6) A Conceptual Framework for Global Skills

'Global Skills' has been discussed in this volume in relation to '21st century skills', including digital literacy and preparing young people for working in a global economy. In the definitions and approaches highlighted in previous chapters there was particular reference to intercultural understanding and the needs of an ever-changing economy. There was also recognition that initiatives such as the PISA initiative on global competencies and the UN Sustainable Development Goals have heightened the profile of addressing skills to live and work in a global society. It was also clear that most of the discussions and applications of the term 'global skills' were seen in relation to higher income countries. Discussions on skills in relation to lower income countries tend to focus on technical and vocational skills (McGrath, 2002), although there has been some discussion on skills in relation to sustainability and digital technology (Fien, J. Maclean, R. and Park, 2009).

As already noted, there are dangers of over-generalising about global skills and their applicability and not giving sufficient consideration to the specific national economic, social and cultural context, and relevance to specific age groups and areas of learning and training. However, to take the debate on global skills forward, there is a need to go beyond the rhetoric as described in the previous chapter and to pose some theoretical conceptualisations that could inform different applications of global skills. Above all, the concept of skills needs to go beyond the narrow economic and employment-based frame of reference that implicitly means accepting the dominant economic neo-liberal discourse. The discussions on global skills should be set within a pedagogical framework which recognises that learning is an ongoing process and situates discussions in relation to the developmental needs of the learner.

This chapter outlines some of the theorists key to developing a new conceptual framework. It then outlines the main elements of this proposed framework and how these elements have evolved in the mind of the author.

Beck, and the Influence of Globalisation on Skills Development

Ulrick Beck, as noted in chapter 2, has played an important role in influencing debates on globalisation, suggesting that an important response to globalisation has been to build and develop education and a 'knowledge society'. According to Beck, one consequence of globalisation has been the loosening, or doing away with, the practice of linking training and education to a particular job or occupation, gearing learning instead to key qualifications that can be widely used. He further suggests that this should be seen not only in terms of 'flexibility' but also in areas such 'as social competence, ability to work in a team, conflict resolution, understanding of other cultures, integrated thinking and a capacity to handle uncertainties and paradoxes of secondary modernity' (Beck, 2000 :137-8).

Beck also notes a second consequence of globalisation for education, that it poses questions about where, what and how people learn. Part of the exciting dialectic of globalisation, he suggests, is that it replaces 'traditional lecturing societies with dialogic attentiveness and encouragement to disagree - people beginning to realise transnationalisation of uneventful education and curricula' (Beck, 2000, p.138). These themes are most evident in higher income industrialised countries where the 'knowledge society' and use of digital technology have had greater impact. But it also should be noted that discussions on the purpose and nature of learning and education are also influenced by a range of other factors, ideological, cultural and access to resources, and this in turn influences the quality of education and learning. There is evidence from countries such as Ghana (Eten, 2015) and Pakistan (Pasha, 2015) of engagement with different approaches to learning that recognise the impact of globalisation on skills needs and skills development. Whilst the primary focus of this volume is on global skills in highly industrialised countries, some of the themes posed here have relevance in middle and lower income countries.

A third theme implied in the work of Beck and developed further by Suarez-Orozco and Qin-Hilliard (2004) is that learning in the context of globalisation suggests greater recognition of the complexity of societies and the need for skills to understand different voices and perspectives. Globalisation means working in a

more flexible manner and with diverse groups of people. People around the world are more aware of different social and cultural influences - this can be interpreted as leading to forms of homogenisation, with the same consumer brands and influence of global icons such as from the world of media and sport in evidence. But globalisation can, and does, also lead to societies being more diverse and ever changing.

Fourthly, the forces of globalisation can pose challenges in terms of where and how people learn. Around the world, using mobile technology, people can instantly access information and be in contact with people thousands of miles away. The term 'global village' has become part of the educational landscape as one way of describing this phenomenon.

Fifthly, as Scheunpflug notes (2011:30), globalisation 'does not have a single face, but a plurality of aspects, depending upon where and how one lives. The universal process of globalisation shapes national patterns in different ways'.

These studies suggest that global skills need not only to respond to the challenges of globalisation but also to make sense of the rapidly changing world in a way that is not too overwhelming.

Understanding Globalisation

What is disappointing in reviewing the literature on 21st century and global skills is the lack of reference to what globalisation means to the individual learner. Events in the twenty-first century to date, from the terrorist attacks in New York in September 2001 to the impact of climate change and the economic crash in 2008, demonstrate the interconnected nature of societies and economies around the world.

