

Emergent constellations: Global citizenship education and outrospective fluency

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Abstract

Global citizenship education (GCE) is an essential element of twenty-first-century teaching and learning. For some, GCE signifies an attitude of cosmopolitan purpose, placing humanity ahead of self. For others, GCE embodies a fractured sense of both learner and educator identity. For a third group, GCE is a critical interrogation of pervasive norms. How schools practise GCE, despite globalised rhetoric, poses challenges for educators and students alike. In this article, research is presented from an ongoing study into the activation of GCE in a single international school. The conceptualisation developed as part of the research is aimed at reconciling the individual learner and the learning community, without losing the strengths of either. Underpinned by Habermas' (1984) Theory of Communicative Action and Krznaric's (2014) outrospective empathy, outrospective GCE features pathways towards mindful-yet-active global learning. The conceptualisation presented in this article, although reflective of universal ideas, does not account for all cases and contexts. Instead, outrospective GCE applies to educators seeking a means of engaging with and enlivening situated GCE innovation.

Keywords

Global citizenship education, international mindedness, constructivist grounded theory, outrospection, empathy, theory of communicative action, Habermas

Introduction

How global citizenship education (GCE) and its cosmopolitan underpinning translate into day-to-day practice requires clarification. While opportunities and inspirations await practitioners pursuing GCE, the challenges of GCE are far reaching and in many cases constitute an aspirational entanglement. In this article, I argue not for a one-size-fits-all account of GCE, but for the cosmopolitan value of empathy to be suffused within a conceptualization of pedagogical conduits, mindful dispositions and communicative pathways.

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Situating Global Citizenship Education

Educators across the world are activating GCE to prepare students to globally engage (Rapoport, 2010; Goren and Yemini, 2017). Driving such implementation is the emergence of a globalized workforce along with changes related to immigration, technological interconnectivity and common approaches to development goals (Resnik, 2009). The United Nations Educational, Scientific and Cultural Organization (UNESCO), Oxfam, the Council of International Schools (CIS), the International Baccalaureate (IB) and the Organisation for Economic Co-operation and Development (OECD) are all, arguably, at the forefront of GCE deliberations. However, with only a smattering of empirical examples to draw from and, as Clark and Savage (2017) note, ‘significant debate about what exactly the concept means and looks like in practice’ (p. 406), educators are likely to shun sweeping universals for practical and localised measures.

Not only is GCE, as Mannion et al (2011) put it, a ‘fuzzy catch-all phrase, often ill-defined and poorly conceptualized’ (p. 1); it also involves a bewildering set of associative terms all seemingly underpinned by cosmopolitanism. These associative terms include, but are not limited to, education for international mindedness, global competency, education for intercultural understanding, transnational education and critical cosmopolitan learning (Cambridge, 2014). While international schools are encouraged by organisations such as CIS and the IB to provide indicators of GCE development, educators often remain directionless when it comes to practice. Further, while these associative terms are characterised by differences, they are often treated as synonymous, exacerbating the difficulty faced by educators seeking activation. Although no conclusions have been reached as to which term most readily applies to schools going global, for the purposes of clarity I have treated GCE as an overarching notion, simultaneously conclusive, interrogative and provocative (Davies and Pike, 2008).

Recent research has shown that many schools have already begun incorporating aspects of GCE into their practices (Moon & Koo, 2011; Ramirez & Meyer, 2012; Hahn, 2015). Dill (2013) suggests there are two dimensions of GCE – global competency and global consciousness – representing different aims and objectives. The global competency dimension focuses on aptitudes considered vital to global society. The global consciousness dimension aims to orient students toward dispositions such as empathy and cultural sensitivity, underpinned by humanist values (Boix-Mansilla and Gardner, 2007; Andreotti, 2011). These categorizations show that different approaches aimed at fostering cosmopolitanism can have quite different underlying aims, stemming in part from differing interpretations of GCE. Alternatively, Oxley and Morris’ (2013) typology distinguishes between global citizenship based on cosmopolitanism and advocacy. Their typology emphasizes GCE as engagement with social issues and an intertwining of self with other, rather than merely demonstrating a set of *a priori* attitudes. Moreover, as evidenced by participant perception in this study, along with studies by Myers (2008), Niens & Reilly (2012), Stornaiuolo (2014) and Barratt Hacking et al (2018), GCE is reliant on interrelation, inclusivity, curiosity, creativity and criticality.

