The Possibilities of a Radical Diasporic Epistemology for the Development of Global Personhood in Education

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Abstract

In 2018 the OECD added a new dimension – that of global competence - to its flagship large scale assessment tool; the Program of International Student Achievement (PISA). We critically review this framework and argue that it undermines the possibility of the competences it hopes to identify and improve. We propose an alternative approach, drawing inspiration from a radical diasporic approach that is critically inspired (Cox, 1996), pedagogically-driven, and process-oriented, to develop a global ethics of conscience, (inter)cultural dialogue and practice, leading to global personhood. Taking our cue from the spatial, social and temporal experiences characteristic of the diaspora - such as 'un/settling, im/mobility' and 'be/longing', we explore the possibilities that can arise when students are invited not to recognise, but identify with the Other(s), as well as the new, emergent possibilities for knowing and acting 'the global'.

Bios

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Ana M. Mocanu is a doctoral researcher at the Faculty of Education, University of Cambridge. Her PhD study, and broader academic expertise, deeply concern ways of thinking, understanding and (en)acting complexities of cultural diversity under a critical, intercultural paradigm set in HE teaching and learning, along with the global and international politics surrounding it.

Introduction

In 2018 the OECD added a new dimension – that of global competence - to its flagship large scale, assessment tool; the Program of International Student Achievement (PISA). Global competence, the OECD 2018 Report argues, needs to be developed in young people in schools so as to enable them to participate in a "...more interconnected world but also appreciate and benefit from cultural differences" (p. 4). The Report points out that societies have become increasingly divided between a small number of those who have benefitted from globalisation, and those whose lives and futures are now increasingly more uncertain and precarious.

The OECD's recognition in recent reports of rising inequality and social division in many countries (OECD: 2016, 2018), the inherent limits to current conceptions of growth (OECD, 2016: 1), or the plight of immigrants as a result of war and conflict, is to be welcomed. Like others, we believe that it is important that schools and their societies actively promote the knowledge, skills, attitudes and values in young learners that enable them to live in a complex global society (Oxfam, 2015) characterised by rising tensions, social conflict, growing inequality and blatant racism. What we have an issue with is their framing of the globally competent student and its inclusion in large scale testing regimes.[i] In the first section of the paper we lay out why.

What might be a way forward? This special issue on the 'diaspora in comparative and international education' has stimulated us to think about how the idea of 'diaspora' could be a resource for teachers and students in order to move beyond the limitations of competences, and develop approaches to global knowledge, skills and attitudes so as to realise 'global personhood'. We depart from more conventional understandings of diaspora and instead draw inspiration from the work of Hall (1994), Brubaker (2015) and Bhabha (2018) to offer a radical reading and epistemology of diaspora. We also draw insights from an ongoing empirical work on intercultural, pedagogic understandings of academic teachers (Mocanu, 2019).

Taking our cue from the spatial, social and temporal processes characteristic of the diaspora - such as un/settling, im/mobility' and 'be/longing' - we explore the possibilities that might arise when students are invited not only to put themselves in the other's shoes (in that *this could be me*), but to examine the structuring mechanisms in specific contexts that have given rise to these outcomes, leading to possibilities for local action. Such an approach would go well beyond the promotion of demonstrable empathy to those who are culturally different, or the acquisition of digital and other skills to be globally employable. Instead, it would aim to critically question the politics of difference and recognition, and to prioritise entry points and active learning strategies which open up moments and spaces for students to challenge visible, and present accounts that not only link the structural to the experiential nature of violence and social conflict, inequalities and movement, longing and belonging, but which link knowledge and skills, attitudes, values and action. Our radical diasporic approach is critically inspired (Cox, 1996), pedagogically-driven, and process-

oriented so as to develop a global ethics of conscience, (inter)cultural dialogue and practice. Such approach would a initiate a discussion that opens up possibilities to more complex discursive, and practical performances of the (inter)cultural, educational dialogue both within the context of the OECD report, as well as in/ and outside, school classrooms and contexts.

From Measuring Learning Competences Globally, to Measuring Global Competences

It is important to locate the OECD's global competence framework within a wider historical and socio-economic context. The OECD is no stranger to the development of large-scale data-driven competences for education systems. Indeed, both the OECD as a global actor and the large-scale testing of Reading, Mathematics and Science competencies are an increasingly important means for governing national education systems so as to align education outcomes with the needs of global economic competitiveness. The OECD's flagship initiative, the Program for International Student Assessment, otherwise known as PISA, tabled its first report on 15 year-olds - *Literacy Skills for the World of Tomorrow* in 2000. Over time, the scale and reach of this Program has significantly expanded. This can be seen in the doubling of the number of countries engaged in surveying students. In 2000, 32 countries participated in the OECD's PISA. By the 2015 survey, 72 countries were involved in reporting on data collected from some 540,000 students. The 2018 PISA report now covers 80 countries from around the globe.

The take-up of PISA has stimulated the OECD to develop a range of other global assessment tools, including the *Teaching and Learning International Survey* (TALIS) aimed at teachers and headteachers (Robertson, 2012; Sorensen and Robertson, 2017); the Survey of Adult Skills (PIACC) aimed at collecting data on adult skills, and PISA for development (PISA-D) aimed at collecting data on 15 year old students from low and middle-income countries (including young people outside of the schooling system). The purpose of these assessment tools is to collect data on national systems of education and to feed this back to governments and educators so as to use this information to fuel a national conversation and as evidence to guide policies and practices.