Educational initiatives in several industralised countries have sought to respond to such events, for example a range of educational programmes in the United States following 9/11; and the impact of climate change was included in many programmes during the Decade on Education for Sustainable Development. The broader impact of globalisation and living and working in a more interconnected

world has tended however to have less prominence, apart from initiatives that encourage mutual learning across societies and cultures.

Globalisation has resulted in increased power being held by a smaller number of institutions, companies and individuals in the world. Disparities between the rich and the poor in the world have grown over the past two decades. The contradictions of globalisation have been summarised well by Stiglitz:

> 'Globalisation can be a force for good: the globalisation of ideas about democracy and of civil societies have changed the way people think, while global political movements have led to debt relief and the treaty on land mines. Globalisation has helped hundreds of millions of people attain higher standards of living… But for millions of people, globalisation has not worked. Many have actually been made worse off, as they have seen their jobs destroyed and their lives become more insecure' (Stiglitz, 2002: 248).

Many higher income countries have seen the political phenomenon of a resurgence of right-wing populist ideology, fueled by the impact of globalisation. There have also been movements of people from the Global South to the Global North for political and economic reasons. People in the Global South are more aware of better economic opportunities in the North, through social media. Many economies in the Global South have not benefitted from globalisation, with resources taken from communities and little put back in return. There has also been a transfer of many manufacturing bases to lower labour cost or de-regulated societies.

The consequences of these global forces can be seen across Europe in the increased intolerance towards economic migrants, refugees and asylum seekers and the re-emergence of xenophobia and nationalism. Understanding these changes is an important priority for all education programme-makers.

Learning, therefore, whether in the school classroom, the vocational college, the university or more informal education, needs to include an understanding of globalisation and its relevance to economies, communities and cultures. Scheunpflug (Ibid.) suggests that understanding of globalisation requires

recognition of the contradictory nature of factual, temporal, spatial and social dimensions. This means increased access to knowledge while at the same time there is a constant need to learn more. This has become even more complicated by the ways in which social media distorts knowledge development. Skills are therefore needed to deal with both increased access to knowledge but also lack of knowledge. Scheunpflug further notes that in an increasingly uncertain world, skills are needed to deal with ambiguity and the insecurity many people are likely to feel as a consequence. She notes the impact of globalisation on a sense of identity and place. Developing the skills to work and think in virtual spaces and with others becomes key. Finally, Scheunpflug suggests that an increasingly important part of the impact of globalisation in many societies has been their cultural and religious diversity. Developing the skills to understand and engage with this diversity, the 'unfamiliar' or perhaps 'the other' must be a requirement of all societies.

An understanding of globalisation needs therefore to be a feature of all learning, not just in terms of understanding impact on economies and societies but what it means to the individual and how best communities can respond to the challenges.

Global Perspectives and a Global Outlook

Understanding and engagement with the forces of globalisation needs to be considered by all bodies responsible for education and training. For many people, as already suggested, global forces appear threatening to one's way of life and identity. Globalisation can, on the other hand, open up an individual's mindset to a vast array of different social and cultural forces. Appadurdai (2005) has suggested that globalisation can result in a new form of imagination, opening minds to ideas and opportunities which could lead to a re-construction of an individual's identity. This theme, discussed in the chapter on the Global Teacher, was developed in the United States through the work of Kirkwood-Tucker (2008, 2011) who suggests the term 'worldmindedness, a worldview in which one sees oneself as a member of the world community'.

The concept of 'imagination' developed by Appadurdai and since taken forward by Orgad in looking at the media and the global imagination, provides a useful

theoretical approach to the development of a global outlook. Orgad (2012:51) suggests that:

'Global imagination refers to both the faculty to, and the process of, forming mental images and concepts of the world, and of ourselves and others as traversing this global social space. It relies on making this social space present through signs and symbols. In other words, global imagination is cultivated by a process of ongoing construction of views, images, understanding, desires and scripts about the world'.

Orgad goes on to discuss how global imagination is expressed in terms of understanding the relationship between the 'other' and ourselves, the lives of others in the world and at the same time our own self-identity. These ideas can be articulated in an individuals' imagination through a whole number of ways. For example, in relation to understanding and engaging with the wider world, as a result of the dominant neo-colonialist influences still influential in many higher income countries, a global imagination and outlook could be seen as one of superiority, the 'west is best' being an example.