Andreotti’s (2006) ‘soft’ vs ‘critical’ GCE and Marshall’s (2011) call for research to ‘expose the normative, universalist and instrumentalist agendas at play’ (p. 411) echo Shultz’s (2007) concerns over the dominance of normative western ideals. Summarising their review of the critical scholarship in GCE, Pais and Costa (2017) suggest that any given approach to GCE advocates a dichotomy between individuals and their relationships, extending to broader arguments contrasting western humanist neoliberal opportunism and the critically minded global learner. They note that ‘students are being prepared to participate as global citizens, but tension complicates the meaning of this citizenship and a blending between neoliberal and critical discourses’ (p. 321). They also argue that GCE, although portraying a ‘global community’, is in essence ‘privileging a very particular group of

people' (p. 5). Aligning individualism with neoliberalism, and interrelation with criticality, imbues GCE with tension, not only between free and heteronymous acts, but also between self-determinism and community (Camicia and Franklin, 2011; Gardner-McTaggart, 2015; Sant et al, 2018).

Outrospective empathy

Seeking new horizons and promoting interdependence has long been a tenet of education for cosmopolitanism. For example, Confucius stated in the Analects (in Slingerland, 2003) that 'if you wish to establish yourself, you have to help others to establish themselves; if you wish to complete yourself, you have to help others to complete themselves'. Marcus Aurelius (2013) saw reaching out as a moral obligation and activating connection as vital to growth, acknowledging that 'people exist for one another' (p. 47). In a broad social/cultural context, outreach is increasingly encouraged, especially by the IB when it claims in the mission statement underpinning its four programmes for students worldwide that 'others with their differences can also be right' (IB, 2009). Such sentiments encourage interrelation or, as Donald (2007) succinctly puts it, seeing ourselves 'as them' and embracing 'myself the stranger' (p. 307).

Outreach toward the other is also a focus of Krznaric's (2014) outrospective empathy. According to Krznaric, outrospection involves 'discovering who you are and how to live by stepping outside yourself and exploring the lives and perspectives of other people' (Krznaric, 2014, p. 38). Further, he states that 'making an effort to look through other people's eyes can be personally challenging – and sometimes deeply exhilarating – but it also has extraordinary potential as a force for social change' (p. 16). Placing oneself imaginatively in another's world develops interpretations of human agency and human interaction, enacting the tension between 'belonging and disorientation' and the 'limits and fallibility of all world views' (Donald, 2007, p. 307). An outrospective empathy, argues Krznaric, constitutes deliberate moves towards communicative interaction and a reduction of introspective propensities (Rosenberg and Chopra, 2015). Noddings (2010), by contrast, argues that pondering outreach does not constitute actual outreach, and interrogates the use of empathy as signpost, labelling the disposition an 'inactive attitude' (p. 201). She emphasises the futility of contemplation over action, and identifies the dangers of a biased use of empathy influenced by individual tendencies. Through reflective patterns of action, however, empathy can be the first step towards finding hidden worlds of connection, otherwise out of reach (Hoffman, 1991). Students and educators conducting this form of inquiry build opportunities to guard simultaneously against subjectivity, reduction, incoherence and truncated relationships. Moreover, while the human and environmental interactions experienced by those immersed in diversity are strewn with the hallmarks of cosmopolitan gain and compassion, how to activate these GCE propensities became the central focus of my research.

Methodology

Constructivist grounded theory

The research described in this article was undertaken using a Constructivist Grounded Theory (CGT) approach. CGT consists of systematic, yet flexible, guidelines for collecting and analysing qualitative data to construct theory from the data itself. Unlike other qualitative approaches, CGT leads the researcher towards stoppages, allowing for an ongoing pattern of data collection and deepening analysis in the research process; such stoppages are necessary to analyse what is being found during the data collection process. CGT is distinct from other forms of grounded theory research and wider qualitative inquiry, as it acknowledges the researcher's involvement in constructing and interpreting data. This recognition of the researcher as integral to the research signals

an alignment with the social constructivism movement, including, for example, the work of Vygotsky (1962) and Lincoln and Guba (2013). CGT stresses the importance of social contexts, interaction, sharing viewpoints and interpretive understandings, including the body of literature deemed relevant to the proposed inquiry. Such constructs, as argued by Charmaz (2014), do not represent an individualistic stance on the part of the researcher. Rather, constructing is positioning subjectivity as 'inseparable from social existence' (p. 14).