There is nothing short of an industry critiquing the OECD's large-scale testing regime, and particularly PISA. More recent analyses of TALIS (Sorensen and Robertson, 2018) show the challenges facing the OECD when it attempts to govern teachers' work globally through flattening national education systems, using competitive comparison as the means of promoting change, and promoting a notion of the ideal teacher drawing on ideational resources, like political liberalism. Our paper does not intend to review this literature as it has been done extensively elsewhere (cf. Martens, 2007; Grek, 2009; Lingard and Sellar, 2016). What we are interested in laying bare here are the assumptions shaping the OECD's idea of the globally-competent student, the challenges inherent in measuring constructs such as global competence, and the ways in which the OECD

represents this data using what we have called elsewhere 'competitive comparison' (Robertson, 2012), or 'vertical vision' (Robertson, 2018).

The OECD's PISA 2018 Global Competence Framework

Why a global competence framework now? What kind of problems are out there, in the world, to which global competences for students (and eventually teachers) is the answer?[ii]

Since the 2008 financial crisis, the OECD has become particularly concerned over rising social inequalities, and the negative impact this is having on social cohesion and thus economic development. In 2011 – three years before Thomas Piketty (2014), amongst others, released his now *famous Capital in the Twenty-First Century* charting the spectacular rise of a very small group of super-wealthy, the OECD (2011) presented its overview of growing income inequalities and reflects on the dynamics driving such changes.

Distinguishing between average growth rates and segments of the population more generally, the Report shows that the household incomes of the richest 10% grew faster than those of the poorest 10%, especially in English speaking countries like the UK and the USA (and particularly so in Chile and Mexico), contributing to a widening of inequality. Whilst the OECD has hesitated in this report to back a particular explanation of the causes, they note that neoliberal policies leading to trade integration, rising imports from developing countries, technological change leading to the offshoring of professional jobs (see also Brown et al., 2011), and policy choices and regulations, appear to be consequential. They note that between the 1980s and 2008, regulatory reforms resulted in the loosening of employment protections whilst strengthening competition, and that over time, redistribution policies via systems of taxation did not become more progressive. The overall consequence of rising income inequality, the OECD notes is that it "…creates economic, social and political challenges" because it "…breeds social resentment and generates political instability. It can also fuel populist, protection and anti-globalisation sentiments" (OECD, 2011: 40).

Since this report, the OECDs concerns over the dangers of populism, protection and anti-globalisation sentiments have emerged as realities. So too has the rise in use of foodbanks for the poor. The election of Donald Trump in the United States in 2016, the UK Brexit Referendum in 2016 with the vote by a small margin to leave the European Union, the rise of far-right groups in Germany, Greece, Austria, France and Italy, radical ISIS politics, the mass movements of refugees from Syria, Afghanistan and Yemen, together with economic and political migrants from North Africa, have separately and together changed political landscapes and challenged political and public debates. This is to say nothing of climate change and global warming debates that have

circled in and out of everyday concerns. Little wonder the OECD has raised the alarm; as the thinktank for the rich countries club, it is confronted with the very real fear that global capitalism and its mandarins are facing into the global world with a significant shortfall in social cohesion and legitimacy.

Its 2016 *Global Competency for an Inclusive World,* and its 2018 *Global Competence Framework* provide us with some insight into how the Directorate for Education and Skills of the OECD run by Andreas Schleicher reads the world. It should be noted that the 2016 Report is significantly more wide-ranging than their later 2018 Framework Report, suggesting that the move from outlining the issues to developing a framework has involved pruning back development options on the table – such as a new concept of growth (p. 1), a global competence indicator in TALIS, or pedagogies for global competences.   For example, in the Introduction to its 2016 Report the OECD observes:

> Globalisation brings innovation, new experiences, higher living standards; but it equally contributes to economic inequality and social division. Automation and internet business models may have encouraged entrepreneurship, but they may have also weakened job security and benefits. For some, cross border migration means the ability to commute across continents; for others it means escaping poverty and war – and the long struggle to adapt to a new country. Around the world, in the face of widening income gaps, there is a need to dissolve tensions and rebuild social capital (p. 1).

This quite direct naming of the state of the world was softened in its 2018 Framework paper – to now include digital literacy, employability, knowledge of global issues, the Sustainable Development Goals, and concerns over war, movement and conflict. A globally-competent student in the 2018 Framework Report is now one who seeks to dissolve tensions through building social bonds in the community, rather than potentially developing a deeper understanding of the consequences of unfettered global capital and predatory transnational firms giving rise to the consequences referred to in the 2016 Report.

Indeed, the OECD points to the positive value of a global competence in terms of the employability of young people in changing labour markets as this signals a flexible and adaptable mind able to cope with new situations. Global competences are

> ...a multidimensional capacity. Globally-competent individuals can examine local, global and intercultural issues, understand and appreciate different perspectives and worldviews, interact successfully and respectfully with others, and take responsible action toward sustainability and collective well-being (p.4).

Measuring the global competence of 15 year-olds is seen as central so as to provide system level data to countries. This would enable a country's education system to develop interventions that "...invite young people to understand the world beyond their immediate environment, interact with others with respect and dignity, and take actions toward building sustainable and thriving communities" (OECD, 2018: 5-6).

