and the need to engage critically with the social and political processes affecting their work.

Chapter 3: Bringing Theory to Practice: A Preliminary Literature Review

Introduction

In setting out the rationale for this research and the contextual factors shaping how DEGL has evolved, brief references have been made to theoretical influences on developments and conceptualisation. These include the work of Freire, initiatives like the World Studies project and perspectives from postcolonialism. This chapter and Chapter Four to follow explore these influences in greater depth, along with more recent theoretical insights. This process was guided by Informed Grounded Theory (Thornberg, 2012). How I arrived at this approach and the broader methodology of Critical Grounded Theory is explained in more detail in Chapter Five. However, because use of existing literature in Grounded Theory has been subject to debate, I need to provide some brief explanation of the approach taken to the literature review here.

3.1 Literature and Informed Grounded Theory

Key to Grounded Theory is that researchers must be open to the possibility of new findings, not anticipated prior to starting the research, and that these must be 'grounded in the data' (Timonen et al, 2018:6). For this reason early grounded theorists took the position that researchers should avoid engaging with existing literature because of the risk of contaminating data collection, analysis and construction of theory (Dunne, 2011). The issue here is not *if* but when researchers should engage with extant literature (ibid). For Giles et al

(2013:E30) this debate is divided between two perspectives: either to delay until all data is collected and analysis has begun, or carry out a 'preliminary' review at the beginning of the study and then either expand this or write a 'secondary' review alongside the process of data collection and analysis. In keeping with a Constructivist Grounded Theory approach, it is this second perspective which has influenced the approach taken here.

Constructivist Grounded Theory recognizes the inevitability of researchers bringing existing experience, ideas and knowledge, and recommends a balance between using existing literature as a starting point and not allowing this to define the research (Bryant and Charmaz, in Giles et al, 2013). Thornberg's (2012) Informed Grounded Theory builds on this by advocating for sensitivity, creativity and flexibility in how theory and research are used. Employing strategies of 'theoretical agnosticism', 'theoretical pluralism' and 'theoretical sampling' the researcher maintains a critical stance, treating existing theory as provisional and using codes, concepts, ideas and questions developed through data collection and analysis to guide an ongoing process of literature review (ibid: 250-252). This allows the researcher to stay grounded, ensuring concepts and theory 'earn their way into the narrative' (Charmaz, 2006:161).

Drawing on Informed Grounded Theory and a constructivist approach, the literature review follows a two stage process: a preliminary review which is the focus of this chapter and a secondary review in Chapter Four. The preliminary review focused initially on giving early literature its due and identifying a breadth of theories and concepts to be used as stimuli in focus groups

(Charmaz, 2006; Thornberg, 2012). This involved revisiting McCollum's research, attempts to bring theory together with practice through initiatives such as the World Studies Project and those issue-based educations which appear to have been most influential on early developments in DEGL. These orientated the review by highlighting the influence of Freire's thinking alongside wider theoretical influences and the tensions between these. By exploring more recent influences from postcolonial thinking, Andreotti's work in particular, and Bourn's attempts to distinguish DEGL as a 'pedagogy for global social justice', it was also possible to identify an evolving conceptual base which informed decisions about literature to be explored in the secondary review.

3.2 Preliminary Literature Review

3.2.1 The Role of Freire

Seen by many to lie at the heart of DE's theoretical roots, the work of Paolo Freire was noted as a key influence throughout Chapters One and Two (Khoo and McCloskey, 2015; Dillon, 2017). By exploring Freire's original thinking and others' accounts of his work in the context of DEGL, it was possible to identify a number of key ideas which appear to have been particularly influential.

In the first instance, Freire's (1970:19) concern to ensure that the struggle for freedom from oppression was led by the oppressed themselves and 'those who are truly solidary with them' was related to the experiences of those working with marginalised communities internationally (Regan, 2015). From

the 1970s onwards, this resulted in attempts to move away from approaches heavily implicated in a 'semi-colonial and paternalistic vision of the Third World' towards those more focused on social justice and solidarity (Foubert, in McCollum, 1996: 5). Whilst concerns persist that DEGL remains entangled in its colonial roots and fails to engage with the implications of implementing Freire's ideas in practice, the shift towards more critical and social justice orientated approaches has continued (Bourn, 2015a; Huckle, 2017). Of particular significance to this shift is Freire's concept of 'banking' education (Bourn, 2015a:90). For Freire (1970:45), the concept of banking involved a process of the teacher *depositing* knowledge in students whereby 'knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing.' Brown (2013) suggests that understanding this concept is essential to analysing the way organisations like DECs present information to those they work with, where the emphasis is on a process informed by concepts linked directly to Freire's ideas. Key amongst these are *dialogue, praxis* and *conscientization*[1] (Freire,1970).

In Freirean thinking the concept of dialogue is key to challenging the power imbalance between student and teacher, allowing as it does for a process of critical co-investigation in which those involved 'become jointly responsible for a process in which all grow' (Freire, 1970:53). It is through this process of dialogue that students (or other groups) engage in 'problem-posing' education and the 'radical interaction' between reflection and action known as praxis,

[1] Translated from *conscientização* (Freire, 1970:9)

which allows for ‘critical awareness of oppression’ or conscientization (Freire, 1970:9-10, 25, 52, 60). Freire’s (ibid: 61) emphasis on reflection is important in distinguishing between action formed through praxis and mere ‘*activism*’.

Chapter Two drew attention to the combined influence of community development work and Freirean thinking on resources such as Hope and Timmel’s (1999) series of books on Training for Transformation (T4T). The influence of Freirean concepts can also be seen in many of the activities, methods and techniques developed in DEGL over the years. For example, the concept of banking education is implicit in Oxfam’s (2015b) Global Citizenship guide for teachers where it emphasises a shift from teacher-centred to learner centred approaches, mirroring Freire’s own guide to teacher ‘attitudes and practices’ in banking education (Freire, 1970:46). Other examples range from ‘decoding’ images to generate themes relevant to learners, to more active and experiential approaches such as drama and role play (ibid:78). That Freire remains central is also reflected in the way studies exploring practice continue to highlight his influence on DEGL as a form of critical pedagogy based on dialogue, reflection and action (Brown 2013; Blackmore, 2014).

Notwithstanding the evidence of Freire’s influence suggested here, McCollum questioned the extent to which his ideas remained implicit in practice. Pointing to the origins of Freire’s ideas in community based adult education and his intention to ‘not simply raise awareness, but to facilitate ‘critical intervention’ in reality’, she questioned the extent to which his ideas could be applied in the context of schools (McCollum, 1996: 74). Related to this were her concerns about a liberal/radical tension, assumptions within this about how change

takes place and what she felt to be the misleading influence of Global Education, addressed further below.

McCollum's concerns are echoed in ongoing debates about how far Freire's ideas are valued because of what they represent rather than the way they inform practice specifically (Bourn, 2015a). Chapter One pointed to criticisms that DEGL has lost touch with its Freirean roots and diluted more radical aims through moving closer to mainstream agendas. Hope and Timmel were explicit in referencing Freire throughout T4T and calling for the end of 'liberal capitalism', but their resource was developed in the context of adult community education (Krupar and Prins, 2016: 363). Resources developed since then have focused increasingly on formal education and could be said to wear their theoretical and political influences more lightly, emphasising softer concepts such as communication, empathy and critical thinking (Oxfam, 2015b; CoDEC). Concerns are also raised that introducing active and participatory approaches into educational processes can involve only superficial engagement with the kind of deep critical reflection on action that was central to Freire's thinking (Dillon, 2017; McCloskey, 2016).

3.2.2 Early Influences: World Studies, Global Education and Peace Education

Where the previous discussion highlighted Freire's influence in terms of key ideas and principles, it also drew attention to criticisms echoing McCollum's concerns that this influence may have been superficial and increasingly diluted as DEGL moved closer to the mainstream. These tensions are

explored here in the context of early attempts to conceptualise DEGL through the World Studies Project, Pike and Selby's work on Global Education and developments in Peace Education. Significant to these initiatives is the way they drew Freire's ideas together with wider theoretical insights to bring theory together with practice in the context of schools (McCollum, 1996; Bourn, 2015a). Their influence can also be seen in resources and conceptual frameworks developed for practice in more recent years.

World Studies Project

In Chapter Two World Studies was highlighted as one of a series of initiatives which took place through the 1970s and 80s, originating in earlier attempts to introduce a more international dimension in education (Hicks, 2008). Developed out of an educational charity with links to the All-party Parliamentary Group for World Government, the World Studies Project (WSP) was led initially by Robin Richardson and it is his thinking that was so influential in developing resources for teachers which brought theory together with practice (Bourn, 2015a). For Hicks (2008), a particularly innovative feature of WSP was a conceptual framework designed to analyse world issues which incorporated four interrelated concepts of values, problems, background and action, referred to by Richardson as a 'problematique' (Richardson, 1990:35). This is presented in Figure 3.1 below.

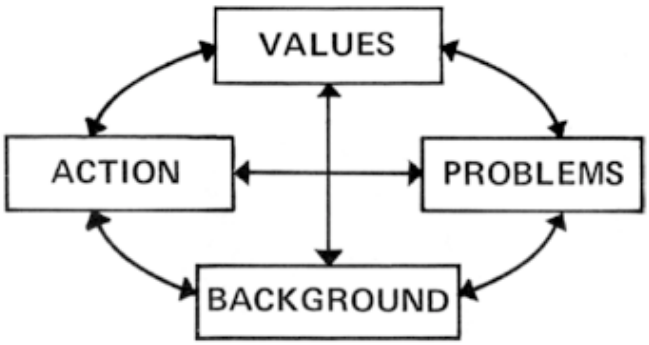

Figure 3.1 Richardson's 'problematique'

The influence of Richardson's model can be seen in frameworks developed in more recent years. For example, a framework of Global Learning Pupil Outcomes developed for the Global Learning Programme (GLP) in England, shared in Figure 3.2 below, similarly uses 'four lenses' applied to a range of topics, issues and areas of knowledge, skills and values (GLP n.d).

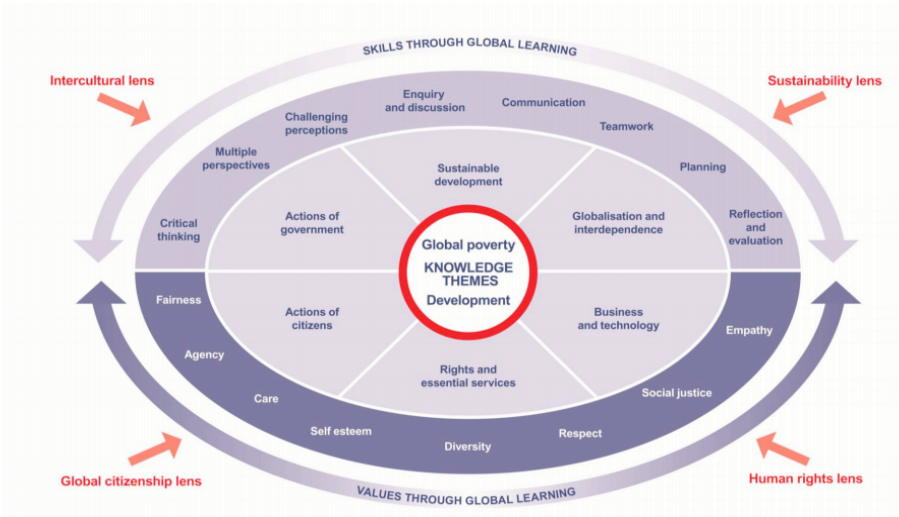

Figure 3.2 Framework of Global Learning Pupil Outcomes

Of particular relevance to the earlier discussion on Freire is the way Richardson explicitly extrapolated ideas from Freire's work, as well as other radical educators, and applied them to contexts other than those in which they

originated. For example, he directly relates the four concepts in his problematique to, what he refers to as, the 'four main stances' related by Freire to the situation of the oppressed in transforming from 'magical' to critical consciousness (Richardson, 1990: 34). Also significant is the way Richardson saw merit in using Freire's ideas to complement what he referred to as 'individualistic and apolitical schemes and models of human development', including the work of Piaget, Erikson, Kohlberg and others (ibid: 33).

Succeeding and building on Richardson's work was the World Studies Project 8 – 13, led by Hicks and Fisher (1982). They similarly developed frameworks which combined themes of rich and poor, peace, conflict and environment, with more abstract concepts such as fairness and interdependence, and distinct knowledge, skills and attitudes (ibid). The latter reflected growing awareness of the interplay between cognitive and emotional learning which has continued to be a feature of more recent frameworks. For example, Oxfam's (2015a) Curriculum for Global Citizenship details learning outcomes for knowledge, understanding and skills, as well as values and attitudes, across global themes and age groups.

As these frameworks have evolved and aligned to formal education, debates have ensued about the role of knowledge, skills and values in DEGL. Where Hicks and Bord (2001:416) argued for the need for more attention to be paid to the affective and 'existential' dimensions of learning about global issues, criticisms have been made about an over-emphasis on the role of the affective in approaches orientated towards campaigning and action (Marshall;

Scheunpflug and Asbrand in Bourn 2014b). At the same time, a growing emphasis on individualised and measurable competencies, highlighted in Chapter Two, risks an over-emphasis on knowledge and skills as opposed to less tangible values and attitudes. Also related to these critiques, concerns are raised about the risk of frameworks developed as guidance for schools becoming unquestioned drivers of content and outcomes (Bourn, 2014a; Bamber et al, 2018).

Global Education: Pike and Selby

Chapter Two outlined the growing convergence between Development Education, Environment Education and other issue-based educations towards the over-arching concept of Global Education (GE). Related to, but also distinct from, these developments was the work of Pike and Selby who drew on World Studies and wider influences from America; the work of Robert Hanvey and Lee Anderson in particular (Bourn, 2008). Pike and Selby developed their own conceptual models and resources for teachers which similarly acted as a bridge between theory and practice (Pike and Selby, 1988). Of these, their model of Global Education draws on Hanvey's work to set out the four dimensions seen in Figure 3.3 below. These consist of: 'interconnectedness' and 'interdependence' (spatial); interaction between phases of time (temporal) including 'alternative futures'; the range of interconnected issues to be addressed at local and global level and different perspectives on these; and the personal journey towards self understanding and 'human potential' (inner) (Pike and Selby, 1988; Selby and Pike, 2000: 140-142). To these four dimensions were added five aims of: 'systems

consciousness', 'perspective consciousness', 'health of planet awareness', 'involvement consciousness and preparedness' and 'process mindedness' (Pike and Selby, 1988: 34-35). It is the combination of these dimensions which, for Pike and Selby, encapsulated a truly global perspective.

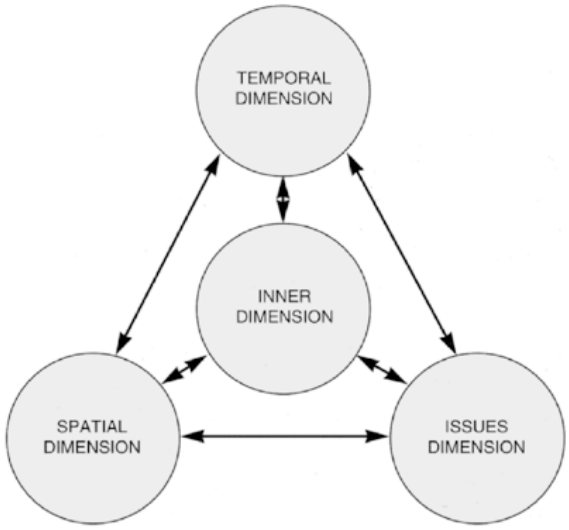

Figure 3.3 Pike and Selby's Model of Global Education

Like Richardson, Pike and Selby also addressed their theoretical influences explicitly, drawing on ideas from Environment and Peace Education. Underpinning their four dimensional model are two approaches of *'worldmindedness' and 'child-centredness'*; the latter drawing on influences ranging from Dewey and Froebel to Montessori, A.S Neill and Tolstoy (Selby and Pike, 2000:139-140). These are located within a framework influenced by systems theory, quantum physics and ideas more associated with spiritual philosophy, leading Selby (1999:126) to argue that 'global education is nothing less than the educational expression of an ecological, holistic or systemic paradigm'. He also makes clear the influence of more radical

pedagogy in contributing to this expression and challenging the dominant technical-economic paradigm (ibid).

However, it was the shift towards an ecological perspective in Global Education that McCollum viewed as a dangerous divergence away from DE principles. Her concerns centred on what she saw as the individualistic emphasis running through Pike and Selby's work and lack of attention to social, economic and political issues and contexts. Again, these were related to concerns about latent assumptions that individual change will necessarily lead to wider collective change, and what McCollum saw as the failure to engage actively with the challenges posed by implementing Freire's ideas in practice.

Peace Education

Further evidence of the influence of radical pedagogy can be found in the theoretical influences on Peace Education. Key proponents such as Johan Galtung and Magnus Haavelsrud in Norway, and Adam Curle in the UK, drew on a breadth of disciplines and insights. These ranged from Dewey and others associated with more liberal and progressive traditions, to theories and concepts with a more 'subjective-psychological orientation' from humanistic psychology and spiritual principles from Buddhism and Quakerism (Woodhouse, 2010:2; Haavelsrud and Stenberg, 2012). However, they also drew on Freirean concepts of praxis and conscientization, developing concepts such as 'structural violence' specific to Peace Education and leading Heater (1980: 32) to describe it as a 'radical, tight knit philosophy'.

Largely preceding Richardson and Pike and Selby, Peace Education clearly influenced their work. A conceptual model developed by Haavelsrud features in two of Pike and Selby's publications (Greig, Pike and Selby, 1987; Pike and Selby, 1988). Informed explicitly by Freire's concept of conscientization, Haavelsrud's model attempts to depict the '*scope* of reality relevant to social, political and economic contradictions' through a dialectical representation of time and space dimensions (in Haavelsrud ed, 1974: 251). Again, the influence of models like this can be seen in more recent frameworks developed on behalf of the British Council which emphasise spatial and temporal dimensions of local and global, and past, present and future (Zammit et al, 2012).

3.2.3 Revisiting McCollum and the Liberal/Radical Tension

By exploring Richardson's ideas in the World Studies project, Pike and Selby's work and the specific contribution of Peace Education, it was possible to identify attempts to bring theory together with practice which have continued to influence later conceptualisations. It was also possible to see that how they related their ideas to Freire's work might be more complex and radical than McCollum's criticisms suggested. Richardson (1990) explicitly related Freire's ideas of problem posing education and critical consciousness to his conceptual model for the World Studies project. Pike and Selby also drew on theoretical insights and models from Peace Education where concepts such as structural violence and praxis owed much to Marxist theory (Heater, 1980). In both cases these insights were applied to activities and resources for teachers which promoted experiential and reflective learning in

line with Freirean-influenced pedagogy, but applied to the context of schools (Richardson, 1976; Pike and Selby, 1988). Furthermore, both saw potential in approaches which combined an emphasis on the inner lives of individuals with the need to address external conditions (Woodhouse, 2010). For Hopkins this was evidence of a pragmatic approach combining the 'vision of radicals' with the need to ensure children and young people will at least get some exposure to DEGL (Hopkins, in Abraham et al, 1990:148).

However, the tensions raised by McCollum continue to reverberate in ongoing divisions between the different 'camps' of Environment Education and DE (Belgeonne, 2003:12). Chapter Two drew attention to criticism that attempts to close the circle between these educations risks obscuring conceptual origins and purpose, and promoting hegemonic views of globalisation (Mannion et al, 2011). More strident critique comes from Selby and Kagawa (2015) who argue that merging DE with Environment Education, through concepts like Education for Sustainable Development (ESD) and agendas such as the United Nations Sustainable Development Goals, risks avoidance of relentless economic growth. Focusing on the potential of *critical* DE to engage with the 'neoliberal economic project', their arguments resonate with McCollum's concerns about DE being submerged by Global Education and what she saw as its misleading emphasis on an ecological and overly individualistic approach (ibid: 48).

3.2.4 The Contribution of Postcolonial Theory

Building on Freire, with roots in Marxism and Critical Theory, postcolonial theory is seen to have been highly influential in bringing postcolonial and post-structural perspectives to bear on DEGL, particularly through the work of Vanessa Andreotti (Brown, 2013; Bourn 2015a; Huckle, 2017). The significance of her influence lies in contributing to conceptual developments and introducing more critical perspectives since McCollum's research.

Blackmore highlights two key strands to Andreotti's contribution. The first is the 'epistemological shift' she brings to understanding how knowledge is at once situated and partial, and both reproduces and is limited by universalising and imperialist claims with roots in colonialism (Blackmore, 2014:16). The second strand relates to attempts to create space for different voices and constructing different knowledges, in particular those representing indigenous communities (ibid). These strands are drawn together in broader critiques of 'modernity', represented in Chapter Two by four pillars of the nation state; global capitalism, enlightenment rationalism and separability between humans and nature (Andreotti t al, 2018:19). Through collaboration with others, her work has focused increasingly on exploring alternative ways of knowing and being as more of an '*ontological* challenge' or 'call to address how we exist in relation to each other and the planet' (ibid:10).

Andreotti's work has made a significant contribution to addressing the lack of theorization in DEGL and in developing pedagogical tools which attempt to bridge between theory and practice and find expression for complex ideas,

both through frameworks and visual metaphors (Baillie-Smith, 2013; Bourn, 2014b). Of these, the most influential has been her framework for 'soft' and 'critical' Global Citizenship Education which targets assumptions in the way poverty, development and educational responses are constructed from the perspective of those in the Global North[2] (Andreotti, 2006b; Khoo and McCloskey, 2015). Other tools and resources have aimed to facilitate critical inquiry into global issues in ways which promote different perspectives, challenge problematic historical representation of groups and attempt to show what is *legible* for DEGL in different educational contexts (Andreotti, 2016). Bourn (2008) highlights two of these, Learning to Read the World: Through Other Eyes (TOE) and Open Spaces for Dialogue and Enquiry (OSDE), for their importance in demonstrating links between theory and practice.

Responses to Andreotti's work have raised a number of challenges. Scoffham (2018:139) draws attention to perceptions that postcolonialism risks assuming 'cultural homogeneity' within groups. Others have expressed concern that what can appear as overly critical, abstract and stifling of 'actionable alternatives' can make postcolonialism difficult to engage with at a practical level, especially for teachers (Martin, 2012:55). Overlapping here are questions about the extent to which a postcolonial agenda can stand above a discourse celebrating a beneficient Global North *or* 'the modernism that has

[2] Use of Global North and South draws on the Brandt Line geographical distinction between countries in the Northern and Southern hemispheres whilst recognising that this division is both more complex and contested than the Brandt line suggests (RGS n.d)

produced us' without imposing more hegemonic interpretations of DEGL (Baillie Smith, 2013; Gough, 2016:847).

Andreotti and colleagues are alert to many of these critiques, emphasising the contested and provisional nature of their ideas, the need to approach them in more complex ways than either/or binaries and the tensions in reducing complex debates to what is both intelligible and 'desirable' for normative world views (Andreotti, 2012; 2016:105). Moreover Andreotti, and those she collaborates with, continue to probe the possibilities of DEGL's transformative potential. Offering new ways of conceptualising DEGL in responding to global challenges they emphasise the need for changes in 'ways of being' rather than knowing, and approaching the 'unknown' as something 'ontologically *different*' (Andretti and Susa, 2018). For example, building on her soft-critical framework, Andreotti (2011a) has reconceptualised DEGL as 'Global Citizenship Education Other-wise', which seeks to offer possibilities beyond the 'Cartesian, teleological, universalist and/or anthropocentric' (Andreotti, in Dillon, 2017:115).

3.2.5 Towards 'New' Pedagogies of Global Learning

In moving from early attempts to align theory with practice to more recent contributions from postcolonialism, it is possible to see evidence of an evolving conceptual base in which Freire's influence could be seen as a consistent thread. For McCollum, a tension was raised where those early attempts drew on wider theory and ideas to blend liberal and radical approaches. However, more recent attempts to clarify DEGL's theory base

have led to development of new conceptual models which similarly draw together a range of theoretical insights. Bourn's (2008; 2014a; 2015a:97) contribution has been significant in this respect, both in addressing theoretical debates and developing his own 'critical pedagogy for global social justice'. For Bourn, the distinctiveness and potential of this pedagogy is the way it draws together critical pedagogy, transformative learning and postcolonial theories. These inform outcomes of a 'global outlook', 'recognition of power and inequality', 'belief in social justice and equity', and 'commitment to reflection, dialogue, and transformation' (Bourn, 2015a:102).

Emphasising DEGL as a pedagogical process and the importance of learning 'for its own sake', Bourn's (2015a:86) reference to theorists such as Dewey, Kolb and Illeris has much in common with the work of Richardson and Pike and Selby in the attention paid to individuals' inner growth and development . These same theoretical influences can be seen in frameworks developed by Oxfam and the Global Learning Programme (GLP). For example, Oxfam (2015b:10) have developed a planning framework for schools setting out a cyclical process of 'asking questions', 'making connections', 'exploring viewpoints', 'responding as active citizens' and 'assessing learning' which bears close resemblance to Kolb's experiential learning cycle (Kolb, in Bourn, 2015a). By promoting DEGL as a distinct pedagogy and, in keeping with McCollum's concerns, Bourn (2014a) aimed to move it away from learning about global issues and an emphasis on instrumentalised outcomes which assumes a relationship between awareness and action. Whilst opting for the term Development Education in characterising his pedagogy, he sees Global

Learning as the application of this pedagogy in practice, particularly in the context of formal education (ibid). His work is important for its attempts to ensure DEGL is both relevant and effective, and for opening up new theoretical insights which might inform practice (Khoo and McCloskey, 2015; Dillon, 2017).

However, Bourn's contribution also needs to be seen in the context of concerns about attempts to draw different theoretical perspectives together and the shift towards DEGL as Global Learning, noted in Chapter Two. Responding to arguments about the lack of theoretical grounding for DE, Huckle (2004:29) points to a range of theories on both development and education which have informed what he suggests is a range of 'development educations'. Emphasising the contribution of Marxist and wider critical theory, Huckle (ibid) responds specifically to Bourn's arguments for theories of learning by suggesting that 'there is a well developed theory of development education that already incorporates the approaches to learning he advocates.' Huckle's critique precedes the more recent developments in Bourn's conceptualisation, outlined here. He also acknowledges the 'crisis of identity' and confusion over links between theory and practice resulting from the encroachment of DfID and mainstream schooling, but his arguments offer another perspective on the legacy of theoretical insights from which DEGL might draw (ibid:30).

