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The contribution of hospitality vocational education and training
towards forming critical citizens

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degree of Educational Doctor (EdD)

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Abstract

This research aimed to investigate how vocational education and training in a private hospitality higher education institute in Switzerland form critical citizens through an emphasis on critical thinking skills. The study provided insights into students' perspectives of critical citizenship and the value it may have for the students while pursuing vocational education and training. Furthermore, through interviews and classroom observations, the study investigated teachers' pedagogic practices that enhance the formation of critically minded citizens. Moreover, curriculum documents were analysed to identify critical thinking policies and their ramifications for developing students' critical citizenship. This study represents an important contribution to developing a better understanding of the impact of school curriculum and pedagogic practice: firstly, to identify gaps in the capacities of hospitality vocational education and training to form critical citizens, and, secondly, to find means to enhance students' socially responsible competences and critical citizenship behaviour so that the hospitality sector can make a more meaningful and democratic contribution to a better society.

The central research question that guided the study was: How does vocational education and training form critical citizens through its emphasis on critical thinking skills? The findings show that most participants (both students and teachers) held similar opinions about the meaning of the concept "critical thinking" and of the application and usability of critical thinking beyond the classroom. Yet, when it came to understanding the purpose of thinking critically, the same participants argued for its importance as a skill that relates mostly to academic and theoretical dimensions. This paradox may originate firstly from a curriculum that does not promulgate critical citizenship as a component of the formal hospitality vocational education and training. A second source of this paradox might be the distorted views of pedagogies held by teaching staff, who believe critical thinking to be a tool to foster participative students during the lesson, and they see students' critical thinking as merely instrumental for justifying student-led pedagogies, rather than as a central part of advancing critical citizen learning and initiatives and actions. A major purpose of education is indicative at the institute, teachers and students alike conceive. This major purpose combines an emphasis on critical thinking skills for developing personal agency with a responsible democratic focus on providing critical citizen education to build students' capacity to act as agents of society.

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Author's declaration

I declare that, except where explicit reference is made to the contribution of others, this dissertation is the result of my own work and has not been submitted for any other degree at the University of Glasgow or any other institution.

Signature: 

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Chapter 1: Introduction

1.1 Background

The object of study is a hospitality college (henceforth referred to as “the Institute”) located in Switzerland. The Institute trains students aged 18 to 28 for a global career in the hospitality industry, which comprises hotels, resorts, restaurants, bars, and tourism organisations, but also services peripheral to the hospitality industry, such as marketing, business consulting, recruitment, and events management. Hospitality knowledge and skill formation is categorised as vocational education and training (VET). The Institute, which serves here as a case study, is part of the hospitality management higher education sector and has approximately 250 students of different nationalities. It offers locally as well as internationally recognised certificates, diplomas, and degrees in conjunction with UK partner universities. The Institute’s education is divided into five levels: Certificate, Diploma, Higher Diploma, Bachelor of Science, and Master of Science (the final course). The programme takes five years to complete, with industry internships between the levels.

From a VET perspective, knowledge provision at the Institute is classified into practical knowledge and academic knowledge, which together form the basis for the delivery of vocational specialised knowledge (Jessop, 2008; Winch, 2012). The complexity of knowledge production in hospitality VET is located within an instrumental productivist and economic paradigm (McGrath, 2012), with the key aim being ‘to produce graduates who can be readily recruited to the labour market, and who can make a positive contribution to profitability or other aims of tourism organisations’ (Tribe, 2000, p. 10). As a private VET college with an emphasis on educating for employability (McGrath, 2012) and a rather fuzzy conceptualisation of hospitality vocational knowledge due to its uncoordinated cooperation with industry stakeholders (Young, 2008), the Institute frames its educational product in such a way as to sustain competitive forces in the globalised educational market of a knowledge-based economy, typical for Swiss VET in an unregulated and decentralised sector with insular and fragmented power structures (Filliettaz, 2010; Gonon & Maurer, 2012). This contrasts with the view that education in general, and hospitality VET in particular, should be a liberal reflective endeavour that fosters the development of knowledge, critical thinking and the meaning of truth (Tribe, 2000); or that it should be transformative via a human development approach that promotes well-being, empowerment and agency, and justice (McGrath, 2012); or that it

should incorporate a social science perspectives in its curriculum (Morrison & O'Mahony, 2003).

These views reflect a number of observations I have made throughout my years as a management lecturer at the Institute. My reflections on this experience have progressively led to the development of the basic premise of this research: that the forming of critical citizens is not a self-evident outcome of educating critical thinkers, the latter being the major component of the Institute's educational emphasis and central to its pedagogic postulate. First, I have witnessed the students' stance of self-interested individuals who act as performance optimisers purely in order to collect a degree or gain qualifications (Olssen & Peters, 2005). As a consequence, the students limit their educational efforts strictly to the standards and grades required by explicit learning outcomes. Observing this phenomenon, I have realised that the students' focus is driven by the need to obtain the necessary skills for future employability rather than by worthwhile personal goals of self-development through enriching learning experiences. The model of skills for employability, however, is limiting and compromises the aim that education should constitute a life empowering endeavour to promote good for oneself and for society (Anderson, 2009; Van der Ploeg, 2016). Second, I have realised how the construction of subject syllabi by teachers at the Institute is strongly linked to an unquestioned adherence to the tradition and the historicity of subject content. This rigidity may reflect the commodification of teaching, given the Institute's dependent governance relations and the performative criteria with which it must comply in order to satisfy international academic accreditations and the reporting and inspection regimes typical in the neoliberal educational order (McGrath, 2012; Olssen & Peters, 2005). Third, I have observed an almost frenetic drive at the Institute to educate students in critical thinking. Pedagogic practice is predominantly geared towards developing a classroom ethos whereby students exercise, perform, and are assessed in theoretical critical thinking. This made me reflect on the construct "critical" and on the alternative possible interpretations and applications of critical thinking besides just for learning theory. For instance, I questioned the uncritical acceptance of the utility of teaching critical thinking for the purpose of teaching theory, given the fact that life goes beyond theory and that thinking impacts life in many other ways. This consideration, paired with my perception that the Institute's students show little interest in societal issues and are apathetic when it comes to creating a moral and just world, led me to conclude that academic critical thinking embedded in a purely hospitality

vocational training is of limited value compared to the contribution education can potentially make to building good citizens. Summing up, I have identified the need for an in-depth exploration of the following areas: the students' utilitarian views that education is purely for degree purposes, the role of the Institute as a provider of a marketable educational commodity, and the myopic view of critical thinking pedagogies.

The social component, which is indispensable in the hospitality industry work environment, requires social competencies that are enacted through human behaviour such as conscientiousness, altruism, sportsmanship, civic virtue, and courtesy. These competencies are referred to as organisational citizenship behaviour and focus on aspects of organisational productivity that indicate discretionary behaviour within the organisational context (Chiang & Hsieh, 2012; Nadiri & Tanova, 2010; Walz & Niehoff, 2000). Several human dispositions go beyond organisational citizenship behaviour and the strict limits of operational tasks and functions: initiative, sensitivity to the enhancement of an organisation's worthwhile goals and its role in a democratic society. These dispositions are decisive for being able to work with the right frame of mind. For the hospitality sector, in particular, key competencies include an ability to act with integrity, follow through on commitments, hold oneself accountable for one's actions, behave in a straightforward and honest way, show organisational awareness, build character and behave ethically, and learn to become a world citizen (Brownell, 2010; Spowart, 2011; Testa & Sipe, 2012; Weber, Crawford, Lee, & Dennison, 2013).

Many of the hospitality competencies and dispositions just enumerated concur with the skills, knowledge, values, and dispositions identified in the literature as needed for generating critical citizens outside the organisational context, both at the community level and in wider society. These competencies and dispositions will be labelled as: knowledge of one's own position, culture and context; sense of identity; knowledge of how behaviour influences society and justice; capacity to investigate deeper meanings; responsible and ethical action and reflection; responsibility towards self and others; willingness to learn with others; responsibility for decisions and actions (Johnson & Morris, 2010). Similarly linked to the competencies and dispositions of hospitality workers within an organisational context are those that relate to what Althof and Berkowitz (2006) refer to as 'the complete citizen [who] must understand self, morality and society, be motivated to act in the best interest of the common good' (pp. 508-509). Drawing on the work of a number of scholars,

Althof and Berkowitz argue that if society needs moral members and complete citizens, people will adopt attitudes and behaviour such as conscience, empathy, values, and altruism. It can be deduced, therefore, that a worker in the hospitality industry should display attitudes, behaviour, and dispositions that mirror those of a complete citizen. It would be a paradox for the hospitality workforce to display service-related social behaviour on the one hand, but then ignore the citizenship-orientated competency dimensions of their roles as moral and critical citizens. These competencies must be learned at college and should be part of higher education programmes. It is also higher education which has the responsibility to teach future leaders to question their assumptions, reflect on the wider impacts of their beliefs and actions, and shape their identities as moral and civic agents of society (Peach & Clare, 2017).

The Institute is accredited by the Swiss Association for Quality and Management Systems (SQS) and certified as a private school under Swiss law. Furthermore, the Institute is governmentally recognised with an educational quality assurance certificate (EDUQUA) supported by diverse Swiss organisations, such as the Swiss Federation for Adult Learning and the State Secretariat for Economic Affairs. The education system in Switzerland is decentralised and fragmented (Fumasoli & Lepori, 2011; Hega, 2000; Lepori, 2007). This means that private VET colleges such as the Institute are not attached to VET policies operating on a national level, and in certain aspects, they are also not in sync with European VET policies. Given the above and its status of a private college, the Institute can design its curriculum autonomously.

1.2 Problem statement

The Institute places significant importance on students' ability to think critically. Therefore, the development of critical minds is emphasised in all of the school's subjects. Performance standards at the Institute are driven mainly by students' capacity to showcase critical thinking during class and group discussions and to demonstrate criticality in assessed coursework. However, the notion of "critical thinking" and the development of critical thinking skills raise questions as to how these inform the education of "critical citizens", the impact on the choices made for citizenship curriculum construction, and the pedagogic approaches that are to be enacted.

Typically, in schools, the term “critical thinking” refers to a skill applied in cognitive domains; for instance, the ability to interpret a particular text, criticize it and express the identified limitations. A broad and common-sense view of the term is: the logical thinking that supports analysis and interpretation to reach compelling conclusions (Doddington, 2007). However, voices warn that it is deficient to value critical thinking solely for its contribution to cognitive skills such as logic and analysis (Lim, 2011). It is probable that the entire higher education system may not be capable of producing graduates with ‘the ability to take knowledge and transform it into uses that benefit not only the individual, but more importantly society as a whole’ (Flores, Matkin, Burbach, Quinn, & Harding, 2012, p. 213; Peach & Clare, 2017). Critical thinking is indeed a capacity for sensitivity to feelings and perspectives, and, beyond scholarly use, is itself a value for society, as Doddington (2007) expresses:

Critical thinkers are therefore those who choose to seek out and critically examine their underlying assumptions and thus consistently evaluate their beliefs and actions. As such, critical thinking is prized not just as an ability, but also for incorporating dispositions that give us a particular orientation towards experience and life in general. (p. 450)

Furthermore, ‘by teaching individuals how to reason through and analyse everyday problems, the teaching of critical thinking develops the deliberative capacities essential to the healthy functioning of democracy’ (Lim, 2011, p. 683).

Hence, critical thinking is necessary for critical engagement in democracy, and, as such, curricula and pedagogies must consider also the outcome of critical thinking regarding political and societal argumentations (Ten Dam & Volman, 2004). If the usage of critical thinking remains the assumption that is a scholarly skill, then the benefit of such a skill is underrated and unexploited for higher purposes and broader application, such as in forming critical citizens. This assumption builds the basis of the problem statement in the case of the Institute under study.

1.3 Purpose of the study

Socially responsible people who are aware of the importance and the impact of civic responsibilities in the wider context will also be able to achieve higher levels of social attitudes and, as a consequence, social behaviour in smaller contexts, such as the work environment in a hospitality outlet. This behaviour then moderates the meaning and

substance of interrelations in enterprise, in the community, and with oneself, leading to sensibly purposeful lives and to building human character and a better society - at work, in the nation, and in the world. This research is aimed at investigating students' understanding of, interest in and attitudes towards a larger purpose of their education at the Institute, i.e. the addition of value to and for society. It is focused specifically on the construct "critical" as a mediator in forming critical citizens rather than on the Institute's programmes and practices to implement citizenship education. The study provides insight into students' perspectives of critical citizenship through education and the value this learning may have for the students while pursuing vocational education and training at the Institute. Hence, the theoretical background is developed around the major themes pertaining to the phenomenon under investigation and the contextual influencing sources: critical citizen vs critical thinking, vocational education and training, and the construction of knowledge and curriculum.

1.4 Research questions

The central research question of the study is: How does vocational education and training in a private hospitality higher education institute form critical citizens through its emphasis on critical thinking skills? The sub-questions extending from the central research question are: How do students interpret the concept of "being critical"? How do students experience their education with regard to forming their critical disposition? What are the teachers' pedagogical approaches to critical thinking education? How is the Institute's education for critical thinking expressed through its curriculum intentions?

1.5 Significance of the study

There is a constant abundance of sociological VET studies in European countries such as France and Germany. In Switzerland, where the tradition of VET is historically strong and well embedded in professional education and career systems, empirical VET has not received much attention (Imdorf, Granato, Moreau, & Waardenburg, 2010). Between 1975 and 2010, only half a dozen publications were identified that featured some form of VET analysis, and although interest has picked up since then, e.g. in studies of the social paths of VET participants, there is still little general research attention paid to the sociology of VET in Switzerland (Imdorf et al., 2010). Furthermore, there are no research studies in the field of citizenship or civic behaviour that focus particularly on hospitality and the hospitality education sector, as studies are restricted rather to citizenship in the context of

organisational citizenship behaviour (e.g. Chiang & Hsieh, 2012; Nadiri & Tanova, 2010; Walz & Niehoff, 2000). However, the construct of organisational citizenship behaviour is not related to wider social conceptualisations of critical citizenship and assumes behaviour that the individual exercises on the job and not dispositions acquired through the intrinsic realisation of critical citizenship as a way of being. Hence, the present study taps into this research gap and offers a platform for identifying issues in civic attitude and critical citizenship, particularly in the educational context that prepares students for the hospitality world.