The research question underpinning this study was 'How does a single international school articulate and implement GCE?', with sub-questions designed to support the central question as follows:

- 1 What are the contextual understandings of GCE in an international school?
- 2 How does a single international school practise GCE?
- 3 What features of a single international school enable GCE?
- 4 What are the emerging features, in a single international school context, of a GCE conceptualisation?

The research context

The International School of Azerbaijan (TISA) is situated on the western outskirts of Baku, the capital of Azerbaijan. The BP oil company has supported the school both financially and logistically since 1996. Demographically, the children of corporate personnel constitute the largest presence in the school, and are accompanied by the children of some local families, diplomats and employees of non-government organisations. The school runs three IB programs: the Primary Years Programme (PYP), the Middle Years Programme (MYP) and the Diploma Programme (DP). As of June 2018, the total number of students enrolled at the school was 628, with 54 nationalities represented. Of these nationalities, the most widely represented was the United Kingdom (UK), accounting for approximately 26% of the total number of students. The United States (US) and Azerbaijan followed, at 17% and 13% respectively. The school is divided into five distinct sections: the Nursery, the Early Learning Centre, the Primary School, the Middle School and the Secondary School. The teaching faculty comprises approximately 82 full-time staff recruited from international contexts, and 17 teaching professionals of local origin. Of the international teaching staff, the largest proportion was from the UK, followed by the US. TISA was the location selected for the case study for several reasons. As a faculty member I was integrated into the wider community, having worked at the school for nine years. TISA is a transnational space (Barratt Hacking et al, 2016; Hayden, 2011; Held et al, 2000) offering potentially rich data sources to draw on in addressing the research question. In addition, the school has in recent years adopted initiatives supportive of emergent concepts and practices reflected throughout GCE literature. Further, CIS and the IB require evidence of GCE and international mindedness respectively in their accreditation and authorisation processes.

Participants

The selection of teacher, student, administrator and parent participants for this case study was conducted in consultation with the school administration. All participants provided individual consent. Participants included the director, principals and coordinators, as well as teachers directly involved in developing GCE across the various sections of the school. Six students and seven parents were also included in the study. Initial interviews focused on participants' respective roles and impressions relating to GCE initiatives. Selections were made to ensure variation in age, gender, nationality, ethnicity and experience. All participants' names were anonymised although, at times, professional roles are indicated. The participants and observation sites needed to reflect

active GCE, and it was my responsibility, as the researcher, to determine these. The initial research step relied on some *a priori* constructs to elicit the characteristics of GCE embedded in various events and processes—for example, the TISA professional learning committee dedicated to developing GCE, and the curriculum coordination team.

Research design

Semi-structured interviews

Semi-structured interviews were the main data collection tool for this research. Throughout the interviews, participants were able to discuss their individual situations freely in relation to how GCE has been articulated and implemented over time. Recorded interviews were conducted as ‘active interactions between two (or more) people leading to negotiated, contextually based results’ (Fontana and Frey, 2000, p. 646). Questions were open-ended and exploratory. Interviews took place at times and in settings where participants felt comfortable to speak about their experiences of GCE. Participants were offered an *aide memoire* in advance of their interviews.

Since this was an unfolding and generative study, grounded theory sampling principles were used to reach theoretical saturation on any category being investigated during the interview process, meaning that interviews were not too thoroughly planned before the study commenced. The first rounds of interviews were used to gain a formative understanding of each participant’s perspectives and actions, with the research questions outlined above used as a guide. Subsequent interviews were driven by the needs of the emerging theory, whereby data were collected and analysed according to emerging directions in the analysis (Punch, 2013). Participants were asked to discuss and verify, individually and in groups, the accuracy of the researcher’s representation of their views and the theory emerging from such views (Charmaz, 2014).