Yet these competences are not unproblematic in that they draw from a particular framing of the global and global issues, that as a construct it will be particularly difficult to measure in many settings. Many of the items on the test are highly complex (cause of poverty), and inviting responses over a continuum from 'I have never heard of this' to 'I am familiar with this and would be able to explain it well' to the item 'discuss the different reasons why people become refugees' may simply result in a pooling of ignorance rather than being a measure of authentic competence.

At best, the OECD's globally competent student is a culturally aware individual who must understand and appreciate others who are culturally *different*. They own a set of attributes that allows them to navigate through the cultural complexities of their actions and interactions so as to understand and appreciate diverse worldviews. But how should cultural differences be thought of, or approached, or whether s/he accepts diverse worldviews – or not, as his own, or even whether s/he takes their own worldview as points of reference, remains a sort of 'untested' issue. Moreover, whether s/he is guided, at all, to critically question epistemological understandings beyond what seems to be an 'evident' truth (the need for being culturally aware, or the need for learning about religions of the world, as it comes from the assessment questions), remains, again, of little concern to the report's cause.

Equally fundamental, what about gross economic differences as a result of the ways in which those with wealth and political clout can make the system work for them? No mention here is made of what competences and forms of awareness need to be nurtured so as to shed light on the causes of war, of poverty, climate change, social stigma, or violence in all of its complex forms: from race/gender/class to guns, incarceration, post truth...the list goes on.

These are not the only problems facing the OECD's global competence project. More than 30 countries (40% of PISA member countries) have declined to administer the test on global competence due to the problematic nature of the test units on intercultural competences which require deep cultural and contextual knowledge in order to answer it, though they have been required to pay for the test tool. The remaining test items are now only cognitive constructs measuring global knowledge.

In an informative and revealing account, the National Manager (Sälzer) and post-doctoral researcher (Roczen) of Germany's PISA 2018 study discuss in detail the assessment difficulties facing the OECD in the development of a robust global competence measure. As Sälzer and Roczen (2018: 8) note, every assessment framework in the context of PISA is developed along three criteria: first, that the construct of interest needs to be relevant to everyday situations; second, it needs to represent a central domain specific theory or basic concept of the domain; and third, it needs to be appropriate to capturing the developmental stage of 15 year-olds. The OECD has to presume that students are familiar with issues that cut across local and national boundaries, and in doing so, they omit the uneven backgrounds, places and knowledges that may be too unfamiliar to some so to be able to express their views with regards to the questions. Even if we take as examples discussions of climate change, or the causes of mass migration, these can vary, dependent on place, politics and the media.

There are other fundamental issues that Sälzer and Roczen (2018: 10) also point to regarding how to deal with complexity and diversity in international comparative studies. These kinds of challenges, they note, is normally dealt with through consensus in the setting of test items. It is difficult, however, to find a common ground if there is little consensus on the overarching definition – in this case globalisation and global competence. This makes construct validity difficult, if not impossible, in that there ought to be a degree of convergence between the construct measured by the test, and existing definitions of the construct and related theories. What is needed is a very precise theoretical framing and definition of the domain. Yet, as we can see above when discussing the dynamics of globalisation (to which global competence is the answer), there is no real agreement either definitionally, or in terms of its dynamics.

A clear definition is needed to determine a correct from an incorrect response. Yet in many cases it is not self-evident what the 'right' or 'correct' answer is. As Sälzer and Roczen point out, "...it was not even evident to National Project Managers how the degree of correctness of responses was to be derived and how correct responses differed from less correct ones" (2018: 10). Finally, Sälzer and Roczen (2018: 13) note that during the process of developing items, many carried stereotypical assumptions and a western bias in terms of desirable social outcomes. Both Sälzer and Roczen see these as 'assessment' issues, and thus technical matters, and that over time the OECD will develop the capacity to measure the construct.

Our view is that this is far from the case. The idea of the global is both complex and contested, whilst intercultural competences are highly context bound. Furthermore, the use of rankings to show greater or lesser worth undermines the project of understanding the multiple facets and forms of representation/ and representing the other, as the other is placed there in a global competition that has generated many of the outcomes this tool is aiming to resolve. And it is *because* of this, we argue it is important to think through a very different, more critical, and dialogic approach to know, acquire and practice understandings of the global and intercultural in the classroom.

One entry point is to place the diaspora at the heart of our critical and epistemic analysis. Here we draw from Brubaker's understanding of diaspora as "a stance" (2005). A diasporic stance defines a normative category for change, a form of analysis of the complexities needed to not only describe, but 'remake' the global world, and its understandings. We propose, in the lines to come, a radical way of working with diaspora as metaphor, and as a radical "stance".

Resources for a Way Forward: Toward a Radical Diasporic Stance

The term '*diaspora*' has travelled centuries and gathered with it a sum of meanings which in turn generates a dense, conceptual history that "...has proceeded in tandem with its geographical distribution" (Dufoix, 2017: 25). It also seems to have always had a twofold connotation, being first expressed in-between the sacred and the profane, and also invoking a sense of the local and the global. Starting from Ancient Greece, for example, it used to describe the idea/ phenomenon of (symbolic) rootedness, as much as that of movement, mobility, of resettlement (Dufoix, 2017). It has been actively used both in the global, religious and political world's landscape, and also in the academy, where as a concept it is made the central subject and/or theme in mobility, migration, refugee, cultural, intercultural and multicultural studies, and so on.