Whilst acknowledging Bourn's attempts to draw critical and postcolonial perspectives together with more learner-centred approaches, his emphasis on DEGL as a learning process also risks coincidence with the technical-

economic agenda prevalent in schools (Marshall, 2011; Baillie-Smith, 2013). Previously, concerns were highlighted about DEC activities being co-opted by programmes like the GLP to which Bourn's own research has made a significant contribution (Huckle, 2017). This tension appears to form part of Khoo's (2015:109) criticism of what she identifies as Bourn's 'theoretically loose' approach (and here she draws comparisons with Pike and Selby). For Khoo (ibid), Bourn's commitment to pedagogy *and* social justice suggests ambivalence about aims where 'globalisation provides a new context that assumes a kind of practical universalism of necessity'. It also reflects a wider tension between those emphasising constructivist approaches which seek to gain purchase within existing structures and institutions and those seeking more radical and transformative alternatives to neoliberalism (Khoo and McCloskey, 2015).

Conclusion

This preliminary literature review has sought to provide insights into theoretical developments and influences, focused initially on the role of Freire and early attempts to bring theory closer to practice. The discussion pointed to evidence that key concepts in Freire's thinking have influenced DEGL as an educational *process* and, more specifically, influenced activities and methods used in practice, although questions remain about the extent to which this influence has become diluted. Exploring Freire's influence through World Studies, Pike and Selby's work and Peace Education it was possible to see more radical potential in their holistic and 'pragmatic' approach than McCollum suggested. Evidence of more critical perspectives being brought to

bear on DEGL and an evolving conceptual base was provided through discussion of Andreotti's and Bourn's contributions. However, the push for pedagogical credibility continues to raise dilemmas. Whilst drawing on critical and postcolonial perspectives, and wider theoretical influences, Bourn's attempts to develop DEGL as a distinct pedagogy again raises the liberal/radical dilemma between constructivist and more transformative approaches.

Chapter 4: Responding to Cracks and Spaces in Data and Literature

4.1 Secondary Literature Review

The preliminary literature review set out some of the broader landscape of extant literature. This spanned the time period over which DEGL has evolved from its origins in the 1970s. Focused initially on the key influence of Freire, it remained close to theoretical contributions which have developed conceptual frameworks, pedagogical tools or other ways of translating theory for practitioners. Many of these were used as stimuli in face to face focus groups and, through analysis of the data, it was possible to identify influences on practice; Freire and Andreotti in particular. Guided by this evolving data analysis and Thornberg's (2012: 250) strategy of theoretical sampling it was also possible to identify some of the 'cracks' and 'spaces' in data and literature where new theoretical insights might be helpful. These insights informed ongoing analysis of the data and interim findings, and both findings and theories were shared with participants in online focus groups used for the second round of data collection. This process orientated the secondary review in the following ways:

- Exploring the relationship between Freire, critical pedagogy and DEGL as a process of enabling change;
- Understanding DEGL as practice and implications for the relationship with theory;
- Locating findings within wider discourses on DEGL.

4.1.1 Freire, Critical Pedagogy and Enabling Change

The preliminary literature review attempted to delineate key Freirean principles and concepts and their influence on thinking and practice in DEGL. This was supported by the way in which Freire's ideas were explicitly woven into the work of Richardson, Peace Education and those they influenced. At the same time, concerns about assumptions in relation to Freire's influence and superficial engagement with translating his ideas into practice continue to reverberate through ongoing debates. Uncertainty about the relationship between Freire and practice also emerged through analysis of the data. This suggested a need to clarify the relationship between Freire's ideas and the potential for DEGL as a form of critical pedagogy.

Viewed here as an extension of Freirean and wider critical theory, critical pedagogy 'aims to inform the way we question society' (Brown, 2013: 30). Both McCollum and Bourn associated it with the work of Henry Giroux, for whom critical pedagogy 'attempts to understand how power works through the production, distribution, and consumption of knowledge within particular institutional contexts' (Giroux, 2010:717). The significance of this lies in its potential to challenge dominant knowledge and power in schools, and empower students to act as 'independent political agents' (ibid: 718). However, whilst Giroux's ideas resonated with participants when shared as stimuli quotes in focus groups, it was exploring recent studies on the application of DEGL in practice that offered more insights into the relationship between Freire and critical pedagogy in the context of DECs.

Drawing on a theoretical framework informed by Freire, Mezirow's transformative learning theory and post colonial thinking, Brown (2013) explored practitioners' use of methods to promote adults' critical engagement with global issues in non-formal contexts in Spain and the UK. Her findings offer insights that help to clarify the relationship between these approaches and Freirean principles. Significantly, she finds evidence that practitioners' use of participatory methods can contribute to personal transformations with the potential to lead to wider social transformation through 'catalytic individuals' or 'organic intellectuals', who can spread their learning amongst wider groups (ibid: 296). For Brown these methods are part of critical pedagogy and draw upon Freirean principles of dialogue and praxis. Her analysis also draws on Paul's 'fair-minded critical thinking' and Andreotti's influence to support her conclusion of closer alignment between theory and use of critical pedagogy than McCollum suggested in the 1990s (Paul, in Brown, 2013:44).

Brown's findings directly address concerns relating to assumptions about the relationship between Freire and practice. They offered insights into how practitioners conceptualise change processes and outcomes, challenging criticisms about an over-emphasis on the individual as an actor for social change (McCollum, 1996; Bourn, 2008). Brown's distinguishing of fair-minded critical thinking also offered insights into tensions arising in the data, where an emphasis on critical thinking risked promoting skills more in keeping with a technical-economic agenda than as an outcome of critical pedagogy (Huckle, 2017). As the need to understand how practitioners conceptualised DEGL as

a process of change and the kind of outcomes or *action* envisaged became more evident, so theory and research which could build on Brown's findings became more relevant. This led me to draw on insights from Blackmore and Kumar.

Blackmore (2014, 2016:41) draws similarly on Freire and Andreotti to construct a pedagogical framework which connects critical thinking, dialogue, reflection and a concept she defines as 'responsible being/action'. Distinguishing between 'technical' and 'political' approaches to critical thinking, Blackmore also draws on Brookfield to bring these two approaches together and argue for a form of critical thinking which both recognises established knowledge and engages with assumptions about how the world *is* (Brookfield, in Blackmore 2016:41). However, it is through her concept of responsible being/action that Blackmore's framework is particularly useful in addressing the relationship between critical thinking, dialogue, reflection and action. This draws on the concept of 'action competence' which resonates closely with praxis in its emphasis on considered and conscious action (ibid:45). It also draws in theories of responsibility which seek to go beyond individual and self implication, offering a 'more ethical stance towards others' (Young; Massey, in Blackmore, 2016: 44)

Where Brown and Blackmore's research was helpful in clarifying the process of change articulated by some participants, questions remained about the relationship between individual and wider collective change. This was related to increasing use of dialogue orientated methods such as Philosophy for Children (P4C), highlighted in both the data and literature (Brown, 2014;

Bourn 2015a). Here, insights from Kumar (2008:38) were helpful because of his focus on 'dialogical' approaches in education. Of particular significance is the way he draws together theoretical perspectives ranging from Ghandi and Dewey to Freire and Giroux to argue for a more radical conceptualisation of dialogue based on critical humanist pedagogy. This involves a process of interaction between people which becomes an 'endeavour to know more about', where the emphasis on dialogue, critical thinking and praxis leads to a collective visioning for change and 'actions based on rational deliberations' (ibid: 45). Kumar's insights offered a broader and more robust theorising of the relationship between DEGL, dialogic approaches and the potential for collective action.

4.1.2 Understanding DEGL as Practice

In the introduction to this research reference was made to a small number of recent studies which have focused specifically on the perspectives and experiences of practitioners working in similar organisations to DECs in different but comparable country contexts. It was clear that these would offer useful insights, particularly given the growing consensus in how DEGL is understood, at least across Europe (Bourn 2015a). However, attempting to remain grounded in the data for this study as far as possible, I decided to let these studies 'lie fallow' until initial data analysis had taken place (Charmaz, 2006:166).

Three studies are revisited here: two smaller scale studies by Skinner and Baillie Smith (2015) and Ceolho et al (2018), and one more substantial thesis

by Dillon (2017). Whilst all three draw on practitioners' perspectives, Skinner and Baillie Smith's focuses more specifically on practitioners' experience. This was significant in drawing my attention to the notion of embodied practice and wider literature on 'professional practice knowledge' (Kemmis, 2005b:1). Coelho et al and Dillon are concerned with discourse, discursive transitions and the way practitioners talk about DEGL. However, where Skinner and Baillie Smith (2015:8) and Coelho et al take a largely sympathetic approach in giving voice to those 'doing the doing', Dillon's deconstruction of practitioner discourse is more critical. Dillon's study also raises significant issues in relation to wider discourses on DEGL and is therefore revisited separately in the discussion to follow.

Common to Skinner and Baillie Smith's and Coelho et al's findings are themes of DEGL as a personal and political endeavour where the drive to foster change is paramount. Findings in both studies present a complex and nuanced picture of practitioner experience and the tensions surrounding their work which both aligned with and prompted closer attention to early findings in this study. Much of this revolves around the interplay of tensions between the legacy of co-operation with international development, the increasingly formalised and professional nature of DEGL, and practitioners' understanding of change and the value base underpinning this (Coelho et al, 2018; Skinner and Baillie Smith, 2015). Here, Skinner and Baillie Smith's insights into practitioners' understandings of change processes and outcomes were helpful in shedding new light on use of dialogic and participatory methods, and the

potential these afford in new political and educational spaces; a potential touched upon at the end of Chapter Two.

It was also Skinner and Baillie Smith's (2015:8) highlighting of the 'embodied' nature of the work that resonated strongly with the emphasis on practice found in this study. Emphasising that their report is not an academic paper they provide limited exploration of the relationship between theory and practice (ibid). However, alerted to the concept of embodiment and searching wider literature, I came across research exploring professional practice in wider contexts which also uses the concept of embodiment to reconceptualise unhelpful distinctions between *knowing* and *doing*. Ord and Nuttall (2016:360) draw on Kemmis' concept of 'knowing practice' to support their argument that what practitioners (in their case trainee teachers) are seeking is a 'sense of understanding through embodied re-cognition'. For Kemmis (2005b:2) knowing practice is both embodied and shaped by wider social, discursive and 'extra-individual' features, which means practice needs to be understood beyond knowledge held by individual practitioners. Kemmis (ibid:13) builds his argument by drawing on the Aristotelian idea of 'practical reasoning' and a wide range of literature relevant to understanding professional practice knowledge, to identify knowing practice as:

'the sense in which a person comes to know what a particular kind of practice is, and … a sense that one knows what one is doing when one engages in practice, and reflexively becomes more knowing as one continues to practice'

Summarised here, Ord and Nuttall's and Kemmis' ideas were explored and shared with participants in online focus groups as an alternative perspective on the data. The potential of embodied and knowing practice lay in challenging the theory-practice divide inherent in the research questions and re-interpreting practitioners' emphasis on practice as a need to ensure knowledge is meaningful to the practice situation and 'recognised through felt experience', rather than a rejection of theory (Ord and Nuttall, 2016:360). It also drew my attention to the agency of practitioners as a 'decisive figure', both in the kind of DEGL delivered in practice and in negotiation of those educational and political spaces offering more radical potential (Coelho et al, 2018: 54; Skinner and Baillie Smith, 2015).

4.1.3 Wider Discourses on DEGL

The third study revisited in this secondary review was Dillon's (2017:11) PhD research exploring discourses of Development Education in Ireland through 'facilitators' talk and 'the meanings they ascribe to it'. Dillon's findings are important because they focus attention on the way in which practitioners can draw on different ideological positions, challenging both notions of consensus in how DEGL is understood and assumptions about its critical and political potential. Debates about the ideological vision underlying DEGL were highlighted in Chapters Two and Three, and a number of attempts have been made to map different positions. These include Richardson's (in, Heater, 1980: 37) analysis of 'differing political and ideological assumptions', Oxley and Morris' (2013) typology of Global Citizenship and Franch's (2019:211) 'ideal-types'. Oxley and Morris' typology was used in focus groups to draw

participants' attention to different ways of conceptualising DEGL in the literature. I updated this by including Andreotti's concept of Global Citizenship Education (GCE) Other-wise, highlighted in Chapter Three. However, it was Dillon's (2017:16) use of Andreotti's 'root narratives' which became more significant in analysing participants' responses.

For Andreotti (2014:14) root narratives are 'collective, socially and culturally and historically situated 'stories' with specific ontological and epistemological assumptions that define what is real, ideal and knowable'. Dillon draws on Andreotti's root narratives to develop a framework of four 'discursive positions' (Andreotti, in Dillon, 2017:118). These encompass 'technicist-instrumentalist', 'liberal humanist', 'critical and post-critical', and 'other' (Dillon, 2017:117). The first two positions were identified in Chapter Two, where references were made to a technical-economic instrumentalism dominating schools, and both liberal and enlightenment-rationalist framings of globalisation (Mannion et al, 2011; Andreotti et al, 2018). For Andreotti (2014:24), a liberal-humanist position is distinguished by its emphasis on a sense of 'moral responsibility' towards others, but framed by an assumption of human progress led by those seen to be at the forefront of international development (Andreotti, 2014: 24). It was this position that Marshall (2011) identified in the overlap between a technical-economic and global-social justice instrumentalism in promoting globally competent young people. Dillon's critical, post critical and 'other' span broadly between those positions represented by by Freirean thinking and postcolonialism, and Andreotti's more recent conceptualisations of DEGL as GCE Other-wise.

Drawing on her framework, Dillon (2017:11) finds that her participants draw largely on a critical discourse whilst moving between other discourses, including a 'North-South' position subsequently introduced to her initial analysis. Perhaps more significantly, she also identifies evidence of an hegemonic style through which practitioners talk in 'idealised, abstract and apolitical terms' (ibid). Whilst recognising that any attempt to map discourses or ideal-types risks foreclosing other possibilities (Pashby et al, 2020), Dillon's analysis offered another lens through which to clarify practitioners' positions in relation to wider contexts, discourses and tensions (Andreotti, in Dillon, 2017)

Conclusion

Where the preliminary review explored literature in terms of an evolving conceptual base, this secondary review has explored literature with a sharper focus on 'relevance, fit and utility' which could both support this base and provide alternative lenses on the data (Thornberg, 2012:255). Whilst acknowledging the potential contribution of Giroux's work on critical pedagogy, the focus here was on recent studies in contexts familiar to DECs. In the case of Brown and Blackmore, these offered new insights into how change processes might be conceptualised relevant to increased use of dialogic approaches like P4C and the ongoing influence of Freire's ideas. Other recent studies on similar groups and contexts focused my attention towards nuances in the data which became more significant when explored through wider literature on professional practice knowledge. Whereas, Dillon's research was important in providing a more critical analysis of the way in which DEGL is conceptualised and *talked about* by practitioners. Her study

provided insights into some of the tensions raised in Chapter Two and ensured I remained alert to different discursive positions and the tensions and possibilities arising from these.

Chapter 5: Methodology, Methods and the Research Process

5.1 Methodology

At the beginning of Chapter Three a partial explanation was provided for Grounded Theory as the over-arching methodology for this study. This highlighted the influence of Informed Grounded Theory via a Constructivist perspective in guiding my approach to the literature review. This chapter will build on that initial explanation to set out the methodology, methods and process of data collection and analysis, informed by the evolving discourse on Grounded Theory. In particular, I will draw on Hense and McFerran's (2016[3]) ideas for combining a Constructivist and 'Participatory Paradigm' towards what they have identified as Critical Grounded Theory.

Chapter Three highlighted two approaches towards literature review in the way thinking in Grounded Theory has evolved. The first approach originates in the early work of Glaser and Strauss who sought to provide guidelines to 'enable the rigorous construction of theories relating to social processes from raw data' (Dunne, 2011: 112). From this position, engaging with existing literature risks contaminating the process of data collection, analysis and construction of theory where data awaits to be uncovered by a 'detached' researcher (Timonen et al, 2018:3). The second approach recognises the inevitability of researchers bringing existing experience, ideas and knowledge, and reflects a growing consensus which acknowledges both the rationale for

[3] No page numbers available

resisting imposition of existing frameworks and the practical necessity, and advantages of, engaging with literature early on in the research (Dunne, 2011). This reflects the position of Constructivist Ground Theory informing the approach taken here.

Bryant and Charmaz (in Hense and McFerran, 2016) suggest that between the two approaches outlined above is evidence of a broad family of methods in which ideas are still evolving. However, there are a number of features in common with all forms of Grounded Theory which made it relevant for this study. As noted at the beginning of Chapter Three, the aim is for the research process and findings to remain grounded in the data. In this case, data collection and analysis should follow a reflexive and iterative process of making constant comparisons between data, codes, concepts, and extant knowledge and literature (Thornberg, 2012; Urquhart, 2013). This is supported by techniques such as memo writing and theoretical sampling, and successively integrating concepts until one or more key category arises which becomes the core of theory (Cohen et al, 2011). For Thornberg (2012), theoretical sampling means searching and reading literature guided by the concepts, codes and ideas developed through data collection and analysis.

Grounded Theory was appealing for this study because of the apparent rigour to the way data is collected, analysed and coded, and the potential for representing participants' *realities* as far as possible (Wu and Beaunae, 2014). However, recognising the way in which these realities, data and theory would be shaped and co-constructed through interaction between myself and participants, it was Constructivist Grounded Theory which resonated with my

position epistemologically (Charmaz, 2006;Thornberg, 2012). At the same time, I was concerned to develop understanding which could be applied practically to the external reality of DECs, even if, as Oliver (2011:6) suggests, 'all meaning to be made of that reality is socially constructed'. A key aim of this research has been to bring theory closer to practice, to empower DECs and support their aims in addressing issues of global and social justice. For this reason, and because of my own roots in DEGL practice, I also wanted the research to be as participatory as possible. This posed a constructivist-realist divide noted in other recent studies on DEGL (Blackmore, 2014).

Exploring both tensions and 'confluences' between Constructivist Grounded Theory and Participatory research, Hense and McFerran (2016) identify ways of drawing these together and orientating them towards a 'Critical Grounded Theory'. Where Constructivist Grounded Theory confines propositional knowing to development of theory and reflexivity to the researcher, Hense and McFerran (ibid) see potential for the method to inform the cyclical relationship between propositional and practical knowing by extending it to a form of 'collaborative reflexivity'. This engages participants overtly in a process of collective praxis through which they reflect critically on contexts and interpretations, and shape findings and theory in keeping with the process of conscientization. Constructivist Grounded Theory's emphasis on 'situational processes' can also support Participatory research to clarify strategies for action, whilst participatory approaches can promote a more explicit focus on the situational implications of research (ibid).

By drawing on Hense and McFerran's arguments for extending Constructivist thinking into a Participatory philosophy, and a reciprocal drawing in of principles of participation, collaboration and critique of power relations, I was able to reconcile the constructivist-realist divide which emerged in my thinking. Moreover, Critical Grounded Theory supported development of research aims where critical observation and experience of the issues involved resulted in twin concerns: to clarify understanding of theory and practice from the perspective of practitioners, and to address issues of power and injustice through a process of critical inquiry (Timonen et al, 2017; Charmaz, 2017).

5.2 Participants and Sampling

Sampling in Grounded Theory is purposive in that participants are selected to support the process of formulating theory (Robson and McCarten, 2016). Participants for this study were practitioners based in Development Education Centres (DECs) in England. Whilst DECs or similar organisations exist elsewhere in the UK, my decision to focus solely on those in England was influenced by proximity to this particular context, the specific challenges to which this research seeks to respond and the need to ensure the scope of the study was manageable. It also offered a contrasting context to compare with other recent studies where similar challenges are raised (Skinner and Baillie Smith 2016; Dillon 2017; Coelho et al 2018). Numbers and basic characteristics of those who participated are provided in Table 5.1 below.

Length of employment/ volunteering in DEC	**Previous roles - teacher**	**Previous roles - other**
4 (21- 40 years) 6 (11- 20 years) 7 (4 – 10 years) 5 (0 – 3 years)	13	9

Table 5.1 Participant Numbers and Characteristics

Gender was not included because I did not give participants the opportunity to define this for themselves. Ethnicity, which was self-defined, is also not included to protect anonymity as far as possible. However, given that the majority of participants defined themselves as white British and most were qualified to at least undergraduate degree level, McCollum's (1996: 6) reference to DEGL as 'the preserve of the white middle class' remains pertinent. More than half of participants had previously trained or worked as teachers and there was a prevailing sense that many of these left teaching because of frustrations about the constraints of work in schools. Otherwise, participants had worked with young people, adults and communities across a range of formal, non-formal and international contexts, reflecting both the activist and international development background found amongst practitioners in similar studies (Skinner and Baillie Smith, 2015). For some

participants, experience of volunteering or working abroad was a significant and even transformative influence on their move into DEGL.

5.3 Method: Focus Groups

The decision to use focus groups was influenced mainly by the research aims and interest in bringing colleagues together to reflect on their work. They offered opportunities to observe interaction between participants, gain insights into similarities and differences between them on the issues at hand and open up potential for new ways of thinking that individual practitioners might not arrive at by themselves (Morgan, 1997; King and Horrocks, 2010; Breen, 2006). They would also support the aim of collective praxis where the process was as important as the outcomes. I was aware of the challenges posed by co-ordinating groups, the fact that they would be time-consuming to run and require careful management of power dynamics and participation, but I could draw on extensive experience of facilitating groups and colleagues' familiarity with this approach (Breen, 2006; Robson and McCarten, 2016).

A more significant challenge was the issue of number and size of groups, particularly given the limited number of potential participants (see below). Guest et al (2016:3) address this in relation to the concept of 'saturation'; the stage of data collection and analysis at which additional information brings about little or no further change to the themes or codes identified thus far. This creates a conundrum because of the need to estimate sample size before the research begins, whereas the point of saturation can only be decided at a later stage. Through analyses of forty focus groups they found

that ‘80% of all themes were discoverable within two or three focus groups and 90%....within three to six...groups’ (ibid:16). Whilst acknowledging that their findings might not apply in every context, Guest et al’s conclusions provided helpful evidence to support the small number of groups likely in this study in the absence of wider literature.

Faced with a fragile community of DECs, where some organisations consisted of one employed member of staff or a small number employed part-time, I sought to maximise participation by targeting and inviting colleagues from those DECs with the largest staff teams or where I knew it might be possible for colleagues from different DECs to join together. This resulted in thirteen out of a potential nineteen DECs being involved across six focus groups, where four groups combined colleagues from two or more DECs. These included my own DEC. Whilst targeting specific DECs could be said to involve a ‘politics of choice’, this approach ensured sufficient numbers to make groups viable, whilst ensuring geographical breadth and representation from across England (Dillon, 2017:131).

The small size of DEC teams meant that the maximum number of participants in each group might be four or five, with the risk of dropout creating the possibility of groups as small as three. Again, literature addressing this issue was both scarce and variable; recommendations for optimum sizes ranged from four to twelve (Tang and Davis, 1995; Robson and McCarten, 2016; King and Horrocks, 2010). Whilst attention has been paid to the upper limits of participants, reasons for limiting the minimum number are less clear. However, Morgan (n.d) makes the case for experimenting with groups as

small as two or three on the basis that they are more feasible to organise, retain the defining characteristic of interactive discussion and allow more space for individual voices.

5.4 Ethics and Validity

Approval to proceed with this research was granted through Lancaster University's ethical review process. This required submission of participant information and consent forms, which were also provided to participants in advance of focus groups. Copies of both forms can be found in Appendix One.

As indicated in the introduction to this thesis and in the earlier discussion in this chapter, the methodological approach used in this research draws on a Participatory paradigm with the explicit aim of addressing power relations between DECs and the contexts in which their work is located and subject to critique. My aim was to research with colleagues in a way which recognised shared concerns and humanity, and established validity through rigour and aligning research aims and methods (Cohen et al, 2011; Dillon, 2017). As a DEC practitioner myself I shared the same occupational characteristic as participants and, arguably, shared similar values, beliefs, behaviours and knowledge. It was the insights gained through this role that contributed to the rationale for this research. As such, the process I embarked upon could be said to lay somewhere between research praxis and what Kemmis (2005a:20) refers to as 'educational praxis', in which I had 'access to the deliberation and action of the one or ones doing the praxis'. It also aligned with feminist

research principles, including an emphasis on collaborative and collective approaches, and a conscious and deliberate identification with participants (Denzin, Mies, Haig, and, De Laine, in Cohen et al, 2011)

At the same time, I recognised the possibility of differences as much as similarities between myself and participants, the way in which the relationship between us might change over the course of the research and the potential for additional risks relating to power and exploitation posed by my role as an insider researcher (Chavaz, in Green, 2014). These included risks of undue influence in co-creating meaning from the data, of exposing participants' views to each other and the wider DEC community, and bringing critique to bear that could undermine the way colleagues felt about their work. Recognising the power dynamics in the relationship between researcher and researched, and between participants, was part of the rationale for drawing on a participatory approach, outlined in more detail in the discussion to follow. However, this approach was established from early on by attempting to be as collaborative and transparent with colleagues about the research, its benefits and risks, and the implications of findings and how these might be shared (Urquhart, 2013; Lancaster, 2009). In addition to information provided in the process of obtaining consent, ground rules for confidentiality were addressed explicitly in the participant consent forms and reiterated and agreed verbally at the start of focus groups. Collaboration was also encouraged by running a pilot workshop and sharing interim findings at annual conferences for the Consortium of Development Education Centres (CoDEC).

Issues of power, confidentiality and the potential for harm to working relationships were heightened by involving my own DEC as one of the focus groups. This required particular attention to transparency about the risks and benefits of being involved, and agreement that their responses remained confidential to the group. Again, involving immediate colleagues reflected the intimate relationship which can be a feature of a participatory approach, where the concerns informing this research were as relevant to immediate colleagues as they were for other DECs. It nevertheless highlighted the need for ongoing reflexivity about my own position, power and interests, and the implications for those involved and for social justice (Charmaz, 2017:41; Dillon, 2017).

5.5 The Research Process

5.5.1 Phase 1: Face to Face Focus Groups

Data collection took place in two phases, the first across six face to face focus groups which ranged between three and four participants in each, followed by five online focus groups ranging between two and three participants in each. The duration of each face to face group was between two and three hours, whilst online groups each ran for between one and a half and two hours, and all groups were audio recorded. The time lapse between face to face and online groups varied between eight and twelve months.

