New ways of 'being' in the academy: service, context and social justice

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Introduction

> *Being* is what matters. The student has to open herself to possibilities for deep-reaching personal change. Seeing the world in new ways, living with confidence amid cognitive turbulence, developing research capacities … and being willing to venture into new situations … may call for new ways of living: these are changes in the student's capacities for *knowing* and *acting* that may persist through life. But these are changes in capacities: they will not be taken up by the individual concerned and will not come to structure her – 'transform' her – as a new human being unless the student's will and being have been transformed at the same time' (Barnett & Coate 2005, p. 145; original emphasis).

In addressing the challenge above, our paper discusses a new cross-faculty programme at UCT that puts context and social justice at the core of its curriculum – the UCT Global Citizenship: Leading for Social Justice Programme (GC)[1]. We explore the curriculum and underpinning values of one of the courses in the programme 'Thinking about volunteering: service, boundaries and power' (GC2) over a two year period 2010-2011. GC2 provides a co-curricular opportunity for students doing voluntary community service to reflect critically on their practices and through this, themselves as future young citizens. By discussing the curriculum and briefly reviewing students' experiences, we argue that to develop students as active citizens able to engage fruitfully in an uncertain future, we need to understand the relationship between knowing, doing and 'being'and between curriculum and pedagogy in new ways.

GC is located within debates on the need for students to acquire new knowledge for a global and complex future, and similar programmes have emerged both locally and internationally[2]. However, as programme contexts differ, it is interesting to note the different emphases in terms of their intent, focus and curriculum. Following this, we outline a framework for understanding 'being' in higher education.We then look at the GC programme and GC2 course in particular. In analysing GC2, we shift the focus from service learning to 'learning service' (Boyle Baise et al., 2006) and investigate the challenges this entails. Finally we draw on student feedback from the first two years of the programme to illustrate student response to GC – in terms of both content and pedagogy. It must be noted that our paper is not a full analysis of the programme and students' experiences – the focus is rather on the programme and conceptual framework, with student data drawn on illustratively where appropriate.

Curriculum, pedagogy and new ways of 'being' in higher education

Barnett and Coate (2005) explore curricula in five subject areas - across six UK higher education institutions, with a specific focus on the relationship between three domains or components of curriculum: knowing, acting and being (as distinct from

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[1]In part, this builds on the work of McMillan and Pollack (2009).

[2] For example: The Global Citizenhip Program at Lehigh University, USA (see Sperandio et al, 2010), The Manchester Leadership Programme, University of Mancester, UK (www.mlp.manchester.ac.za), Global Exchange, University of South Australia (http://www.unisa.edu.au/globalexperience/) , Life, Knowledge, Action: The Grounding Programme, University of Fort Hare, SouthAfrica (www.ufh.ac.za/lkaweb)

knowledge, action and values) and show how elements of each were evident in all examples, but in very different relationships to each other (Barnett & Coate, 2005).

They make the argument that 'knowing' can never be separated entirely from 'being' as knowledge is taken in by students, thereby shaping their being to some extent – i.e. knowledge cannot be separated from knower. Acting is also not formed through a simple process of identifying skills (2005, p. 94). Skills are deemed desirable because they are embedded within notions of what counts as competency within a certain subject area. However, it is the domain of 'being' that Barnett and Coate argue is the significant area for curriculum change in contemporary times – times of ongoing uncertainty and 'supercomplexity':

> A world of uncertainty poses challenges not just of knowing and of right action but also, more fundamentally, on us as beings in the world. How do I understand myself? How do I orient myself? How do I stand in relation to the world? ... Curricula in higher education therefore, have this challenge n front of them: how might *human being* as such be developed so that it is adequate to a changing and uncertain world? (2005, p.108; emphasis added)

They argue that curricula are educational vehicles for developing the student as a whole person as students cannot simply be assemblies of competencies or reservoirs or knowledge: "[a]ny competencies of knowledge that they may obtain are acquired by a particular *person*" (2005,p. 109; original emphasis). A linked concept is that of 'engagement', which "speaks to matters of the student self, of the student as a human being and even of the student's *being*" (2005, p.116; original emphasis). There is both 'operational engagement' (engaging in the activity at hand) and 'ontological engagement' (engaging *herself* in the activity) – and a curriculum for the twenty-first century needs to engage both ways. Therefore, for a student to engage deeply, we need to understand three kinds of 'space' or 'voice' that a curriculum has to afford students: in knowledge claims – epistemological voice; in actions – a practical voice; and in being – an ontological voice.

