

## ABSTRACT:

This project highlights cultures influencing learner and academic engagement in their respective practices and highlights the alienating effect of neoliberalism. The research design takes a critical theory approach and makes use of ideology critique within a case-study of a final year socio-political philosophy of education module entitled *citizenship, morality and values in education*. The data was collected using an original method of collage-elicitation at the start and close of the module; at the close of the module a data was also collected during an audio-recorded focus group. The findings highlight the significant effects of neoliberal cultures (low-standard, managerialism and performativity) on student engagement and alienation (such as risk-aversion and racial security and highlight new for academics as public intellectuals in an idea of the university as a public good. The paper concludes by highlighting possibilities for resistance and hope.

# Higher education for Engaged Democratic Citizenship

Reconstructing my practice through practice-based research

## Section 1: Introduction

I started this project as an early career educational studies lecturer. I complete this project as a senior lecturer. When I started this project I sought to deepen the understanding of my practice and gain an ethical position from which to educate and research (this was informed by my first degree in history with philosophy). I quickly became interested in the university as a public good and the role of the academic as a public intellectual. The public university and intellectuals critique society, its values and practices in order to sustain its flourishing (Nixon 2011).

A flourishing society requires citizens to *actively engage* in the critical appraisal of society's highest ideals, which Collini (2010) argues is the role of the university. Nussbaum (2010) and Giroux (2012) both suggest that the infiltration of neo-liberalism into the sphere of education is diminishing the cultivation of criticality within learners, thus inhibiting the pursuit of truth within the academy (addressed in more depth below). I see a potential within my practice to make a significant difference to society, through the facilitation of learning and through the creation and critique of knowledge through research. The activities of teaching, learning and research can, Nussbaum (2010) argues, cultivate citizens who pursue truth as the underlying value of their engagement in society. I however felt, and still experience, an alienation and dichotomy between my identity as an 'educator' and 'researcher'. Instead of serving society through the critical exploration and creation of knowledge (1<sup>st</sup> order activities), it appeared to be the cultural norm to serve the audit culture that neo-liberalism brought forth e.g. bureaucracy, form-filling and appraisals (2<sup>nd</sup> order activities) (Shore and Wright 1999). Ball (Shamir, 2008: 3 in Ball, 2012) accepts *neo-liberalism* as 'a complex, often incoherent, unstable and even contradictory set of practices that are organised around a certain imagination of the "market" as a basis for the universalisation of market-based social relations, with the corresponding penetration in almost every single aspect of our lives'. I do not think neo-liberalism has infiltrated *all* aspects of my practice or society, but the impact of this ideology is significant on the practices of learners and their facilitators. An example of this impact is the contradictory idea that neo-liberalism brings freedom *through* audit controls and restraints. My interest stems from the impact this ideology has on the idea of the university, particularly as I operate in a *business facing* institution. My further interest is how to resist or counteract the lowering of standards (Ball 2012) and resist the notion of the university as a private

good, which can promote the alienation of learners (Mann 2001) and academics alike (Canaan 2010), resulting from a lack of meaningful learning and work.

The uneasiness and contradictory culture surrounding my practice led me to create a socio-political philosophy of education module using Socratic pedagogy (in a traditional and progressive sense) (Stockwell 2015) and critical pedagogy (Freire 1970 and Giroux 2012). It aimed to create an education for a critical consciousness *with* learners and explore the impact *on* learner's views of citizenship. This small scale study analyses the effects of the module on learners' engagement and seeks to explore the factors impacting on this engagement. The findings provided a basis from which to reconstruct key elements of my practice. This study is framed by the two following research questions:

1. *To what extent have learner's conceptions of citizenship changed between the beginning and end of the module?*
2. *What, in the module, led to this change?*

In addressing these questions, I explored key areas of literature concerning citizenship, neo-liberalism, engagement and alienation in higher education in **section 2**; in **section 3** I present my research approach, making use of critical theory and ideology critique to facilitate the case study of student learning on the module; **sections 4** and **5** analyse and interpret the data respectively, which leads to **Section 6** – a summary of the reflexive approach taken within this project and addresses limitations and issues of the small scale study. In **section 7** - the conclusion - I consider new ways of being in my practice.

## Section 2: Literature Review: Higher Education and the Public Good

### Introduction: Aims of Engaged Democratic Citizenship Education

In this section I outline the discussion of higher education for engaged democratic citizenship (hereafter EDC). I first outline Civic republicanism as the model of citizenship aimed for within higher education (hereafter HE). After this I explore the use of Socratic and critical pedagogies in the pursuit of EDC. Progressing the argument further, the literature indicates that learning toward EDC promotes particular qualities of character, which I briefly outline. This leads to a conceptual framework of *HE for EDC*.

Civic Republicanism, including deliberative democracy, and the qualities necessary for engaged democratic citizenship are supported within the university (Leydet 2011). Citizens critique the form of society and its ideas through discussions and undertake decision making through deliberation, which develops their clarity of thinking. Its use can develop autonomy and non-subjection to unnecessary 'higher' authorities (Leydet 2011). Deliberation enables learners as citizens to participate in the learning environment and society for its greater good – its sustainability and growth through critical reflection (White 2013: 12). Critical discussion can facilitate learner and academic self-governance within the learning community, therefore a focus on criticality's wider use can support EDC. Thus, the aim of HE for the public good of society requires, at its core, a critically transformative experience, where adult-learners understand and critique ideologies affecting their own lives from a number of perspectives for society's flourishing (Mezirow 1981 & 1990).

According to Davidson (1892, 159) 'An institution perishes when it abandons the principles on which it was founded and built'. I take this to mean a vibrant learning community flourishes if learners and academics struggle for vibrant participatory engagement inside and out of the university (Peterson, 2009). Giroux (2012) argues that critical pedagogy can enable academics to maintain their place as public intellectuals and provide a space for learners to take this position, too. Focusing learning toward this end requires very little change in my view. A focussed discussion *with* learners about utilising their knowledge and skills outside of the university could be *one* way of facilitating this. This, the literature informs, requires a discursive and radical set of pedagogies.

### Socratic Pedagogy

Within module one I used the terms 'active' and 'passive' to describe the engagement of students in the learning environment (module 1) and reasoned that similar behaviours are exhibited as citizens. Between modules 1 and 2, I published an article based on ideas from module 1 and realised (with thanks to an external reviewer) that the language sought to praise or blame learners for their engagement in the learning environment, without reference to external factors (Stockwell 2015). With a greater focus on neo-liberalism in HE, I came to the understanding that the market-focussed 'reality' was alienating some learners and academics from a meaningful existence due to the nature of competition, lack of meaningful work, the un-acceptance of difference (Swain 2012), assessment cultures (Mann 2001) and audit cultures (Shore and Wright 1999). Socratic pedagogy is described as a way learners and academics can explore truth and critique society and lives through discussion (Nussbaum 2010); the focus of which can be on any topic area - the importance is held in the critical exploration of ideas. Learners could critically reflect on the culture of the university, for example. I have incorporated a progressive approach to Socratic pedagogy, which is underpinned by Marxist theory and developed by Neary and Winn (2009).

Student as Producer (Neary and Winn 2009) reforms HE learning toward meaningful intellectual projects through the creation and critique of knowledge. Learning and teaching strategies, including assessment strategies, enable learners to gain meaning from their educational experiences against a backdrop of low standards, performativity and managerialism. Socratic pedagogy positions the learner as a researcher of the world. Learners develop ideas through reasoned and critical argument. Members of the dialogue participate in the community and give reasons for their position (Gutmann and Thompson 2004). Student as Producer reconstructs HE as a place of collaboration, in which learners and academics work on projects of 'social importance' that are 'full of academic content and value while at the same time reinvigorating the university beyond the logic of market economics' (Neary and Winn 2009: 193). At the heart of this is a meaningful educational experience based upon participation, engagement and reason giving in the creation of new ideas and new knowledge (and thus the negation of alienation). The combined pedagogy can provide learners with power, autonomy, challenge and critique in creating new possibilities for themselves and others (Freire 1970 and Giroux 2012).

### Critical Pedagogy

Mezirow (1981) stated that a distinct part of adult learning is the cultivation of a critical consciousness. A learner, according to Mezirow, should understand the many different ways the world can be interpreted, a quality distinct of HE (Watson, 2014; Giroux, 2012; Nussbaum, 2010; Fish, 2008). One of the aims of adult education is to ensure persons confront their behaviour, thoughts and actions, to grow a critical consciousness.

Critical pedagogy aims at no-less than educating for a critical consciousness to enable learners to engage with and create new social realities (Freire 1970). This stance is taken in response to behaviours and cultures that seek to dehumanize and alienate learners away from autonomy and meaning over their lives (Giroux 2012). This includes alienation in the learning environment and in assessed work (Mann 2001). The different lenses through which to observe and act in the world, as promoted by Mezirow, enable learners and citizens to explore and create new possibilities; the creation and exploration of new possibilities is facilitated through critical and reflective discussion. Thus the academic *can* reconstruct their practice and pedagogies; learners *can* create new or different ways of being in the learning environment; and, citizens *can* use their critical consciousness to create and pursue new social realities.

The new social realities in and outside of the learning environment do not come about as a result of control and power being 'handed-over'. Supporters of neo-liberalism and the audit culture cannot hand power to the academics and learners. Freire argued that the handing over of power would be disingenuous, as the holders of power would find other ways of having or gaining control. 'Functionally, oppression is domesticating. To no longer be prey to its force, one must emerge from it and turn upon it. This can be done only by means of the praxis: reflection and action upon the world in order to transform it' (Freire 1970: 33). Critical pedagogy – education for a critical consciousness – enables learners and academic alike to engage in the struggle for a meaningful existence in the university.

Ball (2012) suggests that low standards are ever present in HE practice; Griffiths (2012) suggests the academic must operate behind smoke-screens in order to do their *real* work. Mann (2001) further indicates that the neo-liberal cultures alienate learners from critical engagement in their learning. The creation of assessments that have little meaning or that learners cannot relate to is a significant example in my practice (Race

2010). In a critical education, the community of learners and academics create a negotiated curriculum (Hopkins 2014). It fosters particular qualities valued in the community, enabling solidarity in the struggle for a meaningful experience and existence in HE and society (Porfillio & Gorlewski 2012).

### Qualities of Engaged Learners and Citizens

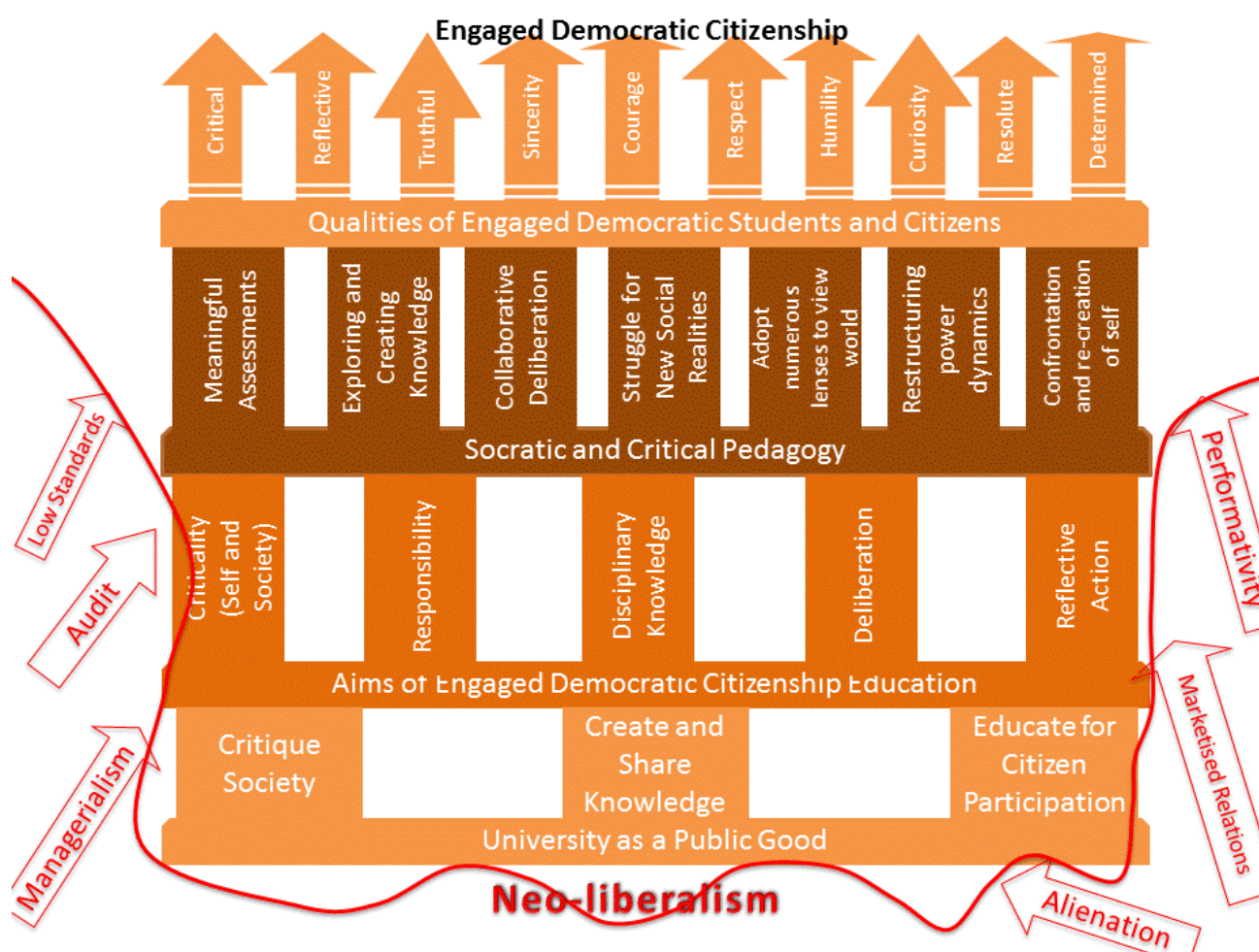
The engaged learner (and academic) is courageous; they are required to overcome the fear of the unknown, such as creating new knowledge and new ways of seeing and being, which authorities and peoples might not approve (Macfarlane, 2009: 49). They pursue the virtue of respect as it implies positive action such as informing a participant that they can withdraw from research activity. I suggest respect ensures the community an opportunity to access emerging issues so that community can understand the *reasons given* and pursue an appropriate course of action (Gutmann and Thompson 2004), two core element of deliberative democracy. Resoluteness enables the learners and academics to understand that the learning process and social transformation are long, requiring determination (Macfarlane 2009:79-80). Curiosity being an essential character trait in the learning process enables learners and academics to explore answers to their questions. Truthfulness, with the addition of sincerity, ensures a commitment to do one's best to get to the truth and being accurate with the results of research. Representing the views of others in an untruthful way can have far reaching detrimental consequences. Learners and academics are required to present the view of intellectuals they disagree with in an honest light in order to flourish within HE and society e.g. an argument and struggle based on truth has strength. At times, learners and academics require humility so that they can say their position or stance was incorrect, which is often the case in research. The pursuit of truth – the core of the university as public good – conceptualized by Nussbaum (2010) brings with it incredible expectations of learners, placing learners and academics on an equal level of expectation and engagement in the learning environment. This creates a space and place where public intellectuals – learners and academics (Giroux 2012) – occupy their educative and social spaces and can seek new ways of being in these spaces (indicated by Chomsky 2012 and the *occupy movement*) for the greater good of the learning environment and society.