Observation and memo-taking

Observation was also adopted, as applied to the case study in combination with CGT methods, to capture rich data from experiences within the research field. Observations within the school were conducted following a process of initial selection of observation site, such as learning engagements denoted by the researcher as indicative of GCE. It was recognised that, while observing cannot accomplish all representational goals, it allowed me a unique and concentrated insight into one perspective of the research area—it was thus a valuable addition to interviews. Observation allowed me to grasp tacit assumptions and required sustained participation in the research context (Hammersley and Atkinson, 2007). Entwining observation with grounded theory promoted the understanding that ‘discourses are about what can be said and thought, but also about who can speak, when, where and with what authority’ (Ball, 1994). In addition to interview and observation I summarized some aspects of the study through the development of memos. These memos provided a record of my research and of my analytical progress. Later in the data collection process I revisited, reviewed and revised memos, critically. Time and distance, while reviewing memos, allowed gaps to appear. Moreover, I was able to utilize the memos to identify next steps and take ideas to a more abstract and analytical level.

Findings

Participants agreed that several major initiatives reflected GCE in practice. These initiatives included the IB Diploma Creativity Activity Service (CAS) and Theory of Knowledge components, as well as the PYP exhibition and a secondary school initiative termed ‘taking

action ourselves (TAO)'. The process of developing GCE, throughout the school, incorporated both deliberate measures toward global citizenry and subsumed aspects of school culture. Literal interpretations of GCE were scrutinized and, as the Secondary Principal pointed out, 'regardless of the [GCE] definition provided' any 'sharp lines' that were drawn were there 'to be shot down'. This concern about the concept reflected the potential contradictions in GCE unveiled through practice. Questions around what GCE is and how it might be shaped consistently arose, resulting in varied accounts of not only practical, but also cognitive, framing. Some participants saw GCE as a tangible end such as 'the summary of the IB Learner Profile' while others observed the heuristic qualities of the concept, suggesting it is an 'ongoing thread weaved throughout teaching'. The structural elements of GCE implementation were conveyed often through an IB lens (including the use of the term international mindedness). For example, one participant noted that 'I find it [GCE] is the heart of the program [IB], teaching kids to be better citizens through the IB'.

Amidst these sentiments were questions about events and processes such as GCE activation through outreach, including school trips, inter-school development or charity ventures. Others viewed GCE as social studies for the 21st century or as a fluid conglomerate of globalized transitory knowledge. Observing students in discussion or selecting topics for inquiry saw many seek out connection, personally, to broaden inter-culturalism. Reluctance to transform came through the data when a group of students and teachers found it challenging to consider how the school might be different after a given GCE implementation. This led to some participants attempting to articulate the utopian ideal of the aim, using terms such as 'friendship', 'peace' and 'compassion', as well as various ways to create 'harmony'.

One participant highlighted the difference between superficiality and citizenship toward a 'meaningful' GCE. Many assessments, planning operations and pedagogical approaches were already in place, contributing to the IB mission and, therefore, it was viewed by several participants to be a nod to GCE. However, the various undertakings explored were consistently drawn from multiple perspectives on the capacity for students to engage at an empathetic level, authentically and with clarity. The TISA director commented that 'To be able to draw upon empathy, understanding, global perspective, and shifting perspectives as an individual or as a class with respect to global concerns, is really powerful'.

The following participant account encapsulates outreach, interrelation, developed under the guise of GCE at TISA:

It started off with the three P7 (fourth grade) classes, reading the 'Breadwinner' [authored by Deborah Ellis] as a provocation. To begin with, that was the sole intention of the project. At the same time, another teacher here was actively involved with a local charity group that were helping to support groups of kids living in the regions outside of the city, in a remote village with little access to any sort of amenities at all. Reading through the *Breadwinner* and discussing with the kids about the lack of access to education, and infringement on human rights, was the loose focus. Then we sort of moved on, specifically, to the lack of access to education, which brought us into the work of this charity group. We then invited the leader of the charity group to come into school to talk to the kids, just in general terms, about what they did, and the conditions that the kids, the regional Azerbaijanis, were living in; lack of access to education, lack of resources, and so on. He explained there was one village, one particular area, where the kids were living on farms and had about a two hour walk downhill every morning to the school, and then, of course, a much longer walk back uphill after school. Naturally, they couldn't go [to school] in the bad weather; they couldn't go in the winter when there was snow and ice, and they couldn't go in the summer when it was too hot. They had already raised money for a bus to take the kids back and forth to school, and elected to raise money then to pay for the driver. After the presentation, the teachers talked to the kids as a group about the issue and the kids came up with the idea of raising money to help them, and came up with a walk-a-thon, which was a direct spinoff from a swim-a-thon that they had already participated in. We

arranged the kids to walk around 5 kilometers, around the school grounds. They ended up raising money that went towards the maintenance of the road and the upkeep of the bus.