Engagement must also be understood as a relational concept: it indicates an identity, to a significant degree, between the student and the act of learning. In particular, the authors make a plea for extending 'collective space' to students "such that they are prompted to engage with each other … [e]pistemological space, practical space and ontological space may all be enhanced through collective engagement among the students, for through collective engagement students gain educational *power*" (2005, p. 149).

In addition, they argue that curricula for engagement entail pedagogies for engagement: curricula only become curricula through their pedagogies. A curriculum for engagement therefore, "built around the promotion of knowing, acting and being, can only be brought off consistently, can only engage the students *en generale*, if engagement is present in the pedagogical relationship" (2005, p. 128). This then, also involves teachers having to rethink their roles and their engagement – and how they enact their pedagogy. As Barnett (2009, p. 438) argues:

> It is in the *immediate* relationship between teacher and taught that the aspects of human being in question here are likely to be formed, as distinct from the

mediate relationship between a student and the curriculum which he/she experiences.

Service and 'being' in higher education: some issues

Service learning is argued to have a huge impact on students' sense of self and their identity in the world (Boyle-Baise et al., 2006; Engberg & Fox, 2011). It is often heralded as an important way of providing potentially transformative learning spaces, which can contribute to a student's 'way of being' and engaging in the world. In terms of actual practice, various definitions emphasise different aspects of service learning, depending on location, the educators' framing and the broader context in which it operates (Waterman, 1997; Stanton et al., 1999). While definitions vary, they all encompass two components: student learning and student engagement in service-oriented projects.

In a seminal study, Eyler and Giles' (1999) identify several ways in which service learning transforms students. Drawing on empirical research from two national studies in the US, they show how students commented on personal, intrapersonal and interpersonal learning. Some students, even "leave service learning with a new set of lenses for seeing the world" (1999, p. 129). For some students service learning "is not about accumulating more knowledge but seeing the world in profoundly different way, one that calls for personal commitment and action" (1999, p. 129).

Engberg and Fox (2011) look at the relationship between undergraduate service learning and 'global perspective-taking', arguing for "significant associations between service-learning and aspects of cognitive, intrapersonal, and interpersonal development" (2011, p. 85). Sustaining transformation is a challenge - but imminently possible - for many students (Kiely 2004). However, other authors argue that service learning isn't inherently transformative (Camacho 2004), nor does it focus explicitly on students' own sense of the world and their self (Butin, 2003 and Mitchell, 2008). Curricula and pedagogy are often ambiguous, with most scholars agreeing the field is conceptually and pragmatically diverse. Kassam (2010) for instance asks: what pedagogical framework assists in transforming students who know about the major challenges of the twenty-first century to those who know how to respond to such challenges in a particular socio-cultural and ecological context? This relates well to the questions posed by Barnett and Barnett and Coate earlier.

Another theme is that of power and privilege, with numerous authors posing questions about this in the service relationship (Prins & Webster, 2010; Salazar, 2004; Camacho 2004;Green, 2001; Boyle-Baise, 1998), about the paradigms that operate in service relationships (Morton, 1995), about the importance of relationships that 'cross borders' (Hayes & Cuban, 1997; Skilton-Sylvester & Erwin, 2000) and about some of the key processes in the service relationship e.g. mutuality and reciprocity (Keith, 2005; Henry & Breyfogle, 2006).

Taking a different stance, Boyle-Baise et al (2006) ask the question:

> What might happen if, instead [of learning about something other than service through service] an exploration of service itself grounded classroom studies and field work, fostering explicit consideration and critique of ethics,

standards and distinctive forms of learning through work with others? (2006, p. 17).

Boyle-Baise and her students write about an experience where the learning was directly about service itself – by using the term *learning service,* service is recast "as something to be studied, as well as something be done". (2006, p. 17). Service as an object of interest itself, enables "students to envision activism as a means of civic engagement" (p. 18). In a service learning course, students 'learned service' and through this approach, disrupted their preconceived notions of service, interrogated their positionality with regards to community work, and continually criticized their perceptions and actions (Boyle-Baise et al., 2006:

> When service itself was the object of examination, we could ponder it as a person, place and thing … [W]e directed our whole attention to making meaning of service, rather than to learning something else through service, as is often the case…we stepped back from it and studied its distinctive forms, underlying ethics, and different qualities (2006, p. 22).