### Higher Education for Engaged Democratic Citizenship

If one accepts the proposition that the university is for the public good, then what has been discussed in this section provides one way of promoting it. By positioning



learners and academics as civic republican members of the university who deliberate, critically and reflectively, about knowledge and practices in HE, learners and academics can make use of the skills and knowledge to affect change in the world (Leydet 2011, Nussbaum 2010 and Gutmann and Thompson 2004). This can then be facilitated through both types of Socratic pedagogy (including Student as Producer (Neary and Winn 2009)), which compliments an ideologically focussed critical education (Freire 1970, Mezirow 1981& 1990, Giroux 2012). Critical pedagogy, as promoted by Freire and Giroux, facilitates EDC in learners, enabling thoughtful and respectful resistance against the oppressive nature of neo-liberalism (Shore and Wright 1999). The meaningful nature of the intellectual projects that Socratic and Critical pedagogy foster can support learners in the growth of a critical consciousness, creating new social realities for themselves inside and outside of HE as citizens of their communities. Figure 1: Conceptual Framework, presents one way of interpreting this literature and the position I have taken within this review that *it is morally good to educate with EDC as an aim within HE curricula*.



**FIGURE 1 CONCEPTUAL FRAMEWORK OF HE FOR ENGAGED DEMOCRATIC CITIZENSHIP**

#### Conceptual Framework and Positionality

I have taken the view that HE as a public good is being undermined, squashed and squeezed by wave of neo-liberalism – the red line on the bottom and sides of the image. Pushing this wave are some of the component cultures of neo-liberalism within HE – audit culture, low standards, managerialism, performativity, marketised social relationships, alienation – these also move the focus away from the university as a public good toward a private one. In not accepting the neo-liberal proposition of HE, the strength of HE as a public good is found in the structure of its ideas, aims, pedagogies which enable EDC; these are presented in the blocks resting on each floor of the structure. The qualities of EDC are presented as arrows as they have a function based *in* the work of HE but are utilised in wider life tasks and events outside.

The base and sides of the image has left me quandary over the infiltration of the neo-liberalism in my practice and HE as a public good. Neo-liberal tasks are a part of my practice; some colleagues will choose to engage with these in a meaningful manner

and the alternative is to pay 'lip service' to them and operate behind smoke screens until I can occupy a position in a dynamic struggle for change (Ball 2012 and Griffiths 2012). I have come to realise that there are ethical issues that have surfaced as a result of neo-liberalism undermining meaningful working relations, meaningful educational relationships and meaningful work. I have felt this greatly, particularly in the artificial separation of my academic identity as a result of working cultures towards lecturers who also wish to research. These reflections and the summary of the conceptual framework led me to 3 further sub-questions to facilitate an in depth understanding of my practice:

- Do the students experience the neo-liberal cultures in higher education, if so, in what ways do they experience neo-liberalism?
- Do students have a view on the pedagogical stance taken in the module, if so what positions do they take?
- Do the students describe themselves as having similar qualities of EDCitizens, if so, are there particular qualities over others that they have focussed on?

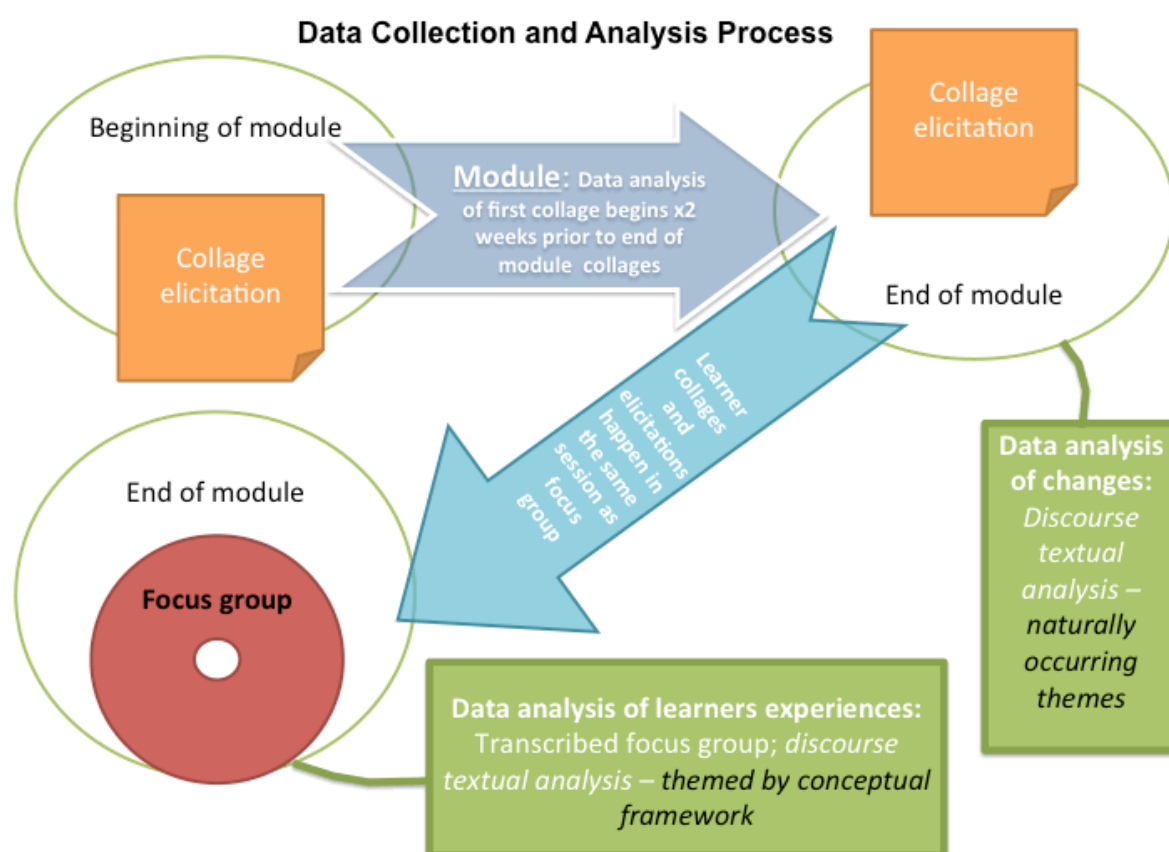
These questions facilitated the specific research approach and the particular approach to data analysis, the former of which I now address.

### Section 3: Research Approach

In-line with the political and emancipatory nature of this research, I searched for a way of constructing a project that explored ideologies oppressing human behaviour. I wanted the outcomes of the research to lead to a new way of being in my practice. Critical theory, which grew from the same Marxist tradition as critical pedagogy, explores the impact ideologies have upon human behaviour and was developed by Habermas (Bronner 2011). Both the pilot and this project were formulated to understand moments where human action had been oppressed. The paradigm of critical theory in itself makes a statement; Habermas argued that both the paradigms of interpretivism and positivism fail to effectively understand human behaviour, furthermore the research is not used to change practices and does not lead human beings to new social realities (Flick *et al* 2004: 3).

The study was facilitated through the methodology of ideology critique, a four-stage process through which a practitioner gains a critical and deep understanding of their work. The four stages start with *description* – the practitioner answers the question: ‘What am I doing?; *information* is the second stage – the question to be answered is ‘What does it mean?’ both questions I addressed in modules 1 and 2. Within this project I will be addressing, the final two stages: *confrontation* – ‘How did I come to be like this?’ which I have addressed throughout the literature review here; and, *Reconstruction* – ‘How might I do things differently in the future?’. I have addressed one small element of ‘reconstruction’ in the creation of a socio-political philosophy of education module using radical pedagogies (Cohen *et al* 2007: 29). This project facilitated the critical reflection of learners on the impact the module. Figure 2 (below) shows how I moved from the theoretical construction of this project to its practical implementation.

## Research Methods and Analysis process



**FIGURE 2 DATA COLLECTION AND ANALYSIS PROCESS**

### Collage-elicitation

Figure 2 indicates that the initial set of data collected was 'collage-elicitation'. In light of the significance of power and its affect over learner autonomy and creativity, I created a new research tool, which combined the artistic tool of collage creation – where a learner represents a concept through non-stick collage materials (Eisner 2004) – and photo-elicitation – where a learner analyses and annotates their representation so that others can gain meaning from them (Finley 2003). This, I reasoned, would enable learners to creatively express themselves and their ideas without the significant demand characteristics of e.g. one-to-one interviews or a focus group before professional relationships were constructed. This alleviated other demand characteristics such as preference in language tools (e.g. drawing, speech, writing, etc.) and performing to perceived wants of the researcher. One limitation of this approach is resourcing materials and providing the same or equal materials, which would affect the creation of the image. The collage moves away from quasi-scientific methods that, Habermas (Bronner 2011) claimed, do not do justice in understanding

human behaviour. Eisner (2004) also promoted the artistic method as enabling individuals to create representations on multiple levels e.g. cognitively, reflectively, aesthetically and kinaesthetically. I viewed the control and autonomy of the participants, in both the creation and elicitation of meaning from their collage, would provide a meaningful research experience. Learners controlled the representation of their ideas and identity; with each learner becoming an individual longitudinal case in a larger case study exploring the impact of the pedagogy (Merriam 2009: 39-54).

This approach changed significantly from my pilot study, in which the learner created a collage and I sat beside them asking questions about their collage. Initially, I felt uncomfortable doing this due to confidence, and the potential for demand characteristics was high, furthermore the method of interview would not work for 6 learner participants due to time constraints.

### Focus Group

As figure 2 indicates, after the collage-elicitation at the end of the module, all participating learners engaged in a focus group reflecting on their module experience. I noted in my reflections of the pilot study that I had a distinct lack of data to draw from the learners' wider programme experience; I required a way of understanding the significance of this module in a wider context. Using focus groups can have distinct limitations, particularly when learners are not confident or are engaging in their second language. I felt compelled, due to time scales and student attendance, that a focus group was the most effective way of gaining their reflections about the module. It provided multiple types of data about student interaction and cohesion as well as reflections on the pedagogy; this also concluded the discursive nature of learning on the module (Merriam 2009: 94).

In summary, I constructed a research project where the 6 learners created a collage at the start and end of the module – the collage depicted their conception of citizenship. At both points of data collection the participants elicited meaning from these images. During the module I kept a researcher's diary – which I did not draw on significantly in the analysis - and at the close of the module the learners engaged in a focus group reflecting on the module's impact, which was subsequently transcribed. The data created a case study of student conceptions and factors affecting these conception, creating a basis for *reconstruction*. The research project did not come without significant ethical considerations.

### Ethics

As with standard research projects, this study was carried out within the university regulations. All learners were informed that they had the right to withdraw themselves from the study at any time without any reason being necessary; all learners signed consent forms, an example is found in **appendix 2**. Whilst there were a number of ethical considerations, I explored the following as key ethical issues that surfaced during the project.

As the group started with 8 students, it would have been possible for power dynamics to emerge between the learners and myself that would have undermined the possibilities for the project. As such I paid particular attention to the way I engaged in deliberations – adding to conversations, enabling linking of ideas, and always staying seated around the same tables as the learners in group discussion. This was done to avoid intellectual and physical displays of power, which may have inhibited learner autonomy. I also reasoned that these considerations might reduce learner performativity toward me.

A pertinent ethical consideration was the anonymity of the learners in presenting the findings. I purposefully chose not to present learners with no alias, gender or age. The small nature of the group could have led learners to lose anonymity if these identifiers were used.

A particularly significant ethical consideration between the teaching of the module and conducting the research project was the appropriate time for data analysis. I considered that analysing the collage-elicitations would affect my pedagogical stance and expectations of learners. I chose not to undertake analysis until two weeks prior to the final data collection, which fell during a university holiday. This reduced power dynamics and enabled exploration of ideas in the sessions without meta-narratives from analysing individual learners' conceptions of citizenship.