Another participant reiterated a widely held perspective that schools are encouraged to demonstrate GCE and international mindedness throughout their programs despite confusion over meaning:

Very few schools have a solid definition of what it means. When you look at putting all that together, I think having some sort of structure or some sort of guidance on how to develop that – that's where schools have got to start, by asking 'How do you develop that understanding?' Then you can build.

Another teacher participant, while discussing organisations such as the IB and CIS, noted 'On one hand, I admire that they're so ambitious. If there is something you're going to be ambitious about, it might as well be the education of future generations for global mindedness'. The secondary principal commented on the difference between a global set of standards and mindedness:

Well there is a set of standards, because meeting a set of standards isn't a mindedness ... it's more of an international activity or action. It's a pre-defined set of things that you do, but when you talk about being anything minded, it's more about disposition isn't it?

This external notion of GCE was readily considered to be part of the implementation process by administrators. Another teacher participant commented:

It suggests that what you do is you hold up your program and you say, here it is, I now need you to embrace this so I'm either going to bribe you, threaten you – what means do you implement to get people to buy in, in other words to stop considering whether it is the right thing or not, and actually say it's the right thing?

The difficulty of 'how' GCE is activated extended to external pressures pertaining mainly to the IB and CIS accreditation; 'I think when you're in a position like that with international mindedness then you're probably going to lose out every time because it's not a buy-in situation, it should be a thread that runs through all the things that you do'. Another participant commented: 'National system IB schools probably do that [use international teaching practices]. They use the pedagogy more than the heart of the program, which is teaching kids to be better citizens'. Another major theme presented on multiple occasions was the IB Learner Profile as promoting international mindedness: 'We've got the Learner Profile that we bandy around, but it's too broad to really define, to really hang your school on', whereas another is quoted as stating 'I find that international-mindedness is really the summary of all the attributes of the Learner Profile.' Further, the IB Learner Profile, as it was implemented in the school, was commonly seen as a set of catch phrases rather than something concrete to strive for. While GCE was seen to ask students to deepen their understanding of interaction, one participant commented: 'values education [like the IB and GCE] as indicated, for example, by the [IB] Learner Profile can become an act of brainwashing, I think, to a certain extent. It needs to be modeled'.

Data Analysis

The Organized Pursuit of Concepts

The codes, categories and final concepts drawn from the research were crucial to the development of the framework and its resulting explanations. During the various analysis phases, I treated concepts such as empathy, adaptability, and global being within a multi-level framing (Goertz, 2006).

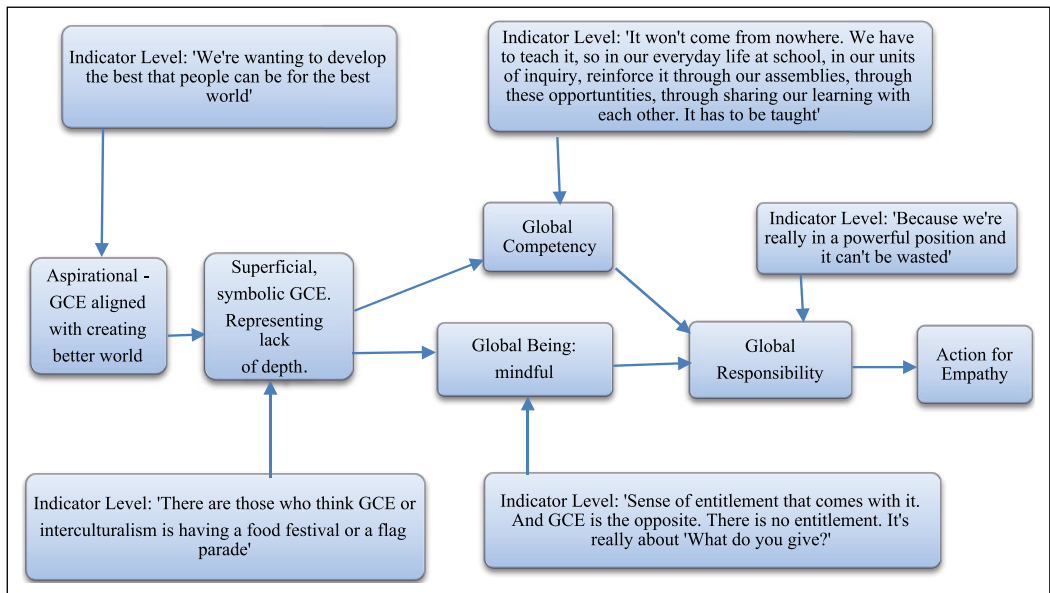


Figure 1. Concept Development.