Orgad further notes she prefers the term 'global' to 'cosmopolitan' imagination as the latter 'may be seen as exclusive of alternative moral imaginations and the former allows for a variety of imaginations' (Ibid.49). This theme of perceiving cosmopolitanism as some form of dominant view or values base has been commented upon by Harvey (2009) amongst others. There is a danger however of ignoring some of the underlying themes that come from a cosmopolitan outlook, of a sense of common humanity and belief in social justice. This is where skills becomes important in understanding the relationship between common bonds that communities may have and different interpretations and worldviews. Clifford (1992) was one of the first to challenge the notion that cosmopolitanism is the phenomenon of the elite or even of equating cosmopolitanism with one worldview. Sebre Denton and Barnham (2013:25) suggest instead that at the heart of cosmopolitanism is the notion of difference, with cultural understanding of cosmopolitanism as a cultural orientation that is simultaneously local and outwardly directed to the world. Behhabib (2002) sees cosmopolitanism as an outwardly directed ethical imperative that weaves together for a moral vision that is planetary in scope.

The perspectives outlined by Sebre-Denton and Barnham (2013) are particularly important here because they see a direct connection between cosmopolitanism and intercultural and communicative philosophy. They suggest it does not mean oneness – but puts respect for difference at its heart, respect within and between peoples. This they called 'critical cosmopolitanism' (Sebre-Denton and Barnham, 2013:9).

Rizvi (2009) suggests a similar way of seeing cosmopolitanism, as a form of critical learning that links to a sense of solidarity and interconnectedness. This approach can lead, as Sharon Todd (2009) suggests, to recognising the plurality of worldviews and an understanding of different perspectives. This can potentially relate to discussions on global skills, particularly in looking at the inherent contradictions, dilemmas and possible ways forward that recognise the importance of a global outlook, within the context of understanding the central role of multiple worldviews.

In describing these approaches and perspectives, the terms global outlook and global perspectives have become a feature of educational practice, particularly in higher education. The academic Chris Shiel from Bournemouth University in the UK has been a particularly influential promoter of these terms. She notes that:
'A global perspective also aligns well with the need to develop professional skills and furthermore, enhances that development, facilitating the development of students who are:

- *Self-reliant - global awareness heightens self-awareness, confidence, the ability to respond positively and proactively to personal and professional change in today's globalised world. Increasing a sense of empowerment and ability to bring about change are developed through a global perspective approach.*
- *Connected global citizens - work well as part of a team, recognising the value and role of each member, inspiring others and developing cross-cultural capability and sensitivity to others.*
- *Well rounded - a graduate's range of skills can only be considered as well-*

rounded when they reflect the global environment in which we all operate.

- *Critical reflectors – a global perspective requires a student to challenge knowledge, reflect on the economic, social and political contexts that shape experience and adopt a critical perspective in analysis and decision-making, reflecting on self and others* (Shiel, Williams and Mann, 2005 8-9).

Global skills become relevant here because exposure to different outlooks and imaginations of the world can be an important vehicle for countering what Chimanda Adichie has referred to as a single story, that there is more than one way of seeing the world. A global outlook can also mean developing a sense of solidarity and empathy with people elsewhere in the world, to move consciously from a narrow, nationalistic and inward-looking view of the world.

These themes relate to the broader debates and increasing popularity of the term 'global citizenship', of encouraging a sense of a world outlook and an individual's role and responsibility within it.

Another relevant theme in these discussions is the term 'global mindedness' that has emerged in a range of educational policy initiatives, most notably in the International Baccalaureate and also in national governments, as a conscious decision to counter nationalistic xenophobia. Finland offers an example, with its strategy '2020: Towards a globally minded Finland' which emphasises the importance of working towards a just world with universal human rights and equality. However, de Oliveria Andreotti, Biesta and Ahenakew (2015) in reviewing this strategy, have suggested there is a lack of recognition of the plurality of society and that mere engaging with the 'other' is not a sufficient basis for a strategy. They suggest instead the need for an approach to global mindedness that whilst engaging with otherness and difference, also recognises context, plurality and uncertainty.

These questions reinforce the importance of linking debates on being globally-minded to cultural understanding.

Moving Beyond Interculturalism

Throughout this volume to date, wherever global and 21st century skills have been referred to by a range of policymakers and academics, a perennial theme has been that of developing a sense of intercultural understanding. Underpinning these approaches however is an assumption about what is meant by culture and that there are distinct cultural differences that can be easily identified. 'Cultural understanding' can often be interpreted in narrow terms, not recognising that people in many communities around the world have developed their own forms of cultural identities that come from a range of distinct cultural practices. Many practices that seek to promote global skills rely on mere exposure to other cultures as leading to increased cultural understanding and broadening of one's horizons. This is particularly noticeable in initiatives focused around forms of international volunteering, study visits and service learning.