### Section 4: Data Analysis and Findings

The findings presented in table 1 were themed from the collage-elicitations of each student (as discussed above). All learners' collage-elicitations were analysed through a set of sub questions, which explored learners':

- Descriptions of citizenship
- Use of value terms
- Analysis of component parts of the collages elicitations

- Discussion of education (exploring disciplinary foci)
- Presentation of a static or changing concept of citizenship
- Connections between influential factor and elicitation annotations – see **Appendix 1** for collages and analysis notes.

Emergent themes were generated using discourse textual analysis (Giroux 1998: 201-2) to interrogate the creation of learners' ideas and to understand the cultural and social forms impacting on their creation. The findings in Table 1 enabled me to address research question 1: *To what extent have learner's conceptions of citizenship changed between the beginning and end of the module?*

**TABLE 1 LEARNER COLLAGE-ELICITATIONS: MODULE IMPACT, CHANGES TO CITIZENSHIP & INFLUENTIAL FACTORS**

<p><b>Learner 1:</b></p> <p>Impact of module: <i>'I have learnt from the module, that citizenship is broad. And there are many factors/societies that contribute to the type of citizen you become. All these factors are controlled by the government'.</i></p> <p>Changes to Citizenships:</p> <ul style="list-style-type: none"> <li>• <b>Government influence</b></li> <li>• <b>Government controls all societies</b></li> <li>• <b>Membership of separate societies</b> e.g. education, business, health, non-citizens</li> <li>• <b>Societies contribute citizenship identity</b></li> </ul> <p>Influential factor: changes from 'education' to 'government control'</p>
<p><b>Learner 2:</b></p> <p>Impact of module: <i>'I now think citizenship may be a process/journey an individual goes through in understanding themselves &amp; their role in society and global context'.</i></p> <p>Changes to Citizenships:</p> <ul style="list-style-type: none"> <li>• <b>Citizenship as a philosophical concept.</b></li> <li>• <b>Education and critical friendships create identity</b></li> <li>• <b>Knowledge and understanding of citizenship enables contribution</b></li> <li>• <b>Autonomy</b></li> <li>• <b>Identity</b></li> <li>• <b>Participation</b></li> </ul> <p>Influential factor: changes from 'Identity and experience' to 'identities'.</p>
<p><b>Learner 3:</b></p> <p>Impact of module: <i>'This module has affected my view of citizenship in a very positive way as I have never really known the importance/purpose of citizenship and now I know what I should have already covered in some parts of citizenship in secondary school which I didn't. I now have more of a critical depth of mind of thinking and question things rather than taking things at face value'.</i></p>



Changes to Citizenships:

- **Education of youth**
- **Knowledge and understanding of citizenship**
- **Criticism of excessive government power**

Influential factor: is maintained as 'government' but reasons moved from a lack of individual reflection to **government's 'negative' control of education.**

**Learner 4:**

Impact of module: *'I have a wider concept and grounding of society and citizenship. However, I still see it as a life cycle in of a continual production line based on the economic needs of the state where education is at the centre'*. Changes to Citizenships:

- **Removal of individual identity**
- **Social identity = conformity and economic contribution**

Influential factor: stayed the same - functionalism.

**Learner 5:**

Impact of module: *'Moved from 'substandard' views of citizenship 'only knowing the basis understanding' to an understanding of 'different elements that make up citizenship'. 'Our thinking is more developed' and 'I believe that this module has honestly taught me how to take to situations in a different manner'*.

Changes to Citizenships:

- **Fairness**
- **Equality**
- **Autonomy**
- **Knowledge and understanding of citizenship enables contribution**

Influential factor: changes from 'being part of a team' to 'religion' indicating that 'indoctrination' has played a part and they 'wouldn't change it for the world'.

**Learner 6:**

Impact of module: *'Given insights into 'factors which was unaware existed (to an extent)' e.g. 'citizenship being a possible form of indoctrination'. 'It has influenced me to critically analyse the purpose and true definition of 'what a citizen is'. Changes to Citizenships:*

- **Criticism of excessive government power**
- **Education as indoctrination**
- **False-consciousness e.g. 'in reality we are being controlled'**.

Influential factor: changes from 'knowledge and understanding of citizenship' to **'social control'** and **'current issues'**.

<b>Changes to citizenship shared by learners</b>
<ul style="list-style-type: none"> <li>• <b>Knowledge and understanding of citizenship enables contribution</b></li> <li>• <b>Criticism of excessive government power</b></li> <li>• <b>Autonomy</b></li> <li>• <b>Identity</b></li> </ul>

The following part of this section – table 2 – provided a rich narrative of the module. The narrative focussed on themes originating in the conceptual framework (figure 1). The learners' experiences were presented as a case study narrative as it was in-keeping with the methodological approach. This data addressed the second research question '*what in the module led to this change?*' and the sub-research questions created after the conceptual framework. As indicated in figure 2, the themes within this part are drawn from the conceptual framework using discourse textual analysis; some themes appear more than others, this is due to the narrative approach of the data. I have modelled this presentation on Hope's (2012) case study narrative of a democratic school and how it prepared learners for active democratic citizenship.

**TABLE 2 FOCUS GROUP NARRATIVE (THEMED BY CONCEPTUAL FRAMEWORK)**

**Audit and Performativity: *Risk aversion and fear of failure***

The first session of the module was both exciting and daunting for the learners and myself. Learners were intrigued by the pedagogical approach and verbally interested in the opportunities. They were fearful of the approach and concerned about the risk of failure. One student emailed me prior to the module concerned they might fail; another student transferred to another module two weeks in, due to the nature of the module. Initially the learners required safeguards and negotiated the module to be planned in three week blocks and that I would not allow them fail. Satisfied that the learning on the module would be focussed on concepts and areas of knowledge they chose and negotiated (which would reduce possibilities of failure), learners began to explore ideas and avenues of knowledge that elements of their thinking. In the focus group discussion I asked learners '*Is the way the module has been designed and run different from other modules that you have studied on the programme?*' and followed up with a request for examples.

**Pedagogy; Reconstructing Power Dynamics; Explore & Creating Knowledge**

Learner 5 and Learner 6 indicated that the pedagogy was distinctly different, including the affect it had on their autonomy and control. Learner 6 stated: "the way it is taught; we are able to do our own research and bring our own materials into the session and say "this is what we want to discuss, this is what we want to do". Whereas in other modules it is "this is what you are going to learn, this is what you are going to do; do this reading; you have to do this, this, this". A further difference, noted by learner 2, was the amount of content covered and the focus on link making

between modules: “Yeh, I feel like we have covered quite a lot [(with verbal agreement from learner 1 and learner 6)] and we still managed to always refer and make that connection between each week”. “I feel like in other modules there isn’t that sense of clarity with that link”.

### **Collaborative Deliberation**

The exploration and discussion of multiple ideas was a significant theme for a number of learners. The drawing together of ideas was both focussed in areas of knowledge that the learners brought into their discussions, it also made links amongst the content of other modules on the programme, which learner 4 suggested was a pertinent difference: “you’re drawing on all other modules as well, from each year. So, because you’ve done a module on it you have a bit of understanding and then you can apply it to this. Like International perspectives, the history side, the philosophy”. Learner 6 added: “it sums all the modules up”.

### **Pedagogy: Criticality & Deliberation**

Other significant themes included greater enjoyment in the module as learners brought their own ideas, developed criticality and the group size. All learners suggested that the small group size contributed to the module’s success. The group size also enabled, for learner 2 (with other learners agreeing), the opportunity to explore sensitive subjects – which they had indicated was not a possibility on other modules – resulting in a sense of ‘racial comfort’.

The focus on discussion and exploration in the module was also noted in the discussion of the absence of Powerpoint presentations: “You didn’t stand up and say ‘this is how’... You didn’t stand up with a Powerpoint’ learner 2 asserted. The focus on questioning and discussion were also pertinent: learner 6 reflected: “it probably helped it sink in as well, like ‘why do you think that?’ then you actually question yourself, like “hold on a minute, why do I think that?” Relationships in the group were important, my role was described as a facilitator not a teacher, learner 2 suggested and learner 6 reflected that the group had a trust in me as a facilitator. The learners’ comments also indicated, implicitly, the significance of experiences influenced by neo-liberalism in their studies.

### **Neo-liberalism: Performativity and Managerialism**

Learning outside of the radical module was conceptualised by learner 4 as ‘fitting certain boxed’. As indicated above, a difference this module had from others, was learner contribution. The focus on learning outcomes, through the assessments of students, was indicated in the learner’s reflection on their previous strategic assessment focus: “[...] at that stage, with my thinking anyway, it was about how to pass that module’, ‘I don’t think I took that understanding of what the module was about into consideration. It was more or less to get this out the way, done, module done” (Learner 5). A further theme which recurred was how the programme did not foster criticality; learners indicated that a result of this module was the cultivation of criticality; learner 1 thoughtfully noting: “I keep asking myself why? Why? Why? [...] you’ve [the tutor] been like “well why do you think that?” and I think you’ve probably said it the most out of everyone”. Learner 5 asserted “this has set the precedent of the way you think now, hasn’t it?” However, scepticism was shared concerning the broader possibilities of the module.

### **Marketised Social Relations & Alienation**

Large group sizes, the opposite of which was seen as a distinct positive feature of the radical module, led some students to reflect on physical and intellectual

alienation experienced in the programme, suggesting that it was an inhibitor to engagement, discussion and criticality. Learner 2 (discussed above) indicated that the culture of large groups inhibited the discussion of sensitive subjects safely, particularly with regard to their racial identity. It was also noted that large group led to 'traditional' transmission pedagogies, which inhibited critical discussion and meaningful engagement.

#### **Low standards**

A consequence of these cultures were personal low expectations of learners and their fellow students. All learners discussed the point that their levels 4 and 5 compatriots might not be able to handle the module or understand the content, if the module was moved earlier into the degree. Although the learners did suggest that some elements of the pedagogies should be used across the programme, particularly those that enable critical discussion.

#### **Meaningful Assessments**

All learners agreed that the module impacted on the way they approached their assignments. Learner 6 claimed that they could "rip it apart" – referring to their assignment question. They suggested that the lack of powerpoints enabled the retention of knowledge. Learner 5, made a more reserved judgment than their companions, stating that this module impacted on the refinement of previous ideas explored in the programme. This led me to my final question for the learners, which concerned whether they could see themselves using the knowledge after graduation.

#### **Confrontation and Re-creation of self**

Learner 5 suggested that the knowledge, particularly the criticality, would "benefit us because now obviously we can go out into the working world now with this thinking". Learner 6 suggested that they would no longer accept what they would 'see and hear' without interrogating first. Learners 5 and 2 further suggest that they were better equipped to take other views into account and respect differences of opinion. This was also connected to learner 2's point who showed they had a deeper understanding of holding a collegiate argument and further changed the way they saw themselves as citizen, suggesting that they now 'listened more' to current affairs and ideas in the media, particularly Radio 4.

#### **Summary**

The data from the collages indicated a general shift or refinement in conceptions of citizenship. The focus group data (with small additions from my research journal) indicated that many of the learners gained a meaningful learning experience in the module, with learners indicating significant experiences of neo-liberal cultures. An omission in this narrative has been the mapping of the learners' discussion to the qualities of EDC. I have omitted this for a number of reasons, first, space has not allowed for this; second, there are significant issues with justifying how one learner's actions can be applied to one virtue or another – this can quickly lead to all the virtues being applied to some small act; thirdly, an ethical consideration for the power I would place over learner's behaviours, which I see as violating the ethical underpinning of

the methodology. I now move onto the interpretation of the findings focussing on the reconstruction of my practice.

## Section 5: Interpretation and Discussion

### Findings and the literature

The findings indicate a strong congruency with the literature and substantiate, in practice, a number of the themes in the conceptual framework. The impact of neo-liberal cultures leading students to physical and intellectual alienation, an argument maintained by Mann (2001), indicates that the theoretical construct of neo-liberalism leads to a precariousness amongst student and staff practices. This has a particular significance with large group numbers as a result of massification of HE and marketised social relations, and can lead to over structured modules and the absence of academic discussion of real world issues (Fish 2008).

Ball (2012) and Griffiths (2012) suggest that the *real* work of academics may have to happen behind smokes screens; this data indicates that this may not necessarily need to be the case. I put forward this point tentatively however, as the findings from this project have not yet been shared amongst The School – there may be more interest in the key elements of my practice, particularly the module, once colleagues know more about it. The existence of the module shows one further pertinent point – the importance of the real work of the academic – teaching and research – being shared and brought together as a central and essential first order activity (Shore and Wright 1999), which can lead to significant transformations in learners' thinking and behaviour as well as my own academic identity.

The transformation of some learners, to greater and lesser extents, occurred against a backdrop of neo-liberalism, as already established. The significance of this, in relation to literature, shows the extent of neo-liberalism and its 'domestication' of some learners, particularly in areas of low expectation of self and fellow students (Freire 1970). Ball (2012) stated that neo-liberalism brings with it contradictory ways of being. Learners showed the development of a critical consciousness and the development of other skills, but shared an inability to see the extent of their achievements and readjust the expectations of their capabilities.

The recurring theme of criticality and gaining new ways of seeing the realities they inhabited firmly holds to the public idea of the university. Furthermore, learners' development in this area directly connects to Mezirow's (1981) view that HE should

provide learners with different ways of seeing the world. Interestingly, in creating the module with greater learner autonomy, the data indicated that the learners could have become 'oppressors' themselves, according to Freire (1970). We can see this in the way learners' initially describe their contribution and control of the module, in a similar way to academic practices they initially critiqued. The dynamics and size of, facilitation and, potentially, content, steadily moved learners away from this charge, which Freire (1970) and Giroux (2012) both suggest can lead to the creation of new social realities.