There is continuing debate in the sociology of education as to whether the instrumentality of education with a sole focus on content and outcomes (and on purely cognitive, academic critical thinking skills) undermines the true power of education as a holistic enterprise aimed at transforming societies and creating better lives (Lovat, Dally, Clement, & Toomey, 2011). The ongoing critique of the adequacy of twenty-first century neoliberal education (Lynch, 2006; Olssen & Peters, 2005; Slater & Griggs, 2015) does not alleviate the suspicion that the Institute's educational offering and pedagogic implementation forges students' ignorance of or, worse, cynicism for civic attitude and value. Hence, there are important benefits expected from this research for the actors at the Institute and for the wider hospitality education community. In terms of curriculum, it will raise awareness of the effectiveness of curriculum design in developing socially responsible students. In terms of teaching, the views of teachers' pedagogic practice will inform the degree of emphasis that ought to be put on educating and training socially responsible individuals as critical citizens. Furthermore, the students' own perceptions of what constitutes hospitality education will indicate how they interpret the pedagogical discourse and practice and what they perceive is or is not important. Lastly, the students' own interpretation of the importance of socially responsible behaviour for their success in work and as beings in the wider society will give insights into the root causes of students' willingness, or otherwise, to adopt critical citizen behaviour. This study represents an important contribution towards a better understanding of the impact of school curriculum and pedagogic practice. It aims, firstly to identify gaps in the capacity of hospitality vocational education and training to form critical citizens, and, secondly, to find means to enhance students' socially responsible competences and critical citizenship behaviour so that hospitality can provide a more meaningful and democratic contribution to a better society.

1.6 Summary of methodology

Taking an interpretivist stance for this particular study, a qualitative research approach was adopted. The qualitative approach is associated with the interpretivist philosophical position whereby the research stresses ‘the understanding of the social world through an examination of the interpretation of that world by its participants’ (Bryman & Bell, 2011, p. 386). This puts me as a researcher who works at the Institute and knows the participants and the institutional ideologies and practices in a position of an insider. As such, the subjective realities from the participants’ experiences were contrasted with my own ontological values and beliefs about the phenomenon investigated; this could constitute a source of bias in the research process and the interpretation of events (Bourke, 2014; Creswell, 2007; Mack, 2010). Therefore, in order to elicit the purest form of truth in this investigation and to offset my positionality as an insider, some approximation of objectivity in research, especially in the analysis of data, needed to be achieved (Mack, 2010). Hence, I strived to create some distance from the investigation, or, at the very least, to become a disciplined outsider where possible. This was particularly necessary given the relative novelty of this study’s focus within a hospitality VET context. Without assuming a position of distance, my interpretations of the data would have generated overly subjective findings and impeded my efforts to produce credible and meaningful outcomes. I followed a number of procedures to ensure that my positionality would guarantee credible outcomes as an interpretivist. I investigated the phenomenon from multiple perspectives and from different viewpoints to provide rich evidence of the reality. Moreover, I used an extensive number of coding methods to capture the plurality of meanings and perceptions (Creswell, 2007). Knowledge was gained inductively, without preconceived theoretical templates, and by removing my own assumptions from the data analysis process as far as possible (Mack, 2010). Nonetheless, in the interpretation of the findings, I included an open discussion of my own values as a teacher at the Institute and how these affected my narratives. In addition, I combined my own interpretations with those of the participants (Creswell, 2007).

A case study design was used for this research and two participant groups for data collection were selected: 12 students from different cultural backgrounds and at different study levels (three from each level: Diploma, Higher Diploma, BSc, and MSc), and four teaching staff teaching on one of the four academic courses: research, consumer behaviour,

tourism, and strategy. Data was collected using semi-structured interviews, observations, and document analysis. The semi-structured interviews were conducted with the twelve students and the four teachers. Qualitative classroom observations were undertaken to gather data from the teacher/student pedagogical interactions. The documents that were studied describe the Institute's educational policy, indicate the curriculum strategy, and explain the learning philosophy and values. An inductive approach was applied for the code and theme development of the three data sources, as the purpose of the study was not to construct new theory but to produce interpretive descriptions where incidents of the subject of study are characterised to provide a structure of patterns and meanings (Boyatzis, 1998).

Chapter 2: Literature review

2.1 Theoretical and conceptual review

The theoretical and conceptual review discusses theories, concepts, and models pertaining to the core themes that make up the main emphasis of this dissertation: the contribution of vocational education and training towards forming critical citizens. It is worth recalling that, in essence, this study makes an overall evaluation of vocational education and training, its curriculum approaches, its pedagogies, learning and knowledge purposes and aspirations, and how all of this promotes the development of students as critical citizens. What follows in the next few sections is an evaluation of the notion of critical thinking (the core emphasis in teaching cognitive skills at the Institute) and how it compares to the construct of critical citizen, followed by a discussion of the theoretical underpinnings of knowledge construction in vocationalism and the curriculum approaches to enacting citizenship education. The second half of the chapter will then focus on presenting a review of empirical studies related to the aforementioned themes.

2.1.1 Critical citizen versus critical thinking

When people act, they act in accordance with a set of beliefs inherited from their cultural upbringing in their society. Societies aim to build norms of behaviour that are reflected in their historical development and influenced by the political, social, and economic needs in the quest for better lives for their citizens and for the prosperity of the society. By practising citizenship, the citizen contributes towards the attainment of these aims through a set of values, skills and individual dispositions. In this respect, ‘citizenship is concerned with how people give meaning to life on the personal, the interpersonal and the socio-political levels’ (Veugelers, 2007, p. 106). The citizen has an inherent obligation to assume responsibility for the aims of the society by contributing individually and collectively. Hence, a strong connection between the citizen and one’s society must build the backbone of any strategy for building a better society. As Torney-Purta and Vermeer Lopez (2006) contend: ‘Individuals do not automatically become free and responsible citizens but must be educated about citizenship’ (p. 6). The same authors offer a synthesizing account of the functioning of a democracy, a construct that is viewed by many academics and political researchers as being tantamount to the concept of citizenship:

...a democracy in which all citizens understand, appreciate and engage actively

in civic and political life – taking responsibility for building communities, contributing their diverse talents and energies to solve local and national problems, deliberating about public issues, influencing public policy, voting and pursuing the common good. (Torney-Purta & Vermeer Lopez, 2006, p. 6)

However, the citizenship process and the development of critical citizens are often contested goals as it is not always accepted that they effectively advance democratic values in society (Westheimer & Kahne, 2004b). The blurry understanding of the term “citizenship” also creates uncertainty about its validity and, therefore, also its importance in citizenship practice. For example, the increasing flow of capital and investment between countries and the decreasing power of the state to control neoliberal and globalised economies accentuate the financial marginalisation and business opportunism of populations. In turn, this leads to an increase in both forced and voluntary mobility (or transnationalism), which modifies the significance of citizenship in sending and receiving societies and the respective citizenship entitlements, attitudes and practices in relation to culture, responsibility, and care for society and people (Mitchell, 2016). Especially in the European Union, in response to changes in the governmentality of national and transnational polities, policymaking has become increasingly involved in social issues and citizenship, to a point where the distinction between nationals and citizens has faded (Delanty, 2007). As a consequence, citizenship identities have weakened, which in turn has led to ill-defined choices of citizenship practices and inefficacious modes of promoting democracy. The duality of the elitist model and the activist model of citizenship only adds to the existing doubts about the right form of engagement for society and democracy (Sears & Hughes, 1996). Ordinary citizens are not capable of comprehending and evaluating the mechanics of public issues, the elitist model claims, and should therefore only be granted voting rights whereas citizenship affairs should be trusted to skilled and well-qualified experts in politics (Sears & Hughes, 1996). ‘Democracy rests on an informed and intellectually able populace that is able to think independently’ (Phillips, 2003, p. 263), yet the ideal of the independent and autonomous agent in the neoliberal order can counteract the purpose of encouraging citizens to contribute to democratic society. Critics argue that the freedom and capacity for independent agency undermines the creation of a shared commitment and belief, which in turn only disintegrates the value of citizenship; the assumption of responsibility goes beyond one’s own personal life and should also be practised in society at large (Mitchell, 2016; Sundström & Fernández, 2013). Furthermore, Westheimer and Kahne argue that ‘the emphasis placed on individual

character and behavior obscures the need for collective and public sector initiatives; that this emphasis distracts attention from analysis of the causes of social problems and from systemic solutions’ (2004b, p. 243). And at the other end of the spectrum, having good citizens with character and who are loyal and obedient also works against the purpose of creating a democratic society, as loyalty and obedience do little to promote critical reflection and participation (Westheimer & Kahne, 2004b). Moreover, neoliberal education policies that promulgate the development of autonomy and responsibility do not really fuel individuals’ participatory or justice-oriented inclinations (Westheimer & Kahne, 2004b). Instead, they deter democratic engagement and the creation of democratic values. Moreover, as Kennedy (2008) argues, the neoliberal representation of citizenship is also limited in its potential to forge democracy, since it views citizenship only on the basis of ‘electoral democracy, the development of the self-regulating individual in a civil society that encourages participation in the market economy and voluntary associations and a conception of rights that highlights political rights’ (p. 3).

Education as being a cornerstone for creating a democratic society is strongly linked to the idea of the educability of the person, a notion that refers to ‘the possibility of growing to society, with society and, in a way, with the right to conduct society’ (Monteiro & Ferreira, 2011, p. 5). Others contend that the goal of education itself is to promote political participation and solidarity, in other words, to forge democratic citizenship (Van der Ploeg & Guérin, 2016). In line with John Dewey’s thinking, Van der Ploeg notes that ‘democracy and education are two sides of the same coin. Both involve and foster self-determination, self-development and participating in the common good, enlightened by intelligent understanding and scientific spirit’ (2016, p. 145). Thus, to the notion of educability, the aspect of criticality in education should be added. Making students socially and politically sensitive requires criticality and a departure from inculcating, instructional school cultures. Monteiro and Ferreira (2011) even postulate a state of “conflict” at the centre of democratic educational processes in schools. Similarly, Van der Ploeg and Guérin (2016) propose a view of citizenship education that takes a less accommodating route, which is the dominant view that rests on moulding citizens’ mind-sets and conduct. They summarise this view as follows:

[the] alternative is for citizenship education to be more open-minded towards citizens’ “activism,” with more attention and approval of conflict. Rather than being exclusively liberal and republican, it would offer scope for agonistic

perspectives. (Van der Ploeg & Guérin, 2016, p. 5)

John Dewey's legacy is closely related to how he saw the role of the school in educating citizens. In fact, he did not even draw a distinction between the school, its subjects and curriculum, and the development of democracy and citizenship. All of these aspects are interrelated, and the main purpose of education is to form democratic citizens who are reflective, intelligent, actively involved in the community, and who see their vocational training as the acquisition of specialist knowledge and skills in a particular craft or profession, the cultivation of intellectual independence and self-development, and the promotion of the common good while contributing to the wellbeing of society at large. This summary comes from Van der Ploeg's (2016) comprehensive analysis of the writings of John Dewey, yet the question now becomes: how do good citizens need to be so that their actions and behaviour contribute towards building a better society? According to the view of a student at an urban California school, being a good citizen means 'follow the rules, I guess, as hard as you can, even though you want to break them sometimes. Like cattle' (Westheimer & Kahne, 2004a, p. 241). This student has a point. Actually, two points. On the one hand, being a good citizen means manifesting national pride, as inscribed in the policy documents that govern citizenship, and being patriotic. On the other hand, a good citizen is one who wants to question institutions, voice disagreement, and stimulate change – i.e. one who wants to break the rules. Scholars, however, postulate that trust in the government, civic engagement and staying connected to the community, and tolerance not only build better citizens but also forge good citizenship by building reflective capacities (Morgan & Streb, 2001). When students engage with and participate in society through projects that impact the community, such as in volunteering work, they will learn democratic values through experience and through actively constructing with others explanations and stories in the social context. They will also build tolerance through social and diverse interaction and, as a consequence, build a positive self-concept or identity that entails confidence in their ability to influence the political and social world in which they live (Haste, 2004; Morgan & Streb, 2001).

The integration of citizenship education, or the forming of critical citizens, seems rather problematic in the context of VET, and in particular at institutions that offer a variety of vocational professions (Hopkins, 2014). Here, Hopkins alludes, on the one hand, to the misleading substance or blurriness of the term "enrichment programmes" in the UK's Crick Report ("Education for citizenship and the teaching of democracy in schools"),

which designates the changes to the political culture in schools. Hopkins argues that while it is true that enrichment programmes that include activities like team sports events or celebrations of cultural diversity might provide students with other perspectives of learning in life, they lack purpose a sense of coherence, or simply clear citizenship substance. On the other hand, and ‘mindful of not falling into the vocational fallacy (where it is assumed students on certain vocational courses are only prepared to follow studies that are narrowly formulated to that particular craft or skill)’ (Hopkins, 2014, p. 31), Hopkins comments that it is difficult, in vocational courses, such as hair and beauty studies, to incorporate citizenship education that has relevancy and keeps learners enthused.

There are views of the good citizen that, as per definition, rather reflect a critical citizen who acts and behaves in a number of ways to engage politically and socially:

A good citizen actively organizes with other people to address causes of injustice and suffering. A good citizen understands the complexities of social, political, and economic issues and sees how they are interrelated and mutually reinforcing. A good citizen questions accepted definitions of problems. Good citizens are activists who are empowered to focus on things that they care about in their own lives and who can either identify or build the potential avenues needed to truly change them. (Camajani & Seyer-Ochi, as cited in Kahne & Westheimer, 2003, p. 39)

Pippa Norris defines critical citizens as ‘those who simultaneously aspire to democratic values or principles as the ideal form of government yet who are sceptical in their evaluations about the way that political institutions work in practice’ (Norris, 2009, pp. 2-3). Her definition is a reaction to surveys that evidence citizens’ growing disillusionment with government leaders, politicians, and public sector agencies while at the same time idealising democratic values. Norris, however, adds that the scepticism of citizens and the rise of critical citizens may also derive from a growing trend of ‘social developments transforming the cultural values, social trust and civil skills of individual citizens’ (Norris, 2009, p. 3). Nevertheless, one must be careful not to misunderstand the notion of sceptical citizens as being an unequivocal reflection of ineffective democratic functioning. Norris herself adds to her argument that the growing scepticism among the public is an ideal for healthy democracies: ‘the tension between unwavering support for democratic principles but sceptical evaluations about democratic practices [is interpreted] as the rise of critical citizens’ (Norris, 2010, p. 10). Moreover, to develop critical citizens, it might not be enough to teach people about government facts and political institutions or to promote

volunteering and community activities; there is also the need to implement educational policies that prepare citizens to critically appraise politicians, their activities, and institutions (Geissel, 2008).

A categorisation of the critical citizen is helpful for identifying its core dimensions. Westheimer and Kahne's (2004a) typologies of the good citizen is representative of the citizen who is critical and who correspondingly showcases particular characteristics. Table 1 below is a representation of these typologies and their characteristics.