Through this process, the students became interested in understanding their *own values* towards the practice and towards different forms of service.

UCT Global Citizenship: opportunities for 'being' in HE?

The pilot Global Citizenship: Leading for Social Justice (GC) programme at UCT (2010 and 2011) ran two short courses: *Global debate, local voices* (GC1), and, *Thinking about volunteering: service, boundaries and power* (GC2). Both courses ran over a period of 11 weeks, and students could elect to do either course, or both. Each course was recorded on the student's academic transcript. Both were delivered through a blend of face-to-face and online learning. Students from all faculties participated in the programme, from 1st year to PhD[3].

UCT context and mission

UCT's revised mission and strategic plan were adopted at the end of 2009 committing the university to producing graduates "whose qualifications are internationally recognised and locally applicable, underpinned by values of engaged citizenship and social justice" (UCT, 2009)[4]. The UCT educational experience is envisaged to equip students with knowledge and understanding about continental and international contexts (strategic goal 1); to enhance opportunities for student involvement in community-engaged projects, to acquire civic literacy, knowledge and skills to build a more just, equitable and unified South African society (goal 6); and to produce graduates with competencies for global citizenship and an understanding of their role in addressing social justice (goal 5)[5].

The Global Citzenship programme, sponsored by the University leadership and run through a cross-faculty structure, is an attempt to provide opportunities for students to begin thinking and acting as engaged citizens with a commitment to social justice.

[3]In 2010, 64 students completed a course on the programme and in 2011, 120students.
[4] www.uct.ac.za/about/intro/
[5] http://www.uct.ac.za/downloads/uct.ac.za/about/goals/uct_strategic goals.pdf

Curriculum design: framing, content and methodology

The GC programme aims to provide students with skills – underpinned explicitly by the values of social justice - that will broaden their perspectives and enhance their employability while encouraging them to make links between the personal or 'self', and the local and global contexts in which they find themselves. In particular, an awareness of social justice issues is a first step towards identifying the realms of the possible and aspirational within particular personal, institutional and broader contexts. The programme tries to do this by working across three domains of learning, action and reflection: self, organizations or mediating agencies, and broader context and community, and by fostering an understanding of their intersection and how they relate to core issues of social justice and engaged citizenship.

The programme encourages students to locate themselves in each of these three domains so that they can identify both the opportunities and constraints that inform what they can do as individuals, who are organizationally and institutionally located, within a broader structural context. As students engage across the *intersection of these three spheres* or domains the goal is that 'social justice' becomes the linking concept.
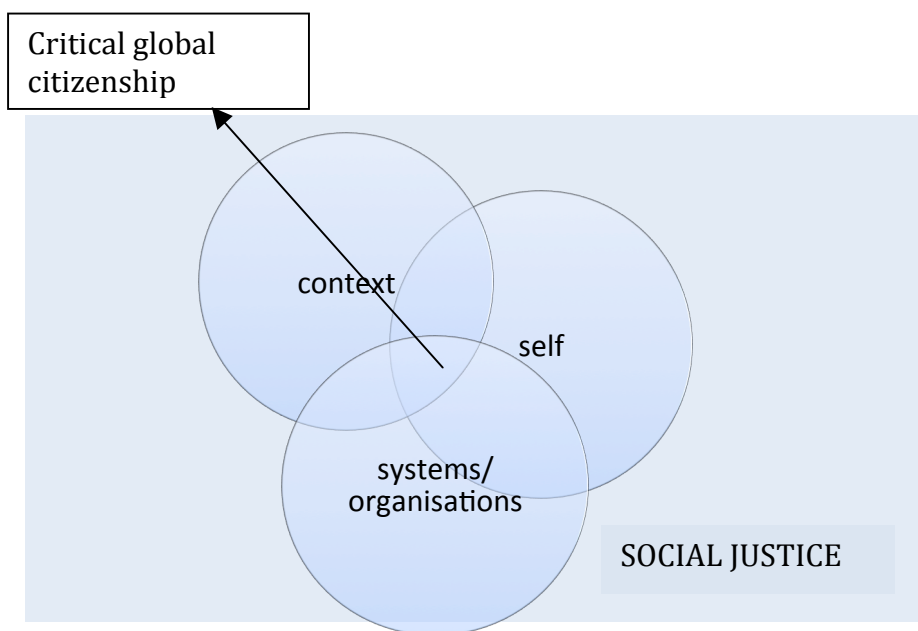
Values, knowledge and skills