One particularly striking element, which I had not reflected would change due to the long-term domestication throughout education, was the beginning of a shift of focus away from assessment. This, in consideration of how the module started with a fear of risk and failure, led some of the completing students to focus on the creation of ideas, refine their thinking and, as one learner commented, moved from a strategic assessment approach to focussing on ideas and discussions. Neary and Winn (2009) would suggest that this was down to the meaningful and real-world importance of the ideas learners created and engaged with, along with the pursuit and critique of truth as argued by Nussbaum (2010). The contextualisation of the data provide a substantial basis from which to reconstruct elements of my practice.

#### Findings and reconstructing my practice

The contextualised findings indicate that the space for meaningful learning, appreciation of discussion, exploration, creation and critique are at a premium for some learners on the programme. The experience of engaging in the module and exploring the data indicates an opportunity to place these elements as central parts of my pedagogical practice. Fostering criticality in the learning environment is at the core of meaningful adult learning (Mezirow 1990), global citizenship (Nussbaum 2002) and the university as a public good (Nixon 2011).

The pedagogy has led to some significant changes in learner practices and has influenced my view on the capabilities of learners. The module shows learners *can* pursue truth (Nussbaum 2010), *can* negotiate their curriculum (Hopkins 2014), *can* academicize (Fish 2008) real world issues and *can*, as Ball (2012) eloquently states, 'think'. The consequence of this indicates (although more work needs to be done on this area) the respectful critical engagement of learners in their spaces and places of learning (MacFarlane 2009) similar to that of civic republicanism (Leydet 2011) and deliberative democracy (Gutmann and Thompson 2004). The refinement of my

thinking led me to change the way I engage with learners in all areas of teaching, and start to engage undergraduate learners in educational research (currently an under resourced area of school practice).

The data and literature indicates that certain school and university cultures, such as the phenomenon of the modular degree, are inhibiting possibilities for learners to link and create ideas and knowledge, this can inhibit the creation of an intellectual identity – a significant cause for concern as maintained by Giroux (1998 & 2012). The deconstruction of academic identity, the artificial split between ‘teacher’ and ‘researcher’ led to an alienation in my own practice and is, as the data indicated, a significant contributing factor to learner engagement and autonomy. The struggle I feel compelled to undertake is the pursuit of research and teaching as ‘part of the job’. The benefits to learners in the development or refinement of their ideas is enhanced by an education facilitated *by* and *in* research. This data provided an evidence base in the argument for the joint creation (amongst learners and staff) of new ways of being between learners and academics.

As stated in the introduction, the research questions (and sub-questions) facilitated a way of critically reflecting on, confronting and reconstructing my practice. The data showed that there were key elements to the pedagogy, the intellectual endeavours and discussions that influenced learners thinking about citizenship and their membership of the learning environment. The module enabled the journey through the first three ‘floors’ of the conceptual framework, which is particularly important against influential neo-liberal cultures. Thus, a new way of being *is* possible and new cultures *can* be created. Before I present one way of summarising the possibilities and potential impact of new cultures below, I explore some of the limitations of this project.

### Section 6: Limitations and Issues

The difficulties engaged with and *felt* in this study have illuminated the challenges of undertaking research. I have been challenged and influenced by learners’ comments and tried to remove myself (as much as possible) from the entrenched experiences of facilitating learning whilst undertaking data collection. My ethical and moral underpinning made me view ideas from avenues not previously explored – these avenues were sometimes wet, leading me into knee deep puddles of rich data with the water too murky to decipher the content. That said, I have found practice-based research to be political and liberating and means I will no doubt become, what is

described in schools as, a *behavioural problem* as I continue to question culture and trying to improve my work and the experience of learners.

Herein lies the limitations; due to space and focus, the study did not explore the qualities of character of the learners and as such leaves an element of the conceptual framework underexplored by empirical research. The nature of the empirical research may not be accepted by the wider academic community, as I have created collage-elicitation as a tool to facilitate reflection, and created a narrative that some academics might not accept for being *too soft* in its approach. Furthermore the paradigm and methodology start from the assumption that oppression is happening, which in itself is a philosophical quagmire worthy of exploration. Practically, whilst I did all I could to reduce opportunities of performativity of learners toward me, I am aware that the data might be influenced by this factor. Despite this, the possibilities for research in this field in the future, if continued, can lead to new ways of thinking and being in the research community.

### Section 7: Conclusion and Recommendations

I started this project as an early career academic and finish this assignment, as a senior lecturer in education studies. This study has enabled me to take a stronger position as I start to reconstruct my practice as a public academic. The findings have provided a focussed and structured way in which I can influence change in my practice and create spaces in which learners can influence change in theirs – the results of which led to the refinement of learners' ideas, greater criticality, increased engagement, a sense of belonging and a meaningful educational experience. The study has enabled me to understand the possibilities for change in cultures and systems of control and constraint. If problems arise in and with my practice I am now more confident in exploring solutions that can be found in my pedagogical stance, the ideological understanding of my practice and thinking that supports my role as a public intellectual. Furthermore the study shows, albeit not in a generalizable manner, that neo-liberal cultures are permeating the vocations of students and academics (Canaan 2010 and Shore and Wright 1998) and shows the impact of a critical education, which *can* be maintained (thus far) inside the structures of university bureaucracy. The research provides me with a philosophical position based on exploration and criticality (Nussbaum 2010). The study has positioned me, not as someone unquestioningly



subject to neo-liberal cultures, but someone who knows how to find ways of navigating these cultural norms in pursuit of the university as a public good.

Recommendations focus on the possibilities for academic practice. A greater critical reflection is required for those who design modular programmes of study and who, for whatever reason, have expectations of students that result in inhibiting intellectual skills and academic identities. The academic's role is not to rear students anew, but to facilitate an imaginative, knowledgeable and transformative experience, enabling learners to engage and flourish as human beings in cultural environments that try to inhibit such qualities of EDC. The study informs us that low expectations of learners and a lack of regard for their intellectual nourishment and creativity undermines the public university (because it inhibits transformative dialogue and meaningful enquiry); programme and module creators ought to share certain elements of module design in order to facilitate an *education*, and not the facilitation of a number of assignments that need to be completed in order to obtain a degree. Finally, academic identity, as I have sought to understand throughout this intellectual project, does not operate in an ideological vacuum (Larvor 2011); time to think, explore ideas, and reflection on self is at the heart of the success of this module for myself and for learners (Giroux 2012) – the struggle for *time* is, I reason at this moment of writing, a struggle worthy of investment and energy.

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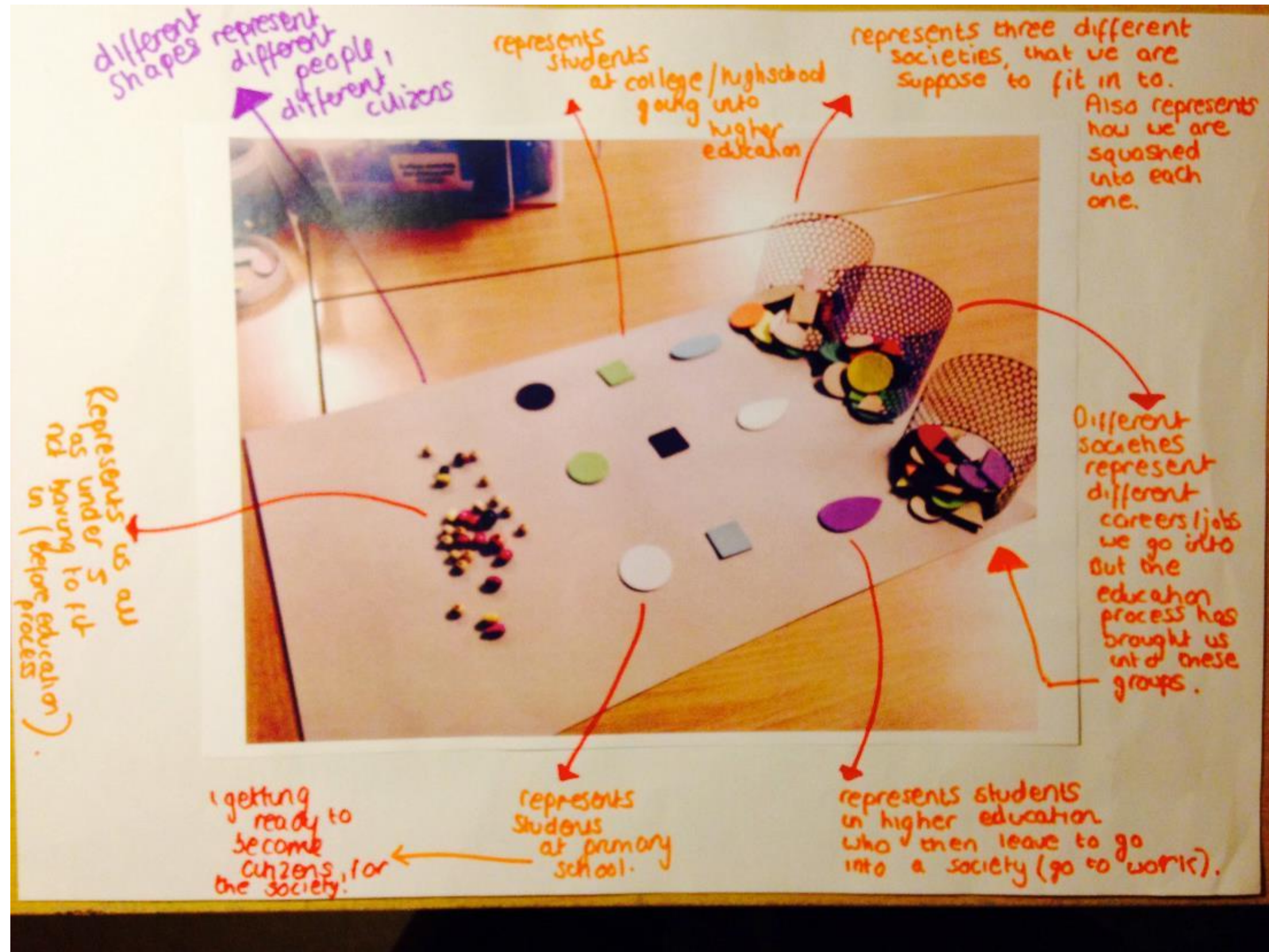
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Appendix 1: Learner collages and Analysis 1

Learner 1:



Learner 1  
Beginning of  
Module

## Learner 1: Beginning of Module

Case Study	How is citizenship described	Values Terms	Component parts of depiction	Mention of Education	Static or changing process	Connection to part 2?	Active or passive depiction
1 Anj [A]	<p>Before age of 5, we are not citizens. We do not have to fit in (prior to educational process). Students in primary school begin preparations for life as citizens 'for society' Citizenship is about forging an identity.</p> <p>Post-graduation, citizenship equates to a job.</p> <p>Imagery suggests education forges the identity throughout the stages of learning, whilst being handed to you in the enclosed job market (of the silos).</p>	<p>Non-citizen children under the age of 5. Primary aged children are presented as perfectly rounded circles (in the image) of different colours. They are prepared for citizenship (black, green, white). College/high school students are depicted as squares (green, black, grey) going into higher education. Tear-drop shaped (blue, white, purple) represent students in higher education: "they leave to go into a society (to go to work)". Citizenship is valued as a place in a job market. Forging of different identities that need to be fitted together.</p>	<p>Different shapes within the image present different types of citizens and people; indicating more than 1 type of identity (human, citizens and x3 others [not stated])</p> <ol style="list-style-type: none"> <li>1. 0-5 years – beads 'not having to fit in'</li> <li>2. Structured schooling and education – transformation from circles – squares-tear-drop shapes</li> <li>3. Silos of the job market</li> </ol>	<p>'education is a tool of citizenship'</p> <p>Education enables the 'fitting process' 'squash[ing] us'</p> <p>Education brings the different societal identities makes them fit.</p> <p>Education takes learners through the process of being a non-citizen to being an economic citizen.</p>	<p>Citizenship is a process of transformation, which starts from state/formal education and continues until in the job market – education is a tool/instrument of citizenship creation.</p>	<p>Education is the most influential factor – system is run to make [financial] [economic citizens]</p> <p>The system, presented, is limiting and restrictive, indicating limitations to autonomy, freedom and choice, as shown by the transformation from circle to teardrop.</p> <p>Education does not enable individual change, but change occurs because of the system and curriculum.</p>	<p><b>This does not meet the aims/outcomes of active participation in the learning environment and thus not as a citizen (literature review – module 1).</b></p> <p>Does not suggest action from citizen, but citizen as subject to power of the education system and economic market.</p> <p>(Identity and fitting-in in both environments of education and economy).</p>

Learner 1 Final Session of Module

Reflection:

I have learnt from the module, that ~~to~~ citizenship is broad. And there are many factors/societies that contribute to the type of citizen you become. And all these factors are controlled by the Government.

This in my opinion has advantages + disadvantages.  
 Advantage is that I believe we sometimes need the control. However disadvantage is we should also be able to contribute to become the citizen we wish.

Reasons we should have control:

Represents the Government and how much control they have on citizens

The levels also represent the government and how they contribute to us becoming citizens of a society

Jewels (represent government) show how much control they have over us as citizens they define what we should be!

Represents different types of societies we have e.g. Education

Represents another society e.g. Business

Represents another society what is again controlled by the government.

Again represents another society e.g. health

Represents ~~another~~ people who are not citizens as they do not want to be referred to as citizens of society, but are still part of the society due to Government control.

environment, general specific methods.