Table 1
Kinds of citizens

Table 1 Kinds of Citizens			
	Personally Responsible Citizen	Participatory Citizen	Justice-oriented Citizen
DESCRIPTION	Acts responsibly in his/her community	Active member of community organizations and/or improvement efforts	Critically assesses social, political, and economic structures to see beyond surface causes
	Works and pays taxes	Organizes community efforts to care for those in need, promote economic development, or clean up environment	Seeks out and addresses areas of injustice
	Obeys laws	Knows how government agencies work	Knows about social movements and how to effect systemic change
	Recycles, gives blood	Knows strategies for accomplishing collective tasks	
	Volunteers to lend a hand in times of crisis		
SAMPLE ACTION	Contributes food to a food drive	Helps to organize a food drive	Explores why people are hungry and acts to solve root causes
CORE ASSUMPTIONS	To solve social problems and improve society, citizens must have good character; they must be honest, responsible, and law-abiding members of the community	To solve social problems and improve society, citizens must actively participate and take leadership positions within established systems and community structures	To solve social problems and improve society, citizens must question and change established systems and structures when they reproduce patterns of injustice over time

Source: Westheimer & Kahne, 2004a, p. 242.

The typologies originate from a study lasting several years that investigated democratic citizenship programmes in a number of school contexts where theory and practice about democracy were taught. We can clearly identify how the three typologies reflect a tripartite critical citizen: one that concerns the individual's own acts of self-responsibility, a second that reflects the citizen's active engagement in their community and with society, and a third that highlights the citizen's propensity to question and address issues of equality and fairness. All three typologies, however, are not mutually exclusive, which means that the overall critical citizen will manifest all three characteristics and be able to promote

democracy in an integral way - not just according to opportunities or personal preferences. Hence, it is the ideal for the critical citizen to be equipped with these characteristics.

There is a widespread consensus in educational discourse regarding the importance and necessity of ensuring that pupils are cultivated to become critical and autonomous thinkers. Moreover, it is generally agreed that critical thinking is an essential skill at all levels of education and is not only an ability but also widely influenced by personal dispositions or a will to think critically (Cuypers & Haji, 2006; Dike, Kochan, Reed, & Ross, 2006; Facione, Facione, & Giancarlo, 2000; Pithers & Soden, 2000). It is understood that critical thinking should not relate to learning the content and the methods of a certain discipline or subject area, but that skills for thinking critically must also develop generic competencies transferable to a wide range of domains, such as collecting and analysing information, problem solving, effective communication, team working and collaboration, and planning tasks and activities (Pithers & Soden, 2000). Furthermore, applying critical thinking abilities and skills enhances the capacity to clarify problems, to judge assumptions regarding their validity and reliability, and to use logic inductively and deductively (Pithers & Soden, 2000).

Early scholars in critical thought pointed to common misconceptions of what critical thinking entails. For example, Bailin, Case, Coombs, and Daniels (1999a) argued that 'much of educational literature either refers to cognitive or thinking skills or equates critical thinking with certain mental processes or procedural moves that can be improved through practice [such as] interpretation, analysis, evaluation, inference, explanation and self-regulation' (pp. 269-270). Viewing critical thinking as a sequence of steps that can be learned and practised reduces the concept to mere tasks as a basis for justifying rational and cognitive thought. This is a limited account of the concept and poses serious dilemmas, especially when it comes to applying critical thinking as the foundation for developing critical citizens who take charge of their own lives and the well-being of society at large. Being a proficient critical thinker does not merely mean applying certain mental processes well. The boundaries of critical thinking go beyond limited areas of cognitive demand such as school subjects and their academic content; critical thinking plays 'an equally important role in most areas of inquiry and practice, including political and moral decision making' (Bailin, Case, Coombs, & Daniels, 1999b, p. 289). This broader and more sophisticated view of the concept alludes to its potential as a tool for

developing critical citizens.

Drawing on scholarly educational literature, Veugelers (2010) identifies three waves in the development of the critical thinking movement: the first wave relates to critical thinking as a competence of logical analysis, the second wave puts the ideological position of the thinker at the centre, and the third wave identifies critical thinking as a socio-political practice focusing on the politics of social justice. There are a number of elements constitutive of critical thinking that can help us understand the bridge that links critical thinking with its application to forming critical citizens. The discussion that follows will highlight the importance of viewing the concept of critical thinking as an essential element when judging whether or not citizens are critical citizens.

Previously, the notion of critical thinking was referred to as an ability or skill. However, personal attitudes also play a crucial role in the act of thinking becoming critical. An early theory that discusses these attitudes was posited by Perkins, Jay, and Tishman (1993) in the form of their dispositional theory of thinking. The dispositional theory, they suggest, challenges the thinking pattern normally known for its ability-centric emphasis, or rational thinking, in general terms, which restricts the understanding of thinking to merely a process relating to cognition. Thinking dispositions include three components: inclination (the tendency a person feels towards a certain type of behaviour), sensitivity (the alertness a person displays on a particular occasion), and ability (the actual skill to follow through with the other two components) (Perkins et al., 1993). Perkins et al. (1993) provide a general definition of thinking dispositions, i.e. ‘tendencies toward patterns of intellectual activity that condition and guide cognitive behaviour specifically’ (p. 6). The authors then identify seven broad categories of thinking dispositions: ‘(1) to be broad and adventurous; (2) toward sustained intellectual curiosity; (3) to clarify and seek understanding; (4) to be playful and strategic; (5) to be intellectually careful; (6) to seek and evaluate reasons; (7) to be metacognitive’ (Perkins et al., 1993, p. 6). For instance, using the three components mentioned earlier (inclination, sensitivity, and ability), the disposition to be broad and adventurous would be articulated as follows:

Key inclinations: The tendency to be open-minded and to look beyond what is given; the impulse to probe assumptions and examine alternative points of view; the desire to tinker with boundaries and play with new ideas; the urge to speculate, generate many options, and explore multiple interpretations. *Key sensitivities:* An alertness to binariness, dogmatism, sweeping generalities,

narrow thinking, parochialism, and occasions when alternative perspectives are neglected. *Key abilities*: The ability to identify assumptions, to look at things from other points of view, to generate and review multiple options; brainstorming; empathic thinking; flexible thinking. (Perkins et al., 1993, p. 7)

A disposition is also seen as a trait of one's character, as it reflects values and beliefs of that person (Facione et al., 2000), or a 'consistent internal motivation to use CT [critical thinking] skills to decide what to believe and what to do' (Facione et al., 2000, p. 22). In their empirical study of 10th graders, Facione et al. (2000) identified a number of key critical thinking dispositions, which would appear to correlate by and large with the earlier study of Perkins et al. (1993): 'truth-seeking, open-mindedness, analyticity, systematicity, CT self-confidence, inquisitiveness, and maturity of judgment' (Facione et al., 2000, p. 23). When we look at the two sets of dispositions of critical thinking proposed by Facione et al. (2000) and by Perkins et al. (1993), we are able to distinguish a number of elements that are common to their understanding of "critical thinking":

Critical thinking has two central components: a 'reason assessment' component, involving abilities and skills related to understanding and assessment of reasons, claims, and arguments, and a 'critical spirit' component comprising dispositions, attitudes, habits of mind, and character traits. (Siegel, as cited in Dike et al., 2006, p. 46)

Abilities and dispositions represent the two major poles of critical thinking: the skills (ability) part and the attitudinal (disposition) part. The dispositions are categorised within what Siegel calls "critical spirit". Yet there is the mention of a number of other elements inside this category, such as attitudes, which are essentially synonymous with dispositions, and habits of mind, that essentially originate from character but also represent the very dispositions. Developing critical thinkers, scholars postulate, really means forging identities and forming a certain kind of human being; for the main purpose of developing critical thinking is not to help people think critically but, more importantly, to make them *be* critical thinkers (Cuypers & Haji, 2006). For someone to be thinking critically, it is not sufficient to fulfil standards of critical thinking and follow the steps of cognitive reasoning, but, rather, their thinking must be founded on the 'recognition of the value of critical thinking, i.e. its importance in fostering true belief and responsible action' (Bailin et al., 1999b, p. 294). Hence, it seems that the component "character" is considered to be the characteristic that relates to the genesis of all of the other attitudinal elements of critical thinking mentioned; some relate to habits of mind (Bailin et al., 1999b), others to

dispositions (Kwak, 2007), and some relate to all of the critical spirit elements (Cuypers & Haji, 2006) or replace character with the notion of a capacity to make implied contextual connections or ‘inferential connections’ (Mulnix, 2012, p. 471).

The formula seems to have become somewhat fuzzy now. Therefore, to clarify, I will briefly draw this little conclusion: critical thinking dispositions (the complementary pole of critical thinking abilities) derive from and are reinforced by character; autonomy is a constituent of character and drives thinking with an appropriate code of conduct, which in turn is defined by the very critical thinking dispositions, and the circle closes here. Hence, autonomy carries a significant weight in developing critical thinkers and critical citizens, if judged by the full conception of autonomy, which holds that to be autonomous is

not only in the execution of action, and thus with respect to an action’s motivational springs, but also in the formation of beliefs, in the causal history of feelings and emotions, and in the acquisition, evaluation, and revision of values and deliberative principles. (Cuypers & Haji, 2006, p. 726)

From the above discussion of autonomy, we can gather that making judgements plays a significant role when deciding, as an autonomous agent, whether to accept or reject a discourse or an idea. But making judgements also requires being impartial, to stand back from one’s own beliefs and desires in order to potentiate truth and justice (Kwak, 2007), and to judge other’s beliefs and to ‘critically evaluate [...] their underlying assumptions, and the worldviews in which those beliefs are embedded’ (Kwak, 2007, p. 462). Adding to this, Van der Ploeg (2016), drawing on John Dewey, argues that developing skills of judgement goes hand in hand with acquiring knowledge of society and the economy. As such, judgements will carry moral weight and one cannot judge without considering the moral dimensions that a judgement entails or without regard to a number of considerations. This goes back once again to the whole notion of critical thinking:

Every area of intelligent human inquiry and practice, including science, art, law and morality, embodies within it practices of criticism by which proposed conclusions or ways of acting are tested, and previously accepted beliefs, practices and institutions are criticized and revised. Implicit in these practices are standards of critical assessment. It is these standards that critical thinkers must learn to use. (Bailin et al., 1999b, p. 291)

It is clear here that Bailin et al. are making strong connections between critical thinking and the critical citizen, although they do not do so explicitly. These connections are

evidenced by the standards they attach to the judgements that originate from good thinking. Also, for Kwak (2007), debates about moral judgement are part of the game, for they only reflect an ethical response if an agent defends own moral views in face of differing and alternative moral outlooks. In other words, ‘the fact that we easily end up with quarrels over moral issues derives from the nature of ethical thought’ (Kwak, 2007, p. 464).

However, to make moral judgements as autonomous agents, we still need to consider the ethical mechanism applied in the autonomous moral judgement. Hence, ethical reflection must be part of the repertoire of the critical thinker who becomes a critical citizen. Late moral philosopher Williams (2006) offers an account of what ethical reflection must look like and does so in a rather easy-to-understand manner. Williams’ proposition on ethical reflection relies on the foundation that reflection about how the critical thinker thinks in a moral dilemma is more important than the ethical justification for the moral judgement made:

Ethical knowledge, though there is such a thing, is not necessarily the best ethical state. Here we must remember that, in the process of losing ethical knowledge, we may gain knowledge of other kinds, about human nature, history, what the world is actually like. (Williams, 2006, p. 168)

The point Williams wants to make is that if the moral agent adopts deliberate processes of justification of the moral judgement, then the agent will draw on ethical knowledge believing that, for that reason, motives will be morally sound. Williams makes a clear distinction between different kinds of ethical reflection, noting that there is a difference between ethical reflection that draws on theory and ethical reflection that requires explanations of our motives. Ethical practices that seek justification distance the moral agent from truth and justice because the agent finds a way to circumvent the social reality of the world by means of ethical knowledge. Ethical knowledge becomes the vehicle for deciding what is right and what to believe. This, however, is a poor reason for defining an ethical practice as moral. What is missing is the reflective part of the ethical practice, which is the source for explaining ethical practice in a truly moral way.

And Williams (2006) is making another point, too. Justifying everything leaves no space for ethical reflection, and the ethical concern remains neither understood by others and self nor is there a shared understanding of the soundness of the moral judgement and decision

the ethical issue warranted. The autonomous agent must consider the collective understanding of how an ethical concern is resolved, because ethical knowledge alone does not do so. Nietzsche showed his conviction in the moral formula à la Williams that one should test one's personal autonomous ethical practice against collective and contextual beliefs in society, as this observation reveals:

Nietzsche juxtaposed accepted truths with deviant ones in order to expose truths for their contextual nature. In this way, individual truths long held in check by hegemonic, sociocultural truths could at least emerge on what might be called a level playing field. Leveling the field allows individual truths to compete with socially constructed ones. And this strengthens the worthiness of the individual, who remains in perpetual conflict with social, cultural, and historical forces. (Johnston, 1998, p. 69)

If the usage of critical thinking continues to be considered a scholarly skill, then the benefit of such a skill remains underrated and unexploited for higher purposes and broader applications. Critical thinking is indeed part of an ability to be sensitive to feelings and perspectives, and, beyond its scholarly use, it is itself a value for society (Doddington, 2007). Critical thinking is also expressed in the process of acquiring an ability or competence to participate in the community and its social practices in a critical manner (Ten Dam & Volman, 2004). Thus, critical thinking is the departure point of citizenship and for citizenship education, when understood in a more inclusive and generalisable way. It is the generalisable form of critical thinking that portrays the ability of individuals to engage with and participate in social actions to improve society:

Critical thinkers are therefore those who choose to seek out and critically examine their underlying assumptions and thus consistently evaluate their beliefs and actions. As such, critical thinking is prized not just as an ability, but for incorporating dispositions that give us a particular orientation towards experience and life in general. (Doddington, 2007, p. 450)

Hence, critical thinking is necessary for critical engagement in democratic citizenship, and as such, curricula must consider also the outcome of critical thinking with regard to political and societal argumentation (Ten Dam & Volman, 2004).