Values underpin curricula even though they are seldom made explicit or viewed as an inherent part of the learning process. In GC, we aim to make visible the values associated with social justice, global citizenship and reflective community engagement in order to advance our contribution to good, critical citizenship. From the outset therefore, social justice was brought into the framing of our questions and considerations and used as a lens to consider how we might be responsive to and responsible for, the world in which we live[6].

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[6]Social justice is a complex construct with contextual definitions, not a universal one. The general themes that are covered by the umbrella of "social justice" —which commonly cite John Rawls

While this programme has an important role in building active citizens, it also has an important role in the making of the intellectual. In other words, the programme is sound, credible and even innovative in scholarly terms. It is about building a sense of citizenship and social activism through intellectual engagement. We want students to have the opportunity to be critical thinkers – not just through social activism and engagement but also through exploring ideas and how these two aspects are related.

We conceptualised skills in terms of the ability to demonstrate evidence of change i.e. to act in new ways, or to serve with a new mindset. As guiding principles of this programme engaged citizenship and social justice formed the primary frame for learning outcomes. In this paper, we have not looked at the broader debates on citizenship or social justice. While this needs to be done, we have drawn instead on the specific UCT context and strategic goals to locate our approach.

Design of the curriculum

The GC2 course had two components: 15 hours of community service, and guided facilitation and reflection through face-to-face and online learning activities and was based on experiential learning and critical reflection on students' voluntary community service. Students were encouraged to unpack and interrogate their service experiences in order to understand voluntary 'service' and their own roles more critically, particularly as 'active citizens' engaged in service. Students' concurrent community service experience was the key 'text' and readings, where appropriate, were most often suggested as a follow-up from the session and discussed online via blogs and tutor-mediated discussions.

In developing the curriculum for the GC2 course, we asked students about some of the questions they face in their community service to help shape our course design. Included were:

- Understanding 'service' paradigms e.g. charity vs. social change
- Power relationships and insider/outsider identities
- Can students really serve/are they just perpetuating inequality?
- How do students work with very different/unequal communities?
- Community assets and needs
- What impact does this service work have on identity and citizenship?
- Service and social justice
- Developing capacities for critical reflection

Drawing on these discussions, the course was divided into five themes: self and service, service in contexts of inequality, paradigms of service, development and sustaining new insights, with understanding organisations added in 2011. To complete GC2, students had to attend facilitated workshop sessions on each of the themes, submit three blogs and two longer reflection pieces about their community service experiences, participate in a series of overall GC programme events, and post questions and answers about practice online.

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theories of justice as reference—include principles of equality and solidarity, the value of human rights and the dignity of all human beings (Zajda et al., 2006, p. 1). See Miller 1999 for further arguments.

Implications for pedagogy and learning

The role of key facilitators is crucial in linking content to student voice and experience, in particular, when learning is so linked to practice (citizenship), context and values e.g. social justice. GC pedagogy was influenced by the work of Paulo Freire (1972) and Jack Mezirow (1981), reflecting the experience of most of the course facilitators' own backgrounds[7]. In particular, Freire's notions of critical consciousness and Mezirow's notion of 'perspective transformation' informed the way in which the programme design, materials and activities were structured.

An additional pedagogical "informer" was the post-Apartheid South African context. For South African students, the future is uncertain not only because of general trends regarding the nature of change in contemporary global society (Barnett, 2004), but also because the country is undergoing its own internal processes of transformation. The national project of social transformation is one that requires substantive and purposive change toward a more equitable, just and free South Africa (Reddy, 2008). Therefore, "being" in a South African context should be heavily infused with a social justice orientation.