3 Controlled Industrial Society  
 Site mesh with managers & spans  
 all controlled

## Last Session of Module

Case Study	How is citizenship Described	Values Terms	Component parts of depiction	Mention of Education	Static or changing process	Connection to part 2 [influential factor]?	Active or passive depiction
1 Anj [A]	<p>Citizens are not explicitly described, but there are many different societies discussed.</p> <p>There are multiple societies, all of which are controlled by the government, who 'decide how much control they have on citizens'.</p> <p>These are societies of function, e.g. there is one society for education, one society for business, one society for health, and another society that is untitled.</p> <p>People who wish to separate themselves from society are also represented: 'People who are not citizens as they do not want to be referred to as citizens of society, but are still part of the society due to government control'.</p> <p>Citizenship is defined by the government: [representation of government] 'shows how much control they have over us as <u>citizens</u>[.] They define what citizens we should be.</p>	<p>Not explicit however some key ideas are presented: Citizens, at points, need controlling by government; the government contributes in the process of becoming citizens (a member of society). Government affects the type of citizens we should be. Indicating a lack of autonomy. Control is a key theme that continues to emerge (x3 explicitly + x2 implicit in sentences). Anj also indicates that citizens should have more autonomy in contributing to the type of citizen they want to be.</p>	<p>5 societies represented (made of different products):</p> <ol style="list-style-type: none"> <li>1. Health - Matchsticks (multi-coloured)</li> <li>2. Non-Citizens – Bottle tops (multi-coloured)</li> <li>3. Business – small black split tubes</li> <li>4. Education – small caps (white, red, orange, green)</li> <li>5. 'Another Society' controlled by government – x4 rings of stripy tubing</li> </ol> <p>Jewels represent government and 'how they contribute to us becoming citizens of a society'</p> <p>Government is represented by multi-coloured tinsel at the top centre of the page. Jewels form an encapsulating studded circle. Societies are within circle.</p>	<p>'Education' is a society on its own. Government is controller, and by extension educator.</p>	<p>Separate societies might indicate a lack of movement and annexation.</p> <p>Government control identity of citizen, although student's opinion resists this to a degree by indicating partial autonomy over individual contribution to identity.</p>	<p>"I believe the government in a way trains us (education) so we become the citizens they want us to become".</p> <p>This indicates strong connection with image and impacting factor.</p>	<p>Student's view is autonomous to a degree, although general view on citizenship lacks autonomy and is replaced by government control.</p>



Learner 2

Learner 2:  
Beginning of  
Module

Nusaiba)  
B

originates/roots from colonialisation.  
- dividing nations.

Passports (identity)  
- documentation (legality) →

Control in stripping people off their nationality "Stateless" citizenship

finding your place in Society.

What works for one society, ~~do~~ may not work for the other.  
1 cultural diversity  
1 ideological diversity.

one has many colours the other doesn't.

Contributing <sup>fairly</sup> to either.

- fitting those conflicting Society: identities

## Beginning of Module

Case Study	How is citizenship described	Values Terms	1. Component parts of depiction	Mention of Education	Static or changing process	Connection to part 2?	Active or passive depiction
2 Nus [B]	<p>Seen as a legal status connected to identity – passport.</p> <p>Connected with history – colonialism and dividing nations. Having a place in society – contrastingly, having one's identity stripped from them by those who control; removing nationalities – 'stateless citizens'.</p> <p>Being a citizen is about having a place in society.</p> <p>Problems with citizenship is the multiple identities one might have and how these identities conflict.</p> <p>Citizenship is also concerned with cultural and ideological diversity. "One has <u>many</u> colours the other doesn't"</p> <p>Clear understanding of the individualism of society 'what works for one society, may not work for another' – clearly connected to issues of identities.</p>	<p>Society and culture as seen as valuable parts of citizenship</p> <p>Citizenship is about identities and conflict; each element of one's identity 'should contribute fairly' to the others – justice.</p> <p>Ideological basis of citizenship is seen as colourless, whilst cultural identity if see as colourful.</p> <p>Within the image, there is a vacuous middle ground between the shared identities, which are not harmonious.</p> <p>"Finding your place in society" – appears that one ought to have a place in society (circular colourful discs indicate a sense of space and place.</p> <p>Bolts in centre (empty space) fit identities together and forge a new identity.</p>	<ol style="list-style-type: none"> <li>1. Component parts of depiction</li> <li>2. Passports</li> <li>3. Culture and identity (coloured discs)</li> <li>4. Fitting identities (bolts)</li> <li>5. 1+2+3 = components of individual identity and thus citizenship</li> </ol>	<p>Not explicitly, although mentions of socialisation, and forging of identities, which may require learning.</p>	<p>Legal status of citizenship is static</p> <p>Identify formation is a process of change.</p>	<p>'Identity' is connected to the legal status, culture and ideology.</p> <p>'Experience' is connected to the way in which identities are forge – personality, society, and working experiences, all of which are connected with a place in society.</p>	<p>Legal status appears passive</p> <p>Identity could be both passive and active depending on whether individual is consciously changing identity.</p> <p>This is very much about actively fitting or merging identities, not challenging or resisting different identities.</p>

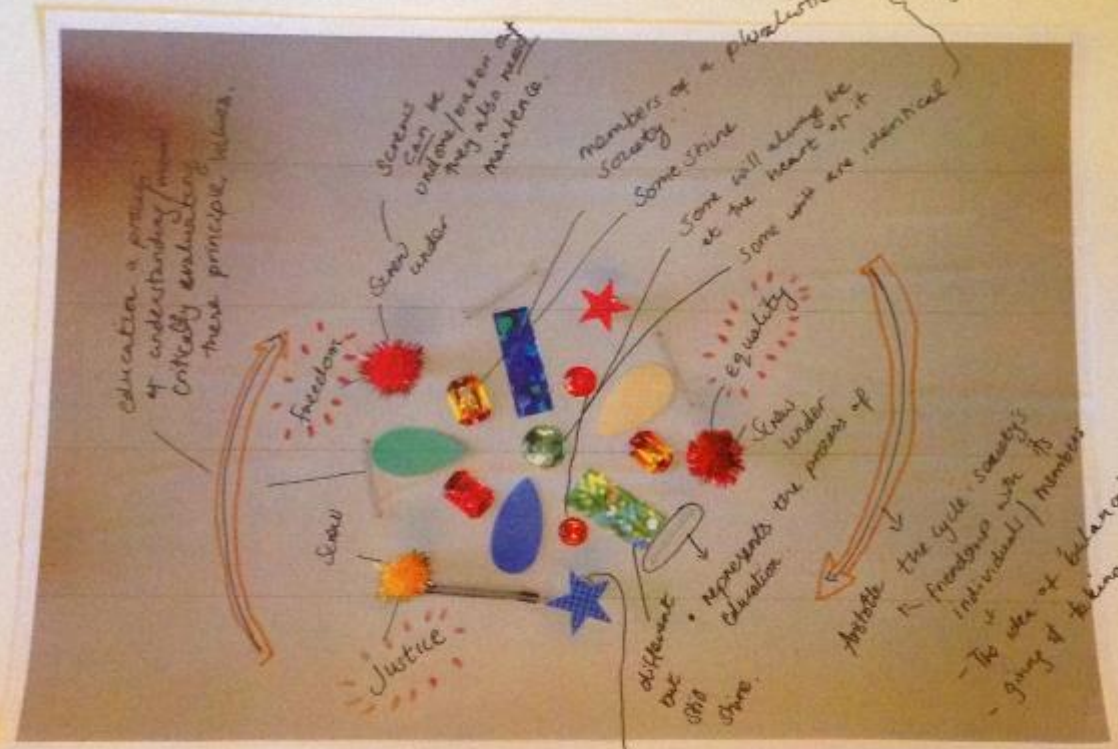
Learner 2: Final Session of Module

Nusaiba.

③ Reflection:

Initially, before starting this module, I had a narrow understanding of citizenship. I understood citizenship in term of nationality: a legal document which proved you are 'legal'. However, I now ~~understand~~ <sup>think</sup> citizenship <sup>may be</sup> as a process/journey an individual goes through in understanding themselves & their role in society & global context. They ~~can~~ <sup>can</sup> accept their citizenship or what they find.

② Self analysis



Screws: moral values stand on. They are the principles that have always been, always will be

still part of the society due to government control.

Individuals understand society...  
Side marks with necessary to...  
etc. Individual Society

Specific instance

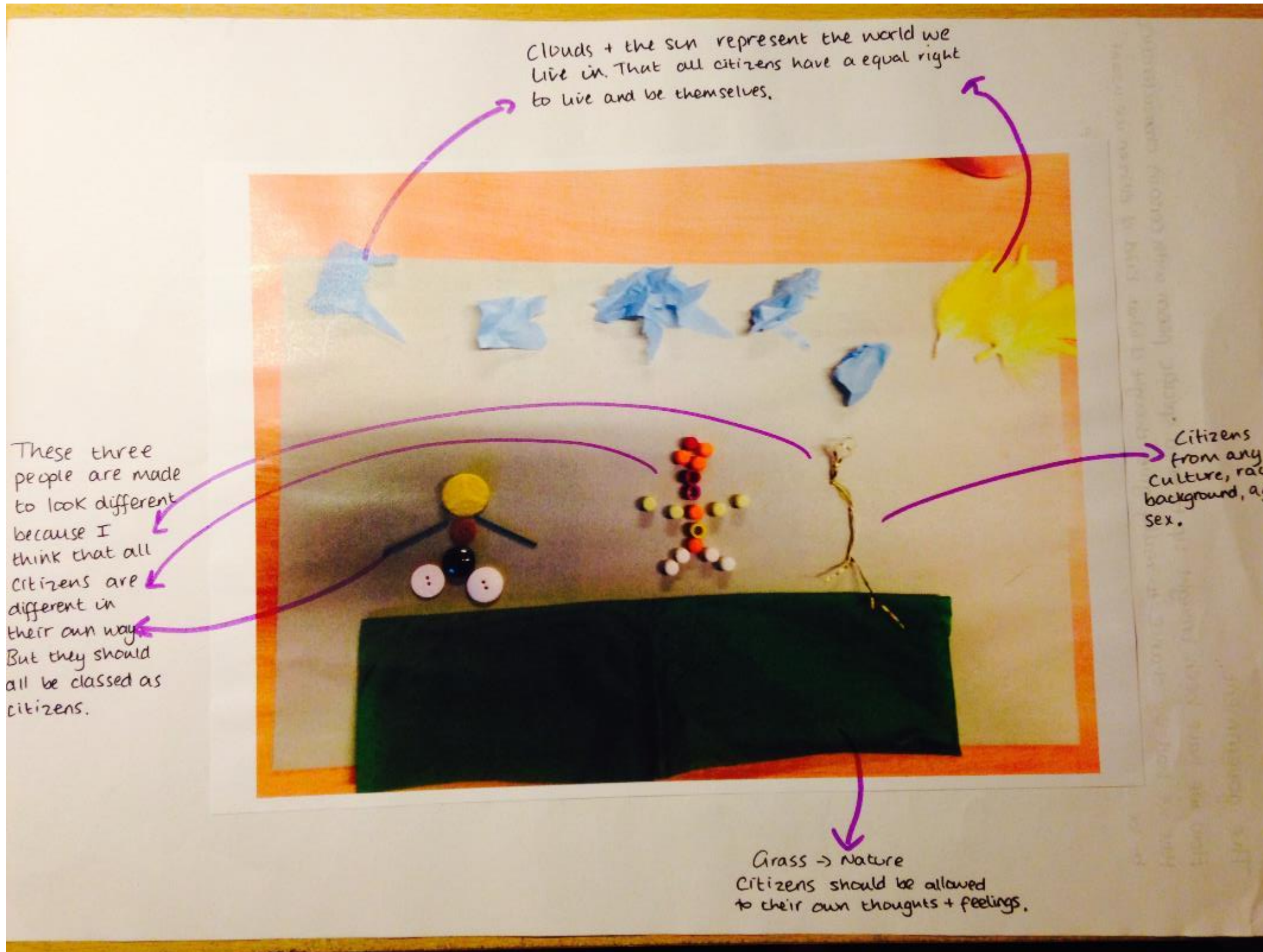
1997

## Last Session of Module

Case Study	How is citizenship Described	Values Terms	Component parts of depiction	Mention of Education	Static or changing process	Connection to part 2 [influential factor]?	Active or passive depiction
2 Nus [B]	<p>Citizenship is presented as a complex concept, grounded and 'screwed' down to moral values and principles, which are educationally informed.</p> <p>Citizenship appears a concept based on the acceptance of uniqueness and difference, further justified by 'members of a pluralistic society' and 'different but still shine'.</p> <p>Key terms explicit: Justice, Freedom, Equality. Education is connected to these.</p> <p>Philosophical underpinning is presented in the form of Aristotelian friendships and doctrine of the mean (and thus virtue ethics) 'the idea of balance', 'giving and taking'.</p> <p>Education is a significant part of society's cycle, defined as 'a process of understanding/critically evaluating these principle, values'.</p>	<p>All values are underpinned by everlasting morals and are connected by education.</p> <p>Explicit: Justice, Freedom, Equality, Balance, Give and Take, Critical Reflection</p> <p>Implicit: Sense of place – 'some will always be at the heart'. Sense of Identity – 'some will always shine'</p>	<p>Education surrounds key values and concept in society's cycle:</p> <p>Freedom (tinsel ball) connected to spring (education); Equality (tinsel ball) connected to spring (education); Justice (blue star) connected to spring (education).</p> <p>These concepts have a screw underneath them (presenting moral values) on which they stand); screws can be undone and taken out; they also require maintenance; 'They are the principles that have always been, always will be'. Key ideas are connected to an education, represented by springs (from each key ideas). Within the ring of key ideas, citizens (represented by gems of different shapes, sizes and colours – also representing a pluralistic society) are members of society; they are different but shine and strive. Aristotelian friendships are connected to citizenship: balance; giving and taking.</p>	<p>Education is defined by Nus as 'a process of understanding/critically evaluating these principle, values'. All principle values are underpinned by an education, and adjusted/ 'undone'/ 'taken away' by education.</p> <p>Education is a key element of society's cycle, including friendship, balance, give and take.</p>	<p>Potential for change due to critical reflection. Underpinning values of citizenship concepts can change due to education (knowledge?) too.</p>	<p><u>"Identities</u> depending on your ethnic, religious and 'British' identity, it influences your definition/representation of citizenship. The more you understand, I believe, each identity, the more you are able to represent/contribute as a citizen"</p> <p>Clear sense of identity playing a significant part in this view of citizenship.</p>	<p>Active: critical reflection and evaluation, adaptation and virtues (doctrine of mean).</p>