Building on the collaborative approach established through information shared with participants in the early stage of the research, the next step was to design an interview schedule that would facilitate participation and alleviate

power imbalances as far as possible. This consisted of open-ended questions used mainly to follow up participants' responses to stimuli shared through a series of interactive activities. The interview schedule, stimuli and activities can be found in Appendices Two and Three.

Stimuli were both visual and text-based, including images, single word concepts, quotes and conceptual frameworks. These encouraged participation by offering different ways of engaging with ideas, particularly where confidence to engage with theory might vary between participants. As indicated in Chapter Three, stimuli were drawn largely from the preliminary literature review where they featured partly for their prominence in the literature. They were also selected to provide a breadth of perspectives, including theory which might be familiar and relatable to practice, as well as more abstract. A key challenge here was deciding what to include whilst leaving open the possibility for participants to draw on their own insights. I was alert in particular to the balance between sharing knowledge gained through the literature review and respecting knowledge held within the community (Cohen et al, 2011).

Participants were invited to respond to stimuli through activities which drew on participatory techniques familiar to DEGL practice, including decoding images and diamond ranking (Bucknall, 2007). Drawing on these techniques allowed me to facilitate rather than lead conversations and shift power from myself to participants. Activities also ranged between gentle starters designed to open out conversations and promote participants' 'creative potential', and those more orientated towards clarifying thinking and engaging with different

perspectives and critiques (Hall, in Cohen et al, 2011: 39). Participants were encouraged to document and organise their responses. For example, one activity invited participants to select terms and concepts from existing models and frameworks and work together to create their own conceptual framework for DEGL. An example of one of these frameworks is seen in Figure 5.1 below.

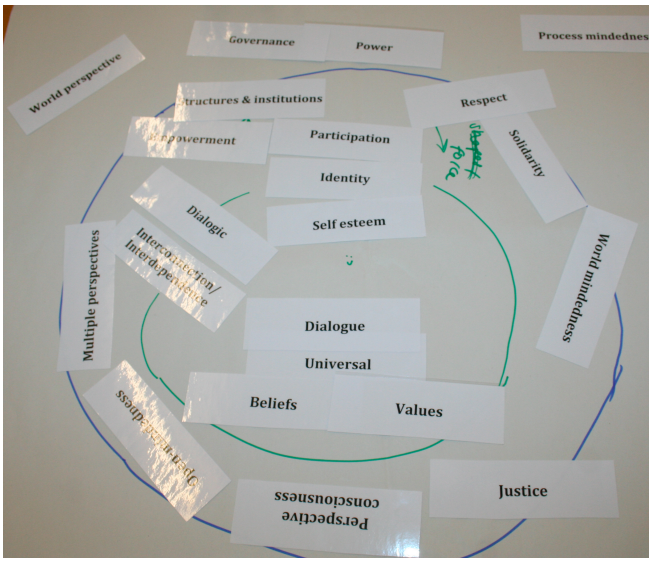

Figure 5.1 Example of conceptual framework created by participants

Developing a visual representation or 'map' of emerging knowledge allowed participants to make connections, identify gaps and build on ideas through a collective approach designed to allow participants to be active and take control. This was supported by questions which aimed to probe their responses and choices, so facilitating a dialectical process of co-construction between participants and researcher (Hense and McFerran, 2016). Influenced by principles for participatory research, the aim was to facilitate 'a total educational experience which serves to determine community needs, and to

increase awareness of problems and commitment to solutions within the community' (Hall, in Cohen et al, 2011:39)

I found that the original interview schedule was sufficiently detailed and flexible to be appropriate for all six focus groups. Reflexively memoing immediately after each group took place highlighted the need for minor adaptations to language and explanations. For instance, following the first focus group I realised I would need to provide more clarification of what I understood as 'theory', whilst leaving this open for other interpretations. Like Franch (2019), I did not ask all questions to all groups, but tried to follow up responses flexibly to explore points of interest. Similarly, whilst I tried to maintain consistency by following the same order of activities across groups, this was guided on occasion by the flow of thinking and discussion, as well as time constraints. Here, a balance also had to be struck between maintaining focus on the research topic and allowing the kind of free roaming discussion and dissension intended, particularly where participants are so closely bound into the topic concerned (Morgan, 1997)

5.5.2 Phase 2: Online Focus Groups

The second phase of data collection took place through five online focus groups during April 2019. These were conducted and recorded as synchronous discussions in real time via an online conferencing platform. Using an interview schedule adapted from the face to face groups, I invited participants to respond to visual representations of data findings, codes and theoretical insights shared via power point slides; again used as stimuli for

discussion. The interview schedule and power point slides can be found in Appendices Four and Five

The decision to follow up with online rather than face to face groups was taken early on in the research. Whilst this runs counter to the Grounded Theory principle of theoretical sampling where data analysis influences what, where and from whom data should be collected next, I was aware that constraints on colleagues' capacity might make it more feasible to bring them back into the research process through online groups. This was reflected in approximately half of those participating in Phase 1 going on to participate in the Phase 2 online groups.

Recent literature on the use of online research tools points to developments in online platforms which can support the kind of interaction needed for focus group discussion (Abrams and Gaiser, 2017; Stewart and Shamdasani, 2017). This is not without risks. There may be a loss of spontaneity and barriers to interaction and eliciting responses caused by lack of visual and verbal cues. Whilst facilitation in both face to face and online environments requires managing power dynamics, facilitating online groups requires particular attention to issues of hesitancy, silences and uncertainty in turn taking. It may also require more attention to the delicate balance between leading the group through the process and minimising researcher influence and bias (Abrams and Gaiser, 2017).

Some of these risks were reduced by familiarity between participants. Online interaction afforded a degree of informality and comfort for participants in

speaking from familiar locations, but still supported by the 'virtual group' (Stewart and Shamdasani, 2017:54). There was an additional advantage in being able to mix participants from across DECs and change dynamics within groups. Nor was my decision to bring people together through online groups entirely pragmatic. They offered a means of complementing the face to face groups by encouraging participants to focus in on research findings and share first impressions with arguably fewer distractions (Stewart and Shamdasani, 2017; Abrams and Gaiser, 2017). They also supported the process of participation and collaborative reflexivity by allowing participants to engage with findings and tensions raised, to question my interpretation of the data and offer new perspectives and insights (Timonen et al, 2018).

5.6 From Transcription to Theorising

I decided to transcribe all recordings myself using a hybrid version of King and Horrock's adaptation of Poland's system of conventions (in King and Horrocks, 2010). I included every word as it was spoken, but was more selective about including other types of interjections and did not include voice intonation or non verbal behaviour in keeping with a 'denaturalized' approach suggested for Grounded Theory (Davidson, 2009:39). Whilst transcription always involves subjective selection and interpretation, I was concerned to get as closely acquainted with the data and represent participants' responses faithfully as far as possible. By the time I came to transcribe the online focus groups I had more of a '*feel for the data'* and felt able to take a much more selective approach as the process of analysis moved to a new stage of applying theoretical codes (Timonen et al, 2018:7).

The intensity of data collection and the volume of data generated in the first phase of face to face groups made it difficult to meet with the Grounded Theory ideal of collecting and analysing data simultaneously. Noting this challenge in the literature (Wu and Beaunae, 2014; Franch 2019), I took consolation from Timonen et al's (2018) advice that it is grounding and building theory from within the data which meets with the requirements of the method, even where the ideal process is not followed. Further challenges were encountered in moving from transcribing to coding as the process became much more 'messy, intuitive and simultaneous' (Blackmore, 2014:88). To begin with I worked systematically applying open codes to lines or segments of data in transcripts, attempting to open up the data as far as possible and move towards a language of 'process and action' (Hense and McFerran, 2016). Photographic images capturing outcomes from some activities, such as the one shown in Figure 5.1, were used to compare and contextualise codes elicited from the main data set of recordings (Urquhart, 2013).

Attempting to be more selective and scale up the initial codes, I embarked upon a lengthy process of comparing data against data and grouping codes in subcategories which might either become larger categories or be subsumed within these as 'properties or dimensions' (Charmaz, 2006:57). This was supported by regular memoing and use of mind maps, both to organise my thoughts and explore the data in alternative ways. However, it was during this phase that I encountered what Wu and Beaunae (2014:253) describe as the 'fine line between fracturing the data too much and not fracturing them

enough'. As fast as I merged one sub-category into another, new and revised codes and sub-categories would occur as I revisited the data. This resulted in a feeling of being overwhelmed by many codes and unable to see beyond these on the one hand, whilst concerned that the data might still not be sufficiently fractured to provide important insights. Reflecting on this at a later stage, I recognised two factors which held me back from seeing the bigger picture and moving more swiftly to concepts and theory; the first was a concern to stay focused on the research questions and the second was attempting to open code more data than may have been necessary (Timonen et al, 2018; Wu and Beaunae, 2014).

It was at this stage that theoretical sampling, adapted to apply to ongoing review of literature, was particularly helpful for bringing new insights which could both elaborate and clarify codes and identify those most significant to the research problem (Thornberg, 2012). Moving back and forth between data, coding and literature, and using analytic memos to support early attempts at theorising I revisited and explored ideas from extant literature, including that highlighted in the secondary review (Urquhart 2013; Timonen et al, 2018). These helped me to focus in on phenomena and processes particular to the context of DECs and articulate more abstract codes which could accommodate some of the sub-categories. For example, reference to Skinner and Baillie Smith's (2015) study and wider literature on the theory-practice relationship in other contexts supported analysis of a number of focused codes towards a selective code of 'DEGL as embodied practice'

(subsequently developed into embodied and knowing practice). This process is captured in the coding trail presented in Appendix Six.

Engaging in what Charmaz describes as 'theoretical playfulness' helped me to break away from the research questions, think more creatively and make progress towards identifying relationships between codes (Charmaz, 2006:71). This resulted in three categories or layers of selective codes which I tentatively related to 'coding families' (Urquhart,2013:27). These helped to make sense of the relationships between categories and are represented in Figure 5.2 below (a more detailed version can be found in Appendix Five). The outer layer represents dimensions or properties relating to the way participants conceptualised DEGL, the middle layer represents 'contexts, contingencies' and 'conditions' for DEGL, and the inner circle of 'Practice' represents what later became the core category in how DEGL was conceptualised and related to theory (ibid).

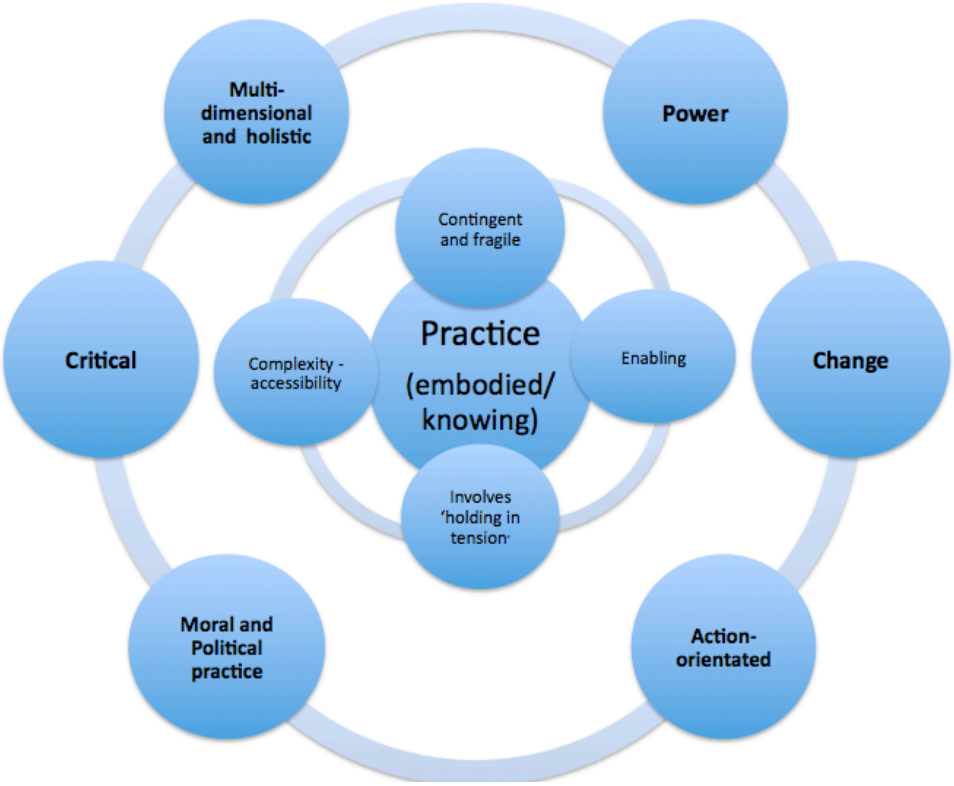

Figure 5.2 Interim findings in selective codes

Returning to the process of data collection outlined for Phase 2, I shared selective codes, explanations and theoretical insights via power point slides in online focus groups, including the image in Figure 5.2 (see Appendix Five). Up until this point, I was struggling to see how the selective codes might be pushed beyond a framework of 'what is going on here'; a common challenge at this stage of the Grounded Theory process (Wu and Beaunae, 2014; Timonen et al, 2018:8). However, participants' responses suggested codes had captured aspects of their thinking, interactions and responses, and introduced new insights. Drawing on their responses to the concepts of embodied and knowing practice in particular, it was possible to see how

practice conceptualised in this way offered a core category and responded to the research questions in ways not previously anticipated.

Conclusion

This chapter provided the rationale for use of Grounded Theory and focus groups. This was based on a concern to remain grounded in the data; a reflection partly of my position both as an insider and novice researcher. It also reflected my concern to represent participants' realities, bearing in mind the critique and dearth of existing research surrounding the practice of DECs. This was combined with the need to ensure the process was as participatory as possible, for which Critical Grounded Theory offered a way to bridge between constructivist thinking, which recognised the interpretive nature of this research, and engaging with the external realities of DECs' work. The discussion of data collection and analysis which followed sought to demonstrate the iterative and messy process through which I attempted to engage participants in a process of collaborative reflexivity and push key codes and themes emerging from the data towards the possibility of developing theory.

Chapter 6: DEGL as a Process of Enabling Change

Introduction

Chapter Five outlined the way in which focus groups were used as a form of critical and collaborative inquiry through which my interpretation of the data was informed by participants' responses. This process helped to clarify the core category of DEGL as embodied and knowing practice, but left me with some uncertainty about the implications for remaining codes and how to refine and organise these, respond to the research questions and shape the discussion to follow. Whilst continuing to move iteratively between data, literature and findings, it was through embarking on writing and some 'pragmatic decision making' that I identified the second core category of DEGL as a process of enabling change and decided that codes relating to contexts, contingencies and conditions would inform discussion of findings (Dillon, 2017:143).

This process has shaped Chapters Six, Seven and Eight in the following ways. This Chapter Six will explore how practitioners understand and conceptualise DEGL as a process of enabling change at individual level with the potential for transformative and wider social change. This encompasses three interrelated elements or dimensions identified further below. Chapter Seven will explore DEGL as embodied and knowing practice, offering insights into the way practitioners relate theory to practice. Chapter Eight draws findings together from the preceding two chapters to respond directly to each of the research questions. It also addresses opportunities for new theoretical

insights, the wider contexts for DECs work and their potential as a community of practice.

At the heart of participants' conceptualisation of DEGL was the idea of change. That DEGL aspires to change is well documented in the literature and reflects the evolution away from support for development aid towards a more critical agenda orientated towards social and political change (Bourn, 2015a; Skinner and Baillie Smith, 2015). How participants articulated change in this study had three dimensions. The first of these is the focus on moral and political aims and values. The second is about processes of change and how change takes place, and the third relates to the dimensions or *scope* of change in terms of DEGL as an holistic construct consisting of multiple interconnections and interdependence.

6.1 DEGL as Moral and Political Practice

Underpinning focus group discussions about the aims and purpose of change was a powerful sense of DEGL as a personal, moral and political endeavour, informed by values. This resonates with practitioner accounts in recent studies of similar groups in different country contexts, where emphasis is placed on personal and emotional engagement, and the 'motivational-inspirational drive and the values informing it' (Coelho et al, 2018:53). It was reflected in participants' stories of their journeys into DEGL, sometimes as a result of living or working abroad. It was also reflected in the 'common good' values selected in the activity in face to face focus groups, described in Chapter Five, and referred to in the second response below (ibid: 43). At

times, participants' motivations were expressed as aspirations for *'social' 'politica*l' and *'system'*[4] change (T1202, P894, W1555), and, by one participant, in more explicitly activist terms.

So all my working life I have been passionate about social justice issues coming from that experience (D31)

this is the ultimate what we want every single child to become, open-minded, co-operative, have an idea of fairness etc (S1170)

I mean I'm coming from this very much, I mean fundamentally I'm an activist and I see education as a way of changing the world, so I'm not fundamentally an educator, you know, my end goal isn't you know making people more open minded and critical thinking, my end goal is you know the world is a better place (O884)

Some participants were quick to point to the influence of Freirean ideas, making explicit links with '*methods*', as seen in the response below. Across responses, methods ranged from '*ranking statements, ranking photographs*' (L735) to the Training for Transformation programme pioneered by Hope and Timmel, highlighted in Chapters' Two and Three, and drama techniques such as Forum Theatre. This supported the suggestion of Freire's influence on activities and methods in Chapter Three.

[4] Italics in text with quotation marks or in longer quotes are participant responses from the data. These are followed by a code (letters and numbers) in brackets immediately after, or at the end of the sentence or paragraph, indicating location in transcripts of face to face focus group discussions.

and we all start from a shared belief and it's that fundamental unspoken belief, it's a political position that maybe we don't articulate but we're, you know, we start from that position, that's the theory or rather as S says that's been informed by theory, whether that's Marxist, whether that's, you know, Paolo Freire, whatever, and maybe we don't even know what our positions are you know and that sort of thing, but I think we start out with that and we then use methods and, implicitly, we are seeking positive social change (T1086)

However, the reference to Freire as an '*unspoken belief*' reflected a wider sense that Freire and the aim of *'social change'* remained implicit in the work of DECs, reinforcing this concern in the literature. Inviting participants to engage with Freire's ideas through focus group activities also brought other tensions to the fore:

well and there's something about those of us who take up Freirean principles or who work in this field that we've come to it because of our moral beliefs, so then to try and pick that up and put your own moral beliefs outside of what you're doing is, is kind of well I do this because I really care about it, because it makes me angry and maybe it is the best thing to take any kind of emotion then out of it and go no OK we can use the participatory methods, we can use, sort of, encourage critical thinking and they will reach their own conclusions, but then that for some, surely, if I'm passionate and I work in it because of my own belief, feelings then my passion becomes diminished if I then have to remove that from the equation (S1300)

Here, a degree of confusion emerged between participants acknowledging Freire's influence on the one hand and wrestling with the implications of moral and political beliefs and *passion* for their practice. What appeared to be going on in both responses above were attempts to separate out moral and political motivations from practice, where *'methods'* were conveyed as if neutral and an 'a priori technique to be imposed on all students' (Giroux 2010: 716). It also appeared to reflect a wider tension between DEGL as a values-led endeavour and concerns about imposing moral and political beliefs (Coelho et al 2018). This had two closely connected elements. The first relates to concerns about moral positioning associated with the kind of normative agendas and motivations which Andreotti (2006b:41) characterised as 'soft' Global Citizenship Education. These concerns feature in the responses below, as the tension between education, campaigning and DfID's focus on poverty reduction, also highlighted in Chapter Two. The second element relates to the tension raised by practitioners about having to navigate criticisms about political bias and indoctrination and the implications for relationships with funders (Harrison, 2006; Coelho et al, 2018).

I mean I think you know the bigger tension for us is that DFID wants to push poverty reduction as a key thing and you know that is quite problematic in terms of how that's positioned and I think you know the schools that have access to the materials that we've developed for them to think about how they train about it are quite multi faceted, but there is, you know we're sort of realizing towards the end of the programme, that maybe, which is why we've just I think done those recent literacy and numeracy things on poverty

reduction, to actually say to DFID yeah we have spent some of your money on what you wanted us to do (J759)

I would say that development education or and certainly when I got involved, we've all been pretty explicit that this is what dev eds about, but over the years we've had to just tone it down a bit because of government agendas and trying to get funding to do what we want to do so we are less explicit about it (O901)

Bound into these tensions is ambiguity about the extent to which practitioners see themselves as activists or educators (Skinner and Baillie Smith, 2016; Coelho et al, 2018); a tension highlighted previously by one participant's emphasis on being an activist rather than educator. This is complicated by the close relationship between some DECs and DfiD through involvement with the Global Learning Programme (GLP), either as local advisers or in delivering training or developing resources, as seen in the first response above. For some critics this represents a form of co-opting of DEC activities which has led to concerns about de-politicisation, although the discussion in Chapter Two drew attention to Huckle's (2017:80) claim of more 'counter-hegemonic content' in the GLP than critics might imagine. However, further tensions were identified in Chapter Two in relation to a global-social justice agenda at play in DEGL, which risks conflation with a technical-economic instrumentalism dominant in schools (Marshall, 2011). Again, this is seen in the first response above where reference is made to developing resources focused on literacy and numeracy. Between concerns to avoid association with campaigning and imposition of moral and political motivations, what also appeared to be going

on here was a dilemma pinpointed by Dillon (2017: 239) about how 'to hold on to values and politics on the one hand while not allowing them to become ends in themselves'.

6.2 DEGL as Process-orientated Change

The starting point for exploring participants' conceptualisation of DEGL as a moral and political practice was their commitment to change. How they viewed change taking place was less clear, at least to begin with. Drawing on studies distinguishing between different types of DEGL across Europe, Coelho et al identify a number of approaches to change which have been adapted here to highlight three broad orientations: awareness raising for the purpose of providing information; 'results-orientated' approaches aimed at behaviour change in individuals or wider institutions, whether through advocacy, campaigning or activism; and those associated with a constructivist and 'process-orientated approach', where the emphasis is on education and developing critical thinking and skills to live more responsibly and enact change. The latter also combines aims of 'personal and social transformation' (Krause; Rajacic, in Coelho et al, 2018: 42).

Whilst evidence of all three approaches and overlaps between them was seen in focus group discussions, participants generally erred towards a process-orientated approach. So, where the first response below focuses explicitly on changes in thinking and behaviour, the other two suggest a less prescriptive process where outcomes are more open-ended.

so looking currently looking for funding linking changes in thinking, rethinking, changing our consumption patterns, challenging people to kind of you know reform new habits, that kind of thing (W1384)

I mean I must say I think this idea that these sort of the raising awareness, the talking together and then actually doing something in practice, I think all of those elements are really really important. (N914)

whereas I guess DE is more about empowerment, it's more about social constructivism and actually maybe young people working out what the best thing to do is together (LO1)[5]

As these responses suggest, it was not that awareness raising and results-orientated approaches were necessarily seen as incompatible with process-orientated approaches where, for instance, they were part of '*all thought through change*' (N924). As the last response also suggests, this change process could enable collective action, but, outside of this response, there was a persistent tension relating to what Khoo and McCloskey (2015) identified as the constructivist versus transformative debate, noted in Chapter Three. This highlighted a tension between constructivist approaches associated with attempts to promote DEGL as a learning process and those focused on more transformative goals. Overlapping with this were Selby and Kagawa's (2011) concern about the risk of a Faustian bargain in DEGL's

[5] Codes for location of participant responses in transcripts of online focus group discussions.

attempts to gain traction with neoliberalised education agendas, and Khoo's (2015:110) critique of the assumption that 'the education process will necessarily lead to actual change in the direction of social justice'. These echoed McCollum's (1996) concern about a liberal/radical tension in DEGL's divergence from radical roots to more individualistic approaches, reflected in the 'big dilemma' shared by one participant below.

maybe the fact we don't nail our colours to the mast, we don't say you've all got to become climate change activists, you've all got to vote labour or whatever, we give people the tools, the skills, the critical thinking and that means we've got to give them the opportunity to think critically and make their own decisions ….. and it may be a personal impact that we have that they may vote Tory but actually they've got really loving relationships and we helped to contribute to those loving relationships. I don't know - that was my, the big dilemma that I've always carried with me (T1295

These tensions were crystallised in the emphasis on promoting critical thinking. On the one hand, critical thinking is valued for its role in exploring complex global issues, particularly where it relates to critical pedagogy (Brown, 2013; Bourn, 2015a, Blackmore, 2016). However, it also runs the risk of being co-opted for development of skills designed to meet with the technical-economic agenda dominant in schools. This tension is reinforced by the suggestion in some participants' responses, including those highlighted previously, of promoting critical thinking through methods seen as politically neutral. Participants were alert to the appeal of using critical thinking as a way of negotiating problematic territory around DECs' moral and political agenda

in schools, and aware too of its lack of 'moral orientation', expressed in the last response below (Giroux, in Johnson and Morris 2010:79). Again, the concern here is that a focus on individual skills both detracts from collective and more political responses, and risks overlap between global-social justice and technical-economic instrumentalist agendas in which development of skills is about promoting *corporate cosmopolitans*:

we are looking at impact in terms of critical thinking and global awareness, how it improves attainment and achievement but also confidence and leadership and all the soft skills (P888)

we're, we've really maybe consciously or unconsciously moved down the line of creating children who are 21st century learners, that doesn't really do much in terms of social justice, you know we focused on all the skills and all of that, (but?) what are we saying about taking positions of social justice? (T1189)

The secondary literature review in Chapter Four highlighted Brown's (2013) comparative study of practice in Spain and the UK in which she addresses practitioners' use of critical and participatory methods in promoting critical thinking and negotiation of concerns about indoctrination. Drawing on a theoretical framework informed by Freire and Mezirow's transformative learning theory, she found evidence of practitioners promoting 'fair minded critical thinking', dialogue and praxis in ways relevant to individual transformation (Paul, in Brown, 2013). This balanced political agendas with a concern for educational purpose, where the role of critical thinking is to be

able to make distinctions between fact and opinion, and between facts which are more or less important and open to question or 'alternative interpretations' (Paul, in Brown, 2014:11). Brown's (2013) research is also significant for its finding that practitioners understood DEGL as a process where the relationship between theory, pedagogy and outcomes of critical thinking was more explicit than suggested by McCollum some years previously.