The past and present contexts require a sensitive pedagogical approach because they necessitate teaching not only *about* injustice, but also *in response to* injustice. Teaching in South Africa requires an engagement with the past, and of how the past has shaped present debates. The kind of perspective transformation that we aim to achieve in this programme requires generating an awareness of "how and why our presuppositions have come to constrain the way we perceive, understand and feel about our world" (Mezirow, 1990, p. 14). We cannot do this without interrogating the context in which learning occurs, and what has shaped prior learning.

For some students, university is the first educational space where they will share classrooms with students of many different race and class backgrounds. It is the first space in which they discuss and debate social inequalities for example, with people who may stand on the other side of the scale. The classroom space must be constructed in a way that allows the different sides of the scale to intersect; not just watch one another from parallel worlds. Thus we teach in response to injustice, and thus Freire is a critical component of our pedagogical practice.

Four qualities characterize Freire's critical consciousness. First is an awareness of power relations, and how historical forces have shaped those relations. Second is critical literacy, which refers to analytical reading, writing and discussing social matter that embodies a deep understanding of social context. Third is desocialization, essentially an examination of the myths and values of mass culture to uncover internalized prejudices. Lastly, self-organization or self-education; the active participation in social change though involvement in transformative projects (Shor, 1993, p. 33; Deans, 1999, p. 22) These four qualities have been drawn on in our pedagogy to varying degrees thereby facilitating the possibility for students to undergo personal transformation, which in turn can prepare them not only for an uncertain future, but a future in which they have a role to play to further social justice.

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[7]The role, values and identity of educators is often neglected in looking at higher education, and needs further investigation in future.

Analysis: New ways of 'being' in the academy?

> To say this course has impacted on my service work wouldn't be truthful. This course has not only influenced my service work but I feel it has had a much wider impact. It has altered the way I approach life, I feel it has coaxed me to truly question my thinking and perspectives … Once you start asking questions, it means challenging popular beliefs, not taking things for granted, and being in a position to think critically and creatively about the world. This then opens the door to far more possibilities and realities, and this is important especially where changes need to made [in order] to alleviate world issues. (RP2ZS)

Engaging the whole person as 'knower'

Barnett has identified several points of the learning process and places in the learning environment that can contribute to creating pedagogy of uncertainty. This pedagogy needs to engage the student as a person, not just as a learner. Self is important in approach as well as outcome. Feedback from students taking the course showed overwhelmingly that the course offered them opportunities to engage self, and to engage elements of self that they do not usually engage in their degree programmes. Students expressed that the course was "step in your own personal development" (CE1[8]), that "talking about experience helped us to develop self" (FGA2), and that through the course "we challenged personal feelings and I asked myself a number of questions" (FGA1). "People expressed feelings and self and issues faced" (FGA1), and were given the opportunity "to engage meaningfully both academically and emotionally" (CE13). The course clearly engaged students as people and not just as learners, and offered students the space and conceptual tools to engage with themselves and each other in this way.

Barnett highlights several dispositions/intentional stances for engagement that need nurturing during the learning process, to ensure that students approach their learning and subsequent being and doing in a conscious and constructive manner (2009, p. 433). One student's comment illustrated her commitment to learning through coming to know a new way of interacting with her classmates:

> There aren't many people in my faculty who are female so to interact with girls in this course was surprising. In engineering you have to come across very strong and aggressive. I could be all hard and assertive, I had to be a lot softer and that was a learning experience. (FGB3)

The student altered her usual learning disposition and embodied a new one, in order to engage meaningfully and constructively in the course. Engagement with others—both teachers and students—is key in Barnett's pedagogical framework.

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[8]This section uses data generated in the review of the 2010 GC programme. We administered a course evaluation (CE) to 20 GC2 respondents on October 18th 2010 and we held three focus group (FG) sessions with 11 respondents from GC2 and 8 from GC1 between the 14th and 20th October 2010. We asked students to respond to ad hoc questions throughout the GC2 2010 course, and this has been captured as (SF). Student reflection pieces are captured as RP1/RP2.