Learner 3

Learner 3:  
Beginning of  
Module



## Beginning of Module

Case Study	How is citizenship described	Values Terms	1. Component parts of depiction	Mention of Education	Static or changing process	Connection to part 2?	Active or passive depiction
3 Kari [C]	<p>Metaphor of eco-system using idealised thoughts of freedom – ‘citizens should be allowed to [sic] their own thoughts and feelings’.</p> <p>‘[...] all citizens have a [sic] equal right to live and be themselves.’</p> <p>‘[...] all citizens are different in their own way but they should all be classed as citizens’. Differences include: culture, race, background, age, and sex’.</p>	<p>Citizenship is presented as a natural eco system: clouds and sun representing all citizens’ equal rights of self-determination.</p> <p>Citizens are represented as different as the ‘should’ be classified as citizens (no reason given for this [question: classification to show worth? Only things that can be classified are worthwhile?]).</p> <p><b>Self-determination and freedom</b> (without constraint from culture, race, background, age or sex) are two key ideas in this view of citizenship.</p> <p>This view of citizenship is about individual identity not of the group, or belonging.</p> <p>Acceptance of cultural pluralism.</p> <p>Some key characteristic of identity – culture, background, race, age, sex.</p>	<p>2. Clouds and sun representing the world and equality for self-determination</p> <p>3. People of different shapes, sizes, created from different materials in collage</p> <p>4. Grass (at bottom of image) representing citizen’s thoughts and feeling and being allowed to have them – ‘nature’</p>	Not explicitly, but eco-system could be a further metaphor for growth.	Eco-system indicates a process and relationships among different stakeholders.	<p>No connections have been made explicitly between ‘government control’ and citizenship in this collage.</p> <p>Being ‘brought up to be a specific person with certain characteristics’ is not the same as having freedom to form these characteristics ourselves or ignore them ourselves, as indicated in the collage.</p> <p>Some connection with thinking about ‘what kind of citizen we want to be’ and self-determination.</p> <p>Collage does not depict suspicion of ‘the government ha[ving] a major influence on your citizenship’.</p>	Eco-system metaphor suggests activities happening around the citizen but not necessarily active participating in the system.

Learner 3: Final Session of Module

Nusaba.

③ Reflection

→ This module has affected my view of citizenship in a very positive way as I have never really known the importance/purpose of citizenship and now I know ~~and~~ what I should have already covered in some parts of citizenship in secondary school which I didn't.

→ I now have more of a critical depth mind of thinking and question things rather than taking things at face value.

Different kinds of people:  
 → Represents diverse culture/ethnicity/religion/sex/gender etc.  
 → All humans should be classed as citizens regardless of ~~age~~

can represent children/that young people  
 educate children to have an understanding of what citizenship is + the relevance it has in society.

All these pictures represent the same thing  
 ↓  
**CITIZENS.**  
 ↓  
 Citizenship to ME refers to the others who make up society  
 ↓  
 → Should all value + respect/accept each other beliefs and still be able to live under common ground.

As having the future of **SOCIETY**

→ Should represent that citizens are all built with the same things.

colour, gender, ethnicity

Working together regardless of the way people are (race, religion)  
 ↓  
 Having a common ground  
 ↳ relates to citizens values, morals + beliefs

People/citizens are all different on the outside - The insides are the same  
 ↳ is the environment/society which has an effect/impact on a persons views, beliefs, morals, values.

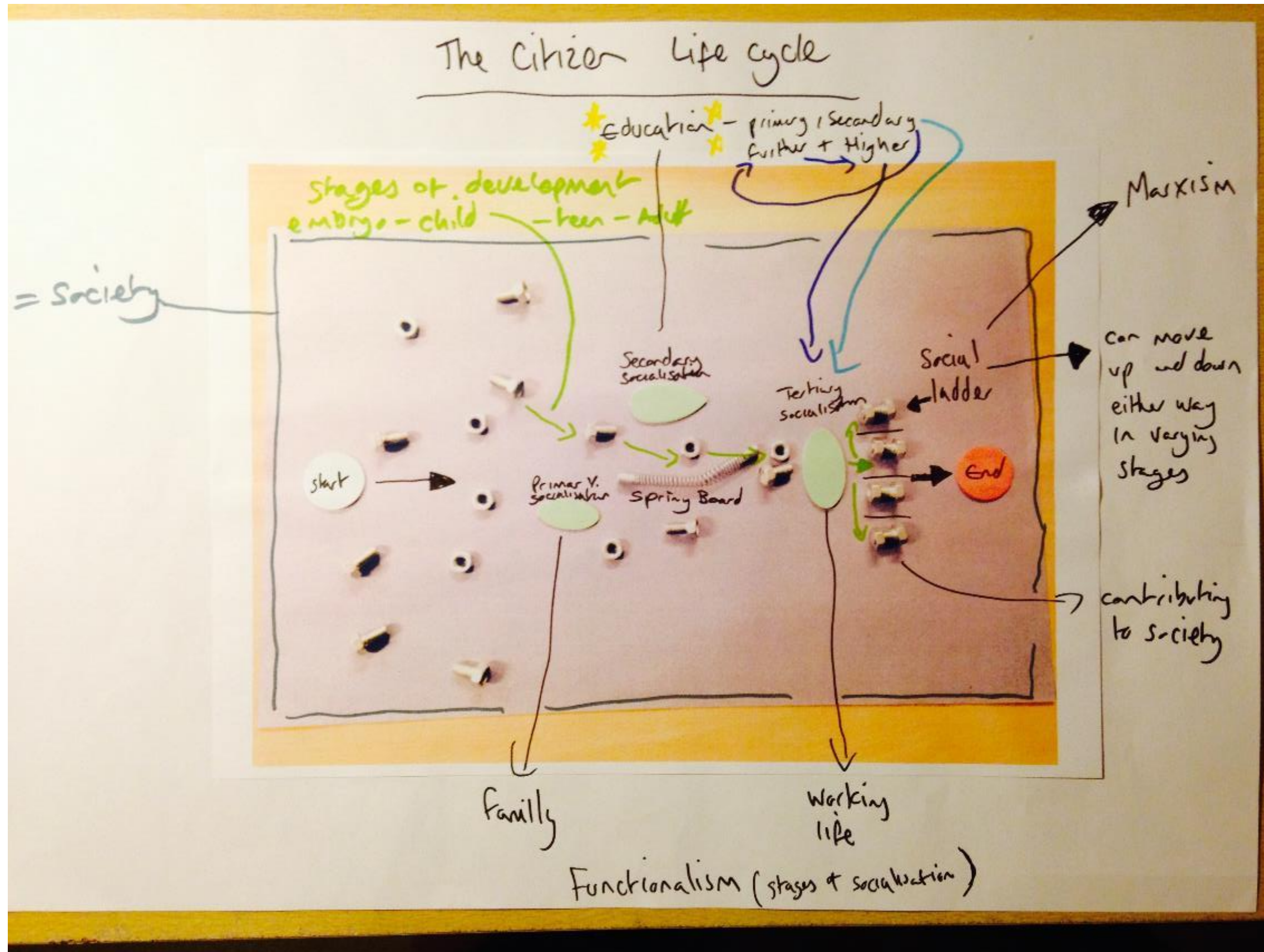
## Last Session of Module

Case Study	How is citizenship Described	Values Terms	Component parts of depiction	Mention of Education	Static or changing process	Connection to part 2 [influential factor]?	Active or passive depiction
3 Kari [C]	<p>Citizenship is presented as pluralistic and diverse concept covering key factors such as: culture, ethnicity, religion, sex[uality], gender, age, etc.</p> <p>Some elements present an idealised view in individuals within society: All human being should be classed as citizens. Other aspects present a logic connected to education and citizenship: Young and youth should be educated to have an understanding of citizenship and its relevance in their lives, 'as they are the future'. 'Citizens make up society'. All should value and respect/accept each other's beliefs and still be able to live under 'common ground'. Citizens are all different on the outside – colour, gender, ethnicity – inside they are the same.</p> <p>'It's the environment which has an effect/impact on a person's views, beliefs, morals, values'.</p> <p>Some elements present a lack of hierarchy, particularly with regard to equality, acceptance and toleration of ideas and beliefs.</p>	<p>Citizenship is a value laden and moral concept: 'All humans should be classed as citizens'. Equality is a central theme: All citizens make up society; living on a common ground; different on the outside – same on the inside; environment impacts of views, beliefs, morals, values.</p> <p>Working together regardless of the way people are (race, religion) -&gt; having a common ground.</p> <p>Acceptance of diversity is also a core theme, and the values underpinning this view of citizenship seeks to establish similarities between citizens and not difference.</p>	<p>Three key elements of collage: Top element – images of 'different kinds of people', which includes a representation of 'the young &amp; youth'. These are presented in horizontal line.</p> <p>Centre element presents three matchstick people 'working together' and 'having a common ground'. These are presented in a horizontal line.</p> <p>Bottom element of five coloured squares of tissue paper and coloured plastic with screws, nuts, and bolts on the paper representing that 'citizens are build of the same thing'; - 'inside are the same'. These are presented in a horizontal line.</p>	<p>Education is explicitly mentioned in the education of children so that they have an understanding of its relevance in their lives, 'as they are the future of society'.</p> <p>Implicit references to education are expressed with the idea of citizens built from the same things. Other elements include the tolerance and acceptances of other people's beliefs. Citizenship is a moral and value based concept, which requires education (as indicated by the education of youth).</p>	<p>Citizenship is presented as a tolerant and pluralistic concept, which may suggest that ideas and arguments need to be addressed and accepted, therefore allowing for change.</p>	<p>Government has a significant (and negative impact) on citizenship through education. "The government: It has affected my view of citizenship in a negative way as I have gained knowledge of some of the things government do which has made [...] huge impact to education, in early years, primary, secondary and higher education".</p> <p>Government is not discussed in the collage, nor is its impact. Society, not government, is central to this collage.</p>	<p>Some elements are active:</p> <ul style="list-style-type: none"> <li>- Living together as a community</li> <li>- Citizens being moral and value laden individuals</li> <li>- Citizens being tolerant</li> </ul> <p>Other elements appear passive:</p> <ul style="list-style-type: none"> <li>- Acceptance of other's beliefs (this could lead to passivity of citizens).</li> </ul>