This skill of intercultural understanding is often portrayed in terms of respect, tolerance and understanding of the other (Grant and Portera, 2010). This can easily result in the continuation of a dominant Western outlook and a paternalism that mitigates against any form of equitable mutual learning. Rather, it is where learning and the development of skills moves beyond exposure to significant engagement in different international and cultural experiences, that there can be real change in the learners (see Higson and Liu, 2013); and it is where learners from different social, economic and cultural backgrounds learn together that some form of broader skills development can really take place.

Another consequence of globalisation on many individuals' lives has been the impact on identities. For example, Nayak (2003) in reviewing the impact of globalisation on young people's sense of identity in the North East of England noted the connections between global influences and the development of sub-cultures, with incorporation of symbols from different communities around the world. In many societies the identities of young people have become linked to social media, influenced by a range of cultural forces from all over the world that are dynamic and ever-changing. This hybridisation leads to what Baumann (2005) refers to as 'porous borders' and 'liquid life', where lifestyles, social and cultural

influences are ever-changing, with no fixed point of reference (Kenway & Bullen, 2008; Edwards & Usher, 2008; Burbules & Torres, 2000). Young people are often the primary audience of global consumer cultures and are increasingly targeted with messages concerning global social problems.

These questions and debates around cultural understanding and identity need also to be considered within a pedagogical process of dialogue, reflection and above all critical thinking, being prepared to question one's own assumptions and to look at different viewpoints.

From Critical Thinking and Dialogic Learning to Critical Pedagogy

Many authors and policy initiatives when referring to 21st century and global skills tend to put critical thinking as one of their most important elements. As a result, there is a tendency for a looseness in definition and clarity as to what exactly the concept means. At one level, critical thinking could be reduced to looking at different types of data, weighing up the evidence and building an argument to solve problems. But as the work of Richard Paul (1995) and Stephen Brookfield (2012) note, there are many different interpretations of the term, some from a more personal perspective and others more socially situated.

The approach to critical thinking outlined in this volume builds on the work of Andreotti and de Souza (2008) in posing the need to move from fixed content and skills that conform to a predetermined idea of society, towards concepts and strategies that address complexity, difference and uncertainty. This means moving from an approach to learning that accepts given knowledge, to one that questions and moves positions and views; moving from a universalist and ordered view of the world to one that recognises complex, multifaceted and different means of interpretation (Bourn & Neal, 2008).

Andreotti (2010:9-10) suggests that a role for educationalists is to 'reclaim their role as cultural brokers' by increasing 'their awareness and capacity to analyse and see the world from different perspectives, learning to listen and to negotiate in diverse and complex environments'. This means that a key skill for the educator is how to

listen to different worldviews and identify ways in which to encourage dialogue and debate amongst the learners and encourage them to take responsibility for the outcomes of the learning.

Any discussion of critical thinking poses questions about forms of learning, which can lead to consideration of critical pedagogy, particularly the work of Paulo Freire (1970) and Henry Giroux (2005) whose approach is based on learning that is open, participatory and recognises political influences, particularly power. Freire saw education not as a neutral process but as either an instrument for conforming to dominant ideologies or a means to understand and critically reflect on the world in which the learner lives. Giroux (2005) talks about critical pedagogy starting, not with test scores, but with questions. He states that critical pedagogy is about recognising competing views and vocabularies and opening up new forms of knowledge and creative spaces.

What critical pedagogy brings to the debates on global skills is the importance of situating learning within ideological debates and demonstrating the potential power of learning in seeking social change. In other words, as Newell-Jones (2007:5) suggests, the skills for critical engagement in society.

Seeking Change and Transformation – Towards a New Interpretation of Global Skills

In a number of reports in 2008 (Bourn, 2008: Bourn and Neal, 2008) and 2010 (Bentall, Blum and Bourn, 2009), I aimed to develop an approach to global skills that was influenced by critical pedagogical, development education and transformative learning thinking. I also aimed to locate an understanding of skills within a broader global context, as seen for example in our work with engineers (Bourn and Neal, 2008: 12) where we suggest that key to understanding global skills is recognising:
-the value of critical thinking;
-the complex nature of the world in which we live;
-the increasing vulnerability of economies and societies to global shocks;

-that the future is uncertain and there are not necessarily a series of easily identifiable solutions.