Such central place is given and propelled by its multiple connotations that makes it a composite of conceptual elements which can be easily transferred from one field to another - and from one sense to another (for example - exile, refugee, home and belonging, displacement, dispersal, settlement, the *national, international, global* triad in terms of community and citizenship). And as its origins lie in the two worlds of *the sacred* (biblical, theological) and *the profane* (diaspora as an experienced phenomenon) (Dufoix, 2017, 2018; Kenny, 2013), this makes it both a powerful, operational *metaphor*, as well as a *pragmatic*, empirically explorative concept for our purpose.

Rooted in Ancient Greek, the noun 'diaspora' derives from the verb 'diaspeirein', 'dia' meaning 'over/through', and 'sperein' – 'to scatter', or 'saw', connoting a sense of "scattering or dispersal" (Kenny, 2013: 2). It first appeared in *the Septuagint* (the Hebraic Bible translated from Greek), in the third Century BCE, with a purely theological sense of "the divine punishment – dispersal throughout the world- that would befall the Jews if they failed to respect God's commandments" (Dufoix, 2018: 13). It is essential to note here that at its origin, the term did not indicate a "historical dispersal", but that both the dispersal/ return of the dispersed "...is a matter of the divine, and not human, will"; hence, it indicated a "theological, eschatological horizon", rather than "an historical situation" (Dufoix, 2018: 13).

During the first and second centuries, the term's religious significance turned into an expression for movement that resulted from a series of historical and religious events (Roman invasion in Jerusalem in 70 AD; the rise of Christianity). With such movements it began to describe the 'real', 'territorial' phenomenon of mobility. (Dufoix, 2018: 13). As a result, for a large part of its history, the concept has used the restricted meaning of the dispersal/ exile of Jews from their homeland (Kenny, 2013: 2; Wahlbeck, 2002: 229), whilst concepts like 'banishment', 'exile', and 'alienation', remain in the "vocabulary of diaspora" (Kenny, 2013: 40).

However, from the late 1980s and early 1990s, the term 'diaspora' encountered a dual, yet parallel, description in global academia. The first one maintained at its core the narrative of the Jewish diaspora, uprooted and forced to migrate, and develops around the idea of the 'nation-state', and that groups who are migrating are still 'bounded', or 'linked' to it (Dufoix, 2017: 337-338). It thus revealed – and implied – a deep experience of displacement, felt through the tensions between settlement and un/settlement, exile and forced migration, longing and belonging. In this sense, diaspora would be representative of 'a category' defining groups of a certain ethnicity/nationality, that, through migration, would re/locate both physically, and metaphorically, in/to the 'foreign' – an 'adopting' an/Other, nation-state place.

In the political and academic language between the 1940s and the 1980s, the word was widely used and researched as such to represent "The Chinese, Indians, Greek and Armenians…Dominicans, the Irish, the Koreans, the Hungarians […]" (Dufoix, 2018: 17). Henceforth, the idea of diaspora thus assumed *a status* - that of a migrant, a refugee, the 'exiled'; this was a status that wrote history backwards in terms of humanistic, moral and societal conviviality, dragging with it, and being weighed down, by political and be/longing implications.

In summary, the idea of diaspora can be seen as a more or less well-defined, bordered category, which did project a certain essentialist view of migration and vice-versa. In its turn, migration, explained or explored through (the use of) 'diaspora', set out a rhetoric of up-rootedness, of banishment from one's 'own' territory. It, therefore, always indicated or implied a point of return, or a connection to the home, and *main*land. It adds, therefore, to the idea of rupture, a deep sense of dis-placement which is based on an initial *credo* that, in the first place, individuals carry, or *should* carry, a defined sense of placement in the world, and also an origin in a real or 'mythical' homeland" (Wahlbeck, 2002: 233), or a 'law of origin', in Hall's words (1994: 226).

This essentialist meaning was largely dissolved toward the end of the 20th Century (Dufoix, 2018; Kenny, 2013) with the term diaspora being used to describe groups who have migrated involuntarily, preserving their interest – or connection- to their homeland, but also who have multiple groups worldwide (Kenny, 2013, p. 1), or, to a broader extent, communities who experience any kind of 'displacement' (Wahlbeck, 2002: 229). What makes this view vulnerable to contemporary criticism (Wahlbeck, 2002; Cohen and Fischer, 2018) is that, used as such, in assuming a sort of relationship

that is there, alive, between the nation-state and diaspora, it continues to distort the ways in which identities are formed and understood, implying that this sense of belonging to a place of "origin" is ingrained in every individual and therefore, his identity is mainly related to nationality (Cohen and Fischer, 2018: 2). Moreover, Cohen and Fisher critique the implications and tendency to assume that that there is also a certain sense of obligation, or loyalty, to the "ancestral country of origin", leaving other, multiple forms of identity, uninterrogated (2018: 2). Indeed, Cohen and Fischer make the point that a turn from this conceptual understanding of diaspora is to rather take the question of "what do people identify with?" (2018: 2) as a plea for *recognizing the multiple identities, and worldviews of people*. As Brubaker suggests, a new, contemporary perspective would be void of such assumptions, and "...transcend the old assimilationist, immigrationist paradigm" (2005: 8).