Brown's insights were helpful for exploring the tension around critical thinking in relation to participants' use of Philosophy for Children (P4C). Pioneered as a 'community of enquiry' pedagogy in which dialogue between participants is key, P4C aims to promote philosophical thinking in a way which goes far beyond generalised thinking skills (Murris, 2008: 669). Its growing use by DECs is reflected in its increasing popularity in schools, where it is valued for enhancing communication, thinking and social and emotional skills, and 'academic attainment' (SAPERE). Whilst also recognised for its value in exploring global issues, it is P4C's compatibility with school agendas which brings tensions for DECs in terms of the risk of promoting instrumentalised critical thinking (Bourn, 2015a; Murris 2008). Some participants were alert to this risk, expressed through concerns that *'it just becomes a technique'* (JO4) without any critical reflection on the perspectives brought to bear on the process. Its more radical potential is addressed by one participant's response in Figure 6.1 below.

yeah, think about the example of P4C, it can be obviously extremely instrumental from a point of view of learning the skills that you need for the curriculum or even covering curriculum topics, you know that's the worst example of it, which is extremely acceptable to schools, but yet I think that, depending on your audience, it's harder to be more radical and subversive or point out the radical nature of it when you go and do whole school training, but when you've got a group of teachers who've been doing it for a while and maybe are doing their Level 2, certainly the level of Level 2 on P4C I'm very explicit about the radical nature of, and even on Level 1 when you're doing an open course it feels to me that we quite often get to the point, you know we're quite clear and explicit, and the teachers see that and raise it themselves, about how transformational it potentially is, you know in transforming society, not just you know giving some kids some skills, so it's kind of there's always that, kind of, you always feel like, yeah making a judgement about how much you reveal the radical nature of something and to whom, (KO2)

Figure 6.1 Participant response on P4C

The experience shared by this participant lends support for Brown's findings that practitioners use dialogue-orientated and participatory methods to facilitate processes which are potentially transformative. It balances '*radical and subversive'* purpose with the needs and readiness of teachers to engage, and awareness of the risks posed by P4C as a tool for instrumentalised promotion of skills. It offers another perspective on those critiques echoing McCollum's liberal/radical tension and draws attention to a debate highlighted

by Dillon (2017:239) ‘where, for some, education is at its most political when it is being non-prescriptive and, for others, it is when it is driven by a particular vision of society’.

What Figure 6.1 also highlights is the role of context and individual practitioners in realising the transformative potential of methods like P4C. It makes clear the confidence and expertise of this particular practitioner in a context noted previously for imposing significant constraints, where more dominant agendas prevail. For Brown (2015:160), time and funding constraints could also mean that practice did not always ‘live up to the rhetoric’. Whereas, for Dillon (2017: 261), it was finding that practitioners’ engaged in ‘idealised, abstract and apolitical talk’ that left her less optimistic than Brown about their critical potential.

There was a risk too of a loose relationship between P4C and theory in some participants’ responses, which could undermine its use as critical pedagogy in practice. As Murris (2008: 672) identifies, ‘P4C can be the home of a complex mixture of educational ideas and philosophical traditions’ which is both practitioner and context contingent. Whilst participants more experienced in P4C were able to draw on early and later influences, including John Dewey, Charles Sanders Peirce, Matthew Lipman and Ann Sharp, more tenuous links were made to *‘common strands’* with Freirean principles (L736). Chapter Three pointed to the way in which earlier initiatives like World Studies and Global Education drew Freirean ideas together with more *individualistic* and liberal-orientated theory, but discussion of P4C in focus groups suggested a

need for more ‘meta-dialogue’ between practitioners about theoretical positions and influences (Murris, 2008: 671).

6.2.1 The Relationship Between Change and Action

The emphasis on process-orientated and open-ended approaches in participants’ responses raised questions about how change might take place and the kind of outcomes anticipated. There was an emphasis on enabling capacity for change more in keeping with the concept of agency and what Liddy, drawing on Downs, refers to as ‘education as development’, focused on ‘empowerment, participation and expansion of human capacities’ (Downs, in Liddy, 2013: 33). However, focus group discussions about when and how to act raised tensions between concerns to avoid pre-determined change through a less prescriptive *‘trusting the process’* (L747) and losing sight of wider aims of social justice and *‘solidarity’* (T1151). This distinction was highlighted previously as a tension between holding on to politics and values on the one hand, without allowing them to become ends in themselves. It is also reflected in the dialogue in Figure 6.2 below where participants are responding to Pike and Selby’s (1988) concept of ‘involvement consciousness and preparedness’, shared as part of a stimulus in focus groups. Here the contrast is between those focused on a more deliberative and reflective process and those concerned with ‘*real world action*’ (S1343).

but consciousness to me doesn't say enough either, that's not challenging, that's knowing (F432)

is it challenging though? Is it being aware that systems are unequal. Does it imply, that phrase doesn't imply to me I'm actively doing something about it (F434)

there's a knowing and a doing and part of the wisdom is when to know when to do as well isn't it, when to do something—(overlap) /F and choosing not to do is also a statement /G yeah (G441)

Is there somewhere in the middle, 'involvement consciousness and preparedness', some sort of bridge between the knowing and the doing. Because you know what you were saying about, and I agree that the not rushing into but knowing that some action may be required somewhere down the line, so being – I don't know, that's what I'm making up involvement consciousness means, you know — and being prepared for it (G445)

so maybe I would go empowerment p because in order to take any action in the world you have to feel, not only the consciousness that some action needs to be taken, but a sense of ability and empowerment to take those actions (E446)

Figure 6.2 Participant dialogue on change and action

Where the emphasis on action in the first two responses in Figure 6.2 appears more in keeping with Freire's (1970: 61) '*activism*', the dialogue which follows shows how some practitioners understand and attempt to articulate DEGL as a process involving *'critical thinking'*, '*consciousness'* and the kind of radical

interaction between reflection and action which, for Freire (ibid), resulted in 'true praxis' informing action. The responses in this dialogue place emphasis on the process, where *'choosing not to do'* may also be a *'statement'*. What these participants also appeared to be wrestling with were judgements about when and how to act. This raised the issue of responsibility, explored subsequently through discussion in online focus groups with reference to the concept of '*discernmen*t' (LO1).

In her research into the critical potential of Global Citizenship Education in schools, Blackmore addressed the question of change processes by drawing on Freire and Andreotti to construct a pedagogical framework which connects critical thinking, dialogue, reflection and 'responsible being/action' (Blackmore, 2014; 2016:44). Explanation of this concept in Chapter Three highlighted Blackmore's use of 'action competence' and the close relationship with praxis, where the action 'emerges through careful consideration of the problem at stake, dialogue with others and self-reflection' (ibid). Action competence is distinguished in two key ways relevant to participants' conceptualisation of DEGL as process-orientated change. In the first instance, it does not seek to be prescriptive in telling people what to do, but aims instead to provide information and encourage them towards solutions. Secondly, the action element is done 'consciously' in ways which are 'considered and targeted' (Jensen and Schnack, in Blackmore, 2016:45).

The insights from Liddy, Brown and Blackmore were helpful in clarifying the process of change participants appeared to be attempting to articulate. Blackmore's framework was helpful in particular for the way it connects critical

thinking, dialogue, reflection and *action.* However, questions remained about how the change processes articulated through responses and theoretical insights might lead to action towards more transformative ends. Dillon (2017:111) challenges Liddy's 'education as development' by questioning whether it leads to 'individualistic 'lifestyle' changes or….political analysis and action at more collective levels'. Underlying this is a concern about the 'teleological thinking' that assumes change takes place from the individual and personal to the collective and political (ibid: 244). This may have been part of the concern expressed in the first responses in Figure 6.2, that what was needed was *'being aware that systems are unequal'* and *'actively doing something about it'*.

Both Brown and Blackmore were alert to these critiques and the dangers of overestimating individuals as actors for social change. Brown (2013) addressed this through exploring the role of *catalytic individuals* or *organic intellectuals* who can spread their learning through wider networks. For Blackmore, it is through drawing on theories of responsibility and the concept of responsible being/action that the issue of implication is brought to the fore, allowing for consideration of different possibilities for action which include 'transforming the structures that perpetuate inequality' (Young; Massey, in Blackmore, 2016:44-46).

6.3 DEGL as an Holistic Construct Consisting of Multiple Interconnections and Interdependence

The third element in participants' understanding of DEGL as a process of enabling change was DEGL as an holistic construct consisting of multiple interconnections and interdependence; a finding in keeping with conceptualisations in other recent studies (Coelho et al, 2018). An emphasis on DEGL's holistic dimensions was seen in focus groups where participants created their own conceptual frameworks. These were organised largely as a combination of global themes, skills, values and processes, reflecting the merging of different issue-based educations, the embracing of more holistic and systems-based approaches and the discursive transition towards the global seen in those earlier initiatives such as World Studies and Pike and Selby's work on Global Education. An example of one of these frameworks was provided in Figure 5.1 in Chapter Five. They also reflected some of the more recent conceptual frameworks developed by DfID (DfES, 2005) and Oxfam (2015a), noted in Chapter Three.

There was ambivalence amongst participants between the suggestion that an holistic approach was unique to DEGL and concerns about the extent to which coverage of *'large areas of content*' also made the work *'quite abstract because nobody knows quite what we do cover'* (WO5). This ambivalence is captured in the first response below. Furthermore, whilst the merging of '*false distinctions*' (K813) between educations was generally viewed positively, there was evidence of persistent tensions relating to the different 'camps' of DEGL highlighted in Chapter Three.

It feels to me that we have two distinct things from all those other movements or communities - one we hold everything in that global perspective, so for example by which I mean you could look at any of the issues, like human rights or sustainable development and they could be looked at from a country, coming very much from a local or national perspective, as they do and are…. And that's also problematic for me because then it becomes what isn't it in a sense, is it about the totality of human experience? - a massive claim and quite scary really (BO3)

I still think, you know, I go to sort of three different types of conference and, you know, so one will be DEGL sort of which has the human rights, rights respecting, that sort of thing, another is the sustainability ones which still have more of the environmental education tradition and then the other one is diversity, community cohesion, whatever and they, in my head they're all the same, but they seem to have three different constituencies (J273)

Whilst there was an emphasis on DEGL's holistic rather than global dimensions, the global was nonetheless implicit in participants' discussions and the way they drew their frameworks together. Drawing on Dillon's (2017:269) reminder of the need to question 'what is included and excluded', it became apparent that underlying this conceptualisation was the risk of a 'global imaginary premised on a single narrative of human progress, capitalist growth and universal knowledge' (Stein et al, 2016:14). This was alluded to in Chapters Two and Three where concerns were highlighted about hegemonic views of globalisation. It is also reflective of the liberal-humanist position, identified by Dillon from Andreotti's 'root narratives' (Andreotti, in Dillon,

2017:116). For Dillon, it is the risk of assumptions within this global imaginary which lead her to question the discursive shift towards the global explored in Chapter Two. Whilst acknowledging that framing DEGL in this way can convey its complex and diverse realities and the shift away from the discourse of development, Dillon (2018:175) argues that the same assumptions about development relationships persist 'wrapped around a discourse of the global'.

The utility of the global as a framing concept is also brought into question by Blackmore who draws attention to criticisms that its use in practice is limited by virtue of the fact that everything can be said to have a global dimension (Huckle, in Blackmore, 2014). Franch (2019) contests this by pointing to its value as a theoretical and conceptual device which challenges nation-centric education and provides a pedagogical lens for deconstructing the very ambiguities, dominant paradigms and tensions held within it. The way participants in this study discussed use of frameworks in practice suggested they were aware of the need to use them as alternative lenses rather than hegemonic checklists; a concern highlighted in Chapter Three.

part of what we might do on a session is to show them various models and one of them would be the Oxfam model, one of them would be the British Council model, one of them probably would be the eight key concepts and then this one as well [GLP] as examples (N977)

I don't think a framework can ever be exhaustive or complete you know, but maybe that they are helpful for that reason because they give us a bit of a roadmap (S1203)

I'm not looking at this grid and thinking right how does this translate to what I'm going to have a conversation with teachers about, but I don't see frameworks as necessarily being something that I need to then think about directly - I see it more as underpinning both my approach and what might come from that (E620)

Less clear was the extent to which participants recognised the ideological tensions in how frameworks had evolved or would use them as a tool for deconstruction, as Franch suggests. One group distinguished between liberal and radical concepts in creating their own framework, but there was a lingering concern about the risk of a global imaginary implicit in some responses which raised two interrelated issues: the first is the risk of imposing ways of framing the world which assume 'a kind of universalism located in a 'spaceless' realm' which is valid for all humanity (Maldonado-Torres, in Andreotti, 2011b: 386); the second relates to a failure to engage with power as it relates to economic growth and globalisation.

One group debated ideological tensions between universal and more pluralistic conceptions of human rights, and between technical-economic and '*predominantly liberal*' notions of DEGL, indicated in the first response below. Issues of power were addressed in concerns expressed about lack of democratic of space in schools and where some participants distinguished between P4C and methods seen to address questions of power more explicitly, such as Open Spaces for Dialogue and Enquiry (OSDE). However, there was a lack of more extensive debate on power and the implications of neo-liberal shaped globalisation for DECs and the institutions and contexts

shaping their work. This was acknowledged by the participant in the second response below with reference to 'global processes'. It was also reflected in Dillon's (2017) findings that many participants in her study tended to view neoliberalism as external to DEGL, rather than something in which it is embedded:

so for example global citizenship is, you know, its not neutral, it has different perspectives and a predom, quite a common one now, which fits in with kind of global Britain, post Brexit and so on, is this idea about, you know, helping young thrive in a globalised society …...but the values may not be all that close to other notions of global citizenship like for example Oxfam's which I regard as predominantly liberal (L632)

one other thing – I suppose in terms of thinking about the theory and the practice – is to you know - just understanding global processes which isn't even quite often on the agenda but those - which sounds really HEAVY but it seems to me to be another of the anomalies in DE because we're not exploring them and we're not really exploring our world at the same time (B47)

6.4 Engaging with Global Citizenship Education Other-wise

Where there was a suggestion of participants leaning towards a liberal-humanist position and the *spaceless realm* of universalism identified by Maldonado-Torres, there was evidence too of ways of thinking more in keeping with the 'epistemological shift' towards the critical in which postcolonial theory, and Andreotti's work in particular, has been so influential

(Blackmore, 2014:16). This aligns with Dillon's (2017) findings of practitioners predominantly adopting a critical discourse whilst moving between other discursive positions, highlighted in Chapter Four. Here, two strands emerged in participants' thinking, both related to what Dillon identifies as a 'relational ontology' which assumes a multiplicity of connections and power relations (Benjamin, in Dillon, 2017: 41). In the first strand, this was reflected in ideas of the need for self-awareness in relation to others, the ability to engage with diverse views and experiences, and an emphasis on *multiple perspectives*. It suggested the kind of 'self-reflexivity' which Alasuutari and Andreotti (2015: 78) argue is necessary for 'understanding the limits of the frames of reference that condition and restrict our choices (of being and knowing) within the dominant global imaginary':

where is my place in that and how that place shifts and changes as I learn more or meet different people and come across different things (G450)

I'm not saying that we just end discussion, what I'm saying is that if we don't constantly remind ourselves that even the framework in which we teach is also up for critical looking at I think we can fall into traps even in our critical work (E591)

Of particular significance here is the perspectives of those participants who drew attention to racialised experiences of practice in a context where 'White subjects of the liberal west' are the dominant group (Stein, 2015:247). An example was provided of the way in which environmental concerns tend to be *'racialised*' in the way they focus on *'soft*' concerns about the natural

environment and avoid the disproportionate impacts on communities in the Global South (E463).

A relational ontology was also seen in the second strand of participants' thinking, where mainstream frameworks failed to do justice to the way participants sought to conceptualise DEGL in ways which moved beyond *'atomised interdependence'* (JO4). This is reflected in the emphasis on DEGL's holistic dimensions and the response offered in detail below:

and then I think the other one that really stands out for me is 'interconnectedness and interdependence', cause I think it speaks to that kind of more everyday question of why are we doing this and I often don't feel it's so much about a moral case but rather that we're connected to it whether you can – you know at a kind of tangible, material level whether that be through trade or political agreement, but at a spiritual level, and when we think about the way globalness is often framed in other kinds of cultures and models of thinking it is, the starting point is the interconnectedness of life and all life and so it speaks to both the reason why we give a pants about other human beings and the planet (E421)

Here, it is possible to see alignment with the growing emphasis on the holistic and ecological worldview found in Pike and Selby's work, and the bringing together of environment and development themes in agendas such as the United Nations Sustainable Development Goals. For some participants these agendas represented an opportunity to *'to bring all those different types of education together' (J273),* although Selby and Kagawa (2011) were highly

critical of their failure to address economic growth. However, these responses also align with the rise of 'post development' initiatives noted by Calvo (2017:20) which seek to challenge the paradigm of untrammelled growth and anthropocentricism.

This second strand of thinking represented a more critical discourse and was prompted by developments in Andreotti's ideas. These seek to challenge educational responses still rooted in universalising, teleological, anthropocentric and *modern* ways of knowing and being, and offer instead ways of engaging with global challenges and the *unknown* as something ontologically different (Andreotti and Susa, 2018). Chapter Three drew attention to the way Andreotti (2011a) has built on her soft-critical framework to include a new conceptualisation of 'Global Citizenship Education Other-wise' which was shared as a stimulus in focus groups. Elements of this thinking were seen where participants offered more radical conceptualisations of interconnectedness and interdependence. The response above was one example of this. It was also seen in the way participants were drawn to Pike and Selby's (1988:34) concept of 'systems consciousness'. However, sharing Andreotti's ideas provoked diverse reactions. Where one participant embraced Global Citizenship Education Other-wise as a *'gift'* (E635), others expressed doubt, confusion or discomfort about abstract language or the challenges it raised for practice, reflected in the reference to *'throwing everything over'* in the response below.

I just think it's for us, in terms of practical delivery of what it is we want to do, its just a step, it would be a step too far, just purely because governments,

certain teachers would be super, I think, would be super resistant to that, it just it seems like, I don't know, throwing over everything or maybe sort of playing too much on a cliché that people would see, you know that, the hippy, the idea of universal oneness (*S1330)*

Conclusion

This chapter explored the way practitioners conceptualised DEGL as a process of enabling change focused on three elements of moral and political motivations and aims, process-orientated change and DEGL as an holistic construct. It drew attention to the way in which personal beliefs and motivations are bound into practitioners' commitment to and ideas about change and the purpose of DEGL. It also revealed a complex interplay of tensions in how these beliefs and motivations are both shaped by and negotiated with theory and the contexts in which DECs operate. In the midst of this was the concern, pinpointed by Dillon, to hold on to values and politics whilst not allowing these to dictate outcomes. The risk here is that how participants drew on the influence of Freire could be ambivalent and implicit. The emphasis on process-orientated change raised similar tensions in how practitioners approached critical thinking. However, insights from recent studies analysing practitioners' use of methods suggested potential for a relationship between individual and collective change where the influence of Freire and Andreotti was more explicit. The third element of DEGL as an holistic construct drew attention to the risks of a global imaginary in which an hegemonic, universalising and liberal framing of the world was concomitant with lack of debate about power and neoliberalism. More critical and nuanced

perspectives were seen in how DEGL was understood through a relational ontology and this opened up potential for more radical conceptualisations, in line with Andreotti's recent thinking.

Chapter 7: DEGL as Embodied and Knowing Practice

Introduction

This chapter addresses the key finding in this research that how practitioners conceptualise DEGL and relate it to theory is best understood through the emphasis on DEGL as practice. The implications of this are addressed initially in terms of what appeared to be an uneasy relationship with theory and the complexities it raises. However, deeper exploration of engagement with theory and what practice means, both in the data and in literature on wider professional practice knowledge, points to the finding that how theory is related meaningfully to practice is through embodied and knowing practice. This also provides insights into the role of methods and raises questions about the potential for broader conceptualisations of what knowledge is and how it is valued in the context of DECs.

7.1 DEGL as Practice

It became clear from early on in focus group discussions that participants viewed DEGL as '*grounded in practice*' (U1513). This was closely associated with the need for DEGL to be as practical, real and *responsive* as possible for those DECs work with (Skinner and Baillie Smith, 2015). It was also related to the importance of '*doing something in practice'* (N914) and DEGL being actionable; a concern raised previously in relation to postcolonial theory and by one participant's emphasis on action in Chapter Six. For some participants this was about being a '*practical person*' and enjoyment of doing *'practical*

things' (C6), or because the practice was the 'most rewarding part of the job' (Skinner and Baillie Smith, 2015:15).

But yes certainly the enabling aspect of the work that we do and the practice, the practical aspects of it is enabling people to go on and feel that they are able to take action, and that's an important part of GL for me certainly (WO5)

This early emphasis on making DEGL *practically* useful was concomitant at times with suggestions that theory could be antithetical to this aim, through being too abstract, couched in complicated language and difficult to apply in practice, even where it aligned with the way practitioners' felt about DEGL:

on a practical note what is this going to give teachers in terms of talking about social justice (G619)

see for me that's, its like a, it's a realistic representation of my personal feelings about how things work, but I don't think its practically useful just yet, I don't know (S1361)

Conveyed here again was the sense of the personal in how participants responded to the idea of theory. For some this appeared bound into concerns about being responsive and making the complexities of DEGL as accessible as possible to the people they work with (Troll and Krause, in Coelho et al, 2018). In their study of practitioner accounts of their work in Portugal, Coelho et al (2018:53) highlight ways in which DEGL is found to be 'intrinsically complex'. This is related to its multi-dimensionality, the complexity of the issues it seeks to address and the diversity of interpretations arising from the

way practitioners are personally implicated, conveyed in the two responses below:

and I have chosen a picture of a mechanic looking at a picture of a very complicated engine because that is how I often feel about, how it all relates to each other, how there are overlaps, how there are different terminologies - how complicated it is (C3)

It's partly to do with my understanding of what an educator is, but it's more complex I suppose - as a teacher, what my role as a teacher was, but then as a global development educator then it's a bit more complex than my original idea of being an educator, at least I know now or I feel that I don't know' (NO4)

Andreotti (2016:105) has explored engaging with complexities in terms of four 'audience-orientations' towards making DEGL accessible or what she refers to as the 'challenge of intelligibility'. Here, intelligibility is defined by Andreotti (bid) as that which is both 'legible within an audience's normalised worldview' and 'desirable' in a context where neoliberalisation emphasises learners as 'clients seeking self-validation', placing particular demands on the educational process. The first three of Andreotti's orientations could be seen as a linear progression through increasing criticality from 'awareness for inspiration' to 'problem solving for personal affirmation' and a third orientation of 'circular criticality', where attempts are made to engage in more radical critique of power relations (ibid: 106). Participants in online groups noted similar challenges in negotiating complexity with those they work with.

There's not much discussion of this in our network - so makes it harder to go through those processes eg complexity - resistance - we're always trying to satisfy the needs of an audience who have little time and who're engaging often voluntarily, giving their time. So there are tensions (BO3)

Andreotti's work is also significant here because of her attempts to address the challenge of intelligibility through developing a number of frameworks and pedagogical tools. Highlighted so far has been the widespread influence of her framework for distinguishing between 'soft' and 'critical' global citizenship education, hereafter called soft-critical (Andreotti, 2006b:41). Other tools noted in Chapter Three and cited by participants were Open Spaces for Dialogue and Enquiry (OSDE n.d) and Learning to Read the World: Through Other Eyes (TOE) (Andreotti and de Souza, 2008). These seek to promote critical inquiry into global issues in ways which deconstruct mainstream views and recognise alternative and marginalised voices (Martin 2012; Huckle 2017). By using visual images and metaphors they attempt to offer a bridge between the need to engage in analysis which recognises complexity and the need to avoid alienating practitioners through language perceived as inaccessible (Andreotti and de Souza, 2008). For one or two participants these resources offered more effective ways of engaging with power and multiple perspectives than approaches like P4C. At the same time, concerns were expressed about complex language and ideas perceived as overly critical or too radical, both from practitioners new to the field and those with experience of attempting to use Andreotti's tools in practice. The mixed responses to her work can be seen in the examples below, which highlight the

influence of her soft-critical framework and tools such as OSDE, but also the challenges of a more recent tool, HEADS UP, referred to in the last response and explored further in Chapter Eight.

So when we talk about from charity to social justice I kind of really understand that because of the values framework that now underpins (A17)

and it was only later that Vanessa Andreotti started, had developed the OSDE enquiry method and now, so now it just seems normal that multiple perspectives is you know core to (O965)

I think its brilliant, but I wouldn't call it accessible. I think more work needs to be done to turn those ideas into common parlance (LO1)

Here, the 'specific academic language' of postcolonialism presents a particular challenge, reflected in attempts to translate Andreotti's soft-critical framework into a more teacher-friendly resource for the Global Learning Programme (Andreotti and de Souza, 2008:29; Barker and Simpson, 2016). Andreotti (2016:107) recognises the challenges of translating her own work for practice, noting the 'epistemological transitions' required. For instance, she suggests that her fourth audience orientation, 'driven as critique of ontological hegemony geared towards the uncertain exploration of different possibilities of existence', may not be intelligible in its radical re-interpretation of DEGL compared to the previous three orientations (ibid: 106). This was confirmed by some reactions to her concept of Global Citizenship Education Otherwise noted in Chapter Six.

However, the challenges raised by responses to Andreotti's pedagogical tools resonate with wider debates about the relationship between theory and practice. Reflecting on the process of developing TOE, Andreotti and de Souza (2008:30) acknowledge the specific language of postcolonialism, but note tensions between a framing of theoretical language as 'elitist, abstract, excluding' and practice as 'transparent, straightforward and procedural'. The concern here is that calls for clarity of language serve to legitimate distance between intellectual activity and action as if they are incompatible, potentially blinding practitioners to the theoretical grounding for their practice (Giroux, 1982; Ball, 1995). For Andreotti and de Souza (2008:30) this tension was evidence of an emphasis on education as a 'technicist' rather than intellectual endeavour; an emphasis explored previously in Chapter Six in relation to critical thinking. It was also related to a concern that attempts to make theoretical language more accessible for practitioners risked 'situating language outside of theory, power and struggle' (Giroux, 1992).