In a report for the further education sector in the same year, in response to a call by the UK government of the time to include recognition of global forces, I described global skills as:

-ability to communicate with people from a range of social and cultural backgrounds;
-ability to work within teams of people from a range of backgrounds and countries;
-openness to a range of voices and perspectives from around the world;
-willingness to resolve problems and seek solutions;
-recognition and understanding of the importance of global forces on people's lives;
-willingness to play an active role in society at local, national and international level (Bourn, 2008).

This conceptualisation was framed for policymakers and providers in further, technical and vocational education. It aimed to locate the then current policy initiatives and debates on globalisation, further education and training and skills in a conceptual framework influenced by ideas and practices within the field of development education. This, it was suggested, complemented and enriched what were traditionally seen as the core skills: team work, communication skills, use of ICT, literacy and numeracy, initiative and problem-solving.

However, as Selby and Kagawa commented in critiquing this conceptualisation, it appeared to have accepted the neo-liberal growth model of globalisation and was 'primarily concerned with workforce preparation for technocratic competitive efficacy' (Selby and Kagawa, 2014:147-8).

In 2011, I tried to clarify and respond to this critique by posing three different interpretations of global skills:

- equipping the learner to be an effective employee within the global economy. This could mean not only appropriate technical skills but also wider social and

cultural skills related to communication, problem-solving and ability to work in different cultural environments;

- skills to engage people from different cultures. This approach sees the term global skills as being primarily linked to cross-cultural education and cosmopolitanism. This view of global skills in the UK context is closely linked to practices related to international experience and working in a multicultural setting;

- global skills that recognise complexity and critical thinking, linked closely to a values-based social justice. Building on the work of Freire (1970) and Giroux (2005), this is based on an approach to learning that is open, participatory but also deeply political, including recognition of power (Bourn, 2011).

These distinctions are valuable and, as already outlined in this volume, there is evidence of global skills being seen primarily in an economic sense, as skills for employment. There is also evidence of a broader interpretation of skills that links to perspectives outlined by UNESCO and others, relating global skills to intercultural understanding. However, I now feel that whilst these distinctions, including the third related to critical pedagogy, still have value there is a need for greater clarity in the terms and their applicability.

What I now wish to propose as a new conceptual Framework for Global Skills is influenced by the development of my thinking on development education (Bourn, 2015) and global learning (2014), where I suggested four key elements for a pedagogy of global social justice:
  - a global outlook;
  - recognition of power and inequality in the world;
  - belief in social justice;
  - commitment to reflection, dialogue and personal and social transformation.
I saw a global outlook as a process of learning that encourages reflection upon and understanding of the viewpoints of others and how they see the world. It also meant encouragement of a sense of global responsibility, recognising that we live in an interdependent world (Bourn, 2015:25). A recognition of power and inequality was seen as related to understanding the complexities of globalisation and the continued influence of colonialism (Ibid:26-27). I saw the inclusion of a belief in social justice as important in terms of giving priority to seeking change in the world. Social justice can

mean many different things and I saw it as important to understand the different perspectives on this term, since it recognised the connection with looking at the world through different lenses (Ibid:27-28). Finally, I saw a commitment to critical thinking, reflection and dialogue as being part of the pedagogical approach, to question assumptions, to learn from others and possibly re-consider one's own worldview (Ibid.30).

What I propose below moves this thinking to a new and deeper level through looking specifically at a Framework for Global Skills. It also aims to take account of, and engage with, the broader debates on skills promoted by bodies such as OECD, the World Bank and UNESCO. I see the Framework as a tool for debate and dialogue.There are some underlying principles but I do not see them as the basis for a specific curriculum. My aim is rather to offer a set of concepts that can inform policy development and practice in a range of educational environments, and in particular, inform the needs of future global professionals. I do however believe there is a need for leadership as to what global skills could mean.

The new conceptual Framework that I outline below includes the following distinctive features that distinquish it from previous interpretations:

- recognition of the different social, economic and cultural contexts within which skills development can take place, noting the value of promoting a sense of a global outlook;
- the need to move beyond acceptance of the dominant discourse of neo-liberalism and address issues that encourage questioning assumptions about economic needs;
- the world of today is increasingly complex with people having more and different identities, influenced by a wide range of cultural forces. This means moving beyond simple notions of cultural understanding;
- in a world of social media with instant access to information for many people, we need critical thinking and critical assessment of material to look beyond what is given to de-constructing its views and ideological basis;

- education can make an important contribution to making the world a better place, developing the skills to engage effectively in society with a view to improving it and making a more just and sustainable world.