Learner 4

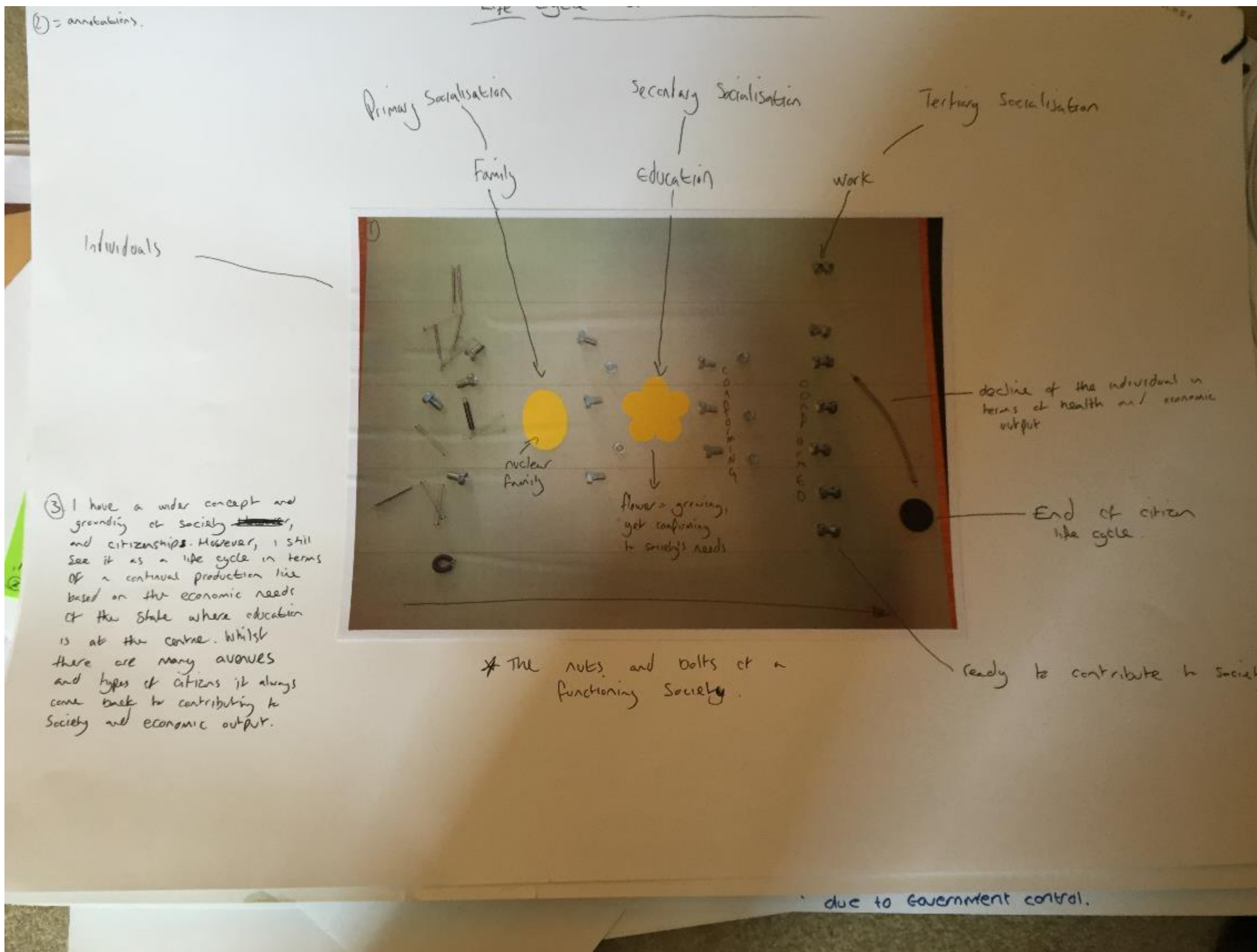
Learner 4:  
Beginning of  
Module



## Beginning of Module

Case Study	How is citizenship described	Values Terms	1. Component parts of depiction	Mention of Education	Static or changing process	Connection to part 2?	Active or passive depiction
4 Ros [D]	<p>Citizenship is presented as a process with a distinct start (birth) and end (death) – through stages of development from embryo, child, teen, adult.</p> <p>Although it is described as a ‘cycle’ there are not mechanisms within the image or description to indicate its cyclical nature, other than the implicit possibility that all citizens do this and will continue to do so.</p> <p>Citizenship is presented as a group of relations; relationship with time (start, end, stages of development); relationships with work, with educational institutions, working life and ‘the social ladder’ – from this ladder, citizens make a contribution to society.</p> <p>One can move up and down this social ladder (an annotation to Marx is provided here).</p> <p>Citizenship is also connected with functionalism, with particular reference to stage of socialisation.</p> <p>Citizens are created (generated) through stages of development within society, not necessarily for society except in cases of contribution</p>	<p>Citizenship is presented as a valueless system, on the whole, except where social ladder and contribution come into play toward the end of the process.</p> <p>Value is placed in position on the social ladder, as a citizen; this leads to a value made in the form of contribution in/to society.</p> <p>Lack of value is shown in the quasi-mechanist process of the citizen life [process] cycle.</p> <p>Stages of development are presented in an orderly manner, with a set space for each; one following on from the other, neither obstructing the next part of the process.</p>	<ol style="list-style-type: none"> <li>2. Start (circular disc)</li> <li>3. Buts and bolds depicting stages of development within society</li> <li>4. Tear drop – Primary socialisation of the family</li> <li>5. Secondary socialisation of education (primary and secondary), sitting above</li> <li>6. Spring board</li> <li>7. Tertiary socialisation of FE, HE and Working life</li> <li>8. Social ladder (Marxism) and making a contribution to society</li> <li>9. End.</li> </ol>	<p>Education, from family through to HE plays a central role in the secondary and tertiary socialisation stages of development as a citizen. Secondary socialisation sits upon a springboard leading to tertiary socialisation of FE, HE and work.</p>	<p>Citizenship is presented as a passive process which is done to individuals, not actively forged by individuals.</p>	<p>None supplied.</p>	<p>Passive, until contribution on the social ladder.</p>

Learner 4: Final Session of Module



## Last Session of Module

Case Study	How is citizenship Described	Values Terms	Component parts of depiction	Mention of Education	Static or changing process	Connection to part 2 [influential factor]?	Active or passive depiction
4 Ros [D]	<p>Citizenship is presented with the philosophical underpinning of functionalism. Described is socialisation is three parts: Primary (nuclear family); Secondary (education, which is about growth and conformation); Tertiary (work, in which citizens have conformed and are ready to contribute to society). Once citizens are conformed and ready for work, the individual declines in terms of health and economic output; this leads to the end of the life cycle. Individuals go into the system (cycle) and conformed citizens end in the cycle.</p>	<p>This representation is most striking due to the lack of value terms (either negative or positive). This could be as a result of the functionalist nature of the representation – they system does a job (leading to economic output of individuals).</p>	<p>Individuals are born – represented as metal bolts and springs (1); They are a part of the nuclear family – represented as a yellow disc (primary socialisation) (2); Bolts and nuts start to come closer together (A) in education (B represented by a yellow flower) (secondary socialisation) where individuals grow ‘yet conform[...] to society’s needs’ (3); Nuts and bolts are aligned and annotated as ‘conforming’ (4); Nuts and bolts are threatened together (tertiary socialisation) to represent work and contribution to society (5); Decline of the individual (health and economic output) represented by a sloping down spring and a black disc, which represents the end of the citizen life cycle (6). Flows from left to right, with a clear start and finish (not strictly a cycle; more a repetitive process).</p>	<p>Education is mentioned explicitly as a conforming and growing exercise. The depiction presents a view that conforming succeeds over growing (if there were a competition between the two).</p> <p>It appears that primary socialisation plays an educative role in the initial conforming process (presenting by nuts and bolts coming together).</p> <p>The entire conforming process could be seen as an education of sorts.</p>	<p>The process itself appears unchangeable. The processes of socialisation by definition change individuals, but in a wholly unreflective way.</p>	<p>‘Functionalism’ – strong connection between factor, image and annotations.</p>	<p>Passive view of citizenship (in relation to ADC aims).</p>

Learner 5

### Learner 5: Beginning of Module

**CITIZEN TRAFFIC LIGHT SYSTEM**

Final stages in becoming a good citizen.  
The goal is reached, finally understanding how to  
Successfully contribute to Society.

Understanding the concept of  
good citizenship  
(values)  
(morality)

- Using beliefs and understanding to develop
- Getting to green (GOAL)
- Embarks on the journey to learn
- what steps to take in order to become a good citizen

**Represents the start of citizen**

- Unknowable of society
- never been taught how to become a good citizen

Step 1, Step 2, Step 3, Step 4

- Traffic light system to show that green is the all systems go (going green)  
- The all stages in becoming a good citizen you have to take these considerations into account.  
- Contributing your utmost best to be are you live to and by abiding by the rules set out by government.

## Beginning of Module

Case Study	How is citizenship described	Values Terms	1. Component parts of depiction	Mention of Education	Static or changing process	Connection to part 2?	Active or passive depiction
5 [Joe]E	<p>Citizenship is process of cultivation and development. An individual starts 'not being taught how to become a good citizen' leading to the final stage of being a good citizen is 'finally understanding how to contribute successfully to society'.</p> <p>One embarks on an educational journey through the stages of citizenship, where an individual is not knowledgeable of society, leading through the stages of socialisation and cultural induction. This leads individuals to have developed beliefs and morals, which enable them to understand the concept of 'good citizenship' thus enabling them to become good citizenship (law abiding and rule following).</p> <p>Paradigm of 'good citizenship' is a goal, and therefore achievable.</p>	<p>There is a paradigm of 'good citizenship' – this is a good and can, through the stages prescribed, can be achieved.</p> <p>Being a 'knowledgeable' citizen, who has 'morality' and 'values', who is law abiding – 'abiding by the rules set out by government' – is this paradigmatic citizen. Achieving this is described as 'going green' – seen as the good form of citizenship.</p> <p>To be a good citizen 'you to take this considerations (stages) into account'.</p> <p>Value is in the system and the following of the system.</p>	<p>2. [steps 1-3 are presented as buttons on an incline from the r-hand corner, into the centre of the page] 'Step 1' Start of citizenship – Unknowledgeable of society – never been taught how to become a good citizen</p> <p>3. 'Step 2' – 'Embarks on the journey to learning' - 'what steps to take in order to become a good citizen'</p> <p>4. 'Understanding the concept of good citizenship (values) (morality)' - 'Using beliefs and understanding to develop' - 'Getting to green (GOAL)'</p> <p>5. 'Final stages in becoming a good citizen. The good is reached, finally understanding how to successfully contribute to society'. + Green means 'all systems go' [to being a good citizen]; being a good citizens means one has to take these considerations into account, which leads to the best contribution in society and following the rules of government.</p>	<p>Education forms a central theme in this view of citizenship. An individual is educated as a citizen; they learn the values and morality of good citizenship. It is unclear whether this is a process of exploration and enquiry; the annotations indicate that this is the role of education.</p> <p>It appears that there are three types of education central to citizenship: Intellectual (knowledge of society, concept of citizenship, knowing the rules); Civics (beliefs and contribution in/to society – rule following); Moral (values and morality – rule following). Aim of education is to be a good citizen, who makes a contribution.</p>	<p>Citizenship is a process of education and development, until one reaches the goal of 'good citizenship'.</p>	<p>'Becoming a part of team' could be connected with the idea of making a contribution to society (playing a part for the greater good). 'Team building'</p> <p>'Understanding one another to make the world a better place' could be connected with need for different types of education (intellectual, moral and civic).</p> <p>Having knowledge, understanding, values and beliefs to support 'life around you' '(what do [sic] see going on and how to address)' – citizen's role is to act against injustices or support justness.</p>	<p>Possible active, possible passive, depending on pedagogy, until goal of citizenship is achieved.</p>

### Learner 5: Final Session of Module

**4**

- Understood the true meaning of Citizenship
- Taken others and taken out adapted to their own
- A Sense of community all persons interacting together
- A fair Society
- Knowledge of citizenship and what the role entails
- A fair Society - everyone can be who they want to be

• Comfortable in own skin

• Democracy

• Contribution to Society in a great way

**Reflection**

Learning on this module has taught me fundamental aspects of citizenship. My initial views were substantiated in my beliefs, only knowing the basic understanding of education.

What this module has taught me is that there are different elements that make a citizen. Our thinking is more developed and how we can address the issues that are being faced each day. I believe that this module has honestly taught me how to take to situation in a different manner.

**3**

- More refined to an extent of understanding the elements of citizenship.
- Being aware of cultures and race and embracing each other
- Features represent, more soft, light feel coming to terms with a good citizen
- Different colors represent race and cultures that are co-existing
- Soft feel means sympathetic to each other

Shanti-

**2**

- Next level of understanding what citizenship really is
- Coming out of your comfort zone, but still rough around the edges
- Still needs to understand the fundamentals and what it takes
- The paper represents society with the problems that are being faced
- Being aware of other cultures, values, race and religions

**1** First Stages of Citizenship

not very knowledgeable of citizenship just the basic understanding of what it is around of you in your own culture, not much of any one else