In an older discourse which is still very relevant in contemporary educational debates, Weinstein (1991) links critical thinking with education for democracy by claiming that critical thinking is the foundation for making political judgements and preparing citizens for a democratic society. He draws for his argumentation on a characterisation of critical

thinking by Lipman (1988), whose views are based on a grand philosophical stance of critical thinking which states that learners must ‘persistently appraise and examine their own assumptions and presuppositions, question what other people take for granted, and speculate imaginatively concerning ever more comprehensive frames of reference’ (Lipman, as cited in Weinstein, 1991, p. 13). Lipman (1988) contends that critical thinking is skilful as it must follow standards of being well-founded and structured. Furthermore, skilful critical thinking requires reasoning, concept-formation or abstraction, inquiry or inquisitive curiosity, and translation. Hence, learners must assume intellectual responsibility for their own thinking and their own education. Here, responsibility is not restricted to a particular field of practice but extends to the impacts of critical thinking on the wider community it addresses. According to Lipman (1988), some of the criteria that critical thinking draws on include principles, assumptions, presuppositions, goals, policies, laws, and ideals; these criteria are not absolute but are instead subject to questioning and to changes, as critical thinking is a process, hence self-correcting along the way. The basic premise is that critical thinking is also concerned with “thinking about thinking”, a reflective component which is supposed to challenge the usual way of thinking.

Another perspective worth mentioning that attempts to integrate critical thinking with democracy in education is found in the ideas of Ten Dam and Volman (2004). The authors borrow from social constructivism, which understands the focus of the individual as an activist, meaning that, in the process of activity, the individual becomes a member of a particular community. Ten Dam and Volman, in essence, celebrate the participation metaphor because it helps in ‘formulating an approach to critical thinking aiming at functioning in a pluralistic society with care, involvement and critical political awareness’ (Ten Dam & Volman, 2004, p. 372). To achieve this, they offer suggestions for pedagogy, the most important being that the critical thinking practised when studying school subjects and topics must have relevance to practical situations “of the world”, which means large enough in context so that students learn to relate their own values and beliefs to those of others and how this may create opportunities to influence students’ own value positions. The goal is to learn critical thinking to stimulate participation in actions that improve the quality of society. This process includes integrating historical viewpoints in the discussions so as to contribute to understanding issues in the more local environment, the neighbourhood, and about general principles of justice and respect. These issues and principles are understood through the critical appraisal of one’s own set of beliefs and

norms. Ten Dam and Volman argue that this can be achieved in several ways in the classroom. For instance, students can be allowed to develop and pose the critical questions instead of the teacher and conditions can be created that foster a confrontation of values and beliefs among students in ways that are disruptive and inconvenient rather than comforting and pleasant. There is certainly an appeal in the simplicity and radical nature of this idea proposed by ten Dam and Volman: ‘students can practice “deconstructing” facts by analysing how they originated’ (Ten Dan & Volman, 2004, p. 373). Ten Dan and Volman further contend that besides the classroom environment, the entire school environment can generate sources for critical thinking for democratic society when trained competences are practised through school community participation.

While the generic form of critical thinking is discussed in terms of how it addresses the ways in which patterns of thinking may be conceptualised and in terms of the transformative nature of critical thinking on society and democracy, there is perhaps an overly sceptical stance towards critical thinking in the field of hospitality and tourism, as Fullagar and Wilson highlight:

One of the key challenges that we face in tourism and hospitality is working with more diverse understandings of criticality to move beyond assumptions that ‘critical thinking’ is primarily negative, polemic or totally incompatible with industry or government concerns. Critique that seeks primarily to identify the structural and economic form of injustice within globalised relations, to cut through ideology and identify new truth, is an important voice of dissent. (2012, p. 2)

Criticality is a force to be taken very seriously, considering that hospitality and tourism as an industry lives and thrives through its social context and the intangibility of the product it represents. For instance, Belhassen and Caton (2011) note a whole range of critical issues that are of concern for critical thinkers in hospitality and tourism:

An exposure to contemporary tourism scholarship on various conceptions of social justice [...] and environmental sustainability [...] would allow tourism students to debate and critique different perspectives on these issues to forge their own understandings and moral commitments. There is, for example, a growing body of literature that critiques contemporary financial systems, arguing that the global market economy functions to intensify ecological crises, widen social gaps, and stimulate terrorism and fanaticism [...] Thus, rather than take the present state of modern global capitalism for granted, students could be encouraged to analyze how the current system enables or constrains

particular outcomes, and they could also consider potential alternatives. (p. 1392)

Moreover, critical thinking in hospitality and tourism is also associated with reflexivity, or critical reflection (Fullagar & Wilson, 2011), which also contain a critical theory but also a postmodern connotation in their conceptualisations of criticality:

While it may be accorded greater or lesser ‘value’, the language of critical thinking informs the institutional construction of tourism and hospitality student-graduate-professional identity and creates a space for articulating different knowledge practices. Critical reflection may thus involve questioning the process of teaching, or the development of curriculum or assessment that unsettles disciplinary norms about ‘managing tourism and hospitality’ (such as oppression, race/racism, women and feminism, gay/lesbian experiences, Indigenist and disability studies, and so on). (Fullagar & Wilson, 2011, p. 3)

In the next section, I will return to wider social contexts; but this time, I will look at how the construct “knowledge”, particularly in vocational education and training, moderates the understanding of its construction, application, and usability within wider society.

2.1.2 Vocational education and training: the context of knowledge and its wider social aims

Knowledge production and management has become a competitive tool in education - in schools, universities, vocational institutes, and so forth. The source of this situation is the economic globalisation that redefines social and cultural institutions as products of exchange and commodities with marketable value. The quest for integrating economy and education in a meaningful way prompted the spread of vocational training to deliver specialised knowledge (Jessop, 2008). The result is the proliferation of value-added enterprises with new sources of productivity offering customised products and services, such as tailor-made learning institutes or specialised educational programmes that generate, develop, and nurture domestic capabilities. Vocational education and training institutions face the additional challenge of being required to conform to the knowledge-based economy (KBE) discourse, as the curriculum must foresee two different types of knowledge or ways of making meaning of knowledge: one that relates to academic or college subjects, and the other based on experiential activities of the learner and on tacit knowledge acquisition. In VET jargon, the former is referred to as off-the-job knowledge and the latter as on-the-job knowledge. It is this latter peculiarity that ignites debate as to

the suitability of the VET curriculum in present times. The practical knowledge has mostly been curricularised in terms of skills and workplace tacit knowledge but has not been adequately integrated into the curriculum or conceptualised in relation to and in conjunction with the other type of knowledge (Young, 2004; Winch, 2012).

Particularly in hospitality VET, the transmission of knowledge is susceptible to obstacles (Chen, Dellea, & Bianchi, 2019). In the hospitality vocational ethos, tacit knowledge is difficult to decipher and even more difficult to transfer to other establishments and larger audiences, because it is the type of knowledge that derives from the experience and expertise of the master, which is then passed on to the co-workers. This process makes the knowledge difficult to codify and become universally valid, and therefore often results in it being dismissed (Chen et al., 2019). This situation is aggravated by the fact that hospitality as an industry is very fragmented, with large and small enterprises mixed in the same geographical area but with diverging value propositions, expressing opposing operational intentions, and with working cultures and internal structural organisations that vary greatly from company to company. As a consequence, the different vocabularies used to codify knowledge will favour the production of particular types of knowledge and foster a mistrust of other types of knowledge. This ameliorates neither the effective transfer of knowledge nor the production of universal knowledge (Chen et al., 2019).

It is the interplay of the two forms of knowledge that distinguishes the VET curriculum from the purely academic knowledge curriculum of institutions such as universities. The particularity of the vocational curriculum, wherein practical knowledge and academic knowledge should merge and create synergies, can lead to potential knowledge gaps that may not be filled or, worse, not be recognised as knowledge gaps altogether. Vocational learning oscillates between education and work and requires assimilating the connection between theory and practice (Guile, 2006). The learning does not move beyond this path, which raises concerns about the capacity of that knowledge to reach wider contexts, for instance, to understand the impact and application of moral virtues within a civically responsible environment such as a living or work community. When skills and competences are solely linked to the particular demands of the industry for which the vocational education and training has been designed and implemented, the consequence for the learner – and member of a society - may be civic myopia or the incapacity to understand the functioning of society and to relate to appropriate citizenship behaviour.

Some educational theorists go even further and voice their critique of educational systems in general for leaning towards the concept of educational commodification in the KBE and the dissociation of learning from higher purposes of education:

It is not sufficient to assume that participation in HE alone will simply make individuals more socially aware, engaged citizens and society more inclusive and tolerant. (Peach & Clare, 2017, p. 49)

Without a critical humanistic framework in HE, the system tends to produce technically competent but socially, morally and politically disengaged and thus in the 'public' sense, amoral graduates. (Taylor, Barr, Steele, as cited in Peach & Clare, 2017, p. 49)

It is postulated that civic attitudes in the form of efficacy and political engagement are crucial for democracies and that these attitudes become ingrained patterns of behaviour when people learn civic attitudes early in life (Han, Hoskins, & Boon-Yee Sim, 2014). Yet the structure and content of vocationalism, the definition of vocational knowledge, and the degree of intentionality in implementing citizenship education objectives can impact the pupil's understanding of civic values and moral citizenship. Researchers and educationalists blame stakeholders, especially employers, for their short-sightedness when it comes to VET, and this misfit between skills and knowledge has been debated for generations and confronts vocational education with an enduring strain of scepticism (Young, 2008). Long-held views of what education and knowledge mean for vocationalism are scrutinised in terms of their potential for creating critical citizens as opposed to developing simple corporate individuals with less regard to the impact of behaviour on the community and society at large. Strangely enough, also from the government side, criticism has been directed towards further education colleges for their ignorance in relation to the realities of the trade and for being conservative in their academic approach (Young, 2008). This conservative stance has as a consequence a too narrow focus on education and a limited understanding of the wider impacts of knowledge and of the benefits the inclusion of variations of knowledge in the VET curriculum can produce for all stakeholders of a democracy.

It is within the debate of vocational knowledge that potential knowledge gaps can be recognised, such as knowledge that forges social competences and citizenship behaviour. I will draw now on conceptualisations by educationalists and social scientists, such as

Young, Bernstein, Durkheim, and Vygotsky, to find meaning in the debate of the aforementioned vocational knowledge gaps.

As mentioned earlier, knowledge provided by vocational education relies on methods of on-the-job and off-the-job learning. The former is considered practical learning (or learning by doing) and the latter is viewed as theoretical learning (or learning through abstraction). Thus, the idea of theoretical and everyday concepts is involved in understanding the dualism in VET and its impact on vocational curriculum and pedagogy. This dualism has created a debate as to the more effective forms of conceptualising knowledge. A precursor to this debate is offered by Kant in his mind and world relation, a relation that was adopted in the debate of vocational knowledge in the context of theory and practice, or learning through abstraction and learning by doing. Kant postulated that understanding and giving meaning to the “world” and its forms of expression and action is a purely mind-driven endeavour. Kant’s dualistic view of mind and world, which considered them to be two separate and distinct entities, prompted educationalists to study how learning happens and how knowledge is produced within the vocational theory/practice relation. In Kant’s tradition, achieving cognition requires making judgements, which means that the isolation of the mind and its capacity for making meaning will determine the understanding of the world and the production of worldviews. Kant postulated that objective knowledge emanates from the synthesising capacity of the mind. While this notion seems useful for a better definition of vocational knowledge as it presupposes judgements to extend to the worldly context and beyond limited and isolated spaces such as the workplace or school, it does, however, not account for a systematic relation between theoretical knowledge and practical knowledge, which is the cornerstone of vocational learning.

What Kant helps us to recognise for vocational education when referring to the “world” as the ground for the application of judgements is the size or space of the vocational education context. Yet, it is not only the spatial dimension that must be considered in vocational education but also the practical and the theoretical dimensions. These considerations seem to be fuzzy in the classical vocational interdependency of theory and practice. What is the “context” of the context of theory? What is the context of practice? or the boundaries of application of practice? These aspects seem to fade away in the mainstream debate of vocational knowledge and learning, whereas Kant was clearer in his

expression of the spatial dimension when speaking about mind and world. The emphasis on “context” in VET will very much be influenced by the philosophical approach to curricula. This will be further explored in the next section, but, for the moment, we can gather that when Kant speaks about knowledge as being constituted in the mind, transcending the local, and encompassing the world, he implies a context that is wide, broad, and all-inclusive.

However, Billett (2001) views the context as being very local, where knowledge construction and organisation are attached to the social practice and is domain-specific. Billett adds that having a generalised processing of knowledge ability does not provide the capacity to perform successfully, suggesting that domain-specificity is crucial for developing abilities to think and act in work practice. Knowledge can only be of value when it is brought to the workplace where it is being tested, applied and experimented with in specific vocational interactions and negotiations. As such,

knowledge to be constructed by individuals and the means of that construction can be understood in terms of interdependence between the situation that comprises a domain of activities and goals, and the individuals acting in the social practice... (Billet, 2001, p. 442) ...and the circumstances of the enactment of the vocational practice. (Billett, 2001, p. 441)

There is a particular emphasis in vocational education on “practice” or learning by doing. In the debate about what counts as knowledge practice, I will draw on the ideas of Lave and Wenger and of McDowell (as cited in Guile, 2006), as these representatives of the sociology of knowledge might be positioned within the “practice” emphasis - without suggesting that they do so exclusively and always explicitly. Lave and Wenger postulate that knowledge is a situated practice that should not be located strictly on either side of the dualism of abstract knowledge and practical knowledge found in vocational education. In this sense, Lave and Wenger challenge the notion that knowledge is produced by a set of theories and abstract concepts contained in a school curriculum and that we use these abstractions as rules for practical application, such as problem solving, outside of the boundaries of the formal school setting (Guile, 2006). One positive aspect of this idea of vocational education is that it presupposes some form of general or universal knowledge that is in us and with which we make sense and give meaning to the world. This is similar to Kant’s legacy of mind representations that we already hold in ourselves, and which link to the external world and guide our thoughts. The interesting aspect of this notion is that it

assumes from the learner a certain level of sensitivity and ability to comprehend that supersedes the strictly theoretical or strictly practical engagement of vocational knowledge.

If the circumstances in which we create knowledge influence our cognition and determine the degree to which we may be able to use that knowledge in other contexts (Billett, 1996), then this poses a serious challenge for the design of vocational education. The abstract knowledge acquired from the school curriculum can become useless or ineffective when transferred to actions at the workplace. It is the social circumstances of the learning setting that create the problem/solution situations, opinions, and judgements from which cognition and transferable knowledge is generated. In Lave and Wenger's terms, it is the communities of practice, or also everyday work practice, that represent this very ensemble of social factors in the form of relations among participants, activities, and the world, with the emphasis on processes of social interaction (Billett, 1996; Contu & Willmott, 2003).