I recognise that the extent to which this Framework is applicable across a range of societies and economies needs more debate. As suggested throughout this volume, context is important and interpretations of any framework will rightly vary from society to society; but what I suggest is common to all societies is the fact that globalisation is having an impact, and learners of all ages need to have the skills to respond to the challenges it presents.

A New Framework for Global Skills

The proposed **Global Skills Framework** suggests:
- Ability to see the connections between what is happening in your own community and in the communities of people elsewhere in the world.
- Recognition of what it means to live and work in a global society, and of the value of having a broad global outlook which respects, listens to and values perspectives other than one's own.
- Ability to understand the impact of global forces on one's life and the lives of other people, and what this means in terms of a sense of place in the world.
- Understanding of the value of ICT and how best to use it, in a way that is self-reflective and critical, that questions data and information.
- Openness to a continued process of self-reflection, critical dialogue and questioning of one's assumptions about the world.
- Ability to work with others who may have different viewpoints and perspectives, being prepared to change one's opinions as a result of working with others, and seeking cooperative and participatory ways of working.
- Confidence, belief and willingness to seek a more just and sustainable world.

These concepts build on the discussions already referred to in earlier chapters on 21st century and global skills:

An ability to see the connections between what is happening in your own community and in the communities of people elsewhere in the world.

Any programme that aims to equip individuals with the skills to engage in today's globalised world needs to encourage a sense of learning about their role and relationship to others elsewhere in the world. If the concept of a 'global village' is to have any meaning it must involve making sense of your relationship to others, and the extent to which there are similarities and differences between your own lifestyle and that of others elsewhere in the world.

Recognition of what it means to live and work in a global society and of the value of having a broad global outlook that respects, listens to and values perspectives other than one's own

One can be aware of what is happening elsewhere in the world but not understand the role of globalisation in this relationship. Understanding this and being prepared to accept and value that there may be different viewpoints and cultural outlooks than one's own is important. People have a range of cultural influences that determine their outlook on the world, and understanding these complexities, recognising the need to move beyond an essentialist view of culture, is crucial. This means communicating with people from a range of cultural backgrounds in a way that does not reduce anyone to stereotypes. This theme is developed in the next chapter on global professions.

An ability to understand the impact of global forces on one's life and the lives of other people, and what this means in terms of a sense of place in the world.

Global forces can have positive and negative impacts on individuals, communities and cultures. To be able to understand and interpret the impact of these global forces on an individual's identity and how they see themselves becomes of paramount importance. All too often, as suggested in this volume, discussions on global and 21st century skills ignore the impact of globalisation on what and how people learn. Globalisation has many facets, as outlined in chapter 2; it has an

impact on economies but also on communities and an individual's sense of place in the world.

Understanding of the value of ICT and how best to use it, in a way that is self-reflective and critical, that questions data and information.

Virtually all societies and economies in the world now have some form of access to ICT although the level and nature of this access can reflect existing inequalities in the world. ICT, particularly the internet, has democratised access to knowledge and information for many people, but it has also resulted in some uncritical acceptance of data and information. A key skill therefore is the ability to question, reflect upon and go beyond the surface of any information provided through channels such as twitter.

Openness to a continued process of self-reflection, critical dialogue and questioning of one's own assumptions about the world.

Thinking critically and engaging with different viewpoints and assumptions very often results in elements of self-doubt and questioning one's own outlook on the world. Kumar (2008: 45) refers to the concept of dialogic learning and suggests that 'through a process of interaction, learning can result in terms of knowing more about the other which can lead to re-interpretation, meaning making and knowledge creation'. This process of seeing learning as a process of 'dialogic encounters' can be an important element of global skills, particularly in courses for students.

Ability to work with others who may have different viewpoints and perspectives, being prepared to change one's opinions as a result of working with others, and seeking cooperative and participatory ways of working.

Following on from the previous point, dialogic learning and engagement can often result in changing one's own views. But it is also important to consider ways in which this process of change takes place and the value of this being done in a cooperative and constructive manner. Linked to this is the value of an empathetic approach, respecting and valuing other people and having a concern for their well-being. Calloway-Thomas and Arasratam-Smith and Deardoff (2017:33) emphasise the importance of developing an ability to enter 'imaginatively' into and participate in the world of the cultural 'other', cognitively, affectively and behaviourally. They go on to

suggest that empathetic literacy matters because it 'is necessary to focus on skills and competencies that will make us better world citizens, oiling the cultural machinery of goodwill. They define 'empathetic literacy' as knowledge and information-based skills that help global citizens respond to and manage intercultural encounters, analyse, interpret and communicate ideas, feelings, and behaviour across a range of intercultural settings within and beyond one's own society, with mutuality and trust (Ibid.36).