Of the various concepts developed, both empathetic competency and empathetic consciousness remained central. I included both pedagogical and dispositional elements within the framework, and adopted various analytic tools to move beyond descriptive markers. One such tool was the constant comparative method, requiring the researcher to move back and forth from data to concept until theoretical saturation was reached. Figure 1 presents an aspect of this process where concepts were tethered to data indicators and built upon or dismissed accordingly.

While adopting the constant comparison approach I was reliant on a reflexive approach to the study incorporating my own pre-disposition as a researcher as well as a synthesis of data (Glaser and Strauss, 1967). This required, methodologically, an understanding of the theoretical and substantive context within which the theory was to be constructed. I assigned the concepts to levels, under the Aristotelian necessary/sufficient condition paradigm, or Wittgenstein's (1953) family resemblance paradigm. I then designated either basic level, secondary level or indicator level status. Charmaz (2014) and Saldana (2015) retain the use of three grounded theory coding methods: open coding, axial coding and selective coding. This progression of the research occurred with the understanding that a researcher may alternate between all three forms of analysis, depending upon the study's changing circumstances (Glaser and Strauss, 1967). Coding here, therefore, was 'the pivotal link between collecting data and developing an emergent theory to explain the data' (Charmaz, 2014, p. 37). In the absence of generalisations the most fertile approach to analysis was to source perspectives bearing 'the tension of divergent approaches under one roof' (Habermas, 1988, p. 3). Three accompanying sub-concepts emerged, resulting from this analytical approach, and led to what I refer to as outrospective fluency. These sub-concepts are as follows:

Communicative Pathways. Following a line of communicative thinking offered an opportunity for learners to 'pursue individual goals under the condition they can harmonize their plans of action within a group' (Habermas, 1984, p. 286). Once moved to respond to the ambitions of others, students met with interpretations not only of success in terms of criteria such as a grade, an award or

Table 1. GMD and Habermas' cognitive interests.

Global-mindedness dispositions	Habermas' cognitive interests
<p>The <i>tourist</i> responds through objectivism, embracing only one true account of reality. This spectator-like disposition means they will always understand the other through their own knowledge and already know what the other is. This established distance between self and other emboldens, empowers and embodies ethnocentrism.</p>	<p>The <i>technicist</i> interest is in technical control. This interest is embedded in the empirical analytic tradition. However, it is far broader than the term technical might imply, for it is the interest we have in knowledge for control and causality. It is knowledge created by our underpinning of Western scientific thought, with all its structures, such as experimentation, hypothesis, deduction, evidence, empirical data and value-free objectivism.</p>
<p>The <i>visitor</i> responds to pluralism, accepting that we all live in different worlds. This visitor accepts exposure to alternate responses and his or her own thoughts and feelings, regardless of where they are situated. This disposition relies on an encounter of self and other as an existentialist disposition.</p>	<p>The <i>practical</i> historical hermeneutic relies on knowing that results from engagement, interrelation and dialogue with the other. The second interest that Habermas (1971, p. 309) claims drives us is the concern we have for knowledge based on interpretation and hermeneutics. Again, this is not clearly implied by the term 'practical', but refers to symbolic interaction within a normative order—to ethics and politics—and signifies interpretation and clear communication. The interest we share here is for knowledge that enables us to understand, as opposed to rationalising or objectively theorising.</p>
<p>The <i>empathiser</i> responds with ethno-relativism (we have different perspectives on the same world) and a native desire to understand the world from the perspective of the other. This disposition seeks to fuse self and other, reducing difference and plurality.</p>	<p><i>Emancipatory</i> self-reflective knowing is about understanding that some knowledge created by our sciences can actually bind us to ways of thinking and behaving, and place limits on the way we interact with our environment and how we understand our social systems. Those who hold this interest seek knowledge that attempts to understand how social relationships are distorted and manipulated by power and privilege. For the leader, this involves a strong focus on self-reflection and promoting mutual understanding of actions, experiences and perceptions through deliberate collective and communicative action.</p>

certification, but also of effectiveness. This contextual interpretation of GCE – especially of 'how' GCE occurs rather than a superficially descriptive 'what' – relied on the 'negotiation of definitions of the situation, admitting consensus' (p. 86).