Although at its most basic, the term diapora appears like a ritual expression that not only re/produces a certain geographical image – and imagination - of the world of mobility and migration, it is also preoccupied with understandings of the new worlds in-becoming as a result of such mass phenomena. In so doing it takes on the task, in Kenny's words, of "...an idea that helps to explain the world migration creates" (2013: 2). The terminology has thus changed, and its meanings expanded to capture the connections that people who migrate develop, and how they make sense of their mobility experiences (Kenny, 2013). This can be seen in the definition by Dufoix, who for example describes diaspora as:

> ...the capacity of certain populations, during the so-called era of globalisation, to form communities, collectivities, despite the spatial dispersion of their members, through the maintenance of links, and cultural or religious characteristics, through unifying references to a homeland or a territory, whether this be an already-existing state or the locus for a desired state (2017: 1).

As we can see, the concept is being attributed new, 'global', dimensions of understanding the world-in-movement, by creating new assumptions about identities whose points of origin and return are not dependent upon the points-of-no-return. It implies a sense of a world more composed out of places and identities in formation, subjected to change, or even being re-invented, than describing how those have been/or should be, in accordance to a single, epistemological, point of reference. In other words, this more recent approach to *diaspora* dissolves previous assumptions and weakens the strong divisions between longing and belonging, location and dislocation, settling and unsettling, to make more room for the complexities surrounding them, and to allow for re-cognition of the multiplicities that lay within and between individuals, the places they make, and the societies they form.

In this sense, the diaspora now no longer represents an essentialised category, and nor does its meanings reveal this. Although, at its core, Brubaker (2005) identifies three elements that still remain central in understanding diaspora *(dispersion, homeland orientation and boundary-*

maintenance), even such representative elements are being constantly subdued by a state of permanent change, processes of reconfiguring, and critical interpretation, in light of new meanings. Or, as Brubaker writes, this more "analytical appraisal" corresponds to the socio-temporal-spatial realities and experiences of migration and mobility on our global Terra (pp. 5-7, authors' emphasis).

For the purpose of our paper, we use it to remark upon the conjunctions of, yet ephemeral histories and processes of, the global world formation, and in line with this, of individuals who develop culturally-aware and ethically shaped perspectives on the world. We can, therefore, think of it as "a stance", as Brubaker argues, defining;

> ...a category of practice ...used to make claims, to articulate projects, to formulate expectations, to mobilize energies, to appeal to loyalties. It is often a category with a strong normative change. It does not so much *describe* the world as seek to *remake* it (2005: 12).

Taken as a stance, idiom or claim, diaspora might then be "...a way of formulating the identities and loyalties of a population" (2005: 12). In other words, what Brubaker invites us into is a stance that does not define itself in terms of "a bounded group", but rather a means by which we might "speak of diasporic stances, projects, claims, idioms, practices, and so on" (2005: 13). This is then a "category of practice..." – a way of knowing - that contributes the analysis of the countless struggles of a social, political and cultural nature that are generated by, or that stay behind, the "groupness" itself of "...putative diasporas, like that of putative 'nations' " (2005: 13, authors' emphasis).

As a category of practice, it refers to a mode of analysis and *not* a category of people. It is this sense of the diaspora, as stance, that we intend to work in the final section of this paper. It is an approach to global issues, to cultural diversity, and social and economic differences, that has at its core the development, critical interrogation of, and new ways of rethinking the idea of global competence. We hope to open up radically different ways of developing global awareness and ethically shaped knowledges, skills, attitudes and values about self-other-becoming. We also move away from the idea of competences, as more cognitive knowledge and skills, to the development of the idea of global personhood as an ongoing outcome of a dialectical and dialogic process of the self/with other/becoming that embraces culturally-mediated attitudes and values.

What would, then, a radical, diasporic epistemology of thinking global personhood via dual, constitutive concepts such as 'im/mobility', 'un/settling', and 'be/longing' imply? These are experiential resources associated with the diaspora that can be used to open up opportunities for encounter, recognition of the other, of forms of identification of similarities and differences, leading to a transforming of the self through dialogue, reflection and action. In the following section we will unpack this process, by explicating the pillars on which this process is built, and how it can open out the possibilities for global personhood.

Toward a Pedagogy Of/For Thinking Global Personhood

As Robert Audi argues, "...epistemic grounding goes with 'How do you know that'?" (1998: 9). In building a radical, diasporic, grounding, we propose two main strands of knowledge and knowing. The first deals with the underpinning, pedagogic approach so as to help teachers and students to develop the capacity for 'global' thinking. The second deals with the use of experiential resources drawn from the diaspora aimed at supporting the development of intercultural thinking and action leading to the possibility of global personhood.

Our pedagogic approach to global thinking and personhood is in part informed by a doctoral project of an empirical study into critical intercultural, pedagogic accounts in a higher education institution in the UK, with interviews carried out over the course of 2018. Three, key, emergent elements stand out from the data that has been collected and is under current analysis; that of *recognition, identification* and *transformation.* In this section, we briefly elaborate on these elements using selected quotes from the extensive interview-based data set.