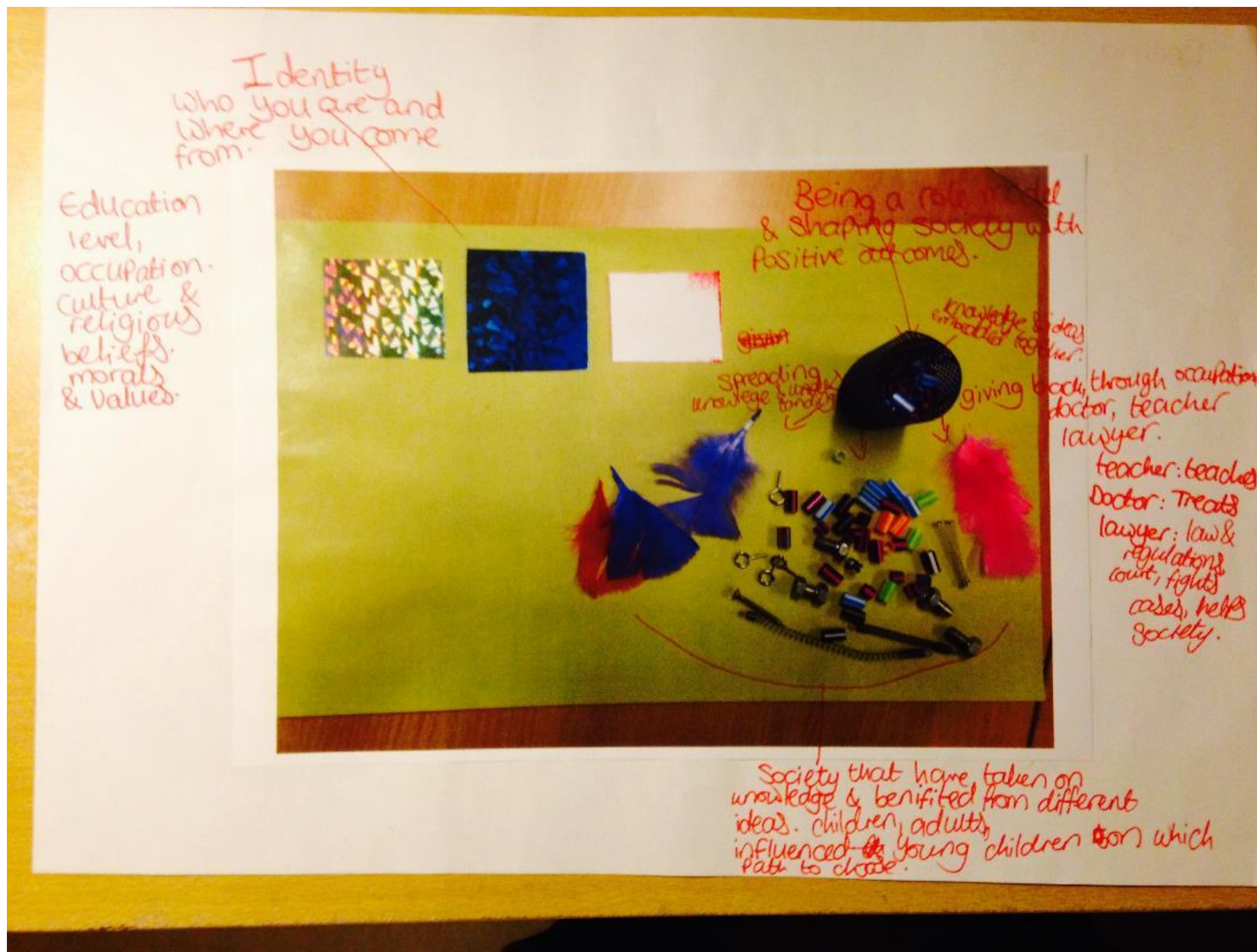
## Last Session of Module

Case Study	How is citizenship Described	Values Terms	Component parts of depiction	Mention of Education	Static or changing process	Connection to part 2 [influential factor]?	Active or passive depiction
5 Joe [E]	<p>Citizenship is described in four stages. First stage of citizenship involves having very little information of citizenship; “just the basic understanding of what is expected of you. In your own culture, not aware of anyone else”. Second stage leads to understanding ‘what citizenship really is. Coming out of your comfort zone, but still rough around the edges. Still needs to understand the fundamentals of what it takes’. There is an understanding that society faces problems. Also in this stage citizens become aware of ‘other cultures, values, race and religion’. Third stage leads to a more ‘refined’ understanding of the elements of citizenship: ‘being aware of cultures and races and embracing each other’. In this stage individuals come to term with ‘a good citizen’ and cultures and race are ‘co-existing’ and are sympathetic toward each other.</p> <p>The fourth and final stage leads to the ‘true meaning of citizenship’. ‘Taken cultures and values and adapted to their own; a sense of community all persons interacting together; a fair society; knowledge of citizenship and what the role entails; a free society – everyone can be who they want to be; comfort in own skin; democracy; contributing to society in a great way’.</p>	<p>The stages represent the fostering of values in a staged way – being aware of other cultures; adopting their values; co-existence and acceptance; freedom in society to be autonomous. Democracy appears to be valuable as it is an inherent part of the fourth and final stage of citizenship. Furthermore citizenship ought to contribute to society ‘in a great way’ – this could mean in a humanitarian sense as opposed to an economic contribution.</p>	<p>There are three main elements of the depiction, indicating a hierarchy of knowledge and action regarding citizenship.</p> <ol style="list-style-type: none"> <li>1. Below the three stages is an empty space, which the annotations indicate a lack of knowledge regarding other cultures but having basic understanding of expectations.</li> <li>2. The first stage (bottom) – coloured squares of paper in a horizontal row – ‘represent society with the problems that are being faced’.</li> <li>3. The second stage (middle) – represented by multi-coloured feathers – indicate a ‘more soft, light feel coming to terms with a good citizen’ with the different colours representing ‘race and cultures that are co-existing’ with the ‘soft feel’ presenting sympathy ‘to each other’s situations’.</li> <li>4. The third stage (top) – a blue strip of paper, with feathers upright attached into small soft balls in a horizontal line – represents the ‘true meaning’ of citizenship and actions of citizens; key words e.g. ‘community’, ‘living together’, ‘fair society’, ‘knowledge of citizenship’, ‘free society’, ‘democracy’, ‘contribution’.</li> </ol>	<p>Education is not explicitly discussed. This model of citizenship relies on knowledge and assimilation of understanding. Education, although not explicitly discussed, is a central theme to this model of citizenship.</p>	<p>Changing process – of knowledge, understanding, acceptance and compromise of ideas and ideals.</p>	<p>Religion being the key factor: “I think that my religion is most important to be and I feel that religion influences me to think in a certain way and how to act towards certain situations[.] I guess indoctrination played a part in my thinking and values have played a part in my representation and I don’t think I would change it for the world. That’s my influence”.</p> <p>Some connection with citizenship, culture and religion and the acceptances of others.</p>	<p>Active in some respects with regard to contribution, community knowledge and co-existence. Passive – potentially – with the acceptances and adoption of other’s ideas; could be viewed as passive (dependent of deliberation).</p>



Learner 6

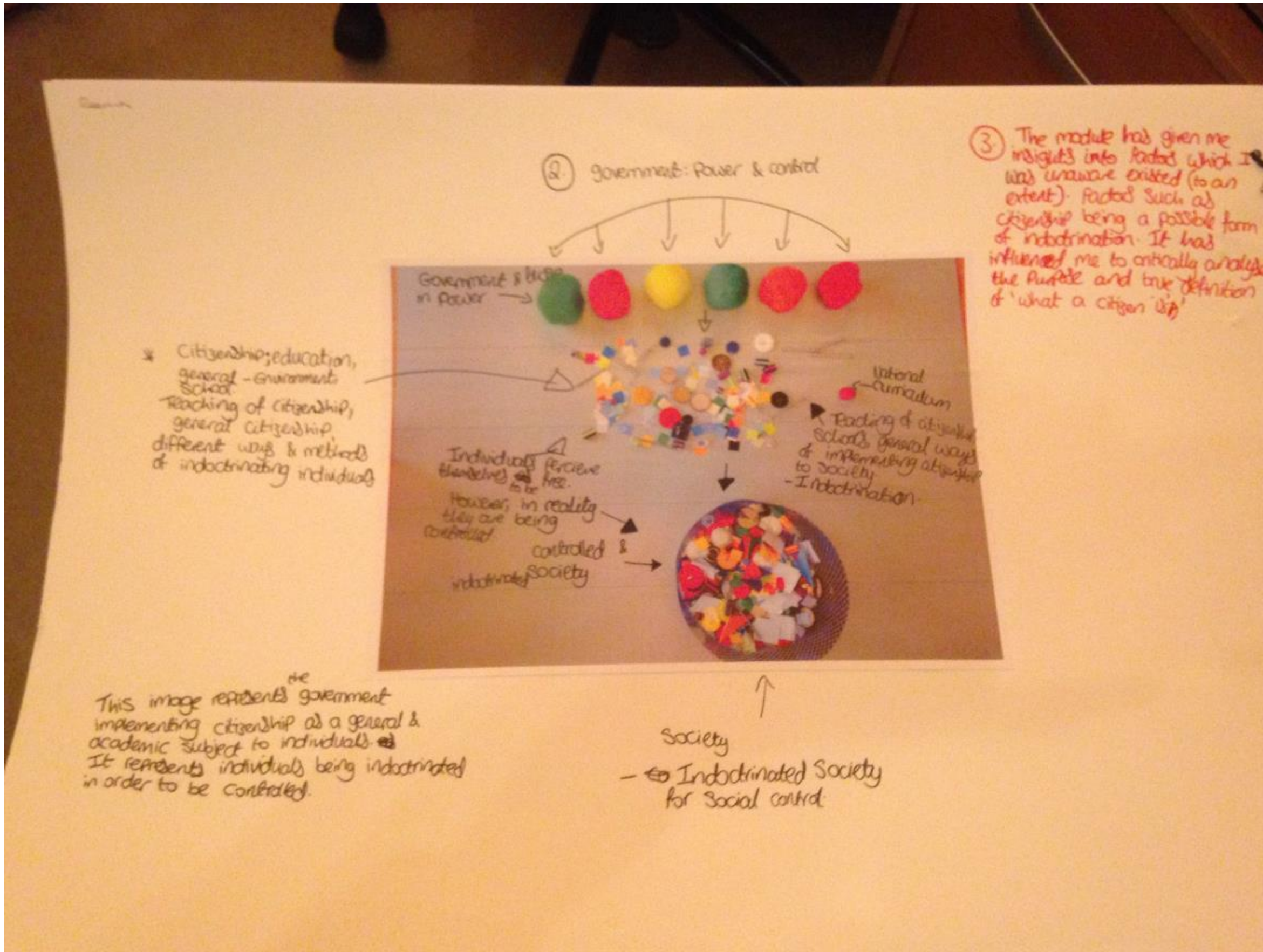
Learner 6:  
Beginning of  
Module



## Beginning of Module

Case Study	How is citizenship described	Values Terms	Component parts of depiction	Mention of Education	Static or changing process	Connection to part 2?	Active or passive depiction
6 REEF	<p>Citizenship = Identity.</p> <p>Citizenship is about educated people influencing the future of society, through their education (described as graduate education) enabling knowledge and understanding from one generation to another.</p> <p>Identity takes in the following key elements: Education, occupation, membership to society, morals and beliefs, creation and spreading of ideas, the making of a contribution through the professional/job role, being a role model in shaping society.</p> <p>It is influenced by the generations before, and as time passes, the current generation pass on what they have come to know.</p> <p>Society – described as an educator.</p>	<p>Citizenship shapes and benefits society – knowledge and action through education and occupation.</p> <p>Graduate jobs are described as the most valuable: teacher, doctor, lawyer, [knowledge creators whilst not explicitly stated are implicit throughout].</p> <p>Spreading knowledge and understanding is integral (and valuable) to the education and decision making of the older generation for the younger.</p>	<p>Three main areas of depiction:</p> <ol style="list-style-type: none"> <li>1. Identity – education, occupation, culture &amp; religious beliefs, morals and values.</li> <li>2. Role model – enabling giving back to society</li> <li>3. Being part of a society, which creates and uses knowledge to influence the younger generation.</li> </ol>	<p>Society is an educator and well-educated citizens give back to society through role modelling and occupation.</p> <p>Education is a central theme throughout depiction and annotations – a citizen and society use knowledge for the greater good.</p>	<p>Citizenship is a concept affected by knowledge and understanding, which is used to influence society. Citizenship is changed by the education of citizens; this education is also one of reflection upon morals and beliefs in order to support the next generation in their decision-making.</p>	<p>‘Knowledge and understanding of citizenship’ – clearly identified through annotations and explanation of identity – education, profession, and contribution to society, societal knowledge and understanding influencing culture.</p> <p>‘Experience in life’ – particularly in job roles – high status, important to identity (teachers and doctors) and defenders of societal values (lawyers?).</p> <p>‘Education’ – core to citizenship and subsequent elements of identity.</p>	<p>Active – requires giving back to society, knowledge creation and dissemination, critical reflection and understanding in order to support the next generation.</p>

Learner 6: Final Session of Module



## Last Session of Module

Case Study	How is citizenship Described	Values Terms	Component parts of depiction	Mention of Education	Static or changing process	Connection to part 2 [influential factor]?	Active or passive depiction
6 Ree [F]	Citizenship is described as a way of controlling society. This is done through education, which the government and those in power control. This is done through education: national curriculum; school environment; teaching citizenship; different ways of methods on indoctrinating individuals. This leads to a controlled and indoctrinated society. Freedom in citizenship is questioned: "individuals perceive themselves to be free. However, in reality they are controlled. Controlled & indoctrinated society". "Teaching of citizenship, schools, general ways of implementing citizenship to society – indoctrination".	Values are not explicitly addressed but the annotations indicate an issue between what individuals think about their freedom and what they are: "In reality they are being controlled". The imagery also indicates that society's real form is in a silo of control and this done by the government and those in power. The disjunction between what individuals perceive and the nature of reality may indicate that their perception is good and the reality is not.	Three distinct elements of the image (start top through bottom). 1. Government: Power and Control – represented by coloured balled placed in a horizontal line. These are placed at the top of the paper. 2. Society and Citizenship education. These are represented by a menagerie of small paper squares, buttons, tiles, nails and springs of different colours; these represent the National Curriculum, teaching, indoctrination of society and false consciousness. 3. Controlled & Indoctrinated Society. This is represented by purple mesh, in which is a similar menagerie of small paper squares, buttons, etc. but represents the reality of indoctrinated 'controlled society'.	Education and indoctrination are central to this representation: National Curriculum; Teaching Methods; Education for Society, Social Control and Indoctrination.  Indoctrination through school environment, general schooling and specific methods of teaching.	Static and controlled process. False reality – citizens might think they can change society and be active members, but govt etc. are controlling perception of reality.	Directly connected: "Social control & the current issues in the country if affecting my representation of citizenship. This module had made a huge contribution to my view by enabling me to narrow it down".	Passive perception of citizenship. False consciousness problem.

Appendix 2

**CONSENT FORM FOR ADULT PARTICIPANTS**

Name of person involved: \_\_\_\_\_  
\*E-mail address: \_\_\_\_\_  
\*Contact telephone number: \_\_\_\_\_  
\* indicates required information for ethical purposes

I hereby confirm my consent to take part in an MSc Practice-Based Research study entitled:  
**Exploring the effects on learner agency of radical pedagogy as part of a socio-political philosophy of education module.**


Undertaken by Lewis Stockwell

1 I confirm that I have been given details of this research study, including its aim(s), methods and design, the names and contact details of key people. I understand that the study has minimal risk associated with it. I have been given details of my involvement in the study. I have been told that in the event of any significant change to the aim(s) or design of the study I will be informed, and asked to renew my consent to participate in it.

2 I have been assured that I may withdraw from the study at any time without disadvantage to to myself and without having to give a reason.

3 I have been told how information relating to me (data obtained in the course of the study, and data provided by me) will be handled: how it will be kept secure, who will have access to it, and how it will or may be used.

(Please tick or initial the boxes above to confirm consent and the sign here:

Signature .....  ..... Date 23/1/15