A number of questions are raised here relevant to understanding how practitioners negotiate the complexity identified in DEGL. The first relates to what appeared to be a power struggle between theory and practice suggested by some participants' responses and the risk of a technicist and anti-intellectual discourse. A second question relates to how far engaging with theoretical insights can raise 'complex and controversial readings' which can be difficult to negotiate once you explore issues more deeply (Andreotti and de Souza, 2008:33). This resonates with the concerns raised previously about the extent to which practitioners are engaging sufficiently with the

complexities of global processes and globalisation, and acknowledgement by some participants that some issues were *'more treacherous and difficult'* to think about (EO5).

7.2 The Role of Theory

Notwithstanding the theory-practice power struggle suggested and a sense from some participants of feeling overwhelmed by *'so many different theories'* (M700), there was broad acknowledgement across groups that theory had a contribution to make. Lack of time and opportunity to engage with relevant literature and research was cited frequently. Participants were aware of critique about the weak relationship between theory and practice, the need for more clarity about DEC's *'over-riding philosophy*' (U1608) and the risk of instrumentalised approaches which might respond to project needs but lack a 'consistent pedagogical model' (Coelho et al, 2018: 55). Moreover, theory was seen to be influential on and supportive of practice. It offered a '*language for exploring and explaining'* (G396), providing a *'picture of the world'* (T1096) and for engaging with critical perspectives, seen previously through the influence of Freire and Andreotti in particular. It also offered inspiration and opportunities for more profound engagement with ideas, described previously as a *'gift'* in one participant's response to Andreotti's Global Citizenship Education Other-Wise and reiterated in the last response below:

I mean the thing is that I think that everybody in DECs is so good actually at devising materials, devising sessions, coming up, I'm always really impressed

with what people do, you know I've got huge respect for the work that people do, but actually you don't know what it's based on (U1688)

but you need to collate a body of, a picture of the world in order then to say right this is how I'm going to slot this all together and that's my theory (T1096)

For me it articulated something I hadn't really been able to articulate. To me it really spoke to the, articulating the global citizenship wisdom or spirituality (EO5)

Contrasting with the anti-intellectualism suggested previously, these responses were more in keeping with a view of theory as a language of 'challenge' and 'rigour', where the purpose is to 'de-familiarise present practices and categories' and 'to open up spaces for the invention of new forms of experience' (Ball, 1995:266). This was also reflected in responses which viewed the relationship as more *'symbiotic'* (H349) and complex than *'a few different theories informing you know, separate from practice'* (K704), where practitioners saw their role as translating theory (and complexity) *for* practice. There was an emphasis on methods, reflected in the use of facilitative and dialogic approaches like P4C noted in Chapter Six.

I do think that is a lot of what we do as DECs, its like that, we're trying to take something that's a very complex idea and break it down into something that people can use for themselves and feel confident about using (M779)

I think, just picking up on the end of what L was saying there, cause I do think, you know my initial reaction is that as a practitioner really that the theoretical

background isn't forefront in my mind all the time, I'm thinking about the issues, we're thinking about how to present them using really innovative methodologies to engage people with them,' (S1077)

so it's kind've like I would put myself in the middle somewhere in that case and so the translation thing being quite important, the translating between the more theoretical research, I think I've always done that, and the, and for teachers, to be able to practically grasp things and engage with research more easily, because there's being, its like being an intermediary almost (KO2)

7.3 *Doing* DEGL as Embodied Practice

The starting point for discussion in this chapter was the emphasis on DEGL as practice dislocated from theory. This raised questions about the potential influence of a technicist agenda, where intellectual endeavour might be seen to be at odds with more practical approaches. Bound into this were practitioners' negotiations of the complexities of DEGL and their concerns to make this accessible to those they work with. It was methods rather than theory at the *forefront* of practitioners' thinking.

A similar theory-practice division amidst calls for more practical knowledge is seen in teacher education, where it is also related to a growing emphasis on technicist approaches and the influence of the '20th century's modernist project in general' (Dahlberg, Moss and Pence, in Ord and Nuttall, 2016: 356; Bamber et al, 2016). Questions about what constitutes professional practice knowledge in teacher education are relevant to DECs because of the affinities

between their work which, for both, is 'inherently situated, relational and practical' (Ord and Nuttall 2016: 359). How these questions are explored in the context of teacher education is also relevant to consider here because it offers an alternative perspective on a debate where misunderstandings prevail about what practice is and its relationship with theory (ibid).

Beyond emphasising the practical nature of their work, participants talked about the *'doing'* of DEGL in ways which echoed Liddy's (2013) education as development and the change processes highlighted in Chapter Six:

– DE for me, sorry I'm probably jumping the gun here, you've probably got questions about it, is, should change you because you've experienced it, so you're not learning just about the theory of it, you're not just learning in support of development but you're developing yourself, teacher and pupil, developing yourself by the fact that you're doing DE (H412)

This resonates with Skinner and Baillie-Smith's (2015:9, 27) analysis of those 'doing the doing' in DEGL across a range of countries, where they draw on the idea of *embodied practice*, defined as 'shaped by the dynamically evolving knowledges, emotions, creativities and coping strategies of the GE practitioners themselves'. It is reinforced by Coelho et al's (2018) research which emphasises practitioners' personal implication in how they understand, experience and negotiate what they do in the contexts specific to their practice. A sense of embodiment through *doing* DEGL was also reflected in accounts by participants in this study of personal motivations and journeys into DEGL, and negotiations of complexities and theoretical influences. For

Coelho et al (2018) it is this personal implication which makes the practitioner a decisive figure in the kind of DEGL delivered to those they work with. This is illustrated by the response below which draws attention again to the way in which racial and cultural identities influence how DEGL is experienced by practitioners and end users alike:

but again there was something missing from that you know, when we were doing linking, for me, as a woman of colour, leading a linking project was very different to what I was hearing some other sort of people talking - you know their experiences of linking – ideas of equality and equitable, you know, relationships and - and how those conversations are held and I started to realize that if I was involved with a school from India the relationship and conversations were very different to what some of my white British colleagues and the conversations they were having and so I became quite interested in that and that did sort of, that informed my practice more and more in the classroom (G382)

Addressing the *practice turn* in teacher education whereby newly qualified teachers appeared to call for more practical rather than 'formal' (theoretical) knowledge, Ord and Nuttall (2016: 361) suggest that what is actually being sought is 'an embodied sense of understanding teaching'. They argue that theory-practice debates have remained trapped in unhelpful distinctions between 'knowing' and 'doing', where knowing is associated with 'formal, procedural or abstract knowledge' and 'doing' is seen in terms of being 'practical, perceptual or informal knowledge' (ibid:356). Drawing on practice theories which see overlaps between theory and practice in 'lived experience',

they question assumptions that theory can be easily transferred to practice, interpreting calls for practice not as a rejection of theory, but rather a need to ensure knowledge (or theory) is meaningful to the practice situation and 'recognised through felt experience' (ibid: 357). Here, the 'situated-ness and embodied-ness of practice' means that there is always a demand that it justifies itself to those whose needs it is intended to meet, offering an alternative perspective on participants' concerns to be as responsive as possible to the groups they work (Kemmis (2005b:17). Recognising that embodiment can be conceptualised in a number of ways, Ord and Nuttall (2016:359) interpret accounts by participants in their study (newly qualified teachers) as both the 'phenomenological 'sensing and living body'' and situated in wider 'sociomaterial relationships with the world of time, things, and other people'.

Ord and Nuttall's use of the concept of embodiment offered deeper insight into the nature of embodied practice suggested by Skinner and Baillie-Smith and an alternative perspective on the theory-practice divide. It also resonated with participants when shared in online focus groups, where participants identified with both the emotional implication of *doing* DE-GL and the sense in which practice evolves as *felt experience.*

So there's the internal, so my drive as somebody who is an activist, who believes in this, that has an influence on my work, but also the emotional drain of working in a context where we're underfunded, over-worked, all that kind of stuff (TO2)

as you go on the more you realise the theory behind what you're doing, it becomes more and more relevant because you're actually experiencing it (MO3)

7.4 Towards Knowing Practice

The theory-practice dichotomy suggested as a first interpretation of participants' responses was challenged in the first instance by the valuing of theory which emerged from practitioners' discussions. A further challenge came from the insights and alternative lens offered by the concept of embodiment. This is not to suggest that tensions did not exist across the spectrum of participants' perspectives in how theory was understood and related to practice, and the emphasis by some on *practical* relevance. However, recourse to wider literature exploring professional practice knowledge also suggested scope for misunderstanding what knowledge, practice and notions of practical means in this context. For example, Kemmis (2005b:1) draws on Aristotle to distinguish between three types of reasoning; 'practical', 'theoretical' and 'technical'. Where theoretical reasoning pertains to knowledge attained 'for its own sake', technical reasoning relates to producing something or 'making-action' in a more instrumentalised sense and practical reasoning is distinguished by the following:

- 'The way we think in the course of 'doing' a practice'
- 'Practical wisdom and knowledge'
- *'praxis* - 'doing-action' (ibid:2)

For Kemmis, it is practical reasoning that is central to understanding practice in the context of the kind of professional practice knowledge which, I am proposing, is relevant to the work of DECs. Technical reasoning featured where DECs either adopted results-orientated approaches or pursued practical activities in isolation from a more *thought through* approach or where they sought to meet instrumentalist agendas. However, further probing of participants' views, in conjunction with ideas shared from the literature, suggested resonance with the idea of embodied practice *and* recognition that what they do in practice is more in keeping with Kemmis' explanation of practical reasoning. This was seen in the way participants responded to these ideas in online group discussions as '*the way I think about my work'* (EO5). It is demonstrated in more detail through the responses in Figure 7.1 below which were part of a dialogue focused on moving teachers from a 'charity' to 'social justice mentality', underpinned by Andreotti's soft-critical framework (Simpson, 2016:2). These encompass a number of elements relevant to embodied practice and practical reasoning and what Kemmis (2005b:13) calls 'knowing practice'.

If you're talking about being practical then there's a whole lot of trainer competencies for example which you might sort of tick off and a lot of those would be about being well prepared and having the resources at your fingertips, and

having read up what is best to do, all those sorts of things. And then there would be some that would kind of be in the middle of the Venn diagram[6] perhaps, that would be sort of practical but also knowing and embodied. And I'm wondering if knowing and embodied is, as V was implying I think, is having some deep values and having reflected on those values, and having had contact with lots of other knowledges and ways of being, that mean that if something came up, for example universalism let's say, which does come up. So, for example, a teacher seems terribly well intentioned but she or he is talking about how wonderful it's been that they've raised all this money for a school to get a new classroom or something like that and I guess embodied and knowing practice would be to know how to handle that, to sort of be aware of the complexity of it, that you know it's best of intentions but in fact it could be coming across as quite paternalistic and universalising and so on, and having explored those issues for oneself one would be in a better position to be able to deal with that in a training situation perhaps (LO1)

We could have a tick list of do's and don'ts in Global Citizenship, but without actually embodying it or even knowing it – and I think its about it mattering – so maybe that's the embodied bit is if it matters, and maybe that knowing is having that open, reflective, that ability to question and just being aware that we're so often wrong about things, so being prepared to change our minds. So I was thinking about the whole charity thing and I always find that really difficult because I think that it's never as simple as all that, and when people want to give money to

[6] 'Venn diagram' refers to visual representation of interim findings on embodied and knowing practice shared on power point slide in online groups. See Appendix Five

charity its complex isn't it and it's easy to say all charity is bad, but then there are aspects of where people, it's because people care and therefore it's all very very difficult and there's never any straightforward yes or no, right or wrong answers, so may be the knowing is the knowing that there are no – its so complex (VO1)

Figure 7.1 Participant dialogue: example of knowing practice

In the first response above, practical reasoning, according to Kemmis' explanation, is shown through reference to *'drawing on resources'* that might be expected to be part of professional practice knowledge. Then, and still in keeping with Kemmis (bid:2), both responses go beyond this to show how practical reasoning also

'involves drawing on understandings about one's own and others' intentions, understandings, meanings, values and interests, and on one's own and others' reflexive, unfolding understandings of the situation in which one is practising at any given moment'.

Within both responses embodiment is recognised in terms of values and meaning, or *'if it matters',* and this is distinguished in the second response from *'knowing'* as a more overtly reflective process. For Kemmis (2005b:2), a key concept in this process is 'searching for saliences'. This means practitioners responding to particular situations in practice by searching *reflexively* beyond professional practice knowledge for ideas from their whole life experience. This is suggested in the first response in terms of '*having had contact with lots of other knowledges and ways of being'*. It also means 'taking

into account the likely consequences of their actions in relation to the many, often-competing or conflicting aims, understandings, values, self-interests' brought by themselves and others (ibid). This was suggested by the second response in highlighting the complexity in knowing how to respond to teachers on the issue of charity giving.

Building on the idea of 'craft knowledge' which is both situated and embodied, Kemmis (2005b:10) argues for '*knowledge in the face of uncertainty'.* This involves a process of deliberation, thinking things through and '*exploratory action*' (ibid:13). It means practitioners being open to changing their perspective and practice through being alert to changes in 'subjective and objective conditions', reflected in the second response in Figure 7.1 in the questions raised about how to respond to teachers. It is this process which Kemmis (ibid) defines as 'knowing practice' in terms of:

'the sense in which a person comes to know what a particular kind of practice is, and ……- a sense that one knows what one is doing when one engages in practice, and reflexively becomes more knowing as one continues to practice'.

This sense of exploratory action and projection in knowing practice also resonated strongly with the emphasis on DEGL as always evolving and looking forward, captured in the responses below:

Also, the ongoing nature of it, its always evolving and changing, so it's not something that is set, and part of practice is knowing that and therefore being reflective about your own practice and knowing how it fits or doesn't fit or changes and grows or yeah focuses come and go as well, and yeah how

some things you didn't think about originally seem to have come to become more important (NO4)

you're going a bit further, but yes it's pre-empting or predicting. We spend our time thinking about futures and considering how all these aspects of human interactions and how they can be viewed - what their significance is and how we should interpret them and view them and act on them. We're looking further forward than many people (BO3)

7.5 The Role of Methods

Kemmis' explication of knowing practice offered more insight into the symbiotic and complex relationship between theory and practice suggested by some participants. It offered insight into the ways participants expressed or attempted to articulate change processes and the relationship with action, seen in Figure 6.2 in Chapter Six, where participants drew on Pike and Selby's concept of involvement consciousness and preparedness *'as a sort of bridge between knowing and doing'* (G445). It also offered insight into their negotiation of the conditions for DEGL and its transformative potential, seen previously in Figure 6.1 and in the dialogue in Figure 7.1 above. It is this symbiotic and complex relationship which initially made it difficult to understand how methods, seen to be at the forefront of practitioners' thinking, fitted into this. Whilst the influence of ideas from Freire and Andreotti was seen explicitly at times and could be assumed at others, for example in the dialogue on 'soft' issues of charity and universalism in Figure 7.1, methods could sometimes appear untethered from theory and at risk of being used in

more instrumentalised ways. Closer alignment of practice and pedagogy with theory was offered by insights from Brown and Blackmore's research. These highlighted concepts of dialogue and praxis, and an emphasis on enabling capacity for change and human potential, viewed by some as a reflection of de-politicised aims.

I like that as a way of thinking about what we're doing, about that human potential, it's that potential for (making a difference?), changing, all the ways in which, so that the methodologies, the dialogue, the action that actually can bring that about and then thinking about what is it, what's that dialogue, that action focused on, is it on human rights, is it on fairness and to bring about that human potential for change (P949)

By engaging with the wider literature on professional practice knowledge and Kemmis' ideas in particular, it was possible to see that methods which invite questioning, dialogue and participation offer a way of facilitating the process of searching for saliences and exploratory action which Kemmis related to craft knowledge. Moreover, by reflecting on ideas of embodied and knowing practice *with* participants it became apparent that using methods allows theory and knowledge to gain meaning and 'develop in and through practice', or what one participant referred to as pedagogy *'in the shadows'* in the first response below (Kemmis, 2005b:23). This was also reflected in the suggestion below that what might be needed was '*theory of process'* rather than content:

really interested in complexity and making it acceptable - we're always linking it to schools, taking huge topics and thinking about how to make it accessible which is where pedagogy comes in - can have the knowledge but need the skills, this pedagogic underlining that's in the shadows, like P4C, for me it seems that pedagogy is the circle that's connecting it, that's what practice is for me, its the pedagogy, the science (RO5)

so I wonder whether there's something there about practitioners, where they are at any particular time on that kind of continuum between a sort of a community facilitator who, yes they need the theory but that's more about theory of process, group dynamics, not the theory of content (TO2)

7.6 Whose Knowledge?

In seeking to develop new ways of thinking about what guides practice in the context of professional practice knowledge, Kemmis (2005b:22) challenged calls for ''new epistemologies of practice'' on the basis that it risked re-prioritising theoretical knowledge over practice by seeking acknowledgement of the worth of other knowledges outside of academic contexts. This suggests another dimension to the theory-practice power struggle not previously considered, where resistance to theory could also be a form of resistance to the privileging of theoretical knowledge and a desire for greater appreciation of the kind of embodied and knowing practice seen in DEGL. Whilst participants valued the contribution of theory, some raised questions about what constitutes theory and how it is valued and made relevant to those they

work with. This was raised by one participant in relation to their own developing practice with young people in non-formal contexts:

and I'm quite curious to explore the theory that young people are now formulating around ideas of social justice and engagement in local you know community projects, I'm quite, and you know what's going on there. So that kind of organic theorizing that's happening I think is really interesting and quite juicy, so I'm sort of exploring that as well (G398)

This also raises questions about how such *'organic theorising'* can be brought to bear on practice in ways which avoid the lack of clarity and coherence, and the theoretically loose approach, which has been the target of critique informing this research. However, it is in keeping with discussions of *'powerful knowledge'* (L918) and Freirean ideas of *'knowledge in the room*' (JO4) which took place in one face to face group and re-emerged in online groups, and the interest in *'other knowledges and ways of being'* (LO1) expressed in attempts to articulate an ontologically different conceptualisation of DEGL. Kemmis (2005b:16) also draws on examples of indigenous knowledges to emphasise how its 'locally -situated and locally-embodied' nature is more reflective of practice and action than specialised theory and knowledge. Moreover, it is the kind of 'meta reflexivity' demonstrated by the participant above and other responses shared here which, for Kemmis (ibid: 23), understands that practice is formed not only by 'rational action, guided by their professional knowledge', but is 'also alert to (and engaged with) the material, social, discursive and historical conditions that shape their practice in any particular case, at any particular time'.

Conclusion

The significance of this chapter lies in the way it provides an alternative lens on the theory-practice relationship. Prompted by an emphasis on practice in the data it explored interpretations of what practice means, focused initially on making DEGL practical and accessible. This raised tensions in relation to the influence of a technicist discourse which resists theory and its complexities. At the same time, issues of abstract and difficult language specific to postcolonialism were acknowledged. However, exploring participants' experience through literature on embodied and knowing practice, it was possible to see that practitioners engage with knowledge and theory through a process of practical reasoning in which they draw reflexively from wider experience. This offered insights into the particular role of methods in allowing theory to develop in and through practice. It also highlighted potential to challenge how knowledge is valued in the context of DEGL.

Chapter 8: Locating Findings Within Wider Social and Discursive Contexts and Spaces

This chapter draws findings together from Chapters Six and Seven and responds directly to each of the research questions. It highlights key findings in how DEGL is conceptualised, those theories which appear to be most relevant from practitioner perspectives and how understanding DEGL as embodied and knowing practice offers insights into the way theory is related to practice. Addressing some of the tensions and gaps in literature running through this, new theoretical insights are suggested to support evidence of a more coherent pedagogy. However, building on the theory of practice drawn largely from Kemmis, this chapter also seeks to take more account of the wider social and discursive features and spaces for DEGL through which DECs can realise their potential, supported through a community of practice.

8.1 How is DEGL Understood and Conceptualised by Practitioners in DECs in England?

Chapter Six explored findings in terms of participants' conceptualisation of DEGL as a process aimed at enabling change at individual level with the potential for transformative and wider social change. This was explored through three interrelated elements; moral and political motivations and aims, process-orientated change, and DEGL as an holistic construct consisting of multiple interconnections and interdependence. These findings were in keeping with other recent studies of practitioners in different country contexts (Skinner and Baillie Smith, 2015; Dillon, 2017; Coelho et al, 2018).

It was clear that how DEGL and aims of change were understood was closely bound in to personal beliefs, motivations and experience. These were translated into moral and political aims, articulated as 'common good' values and aspirations for the world as *'a better place'* (O884), and as a more political and activist stance. The personal and emotional commitment seen in participants' responses revealed a complex interplay of tensions and ambivalence about a value base either implicated in 'soft' assumptions about development or perceived as too political, and neutral promotion of skills of critical thinking. Drawing on Dillon's (2017) insights it was possible to see that these tensions may be partly about trying to hold on to values and politics without allowing them to become ends in themselves. Locating this in wider debates about the expressed aims and politics of DEGL and the need to question their assumptions and implications, Dillon (ibid: 264) identifies this as a form of 'holding in tension' which resonates with findings in this study.

How change was to take place was seen largely as a result of process-orientated and constructivist approaches, where outcomes were open-ended and could be uncertain. This was in keeping with the shift towards DEGL as a pedagogical approach, reflected in the growing use of methods such as Philosophy for Children (P4C). Again, tensions arose where methods like P4C were at risk of being employed in the service of technical-economic agendas aimed at promoting skills, both untethered from theory and any moral or political orientation.

The growing use of P4C also raised the recurring liberal/radical tension between constructivist approaches focused on developing individuals'

capacity for change and those seeking more collective and radical transformation of existing neoliberal structures and institutions. To some extent, this debate and concerns about an over-emphasis on individual agency were addressed by Brown and Blackmore whose insights helped to clarify the process of change participants were attempting to articulate. As Dillon (2017:17) points out, many theorists, including those from postcolonial and critical perspectives, also attempt to 'straddle' both approaches. At the same time, questions remained about what kind of impact is actually sought and how this might translate into more transformative change. This was reflected in different perspectives on change outcomes, between participants more or less concerned with *'actively doing something*' (F434) and the way in which these questions remained unresolved in practitioners' thinking:

Part of it is participative isn't it, part of it is dialogic and participative, or do you mean getting out there and do something? (NO4)

This tension emerged in the question raised in Chapter Six about whether DEGL is more or less political when it is being non-prescriptive. It emerged to some degree in the example of one practitioner's attempt to balance *'radical and subversive purpose'* with teachers' readiness to engage in Figure 6.1. It also arose where participants explored outcomes from their work in terms that were more uncertain and tentative:

so, and you're never going to know what personal change it makes, I mean some people will tell you and sometimes it's the surprising person that says that its, something's made a difference to them (M781)

but you do get a feel for that, of what's going on, because you get people who are becoming more tentative in what they say, more hesitant and you know yeah and yeah more willing to generally listen and then that transfers into the classroom with children as well (K722)

For Skinner and Baillie Smith (2015) the move away from predetermined to more open-ended outcomes is less about de-politicisation and more about a growing sense of realism amongst practitioners about how far they can influence change. This is coupled with a 'sense of vulnerability as they open up spaces for the unknown to emerge' (ibid:13). Evidence of this vulnerability can be seen in the responses above. It could be argued that the realism suggested by Skinner and Baillie Smith was also a feature of those earlier attempts to combine liberal and radical approaches in the work of World Studies and others which, for Hopkins, were a form of pragmatism that 'will probably continue' (Hopkins, in Abraham et al, 1990:148). At the same time, McCollum's liberal/radical tension continues to reverberate in debates about the relationship between education and social change, as it did in one participant's '*big dilemma'* between '*personal impact'* (T1295) and social justice.

The third element in participants' understanding of DEGL relates to its conceptualisation as an holistic construct consisting of multiple interconnections and interdependence. For some this was seen to be part of DEGL's unique contribution to the wider field of issue-based educations. The use of the 'global' as a framing device tended to be more implicit in participants' responses and there was a danger that hegemonic assumptions

about globalisation prevailed where these should be open to deconstruction. Overlapping with this was the risk of universalist assumptions in aspirations and values more reflective of a liberal-humanist position and failure to engage with power in the context of neoliberal globalisation. Explored through Dillon's (2017) analysis of the way practitioners talk it was also possible to see how participants in this study moved between liberal and more critical discourses.

Evidence of a more relational and self-reflexive approach, and the potential for both epistemological *and* ontological shifts in thinking, were seen where some participants engaged in more critical questioning of existing frames of reference. This included those negotiating practice where their experience as 'racialised or Indigenous Others' (Stein, 2015: 247) was in tension with a context dominated by white, liberal peers and the example in Figure 8.1.below of one participant's attempt to engage more creatively with the issue of colonialism. It also extended to more radical conceptualisations of interconnections and interdependence.

And you know one of the things I've been grappling recently with recently is trying to use P4C and school linking and situations like that and actually finding ways of going beyond the liberal, the intercultural understanding, which is all really important and valuable, but get into this whole dialogue about you know the pedagogy of global social justice and recognizing colonialism..... and yet it's a difficult, dangerous, uncomfortable subject and that's where I'm grappling, that's my edge I think is, how do you bring these things to the attention of young people when the agenda from Department of Communities Local Government or whatever

is social cohesion. It's not necessarily very comfortable or cosy .....its sort of scratching the surface, its quite interesting, I'm glad we've had a go but it feels like just at the beginning of the journey and I'm not quite sure of the right pathways to take you know and the right spaces (L634)

Figure 8.1 Participant response on engaging with colonialism

8.2 Which Theories, Theoretical Approaches, Concepts or Frameworks Might Inform the Work of DECs?

Chapter Three highlighted developments in how DEGL was conceptualised and realised through frameworks and models for practice which drew on a range of theories, both from critical and more liberal traditions. Whilst evidence of their influence can be seen in more recent frameworks developed through mainstream programmes like the GLP, it was not clear to what extent practitioners had engaged with their theoretical roots and the potential for replicating hegemonic paradigms (Franch, 2019).

Where theoretical links were more explicit was through the influences of Freire and Andreotti. Acknowledged as a key influence by most groups, Freire's ideas appeared to resonate strongly with individual practitioners, where attempts to wrestle with implications for practice reflected wider tensions relating to the values and politics of DEGL and its relationship with more dominant agendas. The tensions raised highlighted the ongoing relevance of McCollum's (1996) concern about the need to engage further

with the issues posed by Freire's work, including practitioners' own positions, indicated in the response below:

yeah, and again, reflecting further on it, if we were to take Paolo Freire's statement 'education is never neutral', even when you say you're a facilitator taking a neutral position you're not taking a neutral position if you're talking around issues around social justice, you have to decide which side you're on, (TO2)

The influence of Freire and Andreotti was also seen in those process-orientated approaches emphasising dialogue, participation and praxis, both implicit in activities and methods such as P4C and related more explicitly by some participants to approaches such as Training for Transformation (T4T). Again, further insights into these influences were offered by Brown and Blackmore's research exploring opportunities for criticality in practitioners' use of participatory methods. These studies elucidated the 'dialectical' process between knowing and doing, focused on the relationship between critical thinking, dialogue and reflection (Freire 1970:27).