Barnett argues for an openness in the relationship between teacher and taught, in order to generate the kind of learning environment that is conducive to learning for uncertainty (Barnett, 2004, p. 258). Recognizing that the teacher, together with other learners in the environment, are important, Barnett argues that students must know each other as people in order to contribute to each other's learning (ibid). We encouraged our students to engage deeply with one another; as one student commented "I felt like I could say things. Usually you only have those conversations with people that you know really well" (FGC5). Other students commented on how blogs opened an additional avenue for sincere interactions with their peers (FGC2), as "blogs are more personal, you brought yourself to the screen" (FGA5). And another that: "...I felt a lot closer and connected to the people. You know these people and you can see their thoughts" (FGC4)

Framing Barnett's pedagogy of uncertainty is an acknowledgement that there is a difference between knowledge and knowing. This is a fundamental distinction that is often conflated in formal epistemology, and results in the marginalization of "self" in knowledge production. At the core of this marginalization is the isolation of knowledge from its context, which objectifies an inherently embodied element of human life. That knowledge is embodied has been argued from a number of academic fields. Amongst a choir of concurring voices, Mezirow proposed that in critical reflection, interrogating the context of knowledge, including who wrote or said it, is as necessary as critiquing knowledge itself (1990, p. 10). Polyani captured the diversity of arguments for embodied knowledge most succinctly, stating that: "Into every act of knowing there enters a vital contribution of the person knowing what is being known... this coefficient is no mere imperfection but a vital component of knowledge" (Polyani as cited in Emig, 1977, p. 126)

What is meaningful is that it is not just students who are distanced from their knowledge, but academics too. Academics have been "forced to deny" their presence in their own research and teaching because of the value placed on truth and objectivity, and the institutional insistence that academics own social experiences do not have academic value (Ivanic, 1998, p. 314). In a perpetual search for "objective truth"; subjectivity, positionality and presence are compromised. Barnett's prompt to recognize the multiple "knowers" in the learning process re-embodies knowledge, and articulates the link between knowledge and being. Embodied knowledge travels with the knower, as this student attests: "All that stuff that we discussed I was looking for when I was volunteering and it brought a different dynamic to the environment that I was in" (FGC2). This opinion is echoed by one of her peers who said that the course "empowers one to 'experience' communities in different ways" (CE16).Another student blogged that:

> I feel like that GC course has framed the volunteering experience with really important and necessary questions, in such a way that volunteering has become a real rather than "abstract" experience in which each of us volunteers plays an important role. (Blog-post 19.09.10)

It is precisely this feeling of "becoming real" that illustrates that knowledge about volunteering has shifted from existing as a distanced conceptual construct, to an embodied component of being.

New pedagogy and curriculum spaces

Furthering this theme, Barnett highlights an additional limitation of formal academic structures. He argues that "dilemmas and uncertainties... may include, for example, a confrontation with the limits of knowing in the field, and with the limitations of the field as such" (2004, p. 257), and that when faced with the uncertainty of their future, through exposure to the supercomplexitity of the contemporary world, students will come to realize that "academic disciplines can only carry us so far in addressing the open-textured challenges of supercomplexiity" (ibid). Barnett's encouragement to transcend disciplinary or academic boundaries in order to prepare students better for an uncertain world emphasizes the need to engage in inter-disciplinary spaces. Arguably, this need extends beyond bringing in curriculum support from different disciplines, but actually having students from different disciplines learning together. GC is an interdisciplinary space, with broad representation across the university's faculties. Students appeared to thrive in this environment, and seemed able to draw on their academic backgrounds to compliment discussions and debates in class.

In addition to designing a curriculum that is demanding, contested and which creates space for authentic engagement, Barnett also identifies pedagogical principles that should guide this overarching process: engagement with others according to sensitive and respectful standards, an environment that encourages and enthuses students, and deep participation that requires courage and self-sharing. (Barnett, 2009, p. 438) Students described the GC environment as "encouraging" (CE10), "safe and nurturing" (CE24), and one in which "where people could air their views and respect each other. People were able to speak their minds. Setting the environment from the start was a good idea." (FGB1). In terms of a will to learn, listen and engage respectfully, two students summed it up well: "everybody was accommodating, even if we had differing opinions, it was ok. It was never confrontational." (FGA2) and "it was easy to dislike someone because their characteristics came through. But even if you disagreed you could still respect that person. There were real intentions. (FGC4). Another student commented on the enthusement that the facilitators brought to the course, saying that: "the passion behind the course enabled our expression" (FGA1)