Mindful Dispositions. Mindful dispositions remained an essential element of outrospective GCE. These dispositions were reliant on the triangulated notions of the environment, educator, student and the other (Bamber et al, 2017). Both student and teacher invariably possessed individual and relational polarities linked to thinking globally and acting locally. However, as an aspect of intercultural development, learners consistently interacted with others within the collective. Zhao (2015) argues this movement beyond prediction and challenge to oneself provides 'pedagogical opportunity to encounter the unknown and be 'transformed' by a 'responsibility to the other' (p. 522). Andreotti et al's (2015) global-mindedness dispositions (GMD), as presented in Table 1, are a conception of global-mindedness as a multidimensional concept concerned with how individuals 'think about and engage with otherness' (Arendt, 1968, p. 9). These dispositions complement yet also explain context GCE activations.



Figure 2. Framework for outrospective GCE.

Pedagogical Conduits. The outrospective stance requires educators to shift from GCE as solely the individual's possession and encourages mutual collaboration, accomplishment and consensus. Before unleashing pressing global concerns on students, as argued by Parmenter (2011) and Bates (2012), students first needed to demonstrate an understanding of foundational content and skills, such as numeracy and literacy. Habermas (1994) notes that 'when individuals cooperate, i.e. get on with one another without the costly use of force, they must act communicatively' (p. 146). To question interrelation is reshaping a subjective GCE, albeit from a new and potentially innovative angle. Participants recognized that a deeper perception of GCE application extends knowledge-building practices in new, inventive and disruptive ways (Markauskaite and Goodyear, 2016). This pedagogy co-creative endeavour within schools requires that educators come to terms with personal pedagogy as well as remain open to collaborative learning experience.

Outrospective Fluency

Although I considered skill development such as perspective taking, self-reflection, and collaboration as indicators, it was only when such concepts worked in concert that they yielded a GCE applicability. Although notes of various concepts were tethered to wider, normative patterns of global interaction, there remained questions over what constituted global understanding. It was clear that if outrospection was to have salience, GCE indicators required a sensitivity to personal narrative and knowledge of cultural forming norms. Participants displayed the ability to differentiate between their genuine long-term interests and short-term wants and desires. Moreover, they appeared willing

to consider others' differing views denoting what I eventually termed outrospective fluency. To develop this further I applied Andreotti, Biesta, and Ahenakew's (2015) global-mindedness dispositions (GMD) to Habermas' (1972) cognitive framing. I have presented the two frames, GMD and the 'cognitive interests' (p. 58), juxtaposed, in Table 1.

While outrospective fluency is displayed in terms of mutual interest, it is also asking individuals to put the promotion of one's ends on temporary hold. An attendant virtue of outrospective fluency is, therefore, controlling oneself in refusing to engage in coercion or compulsion through position of power (Habermas, 1984).

The outrospective GCE Framework

The framework for outrospective GCE (Figure 2), consists of globally-minded dispositions serving as conduits for the communicatively active global self. The framework has been constructed within and resulted in the process of identifying differences and similarities of contextualized events and processes across and within this study. The content of the substantive conceptualization is descriptive, focused on the substance of the numerous processes and events of GCE activation I observed or identified.

Conclusion

The clarion call for GCE, and its associative terms, invites self-reflective actions. However, merely dropping everything to rally toward a vague cosmopolitan cause has barriers. Testing for a finite set of competencies and knee-jerk reactions to arbitrary political manoeuvres impedes the most forensic cosmopolitan educator's capacity to cultivate the 'spirit of presumptive generosity towards the other' (Bamber et al, 2017, p. 8). Even if there is room for a GCE vision amid overt instrumentalism, how to achieve such implementations remains unclear and requires further research. As diverse approaches to GCE continue to emerge, outrospective fluency notwithstanding, a kaleidoscopic interpretation is likely to surface. This multifarious GCE has the potential to allow the educator to accept the constellations of possibility rather than merely support a transformation of self.

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