Teaching and learning are key to the way categories about the world (in terms of nationalities, ethnicities, gender, class, cultural identities) are being (in)formed, and the challenges and implications that come with, and as a result of – the pedagogic discourse in (international, yet not only) classrooms settings. Classrooms are sites where processes of knowledge exchange take place, as well as sites where knowledge production, and cultural production and reproduction takes place in, perhaps, a similar amount (Mocanu, 2019; see also Robertson, 2000). Particular attention should be paid to the ways in which the universal and the particular are worked with – as a binary – one or the other. A radical diasporic epistemology and pedagogy would grasp the tensions, and extensions in locating the teacher/or the learner neither one nor the other, but in a third space (Soja, 1996, Bhabha, 2012; Lefebvre, 2001), in the in-between of recognizing the Self in relation to, and together with the Other, and in acknowledging that the cultural apparatus they carry should be placed in a field of recognition.

Recognition can be understood as the moment at which the boundary between one entity and the other is made visible to ourselves, and the possibilities of the voice of a category named. Teaching is fundamentally involved in this process in that it opens up worlds to reveal universal/particular and difference/similarity. As several of our interviewees pointed out:

> *...I think we have a bad habit of talking about British and Indians and Koreans and Americans... essentialising the state, but of course you get indigenous people, or you get*

women or man, or you get educated or uneducated, or urban and rural, these are all things that one has to be careful assuming cultural values and behaviour just because it's well or it's wrong....

I don't see any context in which there isn't cultural difference and cultural similarity, I can't imagine of one. It's part of the given in the room, whenever you've got two people sitting there, unless they're not family...

Taking Santos' (2007; 2004) idea of 'ecologies of knowledge' and applying its principles to the context of our discussion, forms of recognition would imply forms of questioning and accepting different knowledges specific to different contexts as valid. In doing so it dissolves assumptions that are hierarchical in nature. It would, in Santos's words, "naturalise the differences" (p. 16), but at the same time not avoid, or diminish, their importance to every single individual possessing them. We have both similarity *and difference.* In other words, divisions that once set the world's cartography, and once with it, the world's anomalies in terms of how physical territories and borders both traced and defined ways in which moral and ethical, socio-cultural relations and interactions were perceived, would be rendered render suspicious in a new, or "another possible world", as Santos calls it (ibid). A world of recognising knowledges (difference) gets rid of the "bad habits" of misrecognizing, or reducing an individual to 'a group of people' who belong to an "imagined community" (Anderson, 1991), or even more dangerously, to a common, global village, but who never ceases to dream of a more "democratic and just society, as well as a more balanced society vis-à-vis nature" (Santos, 2004: 19). Where they converge in their difference is dignity demanded by the idea of personhood.

Identification can be viewed as an operational category of *how to relate* to the Other, and *not* a category to operate with in *thinking* difference. Yet in relating to the Other, how do we avoid simple empathy for others? How might identifying with the Other happen so that it is then possible to see oneself also caught in a similar set of circumstances? Bhabha (2018) argues that identification emerges when one projects oneself into the future in relation to Others' current circumstances with 'that could be me' (e.g. generosity in the face of challenging circumstances, domestic violence, asylum seeker, victim of war). One of our interviewees stated:

...looking at differences stops you making progress, you have to go and find what's common and try and have a goal that's the same....

Dialogic, open, moments are vital in the knowledge production about the world's complexities so as to enlarge the space for recognition and identification, and thus *transformation.* This is our third element. Soja (1996) calls this a 'third space'; it is a new space of hybrid possibilities, emergences, and becoming. An intercultural, dialogic perspective of the world would aim to open up a space for

changing/transforming/or informing about new ways of understanding things that have not been considered … or challenging cultural views and assumptions that are already formed about the globe, and the global. Once the teacher becomes aware of these, student's learning would implicitly take advantage of a broader situation. This is captured by this interviewee's insight:

> *So it's about understanding…I don't want my students to come and get me to change what I, what my identity is… But maybe they can help me to change beliefs about the country that they're coming from, maybe, because I may have a pre, pre-formed, views about it that may be completely wrong. Or, maybe I don't know anything about it. And I've just read things and papers that are not accurate, and they give me a different perspective.*

Taken together, recognition and identification enable the possibilities for action and transformation to take place. It is a process of recognising diversity of voice and experience whilst at the same time seeing this diversity as a possible future for oneself. But what actions might follow? What changes in the world might one make that alter the suffering of (the) other/s, or which make possible one's own sense of agency into the future? We explore these in the final section.

Diaspora, Pedagogy and Experiential Resources

As is evident from this paper, we share the skepticism raised by others around developing global competences through decontextualized top down global tests. Instead, we argue this work must take place at the level of the teacher and learner in the classroom. Here we are particularly concerned with the intercultural, and how this kind of mindset might be developed using the intercultural pedagogic principles outlined above and the experiential resources of the diaspora. Such a pedagogy and set of resources would go well beyond the OECD's global competence framework in that it would have the capacity to work in a highly contextual, developmental and transformative way.

Un/settling

We have taken the binary *un/settling* as an experiential resource characteristic of the diaspora. Yet we use it here to enable the teacher, working in dialogue with students, to open up wider conversations about how and when *unsettling* conversations might lead to new ways of seeing and acting. Unlike the scenarios in the OECD's Global Competence test which come pre-constructed, this class will produce their own scenario or account from a real event that might also open up ways

of thinking about un/settling. One event we have in mind for a classroom activity using unsettling as an experiential resource is the ENOUGH marches which took place across the United States in March 2018 following the shooting of seventeen high school students, faculty and staff at Marjory Stoneman Douglas High School in Parkland, Florida, USA.