My discussion of Lave and Wenger's vocational emphasis on "practice" brings me to the philosopher McDowell. Although McDowell is not as explicit as Lave and Wenger in his postulate of practice for knowledge creation, he claims, nevertheless, that there is no bridge that must link mind and world. What McDowell postulates is that experience is not a search for meaning that has been delivered in theory; instead, our experience of the world is already conceptualised through reasoning (Guile, 2006). It is, therefore, the experience when supplemented with abstract knowledge that expands our understanding of the meaning of an experience. In other words, our experience represents a space where we make reason - reason that comes from and is confined to the experience we have. This, however, presupposes that, in the space of reason, we not only practice reasoning but also judge our reasoning (Guile, 2006). Brandom (1995) offers a recipe for how judgements become part of reasoning in the space of reason, and he points to the behaviour that learners display in their communication and interaction with others. Brandom explains that it is through the inferential articulation that takes place in the space of reason by exchanging reasons and giving and asking for reasons that inferences are built, which in turn increases knowledge for the learner and others. What Brandom is alluding to is the requirement of critical thinking and critical questioning for the efficacy of McDowell's space of reasons. Hence, critical thinking and critical questioning become crucial factors in support of meaningful and purposeful vocational education. It is not enough to be in the space of reasons for inferences to become knowledge. According to Brandom (1995), it

requires the capacity of the learner to articulate inferences, as inferences link reasons, give meaning, and construct knowledge.

Scholars have debated the kind of intellectual material educators draw on to produce knowledge in their pedagogic practice, the regulating principles and the social setting of the pedagogic practice. Billett (2001) was quite assertive in claiming the importance of theoretical knowledge provided in schools when he stated that the ‘curriculum [is the] pathway of participation’ (p. 446). Curriculum designers must consider how to develop knowledge that is comprehensive, detailed, and allowing for situational practical analysis of appropriateness in order to effectively transcend vocational practice (Billett, 2001). Bernstein (1999) suggests that two particular forms of pedagogic discourse may provide an answer and refers to these as reflecting school knowledge (or official knowledge) and everyday knowledge (or local knowledge). The horizontal discourse represents the common-sense knowledge (everyday or local knowledge), the knowledge that we apply in everyday situations, which we all apply and apply in the same way given the history of the problems we all face and deal with on a daily basis. In the vertical discourse, knowledge is organised in layers of complexity (school or official knowledge), with specialised language and content that is clear and explicit and does not carry hidden or implicit meaning. Bernstein (1999) argues that when we consider the horizontal discourse and how knowledge is applied, forms of social solidarity will develop because the social relationships build shared consciousness, which in turn promotes applications of knowledge and behaviour that are intrinsically appropriate and socially accepted in particular circumstances or particular contexts of everyday life. A requirement for the acquisition of the type of knowledge in horizontal discourses is to have particular competencies carried over from one’s family, peers, and the community itself. This type of knowledge is crucially relevant to the learner in everyday life. However, as Bernstein (1999) warns, as horizontal knowledge is only valid locally, in particular segments and contexts of everyday life, it cannot be duplicated in other contexts, as the knowledge applied would not fit to every circumstance or experience. By contrast, vertical knowledge is a type of hierarchical knowledge that is applicable in many circumstances and contexts once the knowledge has matured. However, Young (2004) argues that Bernstein’s model is not helpful in redefining vocational knowledge. It lacks the capacity to define whether it is the employer side that can contribute to the integration of horizontal and vertical knowledge or the educator (school) side that should take on that role, or a combination of

the two. According to Young (2004), the problem lies, firstly, in the tacit nature of horizontal knowledge, which cannot be made explicit and therefore reproduced, and, secondly, that explicit knowledge or theoretical knowledge does not have the flexibility to become applicable in everyday life.

Young's argument poses a challenge to attempts to clarify how knowledge may be conceptualised in vocational education. The categorisation and apparent inseparability of horizontal and vertical knowledge in Bernstein's model can however be mediated by considering Durkheim's philosophy. Durkheim conceived of two knowledge categories similar to Bernstein's: a conceptual codified knowledge and a practical knowledge that represents habits of response to the world. However, these two categories are not isolated but rather synthesised by the mind, creating collective representations and shared meanings which guarantee objectivity precisely because they are generated collectively (Durkheim, 1964; Guile, 2006). With his postulate of collective representations, Durkheim is emphasising the "social" rather than the particularities of types of knowledge as such, and because his theory is underpinned by the history of society, it becomes one of social development and change rather than one of education alone (Young, 2007).

Assuming that societal life also presupposes working life, how can a vocational education then factor in this purely social postulate of Durkheim's in the form of educational knowledge? The answer to this question may overturn vocational education completely. Building a hypothesis, creating a methodology for its application, and then trying it out is the answer Durkheim himself offers - not strictly to my own question but rather as his entire philosophical proposal for society. His sense of logic and pragmatism may at the very least provide a positive contribution to VET policies and programmes that are stuck in programmatic paradigms impelled by the marketisation of knowledge. Durkheim's emphasis on social integration rather than on knowledge development and his criticism of experiential or practical knowledge theories puts the modularisation of vocational education under pressure (Young, 2007). Parts of specialist educational content might be replaced by limiting the production of specific knowledge and placing a greater emphasis on theoretical than on practical issues related to social life. In a way, Durkheim's model may increase the tension between off-the-job knowledge and on-the-job knowledge. This dualism has historically been a characteristic of vocational education. Durkheim avoids viewing his knowledge categories as simple oppositions; rather, he sees them as a general

order of meaning (Young, 2004). The adoption of Durkheim's knowledge conception may shrink vocational educational content quite substantially, which would free up space for the much-needed citizenship education – content that would not be far from Durkheim's concerns for the development of society.

Russian psychologist Vygotsky offers a theory of knowledge that starts from the same ideology as Durkheim's while adding sophistication in the dialectical relation of abstract and practical knowledge. Vygotsky's theory of knowledge emphasises the interdependence of theory and common-sense concepts, and hence provides some practicality for application in vocational education. At first sight, Vygotsky's model looks rather problematic in the context of vocationalism. It sees knowledge categories as distinctively different in the way they moderate thought, one reflecting consciousness by means of theoretical concepts and the other reflecting sensations through everyday, practical concepts (Young, 2007). However, if we look more closely into the structure of knowledge and its process of production, Vygotsky's model does, after all, suggest that knowledge is very much generated dialectically between both categories and is built in layers that draw from the practical and from the abstract. Differing from Durkheim's view that knowledge is located in societal structures, in Vygotsky's model, knowledge is located in the history of human development and is very much a product of practice that descends from human labour (Young, 2003).

But how then can this dialectical relation of Vygotsky's knowledge categories transcend the practice to make it dialectical? This is where the sophistication of Vygotsky's model becomes apparent. On the one hand, it is not layers of theory that inform practice, but rather it is practice that informs the construction of layers of theory. On the other hand, scientific, theoretical concepts access the mind only rudimentarily and become clearer with the mind's exposure to experiences, which restructure everyday concepts accordingly. In other words, the layers of knowledge are being reorganised and redefined, and, with time, they form a hierarchy. For this purpose, scientific and everyday concepts must be involved. Vygotsky states that

the development of concepts, or word meanings, presupposes the development of many intellectual functions: deliberate attention, logical memory, abstraction, the ability to compare and differentiate. These complex psychological processes cannot be mastered through the initial learning itself. (Vygotsky, 1986, pp. 149-150)

This implies, firstly, that both scientific and everyday concepts are present in the process of knowledge creation, and, secondly, that the starting point of learning is the experience. Experience is knowledge that lacks meaning if not exposed to theory, and theory is knowledge that lacks meaning if not exposed to experience. This interrelatedness of concepts generates systems of knowledge (Young, 2003) that become layered and hierarchical and composed of scientific and practical meanings. Vygotsky's model leads curriculum designers to focus on the "purpose" of new knowledge rather than on fixed notions of objectivity that would just end up being "knowledge for its own sake" within the curriculum (Young, 2003). Obviously, this leaves open the question of what the purpose of this "new knowledge" would be, and how this knowledge would look like to match the purpose. One such purpose, I suggest, might be a civic education that transcends the theoretical domain of knowledge and passes into the practical domain and back again. This educational initiative could be aimed at forging the development of a learner's capacity to realise the meaning of what constitutes a better society beyond the borders of the limited workplace environment. It could also encourage active civic participation and promote critical thinking and critical citizenship.

2.1.3 Vocational curriculum and the wider social context

It is useful here to briefly take a step back from the vocational curriculum in particular to examine, as an example, a view of the outcomes that a general curriculum may consider in the context of citizenship education. Oulton, Day, Dillon, and Grace (2004) argue that schools are responsible for helping students interrogate the meaning of values, to make personal judgements, and to assume responsibility for their own lives. And, accordingly, school curricula must stipulate a series of citizenship outcomes drawn from the revised National Curriculum for secondary schools in the UK:

Thinking skills, through helping pupils to engage in social issues that require the use of reasoning, understanding and action through enquiry and evaluation.

Moral development, through helping pupils develop a critical appreciation of issues of right and wrong, justice, fairness, rights and obligations in society.

Social development, through helping pupils to acquire the understanding and skills needed to become responsible and effective members of society.

Education for sustainable development, through developing pupils' skills in, and commitment to, effective participation in the democratic and other decision-making processes that affect the quality, structure and health of environments and society and exploring values that determine people's actions within society, the

economy and the environment.
(Oulton et al., 2004, p. 490)

These outcomes correlate with what are viewed as the three strands of effective education for citizenship: social and moral responsibility, community involvement, and political literacy (Biesta & Lawy, 2006). However, in the context of vocational education and training in particular, Wheelahan (2007; 2009) criticises the curriculum for its narrow focus on training for employability and especially for undermining and not grasping the role of education in preventing the development of restricted social horizons. These limited outlooks deprive students of the possibility of apprehending the greater meaning of societal structures and their own positions within these structures. A longitudinal study conducted in the UK to investigate the inception of citizenship education in schools revealed among the reasons for neglecting or marginalising its inception were the lack of status and impetus of such education and the significant position that core subjects held in the curriculum (Keating, Kerr, Lopes, Featherstone, & Benton, 2009). An example from VET, however, shows how core subjects can successfully be supplemented with citizenship subjects to enlarge the learners' social horizons, while not detracting from the weight and impact of the core subjects in training the specific skills of the profession at which the vocational programme is officially aimed. In the 1940s and 1950s, the Youth Training School in British Columbia trained young people in the crafts of agriculture and home economics as its vocational goal, yet also incorporated a rigorous citizenship school ethos that was clearly articulated by the curriculum; the students lived and practised citizenship by taking part in the democratic life of the school (McLean & Gondek, 2012). By deliberately giving equal importance and weight to vocational goals and to citizenship goals in its educational purpose, the school leadership was able to meaningfully, and effectively impart competency in the particular vocational profession while developing the citizenship sensitivity of the students. This promoted self-reflection, teamwork, cooperation and respect, the ability to voice opinions, and collective responsibility (McLean & Gondek, 2012).

Young (2004) identifies three approaches to conceptualising vocational knowledge: the knowledge-based, the standards-based, and the connective approach. The knowledge-based approach views knowledge as determined by scientific research that delivers evidence of knowledge that could not be acquired through workplace apprenticeships. In the standards-based approach, provision of off-the-job college learning depends on the skills and

knowledge demanded by the industry and is established by occupational standards laid out by employers. The connective approach stipulates a milder version of the preceding approach, whereby the focus on off-the-job learning is emphasised but is better connected to the workplace demands or on-the-job learning. Moreover, the vocational requirements are no longer determined but only influenced by workplace standards. In each of the three approaches, the content of the curriculum and the types of knowledge appear less of a concern than who controls them (Young, 2004). In the VET curriculum, part of this control also derives from an increased attempt to establish institutional autonomy, as a large number of VET organisations are private. It is a particular facet of VET institutions that they promote attractiveness in the knowledge-based economy through particular qualifications frameworks and through increased product transparency and marketisation potential. The control derived from the qualifications framework is not only limited to the degree accreditation awarded by international partnering institutions, but also by extensive quality assurance systems and funding mechanisms (McGrath, 2012). All of these systems aim to strengthen their credibility vis-à-vis stakeholders and their representation within the knowledge-based economy.

In a paper dedicated to the state of the field of curriculum studies today, Pacheco (2012) explains the historical evolution of curriculum studies using three paradigms. The Tyler Rationale, as a first theoretical approach to curriculum studies, originated in the 1950s and was developed by US educator Ralph Tyler. A second paradigm, Reconceptualization, emerged in the 1970s, followed by a third one, Post-Reconceptualization, in the 1980s. All three paradigms continue to overlap in present times despite their historical succession. The Tyler Rationale, based on behavioural objectives, is a scientific paradigm for curriculum construction that neglects all sorts of subjective norms and instead postulates prescribed curricula for teachers and students. With its strong bureaucratic flair and emphasis on procedures, the Tyler Rationale, after some decades, came to be seen as not delivering appropriate justification for the curricular actions of schools and policymakers and was replaced by the Reconceptualization movement, which put a more liberal emphasis on curriculum understanding, with hermeneutical roots and views of education as an experience. Reconceptualization was an explicit movement against the technical rationality of Tyler and aimed at humanising schooling. Reconceptualists were close to the “Frankfurt School”, which emphasised a critical, sophisticated theoretical understanding of curriculum. In the third phase, Post-Reconceptualization, postmodern influences gathered

momentum and the inclusion of positions of identity, gender, and ethnicity celebrated the uniqueness of the individual in the development of curricula. The timeline from Tyler Rationale to Reconceptualization to Post-Reconceptualization suggests a progression in the hierarchisation of curricular values that add to the multiplicity of forces and the complexity of relations within and across sectors of education.

To the above discourse, we can add the views of the ideological stance towards curriculum design, which would effectively reflect the position of disciplinary knowledge and everyday knowledge. The question has always been about the hierarchy of knowledge between disciplinary knowledge and everyday knowledge within the context of off-the-job and on-the-job vocational education and training. What type of knowledge ought to be represented in a school curriculum and why must this be so? Regarding this discussion, Young (2008) comments:

The vocational curriculum always has (or should have) two purposes: providing access to the (disciplinary) knowledge that is transforming work and acquiring job-specific skills and knowledge. The former purpose relies on context-independent knowledge, whereas the latter will be context-specific and related to specific sectors and workplaces. (p. 170)

Can everyday knowledge or job-specific skills and knowledge (Young, 2008) in an educational system be subordinate to disciplinary knowledge? What do changes in society mean for education? How do shifts in economic frameworks, such as the knowledge-based economy and globalisation, inform educational policies and the construction of curricula? Historically, it was a given to consider that knowledge provided through the curriculum was superior to everyday knowledge, and this has become a key rationale for vocational programmes: to emphasise disciplinary knowledge and move away from a reliance on workplace learning (Young, 2003). Another suggestion would be to regard knowledge as intrinsically valuable and as not requiring any justification or criteria of selection (Scott, 2014). This intrinsicity of the value of knowledge leads to somewhat canonical conceptions of curriculum design, which, on the one hand, disregard the imperatives of market forces, and, on the other, are not historically or socially bound. In the context of the intrinsicity of the value of knowledge, Scott (2014) argues for three orientations in curriculum design: foundationalist, instrumentalist, and pragmatist. All of these orientations differ in the way content is defined yet share similar views of knowledge as being a developmental rather than a categorisation concern.