Whilst there are limitations with using any term that includes 'literacy' because it implies working towards some finite point, the basis of their argument relates to other discussions in the global citizenship discourse around a sense of solidarity and learning through interaction with others (see Andreotti, 2006).

Confidence, belief and willingness to seek a more just and sustainable world.
All societies are more effective for the individual if there is meaningful engagement by the individual. At present around the world, there is considerable variation in the extent to which societies are democratic and open to people being able to express their individual viewpoint and influence decision-making. But there is no reason why this should not be a goal to strive towards and it may take many different forms. For example, even in undemocratic societies such as China, there is active interest in encouraging individuals to contribute to reducing the impact of climate change on their society. This implies a need for links between developing skills for engagement in societies and building more democratic and participatory societies (Nolet, 2016: 147).

The Global Skills Framework: Skills for Effective Employment and Skills for Life

One response to this Framework for Global Skills could be that it is really about skills for life and adulthood. In some respects, this is correct and indeed has been a constant theme in this volume: skills need to be seen as much about skills to engage in society, and to work with others as about what happens in the workplace or in the classroom.

All too often however this separation results in preventing learners and the workforce having the skills to question, challenge and investigate different ways of working. All societies and forms of learning and employment need to encourage and support the development of what have been termed the core skills of numeracy, literacy, teamwork, cooperation and now ICT. But these skills have a social, economic and cultural context and are developed not in isolation but alongside broader forms of learning. For example, learning mathematics can have much greater and longer lasting impact if the skills gained are socially relevant, dealing with real world issues. Becoming literate has to take account of mother tongues, cultural influences on language learning and ways in which the learning takes place. The stories that inform the imagination of the learner are likely to be more effective if they capture the imagination and allow the learner to internalise and own the stories for themselves.

The Global Skills Framework presented above aims to show a broader vision of skills and the link between social and emotional skills, and cognitive skills. The Framework makes no separation between the two. It is a Framework that can be included within the training and professional development of many occupations and professions. It should not be seen as replacing the concepts outlined in this volume but as building upon them, to demonstrate the need for skills to be located within specific social, economic and cultural contexts.

The following chapters now take this Framework forward and relate it to current developments in preparing graduates for the global economy and for working in global companies. This is followed by chapters looking at three specific global professions: education, engineering and health. Following this are chapters focusing on the relationship of global skills to environmental and social change.

References:

Andreotti, V. (2006) Soft versus Critical Global Citizenship, *Policy and Practice*, 3, 40-51.

Andreotti, V. & de Souza, L. M. (2008). Translating theory into practice and walking minefields: Lessons from the project 'Through Other Eyes'. *International Journal of Development Education and Global Learning, 1*(1), 23-36.

Andreotti V.de O., Biesta, G. and Ahenakew, C. (2015) Between the Nation and the Globe: education for global mindedness in Finland, *Globalisation, Societies and Education,* 13,2 ,246-259.

Archer, W. (2005, April). The global university: What are employers looking for? Paper presented at conference of Development Education Association, London. accessed May 20th 2018 and available from http://clients.squareeye.net/uploads/dea/documents/h_dea_grads_as_global_cits.pdf

Baumann, Z. (2005) *Liquid Life*, Cambridge, Polity Press.

Beck, U. (2000). *What is Globalisation*. Cambridge: Polity Press.

Blum, N., Bourn, D. & Bentall, C. (2009). *Learning and Skills for a Global Economy.* London: Learning and Skills Improvement Service.

Bourn, D. (2008) *Global Skills*, London, CEL

Bourn, D. (2011) Global skills: From economic competitiveness to cultural understanding and critical pedagogy*, Critical Literacy Theories and Practices* 6:13-20.

Bourn, D. & Neal, I. (2008). *The Global Engineer*. London: Engineers Against Poverty.

Bourn, D. & Shiel, C. (2009). Global perspectives: Aligning Agendas. *Environmental Education Research,* 15(6), 661-678.

Brookfield S. (2012) *Teaching for Critical Thinking*, San Francisco, Josey-Bass.

Calloway-Thomas,C., Arasaratnam-Smith, L.A. and Deardorff, D.K. The Role of Empathy in Fostering Intercultural Competence (2017) in Deardorff, D.K. and Arasaratnam-Smith, L.A. (eds.) *Intercultural Competence In Higher Education*. New York: Routledge, 32-42.