The class would be invited to construct an account by piecing together news coverage of the shooting, as well as the ENOUGH national marches organised by school students, and particularly those that took place near the US state capital buildings, Capitol Hill, and the White House. This first pedagogical moment of 'recognition' is important. How many school shootings have there been in the past decade? Who are the marchers? What are they marching about? Why are we surprised when students are the main organisers, speakers and marchers? What does it mean - the right to keep and bear arms as part of the Second Amendment of the US constitution? Who are the National Rifle Association (NRA)? What are their interests? Recognition here emerges out of piecing together a series of pictures of scale, interests and rights. These would be different 'cuts' in on the event that stimulated this exploration. How is it that the NRA continue to have an over-determining voice on government? Why? What is the evidence that they do? How can we assess interests and outcomes?

One act of unsettling by the student marchers was to place thousands of pairs of empty shoes on the lawn in front of the Capitol Building. This act used the symbolic weight of thousands of empty pairs of shoes to point to those who had lost their life, and those who might into the future, if there is no change in government legislation. It also leaves a trace of the marchers' footprint on the Capitol Building lawn – at least for a short while - beyond the presence of their indignant bodies. In this moment a teacher could use such an image to invite those engaged in the class activity to identify with the act of unsettling by the students. That could be me – life lost? That could be me – marcher! That could be me – planning a demonstration! Here the teacher and students might explore the links between grief and justice, the tensions between competing rights (right to have and bear arms/to live in safety), and what might be the underlying causes for such violence encountered in many US schools. A series of other cases of school shootings might be examined to enable an exploration of violence – as not something that happens out there in the world, where wars are fought and lives lost, but in here; in our schools and cities. The moment of transformation is possible when the students are given the opportunity to enter into a new, or third space of possibility, that emerges out of understanding the connected nature of different events and their underlying structural causes, to knowing that they, too, could voice their indignation though organising, marching, and speaking in public arenas. Such an unsettling is productive, in that it shakes historically settled relationships, including who might speak.

Im/mobility

In our second example, the teacher invites the class to focus on a concept that is frequently invoked or used to talk about living in a global world; that of *im/mobility.* Again the students are invited to construct an account of im/mobility drawing on multiple accounts and perspectives. Who is mobile and immobile, and what are the reasons for their mobility/immobility? Visual from the internet might focus attention in on the march of refugees through Europe during 2015, and the razor wire borders erected so to force im-mobility across the various European countries to halt the west-ward march. Mobility requires motor-bility. What are the issues facing differently aged, or abled, individuals as they walked hundreds of miles? What is the cause of this huge mass of humankind, facing danger yet determined to leave what for some is an even more perilous future? Recognition of the diverse, but often devastating consequences of mobility in this form would contribute a great deal to a student's understanding of the global nature of the problem, and the nature of the world's response.

The students in the class will very likely have come across the lonely picture of the three-year old Syrian boy, Alan Kurdi, washed onto a Turkish beach in 2015; his brother had met a similar face on the perilous sea that was the last hurdle to Europe. Here was death! The ultimate arbiter of the state of immobility. There is a great deal to explore with students that might enable them to recognise the complex causes of the movement of individuals, groups and in some cases whole villages, from savage wars to climate change, or the search for a better life. What would be important here would be to look at the way social class and resources enable some individuals and families to move across space and boundaries more easily than others. Identification is important here. This could be me? Under what circumstances might it be possible? Surely many Syrian families took daily life for granted before the civil war? Who knows a family like this in our community? How are they being resettled? Educated? Where?

Is all immobility bad, the teacher might ask? What about climate change and air-traffic? When might immobility, giving rise to the possibilities of settling, contribute to community building? When is mobility important, and under what circumstances? The hope would be to challenge the easy assumption built into the OECD global competence framework that mobility is desirable, and immobility is not so desirable leading to a transformation in understanding. Yet at the same time, the OECD's framework seems to link mobility with cosmopolitanism, rather than also a feature of refugee and asylum seekers experiences. How might these school children think about the responsibilities that individuals and communities could embrace so as to become part of the solution. Numerous examples could be explored, including what possibilities were for this class to demonstrate action.

Be/longing

A third example we have chosen has the concept of *be/longing* at its core and is designed as a resource for engaging the teacher and students in a reflexive dialogue. It consists of a practical exercise of reflexivity that teachers can use in classrooms to help students think about the 'global' dimension of their belonging. The teacher would help students trace a vertical line [be / longing] that aims to show a maybe apparently frivolous, yet that we see as carrying a profound task, of thinking reflexively about recognition, identification and transformation – together, aiming to bring closer, and thus reveal, the connections between the local, the global and the emergent in-between, towards what can be called, to use Chen's words, seeing "the global community as a cultural home" (2015). It is an exercise of imagination, a "boundary game" (Chen, 2015: 76), that the teacher would open by asking the students a question like: *[How would you describe your sense of belonging from the <u>inside-out</u>, and then from the <u>outside-in</u>? But to the in-between? Where the inside-out means you family/ place of birth and nationality/ies, and your feelings about belonging to those, the outside-in would refer to your feelings about your place vis-a-vis the globe, and the in-between would mean how do you feel about both –together, in relation to other colleagues/ friends who are from different parts of the world/ have different cultural backgrounds?].* Following the design below, students would be invited to draw, or write in the boxes, their own thoughts and conditions that lead them to think about belonging in the ways in which they did.