Foundationalists maintain that the inclusion of items in the curriculum rests on the premise that “what has worked will always work”, presupposing that all learners display similar cognitive patterns, that basic beliefs about truth are self-evident and universal, and that all activities in society are framed within similar knowledge boundaries. An identical categorisation named “Future 1” is elicited that is framed as elitist and providing, like the foundationalists, knowledge for its own sake. Future 1 treats access to knowledge as the main purpose of the curriculum and therefore implies a clear separation between education and wider contexts of knowledge (Young, 2011; Young & Muller, 2010). Foundationalism and Future 1 are presented here as having negative connotations, and as Young and Muller contend, Future 1 is a scenario which treats the curriculum as a platform for subjects that are considered valid and not to be questioned, while it underplays the social component of learning and becomes a ‘basis for maintaining and legitimising existing power relations and restricting sources of debate’ (Young & Muller, 2010, p. 18). Modularisation would be an alternative way in Future 1 – as would foundationalism - as it seeks to weaken curricular boundaries by attempting to meaningfully link subjects and appropriately integrate school knowledge with everyday knowledge (Young & Muller, 2010). Future 2 is a second curriculum categorisation presented by the same authors. Although majorly different from Future 1, it still holds foundationalist features. Similar to modularisation above, Future 2 blurs the curriculum boundaries, yet still does not acknowledge the social component as imperative for knowledge in its origins and objectives (Young, 2011). Future 2 is therefore just an augmented form of foundationalism; a modern version of schooling that acknowledges the interdisciplinary nature of knowledge across subjects and across school and practice yet is still based on the premise of a subject-based content. Future 2 assumes a belief that some competences are better than others and that this must be prescribed by the curriculum, which in turn maintains the role of the curriculum as a sort of a platform from which knowledge is to be accessed; hence, it is a curriculum of value for what it displays rather than for the learning it can deploy.

The instrumentalist orientation in curriculum design however ‘denotes a view of the curriculum that makes reference to a future state of affairs for the learner which is external to the setting in which the learning is taking place’ (Scott, 2014, p. 19). It is therefore the goal to be achieved that defines the items to be included in the curriculum. These goals may have wider philosophical reach that drive entire schooling systems and educational policies for inducting students to traditions, knowledge and cultural values for developing

society and its participants (Aspin, 2003). The instrumentalist view poses certain challenges for curriculum construction. Aspin (2003) observes that even with reformed instrumental educational systems that hold economic efficiency and effectiveness as their ideological aims, the definition of goals is itself already fraught with uncertainty about its viability in the instrumentalist curriculum. The selection of items to develop knowledge, skills, and dispositions may ultimately not secure the learner's capacity to fully function in society. And within vocational occupations, Hopkins observes:

the instrumentalist curriculum is often weak on the wider professional issues (such as the relationship between practitioner and her/his communities). Because the instrumentalist curriculum aims to lead students towards demonstration of occupational competency, often in the form of very specific skills (one might refer to them as 'micro skills'), there is little room to investigate, discuss or challenge the professional ethos or virtues of the vocation the student or apprentice intends to enter. It is almost as if skills here are viewed as through a zoom lens, focusing on narrow, close-up depictions of manual dexterity, health-and-safety awareness or customer care. There is no room to express the wider social issues. (2014, p. 64)

Lastly, the pragmatist ideology of curriculum design may at first sight look similar to the instrumentalist ideology, yet the pragmatists are concerned with selecting items for the curriculum that best represent truth and that can be practically adequate and proven. As such, this is a problematic view as it defines, based on the theory, which truth is to be trusted when opposing epistemologies may be equally as trustworthy and may lead to similar knowledge outcomes.

In my discussion, I have made reference to Future 1 and Future 2 as being compatible with the foundationalist ideology of curriculum. Conversely, Young and Muller's (2010) postulate of Future 3 seems to present an amalgamation of all three ideologies (foundational, instrumental and pragmatist), but with strong assumptions of acquisition and production of powerful knowledge and under specific social conditions. Pointedly, Young and Muller (2010) assert that the Future 3 curriculum

emphasises the continuing role of boundaries, not as given entities, whether in the brain (neuro-science), in the mind (a-historical rationalism) or in the world of human practice (pragmatism and dialectical materialism), but in defining domain-specific but increasingly global specialist communities as a basis both for the acquisition and production of new knowledge and human progress more generally. (p. 20)

Aspin (2003) proposes a curricular ideology that is pragmatist yet instrumental at the same time and is built on the premises of developing personal autonomy and citizenship. While his pragmatic view refers to an education that rests on adopting pragmatic problem solving, his instrumental stance is always the formation of a modern democratic form of life. Aspin does not downplay a continuing need for the traditional education from the past, which is understood to be effective for building cognitive abilities. Instead, Aspin is postulating an integrative approach to curriculum construction that fuses traditional knowledge and curriculum structures ‘to focus their several contributions on to a range of problems, in the solution of which all have a common interest’ (2003, p. 252). Aspin summarises the outcomes of his integrative curriculum perspective by saying that it

can broaden students’ understanding and help them develop and increase their sense of personal autonomy, community involvement, and social and political responsibility. Increases in personal autonomy and civic responsibility are called for and brought into play in the contributions citizens make to understanding, criticising, implementing and evaluating the decisions of policy-makers working out solutions to the problems that have bearing upon them. Education for life in a participative democracy is therefore the culmination of a series of curriculum experiences that have as much as anything else to do with the idea of education, not merely as induction but, more pointedly, as an active preparation for the future. (2003, p. 253)

While Aspin places the dimension of personal autonomy at the core of his integrative curriculum, the potential for reinterpreting the value and understanding of VET has also been recognised in relation to human agency. Tikly (2012), drawing on the capability approach of education, claims that VET must step back from regarding education as merely the provision of learning resources but rather should assume the role of developing individuals’ ability for autonomy and making choices. On a similar note, Tedesco, Opertti, and Amadio (2014) comment on educational systems that are criticised for being reflections of politics. They point out how some systems neglect to consider gaps in curricula by overemphasising the universalisation of knowledge and by upgrading values, norms, and attitudes in the content of educational curricula. This would, they argue, make educational systems look more relevant for strengthening citizenship and building democratic societies. In a concluding thought as part of an analysis of several high performing educational systems worldwide, Tedesco et al. (2014) state that their ‘curricular proposals are able to motivate, challenge and encourage the development of life and citizenship competencies’ (p. 534).

An interesting typology of VET curriculum was devised based on a comparative analysis of VET curricula in nine European countries undertaken by Frommberger and Krichewsky (2012) and commissioned by the European Centre for the Development of Vocational Training (Cedefop). The departure point was a normative understanding and conception of VET “curriculum”, as outlined by Cedefop (2010):

A curriculum is a normative document (or a collection of documents) setting the framework for planning learning experiences. Depending on the country, the type of education and training, and the institution, curricula may define among other, learning outcomes, objectives, contents, place and duration of learning, teaching and assessment methods to a greater or to a lesser extent. (Cedefop, 2010, p. 9)

Frommberger and Krichewsky’s (2012) study involved gathering empirical data through literature research and interviews with experts from national curriculum agencies, ministries of education, and other stakeholders at school level, such as teachers. During data collection, policy documents and teaching materials were consulted. The typologies generated were categorised based on three core dimensions: curriculum structure, form of governance, and pedagogical-didactical approach. The study outcome identified distinct curriculum design approaches that varied among the different countries examined and resulted in three curriculum models: demand-oriented/supply-oriented; outcome-oriented/input-oriented; learner-centred/teacher-centred. What follows is a conceptual explanation of these three models.

The major criteria of VET curriculum design relate to the structure of the curriculum, its content, and the organisation of learning areas. With these criteria, the priorities that define the curriculum were based on rational choice imperatives that oscillated between the allocation of a mandatory part and a part that is a flexible negotiation process with stakeholders. Hence, this resulted in two opposing dimensions: a demand and a supply side. Consequently, curricula construction took up a position within the continuum of being either demand-driven or supply driven, whereby demand relates to the needs of the learner as the consumer of the possibilities to learn, awards to be earned, and qualifications to acquire, while the supply side refers to curricula that are strictly regimented by those who design them (the state and other authorities) and by the regulations of the school. Supply-driven curriculum structures are strongly influenced by the state. They generate fixed tracks with set requirements and display a large number of mandatory units. Conversely, the demand-driven structure looks at the needs of the

learner and at the prospects of potential employment and the relevant learning requirements. The following are the characteristics of a typical demand-driven VET curriculum structure to be found, for instance, in Scotland for the Scottish Vocational Qualification:

1-Qualifications and awards are relatively small and compact; the qualifications can be acquired separately, mostly on the basis of an assessment of formal or non-formal acquired competences; there are very few mandatory units compared to the number of optional units; 2-The learning path is individualized, taking rather the form of a portfolio than of a typical track. There is no standardized duration or learning place; 3-The order in which units are completed is free and the curriculum does not define the contents to be learned; 4-Units are assessed separately and there is no final examination. (Frommberger & Krichewsky, 2012, p. 239)

Conversely, a supply-driven structure, in this case an apprenticeship system in Germany, manifests the following features:

1-Qualifications and awards are designed on a very broad concept of vocation; parts of the qualification are usually not certified separately; 2-There are [sic] a limited number of typical qualification tracks, around 350, among which students have to choose when they leave compulsory education; 3-The mandatory contents, learning outcomes, duration and order of courses are defined in a national curriculum; 4-Courses are usually not assessed formally; instead a final examination assesses the whole curriculum. (Frommberger & Krichewsky, 2012, p. 239)

The second model of VET curriculum emerging from the studies has its underpinnings in the regulation mode and forms of governance. These regulative functions operate at three different levels, exercising influence on the curriculum design where they address a number of issues, then, they filter down through the hierarchy of knowledge production and acquisition. At the political level, overarching educational goals provide the basis for establishing general values in education for the citizens, which at the management administrative level are translated into particular qualification standards and competence frameworks. And, at the practice level, specific learning programmes and learning objectives structure the type of pedagogy and, in particular, the school's syllabus and learning content. Given the impact of diverse levels of governance, there will be other criteria that influence the decisions regarding elements of the curriculum, which give rise to outcome-oriented or input-oriented curricula:

An input-oriented curriculum would, according to this model, specify the content and framework conditions of education such as duration, learning place, and knowledge body to be transmitted in the national curriculum. An outcome-oriented curriculum would instead specify the competences to be reached at the end of the educational process, leaving the selection of appropriate contents and educational settings to education and training providers at the local level. (Frommberger & Krichewsky, 2012, p. 242)

The above study's categorisation of curriculum highlights the emphasis placed on "learning outcomes" in a large number of countries. One reason identified is the effectiveness of learning outcomes as an instrument to link VET offerings and labour market conditions, as the definition of learning outcomes is adopted at management level to reflect national policy standards. Another reason for adopting appropriately formulated learning outcomes, besides legitimising better financial support from the European Union, is the flexibility it allows, especially when formal learning and certification may experience changes in either way - as a link between VET and the labour market and as source for EU financial support.

The third VET model originating from the study relates to the pedagogical approach taken and the didactical tools. Two opposing poles were identified: a learner-centred and a teacher-centred emphasis. These poles rely on three major learning theories: behaviourism (focusing on observed behaviour changes moderated by external stimuli such as reward or punishment), cognitivism (focusing on the internal processes of learning or the mental activities of the learner, instead of on external stimuli), and constructivist theory (which, like cognitivism, is internally driven yet considers individual perceptions of social and physical experiences that reproduce knowledge in the minds. These three learning theories have been observed to impact the preferences of pedagogical approaches in VET in diverse manners. Behaviourist theory relies on a learner's stimuli for learning, and, in this context, the teacher assumes the role of an instructor, which makes the VET emphasis teacher-centred: the learner reproduces knowledge from instruction. Conversely, cognitive and constructivist theories rely on mental efforts and abstraction from experience, and here the curriculum leans on experiential learning activities or active learning with the integration of theory and practice. VET, in this instance, is learner-centred.

The interplay of these theories to promote and sustain corresponding pedagogical practices has characterised vocational training programmes in the diverse European

countries studied. Despite there being a correspondence of particular curriculum values and conceptualisations, the approaches to implementing teacher-/or learner-centred modes varied between the countries. While national curricula were found to be a major influencing factor in the choice of approach, the measures taken and instruments used for its implementation in the curricula has been found to differ greatly.

2.2 Review of empirical studies

In this section, the empirical literature will be reviewed to highlight a number of items that created and moderated citizenship education and the outcomes on perceptions and dispositions of critical citizens. The section will be organised in accordance with three main themes: students' perceptions of citizenship education and learning opportunities in school (Learning), aspects that concern teachers' perceptions of critical citizenship pedagogies (Pedagogy), and a third theme that relates to citizenship education within curriculum and school organisation (Curriculum).

2.2.1 Learning

Citizenship learning is known to be rooted in three strands: social and moral responsibility, community involvement, and political literacy (Biesta & Lawy, 2006). Furthermore, it is believed that effective and productive citizenship may be learned and practised within the school context with an educational ideology that infiltrates the citizenship ethos through its curriculum and pedagogies (Peterson et al., 2015; Ten Dan & Volman, 2004). A historical case investigation in the VET context by Mclean and Gondek (2012) shows how both a deliberate citizenship school ethos and a combination of different strands of the citizenship competence described above can encourage learners to embrace citizenship attitudes, while at the same time acquire vocational skills. The case described here relates to a residential training programme delivered by the University of British Columbia in Canada in the 1940s and 1950s. The vocational training programme in agriculture and home economics became known as the Youth Training School (YTS) and was designed for participants from rural areas aged 16 to 30. Among the major successes identified of the YTS project are: 'developing more effective leaders and active members of rural communities; developing students' vocational skills and techniques; improving the social skills and broadening the horizons of rural young people; and inspiring participants to continue their education and find satisfying career paths' (Mclean & Gondek, 2012, p. 41). In particular,

the two-fold purpose of the YTS was firstly, to educate responsible citizens through both self-development (spirit of unselfishness, eagerness to learn, voice agreement and disagreement, cooperation, consideration) and community involvement (taking part in the democratic life of the school, and indirectly in the cooperative venture with communities who support the school), and secondly, to train skills and knowledge for the particular vocational area, including weaving, cooking, farm mechanics, horticulture, and carpentry, as well as citizenship and public speaking, to mention but a few.