Centre for Excellence in Leadership (CEL) (2007). *Leadership for Globalisation*. London: CEL.

Grant,C. and Portera,A. (eds.) (2010) *Intercultural and Multicultural Education,* New York, Routledge.

Development Education Association (DEA) (2003). *Global Success for All: A skills strategy in an unequal world.* London: DEA.

Eten, S (2015) 'The Prospects of Development Education in African Countries: Building a Critical Mass of Citizenry for Civic Engagement', *Policy & Practice: A Development Education Review*, Vol. 20, Spring, pp. 136-151.

Fien, J., Maclean, R. & Park, M.G. (Eds.). (2009). *Work, Learning and Sustainable Development*. Bonn: Springer.

Freire, P. (1970). *Pedagogy of the Oppressed*. New York: Continuum.

Giroux, H. (2005). *Border Crossings*. New York: Routledge.

Higson, H.E. and Liu,K. (2013) Business Lessons Without Business: Can arts-based training enhance cultural competence? in Ryan J. (ed.) *Cross-cultural Teaching and Learning for Home and International Students*, Abingdon, Routledge110-124.

Kenway, J. & Bullen, E. (2008). The global corporate curriculum and the young cyberfláneur as global citizen. In N. Dolby & F. Rizvi (eds.), *Youth moves: Identities and education in global perspective*, New York: Routledge. pp. 15-32.

Kenway, J. and Fahey. J. (eds.) (2008) *Globalising the Research Imagination*, London, Routledge.

Kumar, A. (2008) Development Education and Dialogic Learning in the 21st Century, *International Journal of Development Education and Global Learning*, vol.1.1 37-48.

Lasonen, J. (2009). Intercultural education: Promoting sustainability in education and training. In J. Fien, R. Maclean & M.G. Park (Eds.), *Work, Learning and Sustainable Development*, Bonn: Springer. 187- 202.

McGrath, S. (2002) Skills for development: a new approach to international cooperation in skills development?, *Journal of Vocational Education and Training*, 54:3, 413-430.

Morrow, R. & Torres, C. (2000). The state, globalisation and educational policy. In Burbules, N. & Torres. C. (Eds.), *Globalisation and education: Critical perspectives*, New York: Routledge. 27-56.

Nayak, A. (2003) *Race, Place and Globalisation,* Oxford: Berg.

Newell-Jones, K. (2007). *Global Skills and Lifelong Learning.* London: Development Education Association.

Nolet, V. (2016) *Educating for Sustainability*, New York, Routledge.

Orgad, S. (2012) *Media Representation and the Global Imagination*, London, Polity Press .

Pasha, A (2015) Global Citizenship in Pakistan. *International Journal of Development Education and Global Learning*, 7 ,1 33-52.

Paul, R.W. (1995) *Critical Thinking: What Every Person Needs to Survive in a Rapidly Changing World,* Santa Rosa, CA: Foundation for Critical Thinking.

Ray, L. (2007) *Globalisation and Everyday Life,* Abingdon, Routledge.

Rizvi, F. (2000). The production of global imagination. In N. Burbules & C. Torres (Eds.), *Globalisation and Education: Critical perspectives*, New York: Routledge. 205-226.

Scheunpflug, A. (2011) Global Education and Cross-Cultural Learning: A Challenge for a Research-based Approach to International Teacher Education. *International Journal of Development Education and Global Learning,* Vol. 3, (3), pp. 29-44.

Selby, D. and Kagawa, F. (2014) Striking a Faustian Bargain? Development Education, Education for Sustainable Development and the Economic Growth Agenda in McCloskey, S. (ed.) *Development Education in Policy and Practice,* London, Palgrave, pp.143-157.

Shiel, C., Williams, A. and Mann, S. (2005) Global perspectives and sustainable development in the curriculum: Enhanced employability, more thoughtful society? *Enhancing Graduate Employability: The roles of learning, teaching, research and knowledge transfer, Proceedings of the Bournemouth University Learning and Teaching Conference.*, accessed May 1st, 2018 and available at: http://eprints.bournemouth.ac.uk/21122/6/submission_4.pdf

Stiglitz, J. (2002) *Globalisation and Its Discontents*, New York, W.W. Norton,

Suarez-Orozco, M. M. & Qin-Hilliard, D. B. (2004). *Globalisation: Culture and education in the new millennium.* Los Angeles: University of California.

Wallace Brown, G and Held, D. (eds.) (2010) *The Cosmopolitan Reader,* Cambridge, Polity Press.