Brown and Blackmore's research supported evidence of closer alignment between theory and practice and a more consistent pedagogical approach than suggested either by McCollum or in more recent studies (Skinner and Baillie Smith, 2015). However, questions still remained about the relationship between individual and wider change and action, the role of dialogic methods such as P4C and the need for more coherence between epistemological positions and underpinning theories. This is where the work of Kumar

(2008:46), highlighted in the secondary literature review, is important because of its emphasis on the role of dialogical learning in promoting DEGL's radical potential to support individual and collective responses to 'problems and aspirations of the 21st century'.

Drawing together perspectives and theoretical insights ranging from Gandhi and Dewey to Freire and Giroux, Kumar argues for DEGL as a 'critical humanist pedagogy' whose 'radicalism lies in the belief in the relationship between human beings and their own ideas' (McKay and Romm, in Kumar, 2008: 42). His arguments address a number of tensions identified in the data and literature relating to DEGL as a pedagogical process which draws upon dialogical approaches like P4C. In the first instance, Kumar's ideas resonate with those earlier attempts to combine the 'vision of radicals' with learner-centred approaches seen previously in Peace Education and the work of Richardson and Pike and Selby. Kumar (2008) sees potential for mutual reinforcement between fostering dialogical relationships and realisation of cognitive outcomes associated previously with instrumentalised approaches to critical thinking. Significant in this is the emphasis on dialogical as a more radical extension of dialogue, which goes beyond the acquisition of tools to 'induction into dialogue' (ibid: 45). Addressing the need to engage in critique of neoliberalism and offer alternative and collective responses, Kumar also argues that DEGL 'based on such dialogical learning relationships and praxis is capable of promoting self-regulatory motivational processes, which further promote learning and action for a cause' (ibid: 46).

Like Freire, Andreotti's influence was seen both implicitly and explicitly in participants' emphasis on the epistemological shift in moving those they work with from soft to more critical perspectives. This was demonstrated by the emphasis on multiple perspectives and more self-reflexive approaches seen in the attempt to explore colonialism in Figure 8.1. Andreotti's influence is also significant for its attempts to develop conceptual and pedagogical tools which can facilitate exploration of complex issues and debates relevant to DEGL, seen for example in her concept of audience orientations. Having found that her own 'general audience' erred towards the second orientation, Andreotti (2016:107) designed a further tool to redirect the focus of 'problem solving for personal affirmation' towards 'asking open-ended questions about power, privilege, redistribution and the reproduction of complicity in systemic harm.' Represented by the acronym HEADS UP, this could be seen as a more critical successor to her soft-critical framework, but was both less familiar and less '*accessible'* to participants in this study (LO1).

Two recurring issues are relevant here. The first relates to the question about why tools such as HEADS UP have not filtered through to practice in the way Andreotti's soft-critical framework appears to have been more successful. As Andreotti (2016:107) herself points out, understanding why such devices fail or their limitations is 'essential for deepening our understanding of educational contexts and of the process of pedagogical articulation itself'. Previously this was addressed as an issue of language, where postcolonialism poses a particular challenge for practice. The second issue issue relates to the *'difficult, dangerous, uncomfortable'* nature of the issues indicated in Figure

8.1 which tools like HEADS UP seek to address. Reflecting on the use of HEADS UP with secondary school teachers, Pashby and Sund questioned how far teachers were able to move beyond perceptions that they were already critically engaged with the issues it raises when they remain 'rooted in universalist scripts' about how to respond (in, Bourn (ed), 2020: 324). This question also appears relevant to tensions raised here, about how practitioners recognise and deconstruct universalising and *modernist* assumptions, and engage with complex global challenges beyond 'an expansion or an improvement of the already known' (Andreotti and Susa, 2018).

In attempting to respond to these issues two possibilities occur from the literature. The first relates to the need to address the space between liberal-humanist aspirations and evidence of more critical and reflexive thinking in which postcolonial theory has been so influential. Appeals to liberal-humanist ideals are associated with cosmopolitan ideas implicit in much DEC practice and yet, despite a significant body of literature, cosmopolitanism has not been engaged with explicitly in practice (Bourn, 2015a; Lilley et al, 2017). It has also attracted growing critique of unquestioning adherence to ideals of common humanity and universal values which ignores uncomfortable complexities in human experience (Dillon, 2017). However, attempts to draw on insights from cosmopolitanism in the literature suggest opportunities for bridging between liberal-humanist ideals and more critically reflexive approaches. For example, addressing the need to understand 'public imaginaries' of development in the Global North, Baillie Smith (2013:402)

sees potential in drawing together postcolonial thinking with cosmopolitan commitments to relationships with distant others *and* those closer to home. Lilley et al (2017: 8) also see potential in forms of cosmopolitanism that move beyond eurocentric and universalist ideals to promote 'metacognitive capabilities' which align with the evidence of relational and reflexive thinking seen amongst participants in this study.

A second possibility relates to the more significant ontological challenge posed by Andreotti's attempts to extend ways of thinking, imagining and *being* in the world, represented by Global Citizenship Education Other-wise, which provoked powerful reactions in participants. Where resistance emerged this related partly to concerns about language, but was also provoked by discomfort in moving beyond forms of DEGL associated with Andreotti's 'critical' position, more familiar to participants through her soft-critical framework. For some, the necessary ontological shift in moving towards Global Citizenship Education Other-wise was deeply troubling. Potential was seen where participants moved beyond use of the global as a framing construct to something more relational and holistic which engaged with post-development alternatives to prevailing models of global change. Andreotti's emphasis on understanding key ideas in postcolonial and post critical thinking through 'embodied experience' also suggests potential for practitioners to engage with her ideas through embodied and knowing practice; a key finding in this study, summarised in the discussion to follow (Andreotti, in Franch, 2019:60)

8.3 How Do DEC Practitioners Relate Theories, Theoretical Approaches, Concepts or Frameworks to Their Practice?

Where the previous discussion drew attention to specific theories informing practice from the perspective of practitioners and the way these influence understanding of aims and processes, the discussion here responds to the broader question about the theory-practice relationship and the further insights provided by understanding DEGL as embodied and knowing practice.

Alerted to the emphasis on DEGL as *practice* and evidence of ambivalence in the relationship with theory, participants' responses were located within wider debates on the theory-practice divide where, it is argued, calls for clarity of language are influenced by a technicist and anti-intellectual discourse which distances practice from theory, power and struggle. This highlighted the possibility that ambivalence might also be a form of resistance to engaging with complex and controversial readings of global issues. Here, variations were seen between participants in how they were located in relation to this debate. For example, where some participants were inspired and intrigued by Andreotti's Global Citizenship Education Otherwise, others expressed discomfort towards ideas seen as too radical and lacking actionable intent. Again, the idea that practitioners might be located on a 'continuum of criticality' was highlighted by Andreotti's four audience-orientations (Dillon, 2017: 234).

Further to identifying a theory-practice divide was the realisation that an emphasis on practice might be about more than practicality and offering

instrumentalised responses. It was here that recourse to wider literature and recognition of the personal implication of practitioners drew my attention to the concept of embodiment. This also resonated with participants when shared in online focus groups, who could identify with the emotional *'drive'* and *'drain'* (TO2) associated with the work and *'actually experiencing'* (MO3) theory through practice. Moreover, exploring participants' concerns to ensure DEGL is practically relevant in the face of significant complexities, it was possible to see through the lens of embodied practice that an emphasis on the practical might be more than just making DEGL intelligible for the world view of those practitioners work with. For Kemmis, it is this *situated-ness* and *embodied-ness* of professional practice knowledge that places demands on practitioners to ensure knowledge is meaningful for practice and justifies itself to the people they work with. However, the tenuous balance between making DEGL legible on the one hand and deconstructing its dominant paradigms on the other was reflected in questions about the way conceptual frameworks might be used as as alternative pedagogical lenses but not necessarily deconstructed.

Where some participants' responses to theory were more ambivalent, others suggested a more symbiotic relationship which came to be understood through Kemmis' insights on knowing practice. Applied to descriptions of practice and dialogue between participants in face to face and online groups, evidence was found of an ongoing reflexivity in which practitioners both know what they are doing and seek to become more knowing as they continue to practice. This involves *searching for saliences* beyond professional practice knowledge to the whole of their life experience and responding reflexively to

unfolding intentions, understandings, meanings, values and interests. It also involved a form of *holding in tension* both within and beyond moments of practice, as suggested in the response below:

*there are points when I'm facilitating which I am completely aware of discomfort of the group, discomfort of myself, uncertainty and things like that, so there's that kind of actually in the moment I'm aware. Do you see what I mean? I'm not quite sure. So yeah I guess the distinction is just is this a tension that we hold in the moment of practice or is it a tension that we recognize on reflection of the work that we do? (*TO2)

This was significant in a number of ways. It provided deeper insights into practitioners' use of methods in facilitating processes which allowed theory and knowledge to gain meaning and develop in and through practice. It both responded to and was supported by theoretical insights from recent studies. These drew attention to the processes of critical thinking, dialogue, reflection and praxis, and reinforced the synthesis between theory, practice and deliberative action, in keeping with knowing practice. It was significant in highlighting the way practitioners respond to the needs of end users whilst retaining a focus on the more radical potential of methods like P4C, where 'sensitivity to concrete, unique context....is paramount' (Murris, 2008:669). It also supports the suggestion made previously that a move towards more tentative and open-ended outcomes may be more than just a sign of de-politicisation.

Perhaps most significant in terms of responding to this third research question, is the way in which understanding DEGL as embodied and knowing practice shifted the emphasis on a theory - practice divide towards the potential for a more 'mutually-constitutive' relationship (Kemmis, 2005b:6). Whilst recognising the role of theory in providing a lens for understanding, challenge and thinking differently, it opened up space for exploring how theory and knowledge is recognised, appreciated and becomes meaningful to the practice contexts it serves, including those beyond mainstream settings.

8.4 The Social and Discursive Contexts and Spaces for DEGL

In attempting to draw findings together and respond to the research questions the emphasis has been largely on practitioner perspectives and experiences, and drawn attention again to the role of individual practitioners as decisive figures in the kind of DEGL delivered in practice. However, for Kemmis (2005b:13), theorising practice also means understanding it in relation to 'extra-individual dimensions' which 'reach beyond the 'knowledge in the head' of the practitioner and into the material, social-political, discursive space-time' in which it takes place. Whilst these were addressed in Chapter Two as the contexts for DEGL and have been an ongoing thread in the tensions they raise, they are revisited here in relation to findings discussed so far and DECs' future potential.

Amongst the contexts and tensions explored in this study, it is the ongoing influence of agendas represented by DfID, their programmes and the constraining space of schools which were cited most frequently by

participants. Through the time period of this research these concerns had shifted to focus on the role of the British Council in placing DECs *'at the mercy of their agendas'* (EO5). This has also been subject to significant critique in research addressing the relationship with development aid and the issue of mainstreaming and de-politicisation, associated for some with the shift towards Global Learning. Moreover, lurking behind this is what Egan (2012:48) identifies as the 'obfuscation of power' and the failure to resist and engage with neoliberal agendas.

Responding to concerns about the direction of DEGL, Skinner and Baillie Smith suggest there is a risk 'that this particular narrative underplays the agency, and emotional agency, of GE practitioners and the ways they seek to 'work the spaces of neoliberalism'' (Bondi and Laurie; Griffiths, in Skinner and Baillie Smith, 2015: 12). Building on this argument, and evidence of DEGL as embodied practice, they point to the way in which practitioners improvise, subvert and negotiate their increasingly 'in-between' and 'hybrid'' identity, between the 'mainstreaming and professionalisation of GE, its more radical political histories and the new political and educational spaces' for their work (Skinner and Baillie Smith, 2015:9). This also resonates with Selby and Kagawa's recommendations for circumventing the risk of a Faustian bargain in seeking closer alignment with mainstream education, where they see potential for organisations like DECs to act as catalysts within 'shadow spaces'. These are, defined as 'relational spaces within organisations that cut across the formal organisational structures', allowing scope for

experimentation and reflection in ways which can 'inform the formal dimension' (Selby and Kagawa, 2011:26) .

Notions of 'in-betweeness' and catalytic spaces resonate with the sense of *holding in tension* conveyed in the way practitioners are situated in relation to programmes led by DfID and the British Council, their attempts to navigate between moral and political aims, and the risks of co-option and subjugation of more radical intent. This was seen in the tension expressed by one participant in Chapter Six, between developing *'multi-faceted'* (J759) materials for teachers on the one hand and meeting with DfID's development agenda and a technical-economic discourse concerned with literacy and numeracy on the other. Behind this lies the issue of financial dependency on DfID and an education system driven by market forces which, conversely, opens up space for DECs to intervene whilst regulating their practice (Bourn, 2018). These tensions were recognised by participants, but perhaps reflected upon more deeply in responses to initial findings shared in online focus groups. These ranged between those who felt strongly about the sense of compromise and *'fragility'* involved in having to *'tweak'* (EO5) what they do where this is led by agencies such as the British Council, to those seeking to reach out across organisational spaces to *'have those conversations*' whilst recognising the risks involved:

for me there's a tension in just trying to hold, and again that comes back to this mainstreaming - that, if what, if we are seen as being a very left, if you like, sector, how do we have those conversations with that very much, on the

other side of things, and how do we hold that tension and hold our space in a way that doesn't get devalued and doesn't get dismissed (PO1)

In-betweeness also resonates with the evidence of knowing practice seen in examples presented in this research. These include the way participants engaged in searching for saliences in responding to teachers 'soft' assumptions about charity in the dialogue in Figure 7.1 in Chapter Seven, one participant's attempts to find the '*right spaces*' to explore colonialism (L634) and the suggestion of *'actually bringing that into consciousness for the group as well as yourself'* in responding to tensions, made by the participant below.

So I think they work on loads of different levels actually those tensions. Cause you would deliberately move from theory to practice or vice versa or be aware of where you were on that, on the kind of a tension between the two during a training session for example, and the same with political and neutral, you actually bring that into consciousness for the group as well as yourself (KO2)

Selby and Kagawa offer more pragmatic recommendations relevant to the relationship between organisations like DECs and mainstream institutions. For instance, recommending that organisations seek diverse sources of funding and 'sympathetic' supporters, they highlight the need to recognise that no government department or organisation is 'monolithic' and 'diversity, difference and dissonance are everywhere!' (Selby and Kagawa, 2011:27). Arguments for more diverse sources of funding are well rehearsed by DECs and this was explored briefly at the end of Chapter Two, where opportunities to secure Home Office funding aimed at tackling extremism has reorientated

some DECs work towards non-formal contexts and community groups. This highlighted opportunities in new educational and political spaces, where dialogic and participatory approaches could be used in ways more in keeping with DECs Freirean roots. It also offers up potential for DECs to act as catalysts where these spaces overlap with the formal organisational structures for their work.

A final question explored here is the extent to which DECs can be considered a community of practice. Chapter One made clear my intention to support this potential through addressing coherency between theory and practice, and through the process of research itself. This question is also explored here as a logical progression of the discussion of those extra-individual features and the social and discursive spaces in which DECs operate, and in light of Kemmis' (2005b:3) key argument that 'practices can best be developed when they are understood as being shaped and reshaped in *communities of practice*'.

Drawing on Wenger et al's (2002) description of communities of practice as groups with shared concerns or passions interacting continuously to deepen their knowledge and expertise, Chapter Two highlighted a number of factors liable to undermine the extent to which this could be applied to DECs. These included inconsistent or lack of formal representation, collaborating solely for the purpose of securing funding and loss of a distinctive conceptual approach as they moved closer to the mainstream.

With regards to formal representation, and notwithstanding the significant issues of funding and reduction in the number of DECs in recent years, those remaining have coalesced more formally as a consortium (CoDEC) which still meets for an annual conference. That this has strengthened their position in accessing national programmes of funding is reflected in CoDEC finding 'a seat at the table' as a member of the management committee of DfiD's latest programme for schools. At the same time, as indicated in Chapter Two, overall funding is significantly reduced and a question remains about how far moving closer to the mainstream acts to regulate DEC practice and, by extension, the kind of community it can be. For instance, Skinner and Baillie Smith (2015:23) highlight the risk of the 'community' becoming exclusive and excluding in representing a 'particular iteration' of DEGL.

There was clearly ambivalence amongst participants about the extent to which DECs are sufficiently unique to justify a distinct community. Where Chapter Six drew attention to the suggestion that DEGL's holistic and all encompassing approach was unique, Chapter Seven highlighted a concern about DECs' lack of *'over-riding philosophy'* (U1608). This was reinforced by another participant's perception that conferences had moved away from *'workshops*' and *'conversations*' which *'informed your practice'* (A251), echoing Bourn's concern about loss of a distinctive conceptual approach. Whilst some participants saw scope for *'a lot of commonality'* between DECs (V1678, U1604), others questioned how far this distinguished them from organisations doing similar work (EO5).

Kemmis (2005b:16) interprets communities of practice as not 'everyone in such communities needs to 'have' all of the relevant knowledge and skills in any deep sense', but rather that the knowledge and skills and their '*place'* are both recognised and valued as part of '*collective community capacity*'. It was evident that participants in this study had varying experience, skills and knowledge of DEGL, based partly on their length of involvement in the DEC movement. This was seen in the way some participants spoke of inherited *'histories'* and '*traditions'*, and of theory and practice *'deeply embedded'* within the community (KO2), where it appeared practitioners had become 'custodians and developers of practice' (Kemmis, 2005b:2). Evidence from other responses suggested that those relatively new to DEGL also valued the opportunity to learn from others.

I remember going along to the first conference and thinking my god these people know a lot of stuff. I still think that (U1680)

because for me it's hearing from other people, practitioners and how they're running workshops or training, that's how I've learned (G509)

but I think its partly because we learn through osmosis (V1681)

*the reason I came to the focus group in * was to learn from everybody else. I would shy away from these conversations because it pushes me and it challenges me, and a lot of my thoughts aren't properly thought through. (*MO3)

Here, references to learning from others *'through osmosis*' aligns closely with those social and discursive features of knowing practice for which Kemmis (2005b) draws on Bourdieu and Foucault. Bourdieu's 'intensely social' view of professional practice knowledge is imagined by Kemmis (ibid:7) through the metaphor of the practitioner as a diver exploring deep water with others. Here, the concept of osmosis is represented by the divers both consisting of and processing water through their bodies in 'endless cycles'. This metaphor is extended to imagine the water surrounding the divers and the spaces left by their bodies as the *discursive* space or 'medium' through which Foucault would see practice forged (bid). Kemmis' metaphor lent support for evidence of a fragile community of practice on the basis of participants' responses. It resonated with references to DEGL as *'organic and constantly changing'* (MO3), attempts to pin down the process of constructing knowledge and practice seen in the response below, and Kemmis' (ibid:23) assertion that practice is always 'radically incomplete'.

*just anecdotally, it's that sense of when we had an intern from * who said why do you keep talking about Global Learning all the time. Every other day we'd be talking about what it means and how we put it into practice, and that really kind of woke me up to the fact that yeah we do do that and we need to do that, and reading that definition there of that sentence (knowing' practice) it resonates with that sense that we continually need to construct what Global Learning is and its very ephemeral in that sense, its context specific.* (TO2)

Conclusion

This chapter began by drawing findings together and attempting to show how theorising DEGL as embodied and knowing practice informs understanding of how it is conceptualised, related to theory and practiced. It also highlighted again the way practitioners' conceptualization of DEGL holds within it a number of tensions, some of which participants negotiated as a form of 'holding in tension' through knowing practice. Other tensions remained unresolved in practitioners thinking. Whilst evidence of embodied and knowing practice challenged the theory-practice gap to some extent, this chapter contributed new insights from Kumar's work on dialogic learning which addressed how change might be affected in a more collective sense. Reference to Andreotti's HEADS UP tool highlighted an ongoing tension in how practitioners engage with complex and controversial readings, and consideration was given to suggestions that drawing on insights from cosmopolitanism could act as a bridge between liberal-humanist and more critical ways of thinking.

Exploring the wider social and discursive space in which DEGL takes place meant revisiting the constraints imposed by DfID, schools and their agendas. However, drawing on Skinner and Baillie Smith and Selby and Kagawa's ideas it was possible to see scope for rethinking DECs as catalysts within 'shadow spaces', where potential exists both for more radical practice and for influencing those formal structures and institutions in which DECs are closely enmeshed. Evidence of a community of practice, whilst still fragile, lends support for this.

Chapter 9: Conclusion

Introduction

Where Chapter Eight sought to draw findings together with consideration of the wider social and discursive contexts for DEGL as a way of fully theorising DECs' practice, this concluding chapter continues this iterative approach by revisiting the research aims and key findings. It will also identify ways in which this research contributes to wider knowledge and practice, and offer some reflection on the research process. Finally, it will consider implications of findings and make some specific recommendations directed at DECs as a community of practice.

9.1 Research Aims and Findings

This research had a number of aims. In the first instance it aimed to contribute to ongoing debates about how DEGL is conceptualised and informed by theory from the perspectives and experience of those delivering it in practice. In doing so it sought to contribute to evidence of an emerging conceptual base and take account of new challenges, particularly since McCollum's research in the 1990s. It also sought to build on McCollum's aims of empowering DECs to realise their potential in making a unique contribution to education and social change. This was supported by a methodological approach which endeavoured to ensure that the process of research offered space for DECs to come together and reflect on their work collaboratively, supporting their potential as a community of practice.

The starting point for exploring theory-practice issues in the context of DECs was to understand how practitioners conceptualised DEGL *per se*. The discussion of findings across the preceding chapters showed that practitioners' understanding centred on DEGL as a process aimed at enabling change with three interrelated elements. This echoed findings in other recent studies of comparable groups. In particular, my findings identified that whilst practitioners were motivated by the desire for change *beyond* individual shifts in thinking and behaviour, the approaches adopted in practice focused mainly on transforming individuals and enabling capacity for change. These approaches also aligned closely with learning in the context of schools, reflected in the growing use of dialogic methods such as Philosophy for Children (P4C) and the shift towards DEGL as a pedagogical approach.

Whilst an emphasis on formal education has always been a particular feature of DEGL in England, growing alignment with the mainstream has provoked considerable debate. A key concern is that meeting with hegemonic agendas, where methods like P4C hold particular appeal for schools, undermines DECs' more radical potential and allows them to be co-opted by programmes led by DfID and the British Council. Behind this concern lies criticisms about lack of reflection on ideological and theoretical roots or engagement with debates about the relationship between DEGL, international development and formal education in the face of growing neoliberalisation.

Alerted to these tensions by McCollum and wider literature, they were reinforced by the finding that Freire's influence, whilst ongoing, tends to remain implicit and somewhat diluted. They were also reflected in the sense

that practitioners shifted between liberal-humanist and more critical ways of *talking about* DEGL. Evidence of a 'continuum of criticality' was supported by Dillon's (2017:234) research on practitioner discourse, where the implications have been explored much more extensively. In Chapter Eight, possibilities for engaging with theoretical Insights from cosmopolitanism were explored briefly as a way of bridging the space between liberal-humanist ideals and more critically reflexive approaches. This acknowledged growing critique of cosmopolitan ideals which obscure complexities in human experience. Nor does it seek to avoid the need for practitioners to engage more critically with affirmative and universalising accounts of education which risk complicity with neoliberal shaped globalisation *and* with the broader concept of modernity addressed in Andreotti's work (Susa, 2019).

These tensions surfaced at various points in the research process. They were recognised by participants to varying degrees, for example in their attempt to navigate between DfID, mainstream education agendas and responses more in keeping with the *multi-faceted* approach of DECs. They were reflected in awareness of lack of attention to *global processes* and concerns about how open-ended approaches might translate into outcomes orientated towards social justice. However, Chapter Eight drew attention to suggestions that an emphasis on constructivist and less prescriptive approaches might reflect a growing sense of realism about DECs's sphere of influence. Combined with concerns expressed about the constraints of schools as spaces for DEC's participatory approaches and ambivalence about DECs unique contribution as a community of practice, there would seem to be less 'over-riding' optimism

than found by McCollum (1996:191) in the 1990s. Bearing in mind the significant reduction of the number of DECs since her research this is perhaps not surprising.

Attention was also drawn to the suggestion that what appears to be a narrowing of expectations about the kind of change possible was less a sign of de-politicisation and more about opening up spaces for the unknown to emerge. Again, this was reflected in the emphasis on process-orientated approaches which allowed for more uncertainty in outcomes. Whilst acknowledging debates about whether or not less prescriptive approaches are more or less political and implications for social justice, the suggestion that DEGL is now more about opening up vulnerability *to* the unknown resonates with Andreotti's latest thinking. This advances ideas about moving beyond expansion of the 'already known' towards something that is ontologically different (Andreotti and Susa, 2018). Potential also exists for shifting the individual versus collective debate where practitioners engaged with a more relational ontology and ideas of radical interdependence which could challenge individualist ideas of the self. Nonetheless, engaging with these ideas and pedagogical tools designed to challenge normative and problematic assumptions about 'how the world is' was both embraced and resisted. This pointed to the need for more meta-dialogue between practitioners, and between practitioners and theorists, about ways of engaging with ideas acknowledged as complex, controversial and not easily intelligible.

At the same time, exploring these tensions with participants in online groups revealed potential for balancing responsiveness to the needs of end users in

specific contexts with more radical purpose. Here, evidence of methods promoting dialogue, reflection and praxis was in keeping with recent studies. These supported suggestions of a more coherent and critical pedagogy, informed by Freire and Andreotti in particular. Whilst questions remained about the relationship between Freire's ideas, wider theoretical perspectives and DEC's use of methods like P4C, Kumar's dialogical learning offered another perspective on DEGL as critical humanist pedagogy. This responds to the debates about instrumentalised and open-ended approaches by emphasising the radical nature of dialogic methods which can bring human beings and their experiences and ideas together to stimulate praxis and wider action. It also highlighted potential for a critical pedagogy which could align its theoretical influences in ways seen previously in Peace Education and initiatives which followed.