As Mclean and Gondek (2012) point out, the key lessons of the success of the YTS project can be summarised as follows: ‘vocational and citizenship goals are not mutually exclusive; citizenship education is not necessarily progressive; and the structure of educational experience is as important as the substantive content of lessons in the promotion of citizenship’ (p. 49). Certainly, the integration of the three strands of citizenship education in its learning strategy can be one of the reasons the YTS succeeded in building responsible citizens. Moreover, the ideology of a clear and pragmatic citizenship ethos within the school context also promoted the successful delivery of citizenship teaching and practices at the YTS. However, considering the typology of citizens in Westheimer and Kahne’s (2004a) study, the YTS case evidences that the programme was not able to instil the justice-oriented dimension in its learners. This may suggest that the particular citizenship education framework chosen for the programme only materialised on the personal responsibility level because it lacked elements of self-reflection and critical inquiry (including participation in wider society) which would have incited learners to question their assumptions and beliefs in the context of the citizenship incidents they experienced.

It must be pointed out here that we only have data relating to the comments and beliefs expressed by the YTS project leadership regarding the success of the YTS project. What’s more, the YTS leadership was very explicit in communicating its citizenship expectations to the participants. There is no data, however, relating to the participants’ points of view regarding how they felt the programme changed their perceptions of citizenship, their citizenship confidence and their willingness to adopt responsible citizen behaviour and actions following their experience at the YTS. Hence the question: ‘Are schools and organizations places where students develop practices of citizenship and confidence in their ability to be effective participants in a broader community; do they feel free to explore their attitudes or beliefs or to discuss issues that they find interesting in their

classrooms?’ (Torney-Purta, Lehmann, Oswald, & Schulz, 2001, p. 130). Communities and schools are settings where political power can be practised in order to influence the pupils’ beliefs that they can mobilise resources to bring about change. But, how effective are schools at instilling this confidence? These questions formed the basis of a research study by Torney-Purta et al. (2001), who investigated students’ perceptions of citizenship by focusing on pupils aged 14 at secondary level schools in a number of different countries. Solving emerging problems through interaction with others develops a sense of cohesiveness and instils a confidence in pupils that they can make a difference. Countries in which scores for confidence were high also had the most established citizenship activities. As Torney-Purta et al. (2001) summarise:

Fourteen-year-olds generally believe that actions taken by groups of students in school can be effective in school improvement. This sense of ‘school efficacy’ may be as important as the broader sense of political efficacy relating to the government that has frequently been the subject of civic education research. (p. 130)

It is important for effective citizenship education that students perceive classrooms as sites for exploration and discussion of opinions and issues, as classroom dynamics are a reliable predictor of civic knowledge, support for democratic values, and political participation beyond school confines (Torney-Purta et al., 2001). By and large, the consensus among the subjects in the study was that the classroom setting was an open climate that encouraged free expression of ideas and opened up minds; teachers promoted critical thinking and discussions that provoked differences of opinion. Participation in civic-related organisations, such as school councils, youth organisations affiliated with political parties, environmental and human rights organisations, or charities, was reported by about one-third of the respondents in all of the countries. Some important consequences can be derived from these results, as Torney-Purta et al. (2001) observe:

In every country, the civic knowledge of 14-year-olds is a positive predictor of their expressed willingness to vote as adults. It is the most powerful predictor in many countries even when accounting for other factors. School practices play an important role in the civic education process. The perception of an open climate for discussion in the classroom is a positive predictor of both civic knowledge and of the likelihood of future voting in about three-quarters of the countries. Participating in a school council or parliament is related to civic knowledge in about one-third of the countries. (p. 146)

A study by Lin (2014) made similar observations to that of Torney-Purta et al. (2001)

regarding openness and the classroom formats that foster students' positive perceptions of critical citizenship. Lin explored the importance of classroom setting as a predictor of civic knowledge based on a student sample in 38 countries. The study focused on lower secondary grades (ages 12 to 16) based on the rationale that was partly confirmed by other studies, namely that

demonstrating the importance of students' participation in civics classes is critical for civic education researchers to understand how curriculum and classroom structures can make a difference in how students learn about the political process. (Lin, 2014, p. 18)

The main aim of Lin's study was to 'estimate the extent to which students' perceptions of classroom openness predicts their civic knowledge scores' (Lin, 2014, p. 20), and, for that purpose, a sample was selected of over 140,000 students across public and private schools. The study results provided support for the assumption that classroom environments in which teachers encourage and support free, open and critical discussion and debate of civic matters substantially and positively impact civic knowledge scores. It was also evident from the study that classroom formats that offer opportunities for discussions and elaborations promote students' propensity to process complex political issues and to devise further issues for debate. Furthermore, critical thinking skills are developed when sensitive social issues are discussed, as they typically draw attention to the different perspectives of an argument.

How much learning about citizenship did pupils perceive they had done at school? In the study of Torney-Purta et al. (2001), pupils stated that they learned less about the importance of voting than they learned about other civic matters. Other learning objectives were: cooperation with other students, understanding differences of opinion, acting to protect the environment, being concerned about what happens in other countries, contributing to solving community problems, and being patriotic and loyal citizens. The fact that most respondents learned less about voting in national and local elections is rather worrying, as Torney-Purta et al. (2001, p. 137) observe: 'If schools do not explicitly promote this basic level of electoral participation, then students may lack a basic commitment upon which to build later motivation to participate in the political system.' Election campaigns open up the field of issues that are of interest to the country. Moreover, becoming involved in understanding the dynamics of the political system may potentially increase motivation for citizenship engagement. The degree of freedom the students in

Lin's study felt that supported political discussions in the classroom was found to be very conducive to civic learning. Students answered questions concerning their country's politics in reference to items such as society and systems, participation, and identities. In the test of civic knowledge, two cognitive categories were focused on: 1) reasoning and analysing, and 2) knowing facts. An example of a question asked is 'Which of these statements best describes the role of citizens in democratic countries? (Possible answers: a) They can vote on the national budget; b) They can vote for representatives who then vote for laws; c) They must always vote for the same political party; d) They must obey their leader without question' (Lin, 2014, p. 30). Given the pedagogic interventions in the classroom, civic knowledge scores were high and supported students' perceptions of having learned about democratic principles.

In a Singapore study (Ho, Sim, & Alviar-Martin, 2011) of two opposite-ranked schools, pupils also realised the interdependence of rights and responsibilities. However, the pupils of the elite school in the study (Raintree Secondary) were more sophisticated in their critical reasoning than the students of the study's lower-ranked government school (Eugenia Secondary). In this project, community participatory actions were studied. One school (Raintree) formally included in its curriculum themes of active citizenship and advocacy and promoted the development of negotiation, communication, and decision-making skills. Pupils in this school participated in service-learning activities for community problem solving. Unlike Raintree, which designed its curriculum autonomously, Eugenia implemented the government-developed curriculum. Also, Eugenia formally and explicitly executed citizenship education, with the difference that it was not locally designed, as was the case at Raintree, but aligned with a state-prescribed programme. Eugenia prepared pupils for national examinations as a major aim of the curriculum. Data was gathered from 58 15-year-old secondary pupils through semi-structured interviews and by analysing curricular documents and school policy. Generally speaking, pupils at Raintree were more critical in their interpretation of societal problems and more conscious of them. These pupils perceived citizenship in a more participatory and social justice sense, while in Eugenia, the pupils favoured a personally responsible form of citizenship that does not challenge the social status quo. Raintree's formal and explicit citizenship curriculum promoted students' investigation of critical social and political issues through concrete, real case-study projects that encouraged learning about and understanding human rights, democracy, and citizenship. This was mainly possible

due to the autonomy Raintree enjoyed in developing its own citizenship content. By contrast, Eugenia adhered to the official national curriculum that did not stipulate this kind of exposure for the students and instead relied on traditional didactic social studies instruction. A major difference, however, between the two schools was the status of student agency in relation to citizenship perceptions and actions, as Ho et al. (2011) observe:

One notable difference between Raintree and Eugenia is the level of democratic influence students have in the school. Raintree Secondary implemented numerous avenues for students to voice their opinion and influence school policy, treating them as ‘full citizens’. Eugenia Secondary, in contrast, provided little opportunity for student agency. Students are treated as ‘citizens-in-the-making’, a view that is underpinned by a lack of participation in school programmes and the top-down approaches to the engineering of citizenship education in various aspects of their school life. Democratic practices in this school were therefore framed within dominant unequal power relations between staff and students. (p. 273)

But, what is the students’ understanding of their role as citizens based on their perceptions of democratic governance? What the Singapore study by Ho et al. (2011) found is that pupils from both schools perceived that the role of the democratic government is to provide for society’s basic needs, to maintain internal stability and peace, and to make sure people feel safe. Both schools also shared the belief that the government takes the lead regarding the relationship of the citizens with the democratic government. The pupils from Eugenia were sceptical about their power to initiate change in governmental policies. They mentioned that there was a big power differential between the government and the citizens and that the latter would not be listened to. This contrasted with the view of the pupils from Raintree, who felt there must be power equality between government and citizen since democracy means being given the chance to share control and power instead of just blindly following one leader. Both schools generally shared the same understanding of what civic rights are, mentioning items such as voting, basic standards of living, housing, protection, and education.

The studies explored above show quite similar results in terms of the effect of citizenship education on pupils’ propensity to engage in societal and political issues and to adopt civic behaviour. Citizenship education is also found to influence pupils’ inclination to explore and actively engage in particular initiatives that promote the development of society and

democracy. However, the design of citizenship curricula has notable effects on pupils' perceptions and understandings of the importance and seriousness of the construct "citizenship". Therefore, besides evaluating appropriate citizenship pedagogies at the curriculum and didactical level, one must consider, when envisioning citizenship, the implicit value of citizenship education in schools or the explicit design of citizenship education.

2.2.2 Pedagogy

In much the same way as the citizenship curriculum and its ideology emphasise that the critical citizen is an action-oriented agent, involved in social and civic projects, similarly, teachers empathise with participative class formats for effectively forming critical citizen students. For instance, a comparative study between Denmark and the UK conducted by Hahn (2015) explored teachers' conceptions of citizenship education taking into account challenges and opportunities for international pupils in local school contexts. In each country, data was collected through teacher and student interviews and observations in four secondary schools composed of students from immigrant backgrounds. Each school was inherently different. The study involved regular school visits during a five-year period to observe the implementation of the curriculum and identify instructional patterns. British teachers associated the word "citizenship" with the subject taught and encompassing knowledge and the ability to participate. Conversely, Danish teachers associated the term with the notion of democratic decision-making and group participation. Both parties emphasised the relationship of rights and responsibilities and expressed associations with human rights and responsibilities in shared communities. The UK teachers saw knowledge and understanding and empowerment for action as components of teaching strategies.

Yet there was disparity in the UK interpretation of the meaning of the construct "citizenship" and its pedagogical conversion. In England, for instance, citizenship was regarded as a subject in the curriculum, but not as a term that reflected wider societal meaning. In Scotland, however, there was no subject called citizenship; rather citizenship education was included in other subjects and hence received the connotation of "participation and representation". UK teachers treated citizenship education at different levels: local, national, and global. The themes focused on democracy, government, pressure groups, fair trade, and charities, but also on personal identity and learning and its social and emotional effects. In Danish schools, the focus was on participation in the

community, as the perception was that citizenship is a construct that involves a unified community with shared values and rights and obligations. Hence, knowledge of democracy and the capacity to participate in society were seen as pivotal to citizenship education. However, there was a paradox in the way participation was perceived. Although the Danish teachers emphasised the importance of learning to participate in society, none of the teachers mentioned the importance of participating in the local community, as volunteering was not a tradition in Denmark given the reliance of the public on the well-organised and established governmental welfare system. However, in a research study by Peterson, Durrant, and Bentley (2015), who investigated at a large higher education institute in England in 2011/2012 how non-specialist teachers in the field of citizenship education felt regarding their confidence about and comfort in preparing students for a civically responsible life, the respondents did not see a distinction between citizenship education and other quasi-related subjects, such as personal, social and health education. This blurs the understanding of citizenship education and of the subject of citizenship itself. Furthermore, the respondents emphasised their own need to receive an adequate citizenship preparation in order to attain their citizenship education aims and pedagogies with their pupils. Peterson et al. (2015) supported the respondents' view, adding that

explicit consideration of the nature of preparing pupils for civic life offers the opportunity to encourage greater awareness and critical appreciation of differing conceptions and approaches which abound, as well as developing an understanding of the current policy and practice contexts. Such an exploration is valuable given the extent to which teachers' beliefs shape their classroom practice. (p. 361)

This suggests that while non-specialist teachers need not necessarily possess a singular understanding of citizenship education, if they know the process of civic engagement, it will reinforce their inclination to engage in citizenship education more meaningfully. Particularly in VET, however, it is a highly contested issue whether or not teachers who are specialised in a vocational field also possess the necessary expertise to enable them to productively and meaningfully incorporate citizenship in their vocational programme and with the appropriate pedagogies (Hopkins, 2014).

Concerning the preparation of pupils for civic action, both the UK and Danish teachers in Hahn's study (2015) mentioned local interventions in school through student councils. However, neither mentioned the use of service learning initiatives, which for the

curriculum ideology was rather a crucial element, as discussed in the previous section. Nonetheless, the UK teachers used a series of other participatory activities, such as awareness campaigns about littering or climate change and pollution. Yet these actions only took place within the school compound. Their Danish counterparts expressed a reliance on the century-long Danish tradition of local community organisations that encouraged participative actions not in welfare domains but rather in clubs and small social entities that organise events such as sports, food fairs, and so on.