Barnett argues that pedagogy through which students are prepared for the world needs to match the change happening in that world, particularly the primarily internal and ontological nature of that change. The implications for curriculum is that it must be demanding, in order to build resilience in students; it must be contested, in order to encourage openness and free-thinking; it must require presence, as students need to strengthen self-discipline; and it must create a space in which students can engage authentically, and with integrity. One student described the GC space as a "real and safe environment" (FGC2), which encouraged the kind of openness to contested ideas that Barnett spoke of above: "You know you can say things and you know people are going to disagree and you sometimes really don't like what someone is saying but you know that they will listen to you when you disagree." (FGC4)

It was not just the created classroom space that encouraged authenticity and critical self-reflection but also particular tools like blogs. While many students found blogging initially "daunting" or "scary", they all enjoyed reading others' blogs and engaging with their classmates in this open space (SF). Blogs allowed students to "bring your heart to the table" (FGA5), and to be self reflective in an open space:

"you're having to look at yourself for everyone to see" (FGC2). Presence of this kind relies on self-discipline, it relies on the students to be present not only in their own learning processes, but in the processes of others.

Revised notions of 'self'

The curriculum was demanding, perhaps not in terms of assessment, as a credit-bearing course would be, but demanding in that it required students to engage with their own and others' beliefs on a highly critical level. This level of critique can leave students vulnerable, but it also encourages them to build the resilience that Barnett emphasizes, as illustrated in the quote below from a 3rd year student:

> The course bulldozed over my ideas and now I need to learn more. Now I have no answers, I feel inspired to look for answers. All my answers are gone. It's a good thing. The only negative thing is I don't know if there are answers. Answers are nice, they're comfortable too, it's a harsh reality now. (FGC4)

Being "forced out of your comfort zone" was a theme that came up at multiple places in our review of the course. As the student below attests, it is not often in their academic careers that they are challenged in this way:

> We can live so easily in our own little comfort zones but it could help society a lot if we were forced out of our own views and I don't think you're going to get that out of a lot of courses here (FGC4)

In terms of Barnett's being, the GC course has enabled students to discover how they are able to "be" in the world. Students explained that GC gave them "an opportunity to explore my role in society" (CE15), that they have been able to "explore my role as a global citizen and my role in service" (CE19) and lastly, that the course gave them space to "think about my role in the community and what we are doing" (SF). A blog post from one the students expresses the depth of their interrogation with being, and ends off with the question that is fundamental to learning how to be in an uncertain world:

> I personally am beginning to think that perhaps it would be naïve of me to believe that as a volunteer I can be apolitical- if I can't escape this politicization of my identity, how best do I engage it? (Blog-post 20.09.10)

Concluding comments

> …the way forward lies in constructing and enacting a pedagogy for human being. In other words, learning for an unknown future has to be a learning understood neither in terms of knowledge or skills but of human qualities and dispositions. Learning for an unknown future calls, in short, for an ontological turn (Barnett 2004, p. 247).

In this paper we have provided an account of a teaching and learning practice aimed at addressing Barnett's challenge posed above. Whether or not we have addressed it is not totally clear. However what we have begun is to understand the huge challenges involved in 'constructing and enacting pedagogy for human being'. Going forward,

not only will we continue to encourage our students to relook assumptions and views of the world, it will require the same tenacity and pro-activity from curriculum designers and pedagogues alike.

We end the paper with a GC2 student's reflection, as it provides a good summary for what we hope to continue achieving through a course like GC2:

> Before my first GC2 meeting, I was quite ignorant of the meaning of 'global citizenship' and 'social justice'. So I typed 'global citizenship' into Google. Here are some of the notes I jotted down in my diary:
> - A global citizen is aware of the wider world and our responsibilities towards each other and the earth
> - A global citizen respects and values diversity
> - A global citizen strives to have an understanding of how the world works
> - A global citizen takes responsibility for his/her own actions
>
> I was very surprised when I went back to this first page of my diary and read through these points. I felt like all of these points were things that I had learnt through GC2. I realised that one of the great things about GC2 was the way in which we learnt. We reflected on our own experiences, shared in other people's experiences and discussed how all our experiences interacted to form our understanding of the world. Through this type of learning, I discovered the above points for myself. When I wrote them down on that first day, they were just empty words on a paper. Now they have meaning to me; they have depth. I think that only through this type of learning was I really able to understand what it means to be a global citizen (RP2KK).

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