However, it was understanding practitioners' experience of DEGL as embodied and knowing practice that offered deeper insights into the relationship between theory and practice. This revealed the way in which some practitioners engage in processes of reflexive and unfolding understandings of the situations and contexts in which they practice, drawing on theory and knowledge from wider experience and seeking to ensure this is meaningful to their practice and the people they work with. Whilst acknowledging the significant tensions raised by the relationship between DECs and the wider social, discursive and historical contexts shaping DEGL, understanding practitioners' experience as embodied and knowing practice lent support for practitioner agency. It supported the potential for DECs to act

as catalysts within and across formal organisational structures for their work, including new political and educational spaces where more radical use of dialogic and participatory methods might be possible.

It was also understanding DEGL through the lens of embodied and knowing practice that informed the argument that DEC knowledge and practice should be developed within a community of practice. Drawing on the discussion in Chapter Eight, I argue that such a community does exist amongst DEC practitioners in England; albeit in a fragile state. This recognises its formal representation in CoDEC, my analysis of participants' responses and Kemmis' (2005b) point that not everyone needs to possess all of the relevant knowledge and skills in any deep sense, but rather that there is appreciation of knowledge, skills and their place as part of *collective community capacity*. This acknowledges the variable knowledge, skills, experience, responses and resistances found in this study, and the shared learning suggested towards the end of Chapter Eight. It also draws on the experience of collaborative reflexivity attempted through this research.

9.2 Contributions to Research and Practice

Findings on the way practitioners conceptualised DEGL as a process of enabling change were in keeping with the emphasis on change found in wider literature. They also corresponded with findings in more recent studies on practitioners' personal and motivational drive, and the emphasis on DEGL's holistic dimensions (Skinner and Baille Smith, 2015, Coelho et al, 2018). This research *adds to* their nuanced and complex picture by offering another

perspective on practitioner experience and potential for comparison with contrasting contexts. In responding to McCollum's research it also contributes to a longitudinal view and builds on a small but emerging research base.

A more specific contribution is through findings on the relationship between theory and practice. In the first instance, these build on the evidence offered by Brown and others of practitioners' use of critical pedagogy since McCollum's study. This highlights the role of Freirean concepts of dialogue, reflection and praxis explicitly, contributing to evidence of an evolving conceptual base. By drawing on practitioners' perspectives, theoretical insights have also been assessed for their fit, utility and relevance in addressing cracks and spaces between theory and practice. These include insights from Blackmore, cosmopolitanism and Kumar's critical humanist pedagogy. The research has therefore brought theory to practice, but also focused practitioners' attentions on the theoretical foundations for their work.

However, it is the findings relating to embodied and knowing practice which I consider to be the most significant contribution this research has made to understanding how DEGL is conceptualised and related to theory by DEC practitioners. Whilst a connection with embodied practice was made by Skinner and Baillie Smith, neither embodied nor knowing practice had been explored specifically with regards to the theory-practice relationship in the context of DECs or equivalent organisations. It brought new insights to understanding practice, challenged assumptions about a theory-practice divide, reframing this as a more mutually-constitutive relationship, and supported greater synthesis between theories, critical pedagogy and practice.

Understanding how knowledge and theory gain meaning in and through practice offered important insights into the emphasis on methods in participants' responses, where previously these could appear untethered from theory or at risk of being used solely as a tool for more instrumentalised agendas. As tentatively suggested in Chapters' Seven and Eight, it opens up the space of professional practice knowledge to engage with different and locally-situated and locally-embodied knowledges *and* with the ontological challenge posed by Andreotti's ideas through embodied experience. It also supports potential for a community of practice by stimulating interest in the theory-practice relationship amongst practitioners:

but you've done all the leg work to bring these to us – and yeah and I think there's, from what you've said previously, that there is an interest in, we can build on this momentum of people actually finding out a bit more (TO2)

9.3 Reflections on the Research Process

In the introduction to this research I made clear my aims of supporting DECs' potential, influenced in part by my own role as a DEC practitioner. Like Blackmore (2014), and in contrast to McCollum's (1996:160) 'relentlessly critical' approach, I was keenly aware of navigating between critique and possibility. Whilst McCollum (ibid) concluded that she may have 'underplayed the core strengths of DECs', I am indebted to her rigour. I have also had the benefit of significant developments in the literature since her research and this may have left me reluctant to be drawn too far into debates which risk undermining DECs' work. At the same time, this research was sparked partly

by interest in those very debates, so I am therefore open to the possibility that how I have navigated this territory has erred too far in one or other direction.

Related to the concern about being drawn into critique of DECs is a question about whether or not I cast my net too widely in attempting to engage with relevant literature and debates. There are two issues here: one relates to the scope and complexity of DEGL and the way this lends itself to wide-ranging perspectives and insights, and the other relates to my own interest in exploring its potential. Guided by Informed Grounded Theory, I tried to employ a pluralistic approach which avoided 'anything goes', but Khoo (2015) brought my attention to the dangers of a *theoretically loose approach* .

There were dangers too in decisions about where to focus attention in the literature. By focusing on theory or conceptualisations which featured prominently in the literature or attempted to bring theory closer to practice, I was attempting to respond to calls for the need to close theory-practice gaps and clarify strategies of action which could empower DECs. However, choices were inevitably made about literature included, excluded or engaged with only superficially. This applies in particular to perspectives not rooted in White liberal discourse of the West. Beyond Andreotti, Freire and Kumar, there are more diverse perspectives to be taken account of (Eten, 2015; Odora Hoppers, 2015).

The methodological approach of Grounded Theory also raised challenges, addressed in some detail in Chapter Five. Noted for being a 'highly ambitious' approach (Timonen et al, 2018:8), I nonetheless came to appreciate its

rigorous and iterative process which, combined with ideas sparked by the literature, brought my attention to participants' emphasis on practice and the *least anticipated* finding of embodied and knowing practice. By drawing on Critical Grounded Theory the emphasis was on a participatory approach, whereby a process of collective praxis could empower DECs. Aware of issues of power and intimacy with participants detailed in Chapter Five, I attempted to address these through use of facilitative and participatory techniques, self-reflexivity and being as openly collaborative as possible. There was a powerful sense of appreciation for providing a space for practitioners to come together, reflected in the response above, and findings appeared to resonate with participants, but how this research is now shared and informs strategies for action will require ongoing reflexivity and dialogue.

9.4 Looking Forward: Implications and Recommendations

Reflecting on key findings and contributions, three areas occur in terms of implications for future research and practice. The first relates to the insights into the way practitioners conceptualise DEGL. As suggested, this research resonates with the complex and nuanced picture found in other recent studies, supporting arguments for researchers and those engaged in critique of practice to ensure they engage with practitioner perspectives and experience. However, how DEGL is conceptualised also raises tensions and opportunities for practitioners. These are addressed in further consideration of DECs as a community of practice and recommendations to follow.

The second area relates to the insights into the theory-practice relationship which shifted the emphasis on a theory-practice divide towards questions about how theory can be translated in and through practice. For practitioners, these insights offer potential to re-evaluate practice and the relationship with theory through the lens of embodied and knowing practice. They also shift power from theorists to practitioners in questioning the way some knowledges are privileged over others, where 'expert knowledge must always be scrutinised, interpreted, judged and redefined in the light of everyday experiences and local relevance' (Kumar, 2008:42). Notwithstanding the challenges raised by some of her pedagogical tools, Andreotti recognised the need to understand why some tools succeed where others fail. Moreover, wider calls are made for researchers to engage 'outside the academy', to support practitioners in danger of being marginalised by more dominant discourses and to ensure research is made relevant to practice (Baillie Smith, 2013:412; Blackmore, 2014).

A third area relates to the finding of a fragile community of practice; fragile because of questions about the extent to which DECs are sufficiently unique, who this excludes and how far it remains of value for DECs to identify themselves as a community distinct from wider organisations and movements (Bourn, 2015a). Further to these, is a question about the significant constraints on DECs' capacity to engage with what a community of practice means and requires to be successful, or what Wenger et al (2002) refer to as a 'sense of *aliveness*'. Here, issues of funding and other constraints of context apply.

In response to questions about uniqueness, the findings incline me towards McCollum's (1996: 42) conclusion that whilst 'not as unique as it would like to believe', DECs have something 'conceptually and methodologically' to offer beyond other educational movements. With regards to the constraints on capacity and tensions presented by the contexts through which DEGL takes place, these do present significant challenges. However, drawing on the process of this research and evidence of participants keen to continue exploring the theory-practice relationship, a number of recommendations are made. These draw on further suggestions from Selby and Kagawa (2011) and Kemmis' argument that practices can best be developed collectively through communities of practice:

1. Create space for practitioners to reflect on practice and engage in meta reflexivity which recognises individual agency *and* the way practice is shaped by the wider social, discursive and political contexts in which it takes place.

2. Recognise and take collective responsibility for ways in which the community is largely represented and informed by white liberal perspectives.

3. Reflect on ideological and theoretical roots and key principles, and the relationship with current aims and approaches. For example, the ongoing relationship with Freire, common threads and tensions between different theoretical perspectives and the implications for adopting methods like P4C.

4. Explore and expose tensions in mainstream thinking, highlighted by the need to be alert to affirmative accounts of education which avoid questions about power, economic growth and the implications of neoliberalisation. This should extend to engagement with more complex critiques of ‘modern’ existence and its alternatives.

5. Foster dialogue between practice, research and theory in ways which recognise this as a more mutually constitutive relationship and supports further theorising of practice.

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Appendix One: Participant Information and Consent Forms

Participant information sheet

I am currently a PhD student at Lancaster University and I would like to invite you to take part in the following research study:

From Development Education to Global Learning: Exploring Conceptualisations of Theory and Practice Amongst Practitioners in Development Education Centres in England

Please take time to read the following information carefully before you decide whether or not you wish to take part.

What is the study about?

This study aims to explore how practitioners working in Development Education Centres (DECs) in England understand and conceptualise Development Education and Global Learning (DE/GL), and relate theory to practice.

Why have I been invited?

I have approached you because I am interested in finding out how DE/GL is understood and conceptualised by practitioners working in Development Education Centres, and how this understanding informs their practice.
I would be very grateful if you would agree to take part in this study.

What will I be asked to do if I take part?

If you decide to take part, this would involve either:

- participating in a pilot face to face focus group interview with other DEC practitioners which will run for approximately 2 hours

  or

- participating in a (main data collection) face to face focus group interview with other DEC practitioners which will run for approximately 3.5 hours. Participating in a second round focus group interview with the same group of practitioners, either face to face (3.5 hours) or as online real time or chat-based discussions (likely to be less than 3.5 hours). There will be a gap of approximately 2 – 3 months between first and second round focus groups.

Participation in either the pilot or main data collection focus groups will involve being invited to respond to a range of frameworks, concepts and theory relevant to DE/GL. You will be asked questions about how you relate these to practice. You will also be invited to contribute to the creation of visual images to represent ideas in response to questions and these will form part of the data collection in addition to audio recording. The second round focus group interviews may revisit or seek to clarify some of your responses from the first focus group interview.

What are the possible benefits from taking part?

Taking part in this study will offer you an opportunity to reflect on your work, and the theory and practice of DE/GL. Your insights will contribute to understanding how DE/GL is understood and conceptualised from the perspective of DEC practitioners. This may help to clarify and strengthen the role and contribution of DECs to education and social change.

Do I have to take part?

No. It's completely up to you to decide whether or not you take part. Your participation is voluntary.

What if I change my mind?

You are welcome to withdraw from the study at any time before the focus groups begin, but you will not be able to withdraw your contribution to the discussion once recording has started.

What are the possible disadvantages and risks of taking part?

There are minimal risks of physical or psychological harm as a result of taking part. However taking part will involve up to 7 hours of your time if you participate in first and second round focus groups.

Will my data be identifiable?

Following the focus group and before the thesis is completed, the following people will have access to the data and ideas you share with me: myself, as the researcher conducting this study; my PhD supervisor at Lancaster University (not direct access but shared by me); a professional transcriber who will listen to the recordings and produce a written record of what you have said. The transcriber will sign a confidentiality agreement. Beyond these, ideas will be shared in the final thesis and publication which may follow.

I will keep all personal information about you (e.g. your name and other information about you that can identify you) confidential, that is I will not share it with others. I will remove any personal information from the written record of your contribution. Participants in the focus group will be asked not to disclose information outside of the focus group and with anyone not involved in the focus group without the relevant person's express permission.

How will we use the information you have shared with us and what will happen to the results of the research study?

I will use the information you have shared with me only in the following ways: for the purpose of carrying out the research; for inclusion in my PhD thesis and related publications, for example journal articles. I may also present the results of my study at academic or practitioner conferences, including the Consortium of Development Education Centres annual conference.

When writing up the findings from this study, I would like to reproduce some of the views and ideas you shared with me. I will only use anonymised quotes (e.g. from my interview with you), so that although I will use your exact words, you cannot be identified in our publications.

How my data will be stored

Your data will be stored in encrypted files (that is no-one other than me, the researcher will be able to access them) and on password-protected computers. I will store hard copies of any data securely in locked cabinets in my office. I will keep data that can identify you separately from non-personal information (e.g. your views on a specific topic).In accordance with University guidelines, I will keep the data securely for a minimum of ten years.

Data will also be deposited in Lancaster University's institutional data repository and made freely available with an appropriate data license. Lancaster University uses Pure as the data repository which will hold, manage, preserve and provide access to datasets produced by Lancaster University research.

What if I have a question or concern?

If you have any queries or if you are unhappy with anything that happens concerning your participation in the study, please contact myself, Andrea Bullivant at a.bullivant@lancaster.ac.uk or my supervisor, Jan McArthur at j.mcarthur@lancaster.ac.uk, tel 01524 592290, Department of Educational Research, County South, Lancaster University, Lancaster LA1 4YD

If you have any concerns or complaints that you wish to discuss with a person who is not directly involved in the research, you can also contact Professor Paul Ashwin, at paul.ashwin@lancaster.ac.uk, tel 01524 594443, Faculty of Arts and Social Sciences, Educational Research, County South, Lancaster University, Lancaster LA1 4YD

This study has been reviewed and approved by the Faculty of Arts and Social Sciences and Lancaster Management School's Research Ethics Committee.

Thank you for considering your participation in this project.

Lancaster University

CONSENT FORM

Project Title: From Development Education to Global Learning: Exploring Conceptualisations of Theory and Practice Amongst Practitioners in Development Education Centres in England

Name of Researchers: Andrea Bullivant
Email: a.bullivant@lancaster.ac.uk

Please tick each box

1. I confirm that I have read and understand the information sheet for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily	☐
2. I understand that my participation is voluntary and that I am free to withdraw at any time during my participation in this study. If I am involved in focus groups and then withdraw my data will remain part of the study.	☐
3. If I am participating in a focus group I understand that any information disclosed within the focus group remains confidential to the group, and I will not discuss the focus group with or in front of anyone who was not involved unless I have the relevant person's express permission	☐
4. I understand that any information given by me may be used in future reports, academic articles, publications or presentations by the researcher/s, but my personal information will not be included and I will not be identifiable. Also that fully anonymised data will be offered to Lancaster University's institutional data repository and will be made available to genuine research for re-use (secondary analysis)	☐

5. I understand that my name/my organisation's name will not appear in any reports, articles or presentation without my consent.	☐
6. I understand that any interviews or focus groups will be audio-recorded and transcribed, that any visual images created in the course of focus groups will be used as data, and that data will be protected on encrypted devices and kept secure.	☐
7. I understand that data will be kept according to University guidelines for a minimum of 10 years after the end of the study.	☐
8. I agree to take part in the above study	☐

_____ _____ _____

Name of Participant Date Signature

I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.

Signature of Researcher/person taking the consent

_____

Date _____ Day/month/year

One copy of this form will be given to the participant and the original kept in the files of the researcher at Lancaster University

Appendix Two: Interview Schedule for Face to Face Focus Groups

Theme of questions	Indicative script and questions	Follow up prompts and probes	Establishing the following outcomes
1. *Introductions and clarification of focus group aims and process*	**a. Thank you for agreeing to participate** **b. Overview of research aims and process, and clarifying terms ie, Development Education/ Global Learning (DEGL)** **c. Clarification and signing of consent forms (provided in advance)** **d. Agreeing ground rules, including confidentiality** **e. Any questions**		*Group understand the aims, terminology and process to be used, and feel comfortable to begin*
2. *Introducing the group and initial ideas about/ relationship to DEGL*	**I would like to begin by inviting you to select an image which says one thing about what DEGL means to you currently:** **a. Please introduce yourself to the group by name, organisation, role and your relationship to the field of DEGL** *eg, length of time working in field, nature of roles, any other relevant experience* **b. Please share your image and one thing it reveals about what DEGL means to you currently.**	Can you tell us a bit more about.....	*We all understand who is in the group. Participants start to focus on the topic and feel comfortable to share viewpoints.* *Provides initial ideas about participants' understanding*

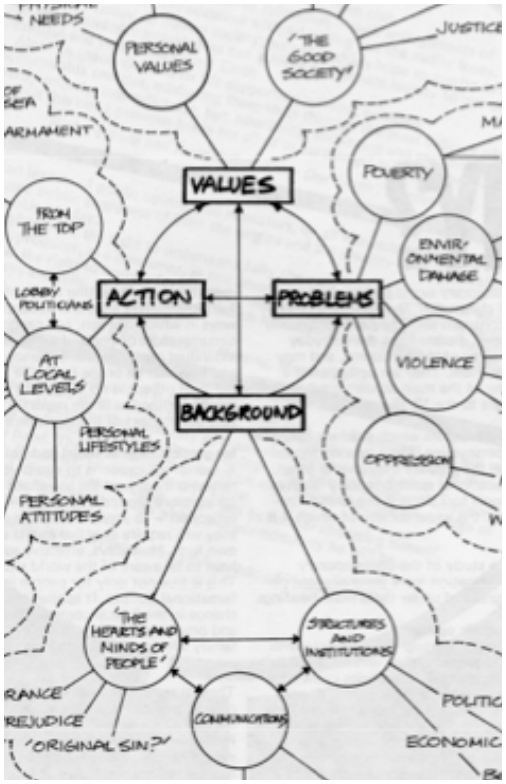
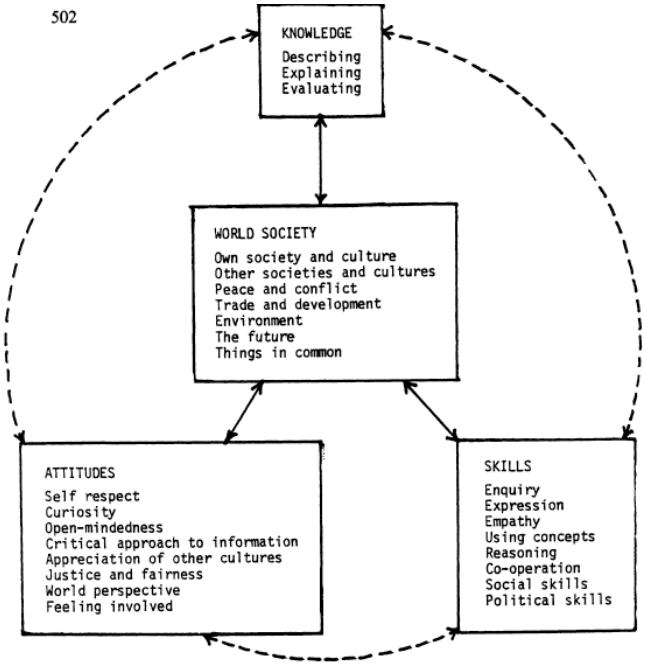
Theme of questions	Indicative script and questions	Follow up prompts and probes	Establishing the following outcomes
3. *How the relationship between theory and practice is viewed*	**This study is aiming to address the relationship between theory and practice in DEGL.** **a. How do you view this relationship?** **b. How important do you think it is for practice to be supported by theory? Eg, if you had to rate importance on a scale from 1 (not important) to 5 (very important)?** **c. Is this something that interests you or you think about in relation to your work?** **d. Do you use any particular theories to underpin your work? If so what do you use?**	Is this something you think about in relation to you work? Why is it important/not important? Who is it important for? Why does it interest/not interest you? Any examples? We can come back to this	*Provides information about views on theory/ theory/practice relationship and knowledge/ confidence .*
4. *Common terms/ concepts for DEGL*	**As DEGL has evolved from its roots as DE, a number of conceptual frameworks have been developed to support practice. I have selected terms and concepts from some of these. Please work together to select and organize the terms/concepts provided in a way which visually 'maps' your understanding of DEGL** • **be as visually creative as you like, using the flip chart paper and pens provided to indicate connections** • **try to make choices between words which you consider to be close in meaning** • **if there are other terms/concepts you would like to add please write these on the flip chart**	Why have you chosen…? Why presented in that way? Can you explain…	*Provides information about how DEGL is understood through terms/ concepts selected and any connections*

Theme of questions	Indicative script and questions	Follow up, prompts and probes	Establishing the following outcomes
5. *Some more /less common conceptual frameworks for DEGL*	**I am now going to share some of the frameworks which informed the previous activity.** **1. Are these familiar and do you use any of these in your work?** **2. What influence (if any) have they had on your understanding of DEGL?** **3. Are frameworks useful? If so, which of these might be most useful to you?** **4. How do they compare with your visual 'map'? Are there any similarities or differences? Anything you would change on your map?**	What do you know about their origins/ how they were developed/ theory informing them? How do you use them? Any examples? How useful? If not useful, why is this the case? How? What would you change or add? Do they raise any questions or tensions?	*Use and understanding of common frameworks and related theory, any tensions raised and ideas for development* *Ideas for visual map*
6. *Theoretical interpretations and perspectives on DEGL*	**I would now like to draw your attention to different theoretical perspectives (typologies) on DEGL** **Please work together to decide which perspective is most and least important to your understanding of DEGL by ranking them in a Diamond 9 (most important at the top and least important at the bottom).** **a. Which perspectives are most important to your understanding? Why? Why are others less important?** **b. How do these perspectives relate to the visual map created earlier or the frameworks shared? Do they offer anything new?** **c. Do they raise any questions or tensions for how you understand DEGL and/or for your practice?**	Further clarification of typologies to be provided if needed. What does this mean for you practice? For example…(share example from literature)	*Understanding of different interpretations and perspectives on DEGL and the debates around these.* *Ideas for visual map*

Theme of questions	Indicative script and questions	Follow up, prompts and probes	Establishing the following outcomes
7. *Theory seen to be a key influence on DEC methods*	**Some theories or theoretical positions are cited as particular influences on methods used in DEGL. I would like to share key ideas in quotes relating to two theorists you may or not be familiar with** **Please take a moment to consider these.** **a. How familiar are you with Freirian ideas? And of Giroux?** **b. Do these ideas relate to your practice at all? How?** **c. Do they bring anything new to the frameworks shared previously or to your visual map?** **d. Do they raise any questions or tensions for how you understand DEGL and/or for your practice?** **e. Existing research questions how far it is possible for DEC practitioners to realize these theories in practice. What do you think about this?**	Any examples of specific approaches, methods or activities? For example…(share example from literature)	*Understanding of key theoretical perspectives and tensions highlighted in existing research* *Ideas for visual map*
8.	**Andreotti is also cited as a key influence on DEGL. I am sharing a framework which captures key ideas, including more recent developments in her thinking.** *Then repeat questions as for 7*	See above	
9.	**Any final thoughts or questions?**		

Appendix Three: Stimuli and Activities Used in Face to Face Focus Groups

Interview schedule question	Stimulus/activity
2	**Photo images** from One Planet City: What makes a brilliant city? A photo pack teaching about one planet living – Key Stage 2 and 3. FotoDocument, Brighton Peace and Environment Centre, Bioregional, photoworks
4	**Terms and concepts shared with participants**, from which they created their own frameworks *Values, Action, Poverty, Violence, Oppression, Ecological balance, Structures and Institutions* Richardson (1976) World Society: A Topic Web, in Chapter Three *Alternative Visions, Discernment, Human Potential; Temporal Dimension, Inner Learning and Development, Interdependence/ Interconnections, Systems consciousness, Perspective Consciousness, Health of Planet Awareness, Involvement Consciousness & Preparedness, Process-mindedness, World-mindedness* Pike and Selby (1988, 2000), in Chapter Three *Beliefs, Trade, Causes and consequences, Curiosity, Justice, Open-mindedness, World perspective, Knowledge* Hicks and Fisher (1982) Some Objectives for 'World Studies 8 – 13: A Visual Summary – see 5 below *Identity, Conflict, Human rights, Equity, Peace, Power, Governance, Complexity & Uncertainty, Participation, Change, Critical & Creative thinking, Co-operation, Conflict Resolution* Oxfam (2015) Curriculum for Global Citizenship – see 5 below *Development, Globalisation, Business & technology, Sustainable development/Sustainability, Diversity, Fairness, Multiple perspectives, Reflection & Evaluation, Empathy, Respect, Self esteem, Care, Agency, Skills* Global Learning Programme Framework of Global Learning Pupil Outcomes (GLP, n.d),in Chapter Three *Inequality, Transformation, Global Outlook, Dialogue* Bourn (2015a) - Pedagogy for Global Social Justice *Solidarity, Global Literacy, Universal* Frick and Gathercole (2015) - core signifiers of Education for Global Citizenship *Dialogic, Emancipation,* Kumar (2008) *Cognitive and Cultural Justice* Odoro Hoppers (2015)

5	**Examples of conceptual frameworks shared with participants**  Richardson, 1976  Hicks and Fisher, 1982

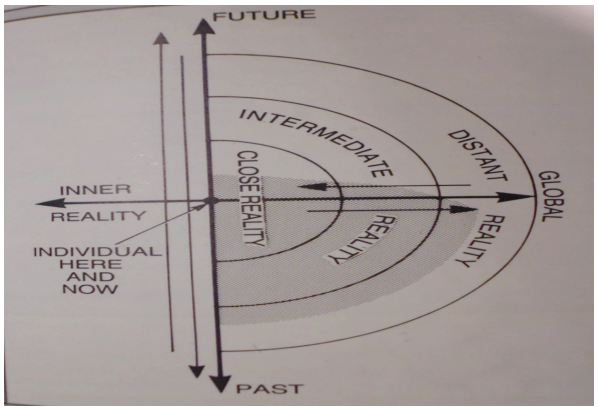


Diagram offered by Magnus Haavelsrud on Peace Education, in Greig, S., Pike, G and Selby, D,1987