What is your sense of be/longing … on the globe?

By writing in the right of each arrow, how would you describe your sense of belonging from the *inside-out*, and then from the *outside-in*? Where inside-out means you family and nationality, and your feelings about belonging to those, and outside-in means your feeling about your place on the globe? Where would you situate yourself in regards to that?

the inside-out   the outside-in

the in-between
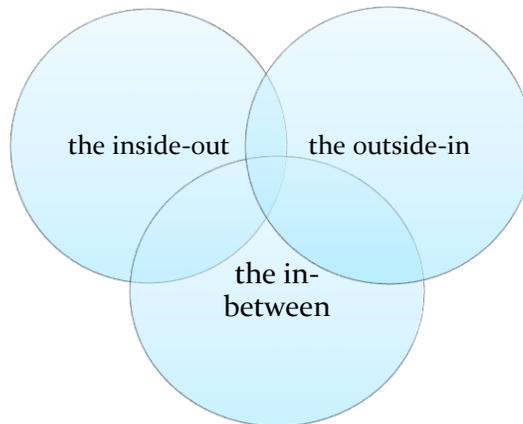
Chen talks about a boundary game as "an infinite game played by two cultural beings in a space confined by cultural contexts", and that "through a continuing process of interaction the two parties are aiming to reach a state of equilibrium in which mutual understanding and respect for cultural differences can be maximised" (2015: 74). In line with his point, we take this reflexive exercise of be/longing as an invitation to question the way itself in which we situate our ideas of belonging between or beyond boundaries of all sorts (be they cultural, national, etc.) and move to a critical interrogation of how can belonging horizons can be expanded by reflecting on the three dimensions that are mutually connected, and that ask themselves for being recognized as such.

Apart from being a critical exercise of recognition for place and space as sources of our identities, it becomes, implicitly, an exercise of identification. Belonging, taken as a fully-rounded term, associates our identities with a sense of place (generally called home), and which spurs from that sense of place, guiding our positioning in the world, and the ways in which we position the Other, or other people, into the same world. Belonging is, perhaps, one of the most meaningful terms we embody, especially in terms of (cultural) identity and identification, since we become conscious of the sense of place in our lives. According to Bilgrami et al., (2018: 780) it carries a tri-dimensional meaning as 'identity', 'solidarity' and 'unalienated life'. In terms of identity (on which we narrow our focus upon), as the authors suggest it invokes both an objective and subjective meaning. Objective, in that one belongs to a certain family or nation, by birth, or passport; subjective in that for someone, these can be of little importance; "...one may feel no subjective identification with one's family or country", case in which one would only have "an objective, familial and national identity" (p. 782). These divisions inspired us towards placing reflections of/on belonging from the 'inside out' (objective), and the 'outside in' (subjective).

The transformative dimension carried by this exercise would be double fold: first, the teacher has the chance to provide the student a new way of locating themselves not only in the world but also in relation to themselves and to their classmates and classrooms; as spaces and relations central to learning the global. The second has deep, pedagogic implications for the teachers and student relationship, where teachers would be the generators and facilitators of a rhetorical transfer that would place the idea of be/longing in three possible locations, that are as local, as they are global, and global/local. This, inevitably, would inspire and invite critical interrogations of their own senses of belonging, whether there is or should be a 'single' sense of it, and also, of the implications of teaching for cultural diversity, in raising awareness about these conundrums that shape our everyday realities, and ongoing social and human relations.

Concluding Thoughts: A Diasporic Stance for Realising Global Personhood

We began this paper with a focus on the OECDs development of a global competency framework as part of their large-scale PISA survey of 15 year-olds in countries around the globe. Whilst we support the overall intention – that the global in the form of knowledge, skills, attitudes and values could, and should, be bought into classrooms in the form of intercultural values, thinking and practices, the question is: through what resources, and which pedagogic approaches? Already there are major questions being asked about the feasibility of such an endeavour in a standard, global test that also ranks countries on the outcomes. We proposed a different way forward; one that plays close attention to the contexts in which teaching and learning is taking place around the globe, the pedagogical processes that might to be deployed, and the epistemological resources that might underpin a process of recognition, identification and transformation.

This paper is thus a proposal to also think in imaginative ways around the what and how of developing the global to give rise to global personhood. Throughout, we have tried to open up a new, third, or other, way of thinking about the challenge and the task. We have proposed and explored the possibility of using the diaspora, so often at the heart of global debates about who is included and who is not included. In our case, we have been drawn to the idea of a diasporic stance, as a means of then generating a radical diasporic epistemology as set of experiential resources. The experiential resources are not exhaustive, but rather illustrative and should be extended. Such an approach is challenging and will require teachers who are supported so as to deal with the class in sensitive and ethically aware ways. This bottom up approach to learning to be globally-aware, interculturally-able, and willing to act, we believe, has significantly more chances of leading to the realisation of global personhood.

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[i] It should be noted that some of the proposed test units especially on intercultural competences in the final framework have been discarded because more than 30 of the PISA participating countries see these as highly problematic (Sälzer and Roczen, 2018: 17). For the time being, a more limited, 'cognitive', set of items now makes up the OECD PISA global competence data set.

[ii] In its 2016 Report *Global Competency for an Inclusive World* the OECD notes that Global Competence might in the future be included as a theme in TALIS so as to make it possible to assess the professional development in preparing teachers to respond to different communities (p. 3).