Knowledge and understanding	Skills	Values and attitudes
Social justice and equity	Critical and creative thinking	Sense of identify and self-esteem
Identity and diversity	Empathy	Commitment to social justice and equity
Globalisation and interdependence	Self-awareness and reflection	Respect for people and human rights
Sustainable development	Communication	Value diversity
Peace and conflict	Cooperation and conflict resolution	Concern for the environment and commitment to sustainable development
Human rights	Ability to manage complexity and uncertainty	Commitment to participation and inclusion
Power and governance	Informed and reflective action	Belief that people can bring about change

Oxfam, 2015a

Also:
Pike and Selby's (2000) Model of Global Education – see Chapter 3, Figure 3.3

Global Learning Programme Framework of Global Learning Pupil Outcomes (GLP, n.d) - see Chapter 3, Figure 3.2

6	**Typologies for diamond ranking activity** – adapted from Oxley and Morris, 2013 and Andreotti, 2016 • **Political -** Focused on the relationships of the individual to the state and relevant institutions, ranging from the UN to global civil society **9.** • **Moral -** Focus on the ethical relationship between individuals and groups, and the idea of belonging to a single moral community (but not excluding local/national identities), eg universal human rights • **Economic -** A focus on the interplay between power, forms of capital, labour, resources and the human condition. Individuals have the same fundamental wants and needs. Emphasis on development • **Cultural -** A focus on shared symbols with particular emphasis on globalization of arts, media, languages, sciences and technologies. Includes being 'cosmopolitan' (open to other places, people etc), Cultural equality and cultural competence • **Social -** A focus on the interconnections between individuals and groups and their advocacy of the 'people's' voice, often referred to as global civil society. Groups may focus on a particular interest, perspective, or context • **Critical -** A focus on the challenges arising from inequalities and oppression, using critique of social norms to advocate action to improve the lives of dispossessed or excluded, eg post - colonialism • **Environmental -** A focus on advocating changes in the actions of humans in relation to the natural environment • **Spiritual -** A focus on the non-scientific and immeasurable aspects of human relations, related to caring, loving, spiritual and emotional connections • **'Otherwise' -** Emphasises the need for a fundamental existential shift in our relationship with knowledge, being and reality. Focus on uncertain exploration of different possibilities of existence beyond the 'modern subject', modern institutions (nation state, global capitalism) and attachments to seamless notions of progress, innocent and heroic ideals of agency and totalizing forms of knowledge production

7	**Examples of stimulus quotes from Freire and Giroux** The aim of Freire's pedagogy is not simply to raise awareness but to facilitate 'critical intervention' in reality.' Central to this pedagogy is the concept of conscientization, the learning process whereby people perceive social and political contradictions and take action against oppressive elements of reality Freire describes working in dialogue as a process where teacher and student become 'jointly responsible for a process in which all grow', and where they become 'critical co-investigators' in reality Praxis, the 'radical interaction' of reflection and action is the central concept in Freire's work, as he argues that it is only when people 'rethink their assumptions in action that they change' (Freire,1972 in McCollum, 1996:74) Developing a language for thinking critically about how culture deploys power and how pedagogy as a moral and political practice enables students to focus o the suffering of others (Giroux 2011:4) To educate students to lead a meaningful life, learn how to hold power and authority accountable, and develop the skills, knowledge and courage to challenge commonsense assumptions while being willing to struggle for a more socially just world (ibid:7) Educators need to develop a language of possibility for both raising critical questions about the aim of schooling and the purpose and meaning of what and how educators teach (Giroux 2004: 41)

8

Andreotti's GCE Idea-scapes Table incorporating GCE Other-wise,
Adapted from Andreotti, 2011a

	Neoliberal GCE	Soft GCE	Critical GCE	GCE Other-wise
Key problem	**UNDERDEVELOPMENT**	**POVERTY**	**INJUSTICE**	**(delusions of) SEPARATION**
Nature of the problem	Lack of adaptability, skills, technology, motivation	Lack of: education, democratic institutions, progressive thinking	Exploitation, enforced disempowerment, unfair systems	Irresponsibility, denial of relations and accountability
Basis for caring	Common economic interests. Responsibility to GROWTH	Common humanity. Responsibility FOR the other	Complicity in harm Accountability TOWARDS the other	Radical interdependence There is no "Other", if we harm the earth/each other we harm ourselves
Grounds for acting	Social/Human capital return	Humanitarian/moral (based on normative principles for thought and action)	Political/moral (based on normative principles for justice)	Existential (based on "commoning", losing arrogance of separations and superiorities)
Understanding of interdependence	We are all self- interested rational individuals in pursuit of capital accumulation	We have common understandings, goals and aspirations	We are part of unfair, violent and unsustainable systems	We are all part of a wider EARTH metabolism that we are now harming (we are nature)
What needs to change	People need to adapt to the changing economy	People need to participate in democratic and charitable processes	People need to take back power from the elites	We all need a different way to exist in the planet without separations
What for	More comfort and pleasure, advancements of science, fusion of technology and humans	More dialogue, consensus, cohesion, peace and tolerance	More justice, equality, autonomy, fairer distribution of resources	Accountability beyond single life spans (to past, present and future)
How does change happen	Through ambition	Through good will	Through struggle	Through 'growing up', becoming disillusioned with individualism, consumerism and competition
Goal of GCE	To inspire consumers to expand opportunities for social mobility and	To support individuals to help those less fortunate to catch up with the modern	To empower individuals to fight for justice in solidarity with the oppressed	To de-center, disarm, discern, remember, and disinvest in harmful dispositions
Examples	Brown girl as the emerging market helped by celebrities	Brown girl as human rights advocate (e.g. Malala)	Trans-sexual brown girl as revolutionary	Wise brown grandma as inspiration and aspiration for all girls

Appendix Four: Interview Schedule for Online Focus Groups

Theme of questions	Indicative script and questions	Follow up prompts and probes/ notes	Establishing the following outcomes
1. *Introductions and clarification of focus group aims and process*	**a. Thank you for agreeing to participate** **b. Recap on research questions and face to face focus groups** **c. Aims of this discussion – to share initial findings, invite responses and draw in further insights in answering RQs.** **d. Reminder of consent issues, ground rules for online groups and confidentiality** **e. Any questions**		*Group understand the aims, terminology and process to be used, and feel comfortable to begin*
1. Slide 2 *Introducing the core category of DEGL as practice*	**I have located findings in three concentric circles of codes. At the centre of these is DEGL as Practice. This also suggests different ways of thinking about what practice means and the relationship with theory, including concepts of 'embodied' and 'knowing' practice.** **1. Do you agree that practice is at the core of DEGL?** **2. What do you think about the concepts of 'embodied' and 'knowing' practice? How does this relate to your understanding/experience?** **3. Do you have any other ideas?** **4. Would you like to know more?** Slides 3 – 5 to follow focus on the layer of codes surrounding Practice	*Definitions of embodied and knowing practice provided in slide notes and verbally*	*Establishing understanding of DEGL as practice and extent to which embodied or knowing practice is meaningful to practitioners*

Theme of questions	Indicative script and questions	Follow up prompts and probes/ notes	Establishing the following outcomes
2. Slides 3 - 5 *Introducing codes relating to contexts, contingencies and conditions for DEGL*	**Slides 3 – 5 show codes in the layer surrounding practice. These are more about the contexts and conditions for DEGL.** 1. **Slide 3 - What do you think about the codes of Complexity-Accessibility and Enabling? Do you find them relevant and/ or interesting? If so, how?** 2. **Slide 4 - What do you think about Contingent and Fragile and the smaller codes indicated? Do you find them relevant and/ or interesting? If so, how?** 3. **Slide 5 - Shows tensions which emerged through face to face groups, some of which are also reflected in the literature. What do you think about these tensions? Do you find them relevant and/or interesting? If so, how?** 4. **Where do you position yourself in relation to each of these tensions?**	*More explanation of codes in slide notes and verbally* Any codes/tensions more significant than others? Any implications for the way you think about DEGL/your work? Can you explain/ tell me more?	*Establishing if codes/tensions are relevant and meaningful, and implications for understanding of DEGL*
3. Slide 6 - 7 *Introducing codes relating to properties or dimensions of DEGL*	**Slide 6 shows the final outer layer of codes relating to properties or dimensions of DEGL (how it is conceptualized). Slide 7 shows how these codes were informed partly by selection of terms/concepts in the face to face focus groups. Those most commonly selected are highlighted in bold and larger font** 1. **What do you think about these codes (and the concepts informing them)? How far do they represent your understanding of DEGL?** 2. **What do you think about the way they are represented and arranged on the slides?**	*More explanation of codes and analysis informing them provided verbally* Can you explain/ tell me more? Anything you would add or change?	*Establishing if codes are relevant and meaningful, and implications for understanding of DEGL*

Theme of questions	Indicative script and questions	Follow up prompts and probes/ notes	Establishing the following outcomes
4. Slides 9 - 10 *Introducing theory-practice relationship*	**Slide 9 shows theory (including conceptual frameworks) referred to by those participating in face to face focus groups. The arrows indicate links made with concepts, methods or tools used in practice.** **1. Is this a fair representation of theory discussed?** **2. What about the relationships between theory and practice indicated?** **Slide 10 shows the same information as 9, but includes 'new' theory which might offer insights for practice (some may have been referred to in face to face groups)** **1. Do you recognize any of these? Is there anything which interests you or you would like to know more about?** **2. Are there any other theories or ways of thinking about theory that should be included?**	*More explanation of theories provided in slide notes and verbally* Any further thoughts or questions?	*Establishing relationship between theory and practice*
5	**Any final thoughts or questions?**		

Appendix Five: Stimuli for Online Focus Groups – power point slides

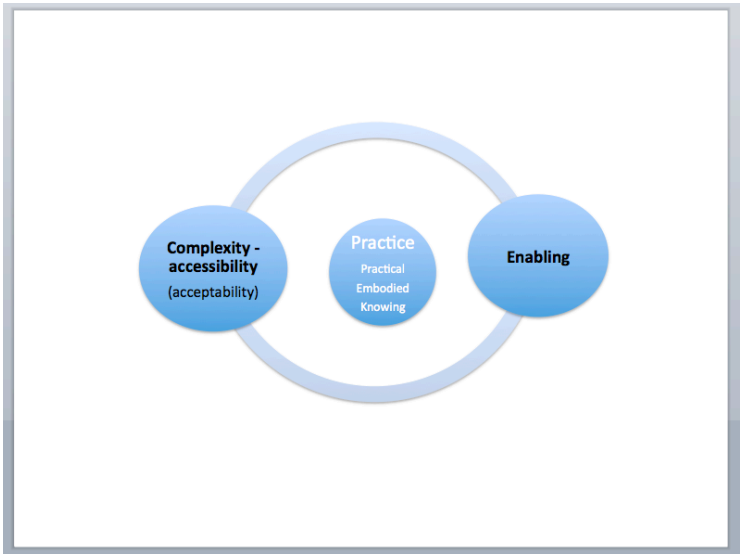
1.

RQ1

How is Development Education-Global Learning (DEGL) conceptualised by DEC practitioners?

2.

3.



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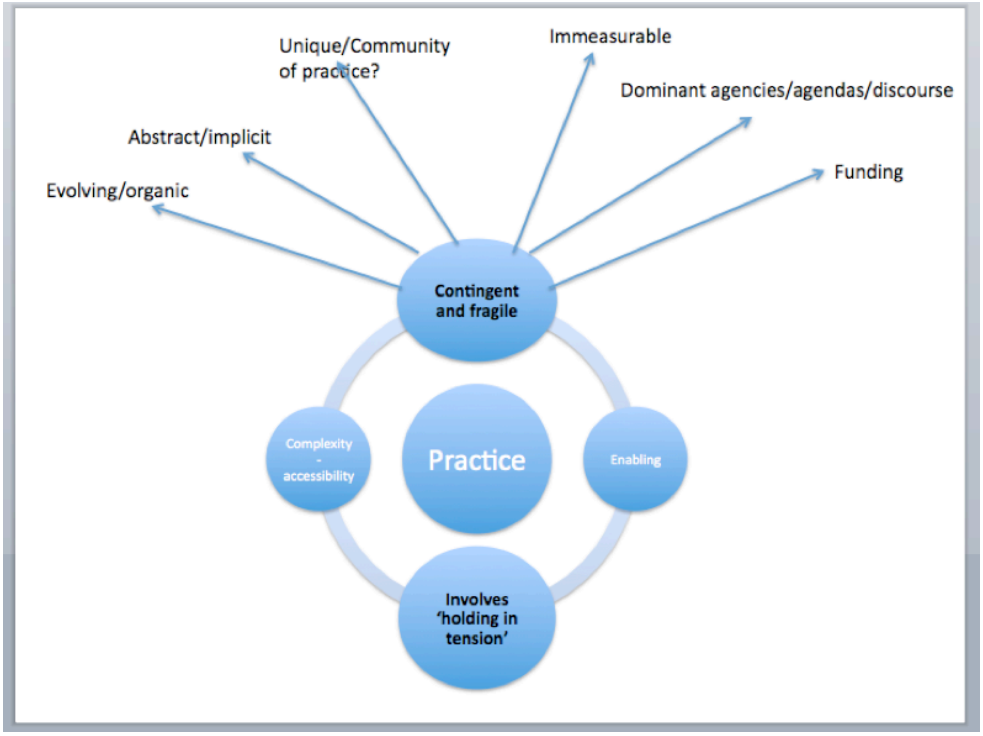
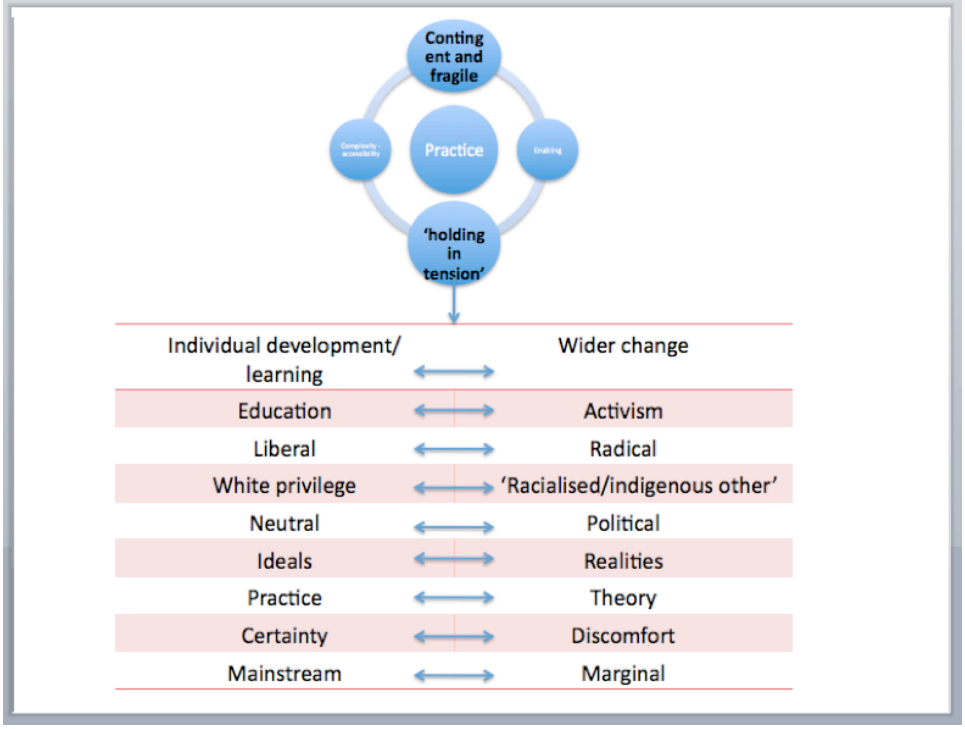

Unique/Community of practice?
Immeasurable
Dominant agencies/agendas/discourse
Abstract/implicit
Funding
Evolving/organic
Contingent and fragile
Complexity - accessibility
Practice
Enabling
Involves 'holding in tension'

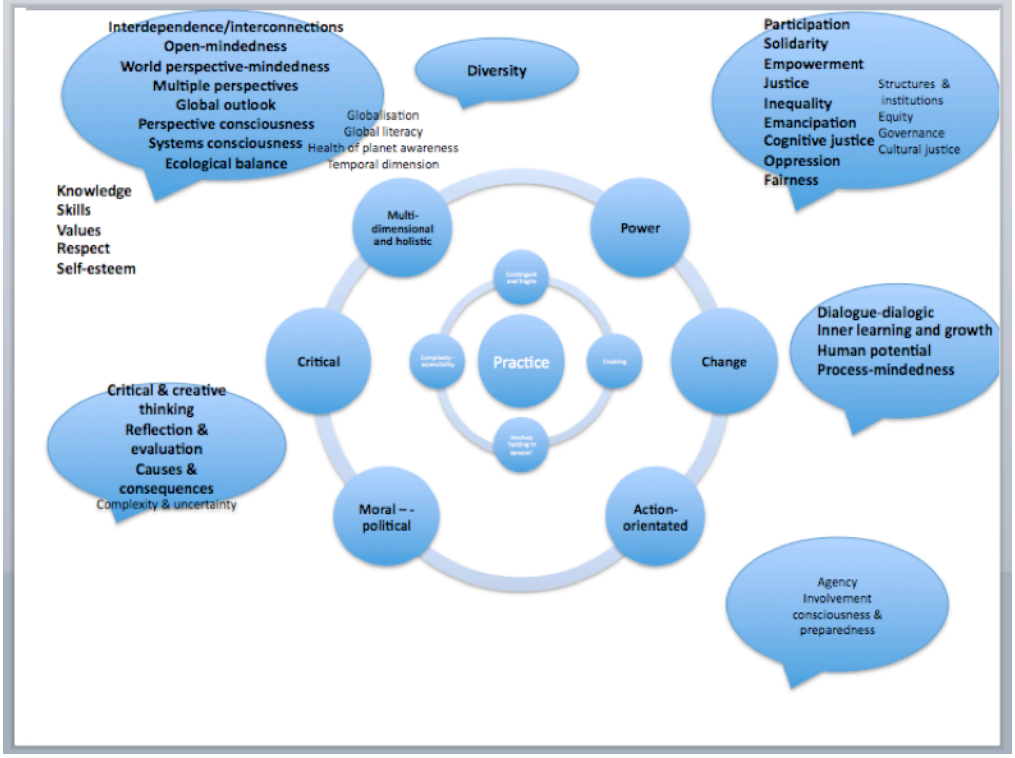
5.


Conting ent and fragile
Practice
'holding in tension'
Individual development/ learning
Wider change
Education
Activism
Liberal
Radical
White privilege
'Racialised/indigenous other'
Neutral
Political
Ideals
Realities
Practice
Theory
Certainty
Discomfort
Mainstream
Marginal

6.


Multi-dimensional and holistic, inviting possibilities for deeper 'sytems consciousness'
Power
recognises and seeks to tranform power relationships
Contingent and fragile
Critical
values critical thinking and aspires to critical consciousness
Complexity - accessibility
Practice (embodied/ knowing)
Enabling
Change
is about processes of change at individual and wider societal level
Involves 'holding in tension'
Moral and Political practice
Action-orientated

7.


Interdependence/interconnections
Open-mindedness
World perspective-mindedness
Multiple perspectives
Global outlook
Perspective consciousness
Systems consciousness
Ecological balance
Diversity
Globalisation
Global literacy
Health of planet awareness
Temporal dimension
Participation
Solidarity
Empowerment
Justice
Inequality
Emancipation
Cognitive justice
Oppression
Fairness
Structures & institutions
Equity
Governance
Cultural justice
Knowledge
Skills
Values
Respect
Self-esteem
Multi-dimensional and holistic
Power
Critical
Practice
Change
Dialogue-dialogic
Inner learning and growth
Human potential
Process-mindedness
Critical & creative thinking
Reflection & evaluation
Causes & consequences
Complexity & uncertainty
Moral – - political
Action-orientated
Agency
Involvement
consciousness & preparedness

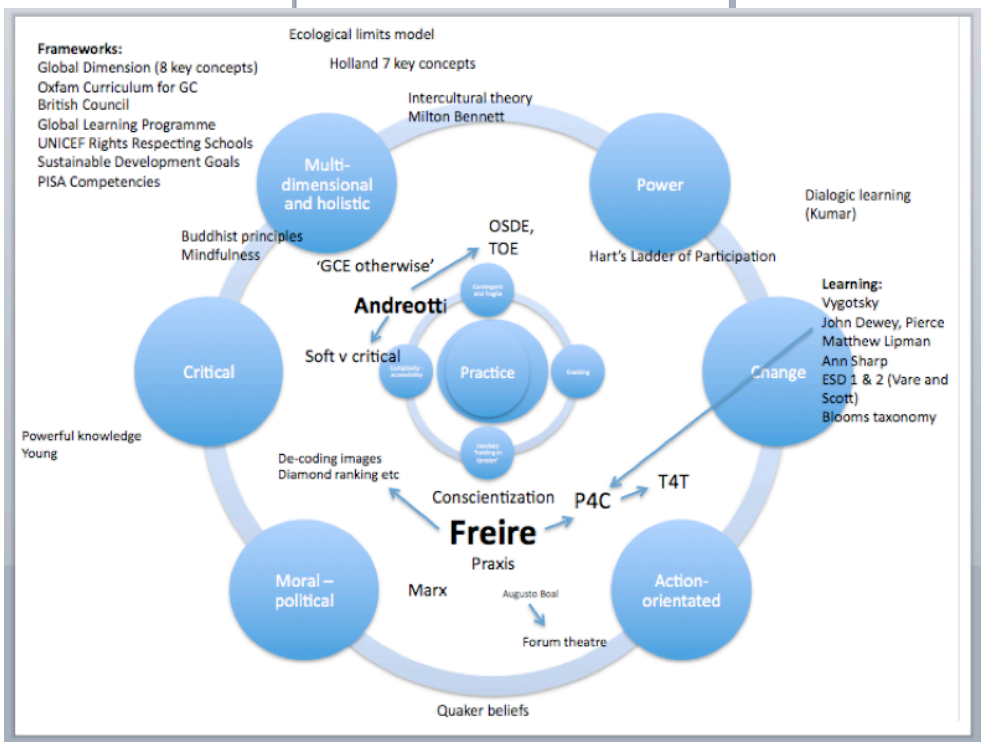
8.

RQ2 & 3

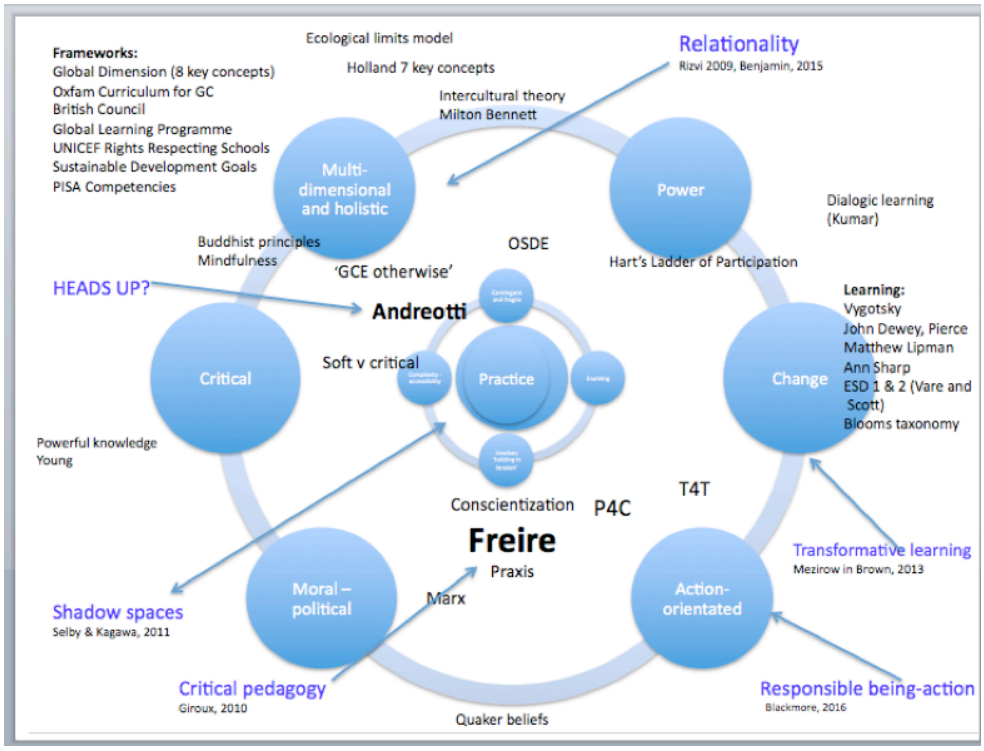
Which theories or theoretical approaches, frameworks or concepts might inform the work of DECs?

How do DEC practioners relate theories, theoretical approaches, frameworks or concepts to their practice?

9.



10.



Appendix Six: Coding Trail

Data extract	Open codes	Focused codes	Selective codes
and then I suppose a lot of it is how you look at things from your personal perspective is going to alter where things are put isn't it because	Understanding of DEGL is personal/subjective	DEGL is personal and subjective	DE-GL as embodied practice
I suppose the answer is that nothing is ever really (inaudible) you can't (inaudible) you can only – come from where you are really	How DEGL is understood directs practice		
we've all said we've kind of developed, we've sort of invented DE in our own heads and then found out oh goodness other people are doing it	DEGL is open to interpretation and hard to pin down	Understanding of DEGL is implicit in practice	
and I think we as practitioners do pick up on those things (*theory*) and change our practice, but I think its kind of quite a gradual process	Doing DE-GL 'in our own heads' (*in vivo code)*	Theory informs practice in ways which are implicit, evolving and uncertain	
I'm glad we've had a go but it feels like just at the beginning of the journey and I'm not quite sure of the right pathways to take	Relating theory to practice is an implicit process	DEGL is fragile and contingent on wider influences	
this one .. is definitely where some of the mainstream education is trying to take GL right	Seeking ways to change practice	Practitioners manage tensions relating to wider influences	
so what actually happens at the learning coalface might be very different from what we hoped would happen or what you know ideally should happen	Practice evolves in uncertain ways		
but really for me a lot of it is we're pushing the immeasurable aspects for these with these children, those connections where they care and love people in their community	The influence of more dominant agendas		
	Practitioners have limited control of the DEGL received by end users		
	DE-GL is about 'soft' and immeasurable outcomes (in tension with more dominant agendas)		