In the studies above, the teachers perceived the insularity of the civic and social participation and involvement format as most effective. Insularity is the emphasis on the “local” - the closer community that offers students a closer view of the real issues rather than the wider society does. The wider society emphasis tends to broaden the social scope and hence decrease the visibility of the actual issues at hand. This was also revealed in research conducted by Osler (2011), who investigated, in a qualitative study in northern England, where citizenship education was a relatively new element in the school curriculum, teachers’ perceptions of students’ needs and identities as learner-citizens, how teachers interpreted curriculum guidelines, and how these moderated their pedagogical practice. Data were gathered in 2008/2009 from interviews with eight teachers and with pupils aged 11-18 from three schools of contrasting characteristics. One of the aspects pointed out by the teachers as being helpful for activating enthusiasm for citizenship was the emphasis on the “local”. Associating issues of the local community was helpful because of the insularity of many students; students related better to intimate issues that were close to their community lives than they did to issues that were distant, and as such, the learning effect was greater when local issues were discussed. After the intervention, the teachers went on to hold discussions among their students about wider perspectives in order to encourage the opening up of new personalised citizenship identities. However, it was not clear from the parameters of the study whether this ‘spatial model of affinity’ (Osler, 2011, p. 11) helped to achieve the progression from local to wider or global identities. Furthermore, teachers in the northern England schools stressed the fact that citizenship education should be available to everyone and that this type of education is best established through project work, volunteering, and community engagement. These teachers also felt that civic education should not only play a role in school curricula but also in teaching and in a school’s ethos in general, as the study by Peterson et al. (2015) mentioned earlier also revealed. There was a strong sense that teaching civic engagement

was their responsibility as teachers, and an additional mechanism of providing it was through role modelling. While only a minority of the teachers in Osler's northern England school study emphasised the importance of political literacy (how to be effective in public life), two other strands, namely social and moral responsibility (self-confidence and behaviour in and beyond class that is social and moral) and community involvement were considered crucial for citizenship education. According to the teachers, critical thinking and the freedom to express one's own opinions were high on the list of essentials for citizenship education.

What are the perceptions of effective pedagogic practice in relation to the moral component of citizenship education, particularly in VET? This was basis of a conducted study by Leenders, Veugeliers, and de Kat (2012) in the Netherlands. They specifically investigated 'which forms of practical application of moral education are considered desirable by teachers and students, with regard to: (a) the pedagogical-didactic approach, (b) moral dialogues, (c) cultural and ideological diversity' (p. 2). The schools in which the study was undertaken were vocational schools with diverse characteristics in terms of size, ethnicity, and location: a small rural school, a mid-sized town school, and a large city school. The students were all around 15 years old. Data collection involved surveys, classroom observations and interviews with teachers and students. The researchers began from the assumption that teachers' pedagogies for moral education will feature one or more of the following emphases: 'practical social conduct ("social conduct"), one which revolves around actual, predefined values, ("value transfer"), and one in which values are the subject of reflection and communication ("value communication")' (Leenders et al., 2012, p. 2). They found that, despite their own didactical preferences, teachers in all three schools put more of their efforts into the cognitive, ideological aspect of moral teaching and, hence, accentuated the transfer of values. Aspects relating to behavioural change (social conduct) and reflection (value communication) were less considered. The teachers mostly used discussion techniques to impart learning, while the forming of critical opinions was mostly neglected. The students perceived that the pedagogical approaches adopted were suitable and felt they benefited from learning through the discussion-orientated class formats. Less desired by the students were the activities that focused on forming political opinions. But other than that, the students were found to agree with what was taking place in the classroom in terms of their citizenship education; for most categories of analysis, they had pretty much the same opinion as their teachers.

It can be deduced that the students in this study may, in their primary quests for vocational qualifications, surrender to particular demands when it comes to their citizenship education and, as a consequence, accept any pedagogy as being good for them. Also, citizenship education, especially its moral component, might be rather unusual and new for students pursuing vocational training; therefore, they may be more willing to embrace any citizenship educational challenge. This presents significant educational implications. The inexperience or ignorance of students when it comes to citizenship requires the educational institution to carry out very careful planning of its pedagogies. It may even require teachers to deviate from their own pedagogic preferences and convictions. Hence, what is required is a systematic and comprehensive integration of curriculum ideology with well thought-out pedagogic formats in order to develop all levels of competence of a critical citizen: personally responsible orientation, participatory orientation, and justice orientation (Westheimer & Kahne, 2004a). In a certain sense, citizenship education should be less concerned with what students perceive and desire and more focused on the pragmatic and instrumental objectives of complete citizenship education, including critical inquiry and the examination of the learners' own beliefs and values.

A major challenge voiced by the teachers in Osler's northern England study (2011) was the difficulty of finding appropriate methodologies for encouraging learners to engage and to be open-minded, especially when it came to understanding the global world and Europe's history, in particular. However, a study that used a "cohort" approach before the critical service-learning intervention in the local community found that, using the cohort approach as a preparation did in fact develop open-mindedness in students and a commitment to shared values. It was also found to nurture the students' inclination to commit to civic responsibility, and their understanding of social challenges and of the need to create ideas of how to be in the world (Mitchell, 2015). The "cohort" represented

a space internal to the campus where students developed a sense of belonging to, and responsibility for, the community – a peer group with whom they shared the experience of program membership [...] the students participated, developed knowledge, and committed to values. They participated as a learning community – working together in the classroom to explore processes of community development and unpack theories. (Mitchell, 2015, p. 24)

The critical service-learning pedagogy investigated in this study refers to a programme that relied on prolonged community engagement. It also involved an intensive, semester-long,

in-class preparation that emphasised readings, assignments, discussions, and self-reflection activities to ensure that students critically analysed the community issues so that they could understand and promote meaningful action in the local community. The study involved 400 students in three institutions in the US: a private research-intensive university, a large public university, and a small private Catholic college. Critical service-learning encourages the student to adopt a civic identity - an agent of social change to act against injustice and power imbalance (Mitchell, 2015). The study showed that the curricular civic engagement programmes with cohort activities encouraged the students to form civic propensities and 'provide[d] the environment, structure, and impetus to engender a developed civic identity' (Mitchell, 2015, p. 21). In the same vein, a study at two international universities in Qatar and Kazakhstan showed that students' intense critical reflection and engagement with complex, multi-dimensional contexts at the global and local level deepened their criticality and their development as critical citizens (Felix & Smart, 2017). Criticality was defined here as a triumvirate of elements composed of critical reason, critical self-reflection, and critical action that 'moves beyond the objective, universal (and potentially elitist) view of critical thinking into a contextualized, self-reflective and action-integrated notion that allows the thinker to see themselves in the world, and therefore act upon the world' (Felix & Smart, 2017, p. 15); in other words, the critically thinking individual as an agent of thinking, being, and acting (Felix & Smart, 2017). In Felix and Smart's study, Narrative Self Evaluations (NSE) were used to scrutinise the development of four items: how students changed cognitively, the skills they acquired in the course, the development of knowledge transfer abilities to other contexts, and the changes in their values and beliefs throughout the year-long course of study. The deep reflection and critical citizen perspective of education produced the following results:

Students departed from looking at themselves as students through the lenses of grades as a marker of learning and started to consider how learning both in and outside the classroom influenced them as beings. Specifically, students began to consider the influence of their studies on how they saw themselves. (Felix & Smart, 2017, p. 18)

A "simpler" version of the cohort approach, but without service learning initiatives for action development component, can be found in the YTS vocational training investigation by Mclean and Gondek (2012) discussed earlier. The citizenship pedagogies were found to promote personally responsible citizens, but they could not encourage further development in areas of a participatory or justice-oriented nature, as the description of the case suggests.

The type of cohort approach adopted by the YTS was driven purely by the school ethos that combined vocational skills training and citizenship but was operationally confined to the school compound. Citizenship pedagogies were participatory in nature but only took place among the programme participants and did not extend to applications in the community-at-large, as the excerpts describe:

Students practiced leadership and citizenship skills by operating a co-operative store, publishing a weekly student newspaper and yearbook, and electing a Student Council to manage the affairs of the school. Students also regularly organised assemblies, banquets, and dances, shared janitorial and kitchen tasks, and undertook at least one project per year to improve the YTS physical facilities. (Mclean & Gondek, 2012, p. 40)

Becoming good citizens meant more than taking a civics class and electing a Student Council; it meant learning to live together in a spirit of consideration, care, and collective action. (Mclean & Gondek, 2012, p. 47)

The success of the YTS as described in the case reflects the effectiveness of this approach in developing responsible citizens. This suggests that milder versions of cohort citizenship training can transform learners into responsible citizens when appropriate pedagogies are in place and embedded in a pertinent citizenship school ethos supported by a clearly and explicitly articulated citizenship educational ideology.

2.2.3 Curriculum

There is overwhelming support for curriculum initiatives that focus on civic and community action and service learning. The critical educational component seems to emphasise either the inclusion of formal citizenship subjects in the curriculum or even an entire school organisation set-up that forges students' citizenship as a daily way of doing things. The particular features of citizenship curricula identified in a number of European studies are ideology, content, and organisation (Kennedy, 2008). Conceptions of citizenship curricula derive from the notion that a school curriculum in general is an instrument that represents a civil individual's knowledge, skills and values required to be part of a democratic society, and the citizenship curriculum is a means to transfer these competences.

According to the studies, the ideological streams of citizenship curricula are mainly driven by two views: on the one hand, neoliberalism, which accentuates citizenship in aspects such as 'electoral democracy, the development of the self-regulating individual in civil

society that encourages participation in the market economy and voluntary associations and a conception of rights that highlights political rights' (Kennedy, 2008, p. 484). On the other hand, the radical democratic view, which 'supports electoral democracy, but does not confine political participation to it, social decision making that takes into account the benefits for all citizens rather than relying on individual interests, a civil society that is a political means of influencing governments and a focus on political, social and cultural rights' (Kennedy, 2008, p. 484). The Australian example of citizenship curriculum leans towards the radical democratic view. Hence, the Australians introduced citizenship values into the civic curricula to act as an antidote to being dragged into undesired neoliberal options. In the case of the UK, the tension is similar but with different ideological influences. Here, it is the balance between liberal citizenship, which seeks to protect individual interests in order to grant freedom in all aspects of life, and civic republicanism, which looks instead at collective responsibility with common purposes and values. Thus, in the UK case, citizenship curricula are seen as a construct for encouraging the development of participative and action-orientated citizens in the democratic process by being involved in formal politics and engaged in seeking solutions for themselves, their families and communities. In China, given the tension between the authoritarian state and the mechanisms of market liberation, citizenship curricula seek to implement an ideology that is more accommodating than exclusive; yet the purpose is still the support of the state apparatus rather than forging individual civic competence.

In terms of the content of citizenship curricula, variations between European countries have been identified. Table 2 summarises the domains identified as the main seats in the citizenship curricula content.

Table 2
Selected approaches to identifying content for citizenship education

<i>Jurisdiction/purpose</i>		<i>Domains</i>	
Australia: national civics and citizenship sample assessment, 2006	Civics: knowledge and understanding of civic institutions & processes	Citizenship: dispositions and skills for participation	
European Union survey of citizenship education, 2005	Political literacy	Attitudes/values	Active participation
Second IEA Civic Education Study, 2001	Democracy/citizenship	National identity/international Relations	Social cohesion/diversity
International Civic and Citizenship Education Study, nd	Civic society & Civic principles systems	Civic participation	Civic identities

Source: Kennedy, 2008, p. 488.

In the Australian case, “citizenship” refers to “attitudes/values” in its European counterpart, while “civic participation” is broadly related to “community action and involvement”.

The criteria used for organising the citizenship curriculum are based on principles and mechanisms to integrate the traditional core subjects with the citizenship subject. Different options have been adopted in European countries. The strongest support was found for the integration of citizenship education in a particular subject - in this case, social science. In Eastern European countries, there was support for the inclusion of a specific citizenship subject in the curriculum, while countries such as Germany and Switzerland favoured extracurricular activities to deliver citizenship education. Other forms focused on cross-curricular delivery, whereby citizenship is integrated across all subjects of the curriculum. The decision as to whether the subject should be compulsory or optional is of major significance for an effective outcome of citizenship education in relation to the curriculum, as this indicates the importance the school places on citizenship values. More important than whether or not it is compulsory in VET, Hopkins (2014) observes that

if citizenship education is to be of value to these students (as I think it should

be), it is vital that opportunities presenting themselves in other subjects to explore citizenship education from a genuinely wide point-of-view (and look at the political, social and cultural pressures forming opinions, attitudes and policies) are taken and are not restricted to assessment outcomes or course specifications that confine debate and discussion. (p. 47)

Active citizenship as an educational purpose can also materialise effectively if it permeates the school culture through its ethos and values, and corresponding processes and pedagogies, including cross-curricular activities, as the study in Sands School in South Devon has shown (Hope, 2012). The active role of students and its impact on students' citizenship was the basis of the research project in this school, an independent secondary school. The study focused on a sample of 70 students and lasted three years, using a grounded theory methodology whereby no hypothesis or pre-defined theoretical framework was established prior to the study. Its independent status meant that the school was not obliged to follow the National Curriculum. In fact, the school curriculum is developed with the participation of the student body, and teachers and students have equal power in the decision-making processes. The school does not offer discrete citizenship subjects within the curriculum, nor does it have explicit aims for active citizenship. As such, the school can be called a "citizenship school", and the impacts that resulted from this approach can be seen in different dimensions. The school implements a communitarian approach to citizenship and hence postulates a strict balance between the rights and responsibilities of the students, as the Sands School information material states:

At the heart of what we believe is that children, when given the opportunity, are kind, trustworthy and responsible and that they are eminently capable of helping run the place within which they work. In fact, it is an expectation that in return for the freedom and trust they are offered, the students must respond by behaving in a responsible and trustworthy manner. (Hope, 2012, p. 102)

The point here is that, as Sands School did not experience gaps between citizenship policies and its own practice, students learned about citizenship only by living the school's cultural values and shared assumptions on a daily basis. By treating students like citizens, the school thus makes them "become" citizens, rather than letting curriculum subjects decide the competency level of students' citizenship abilities. A crucial outcome of this form of citizenship education was that

students have increased self-esteem, better interpersonal skills, a sense of belonging and improved personal efficacy...the relationships between teachers

and students are improved, student behaviour is less disruptive and relationships between peers are enhanced. (Hope, 2012, p. 105)

Another crucial point of the Sands case and its impact on developing citizenship is the fact that the approach encouraged pupils to “think” about their actions, and to assume responsibility and be accountable for their actions. This is perhaps the most important result that highlights the success of a citizenship school culture for developing citizenship values in the students themselves.

The effectiveness of promoting students’ “thinking” about their actions and reflecting on their behaviour is also evidenced in research conducted by the Office for Standards in Education, Children’s Services and Skills (Ofsted, 2010) in the UK. The study focused on 10 secondary schools, between 2006 and 2009, to identify key challenges after the introduction of the statutory requirement to introduce citizenship as a new subject. The general interest in citizenship as a topic increased when the means of study used was lively and engaging, and better performance in exercises was observed when pedagogical practices included exploration and discussions of particular issues. Schools with better student outcomes from citizenship education were those that encouraged written work in the form of independent research. Conversely, schools that neglected students’ written work and relied on presentations of collaborative work showed outcomes that evidenced low levels of knowledge, which prevented them from becoming informed and active citizens. Other negative student attitudes to citizenship derived from teaching practices that were too uniform and monotonous, with little emphasis on in-depth work.

Care must be taken, however, when planning the inclusion of active citizenship in the curriculum. A curriculum that approaches citizenship from a justice-oriented citizen perspective with curriculum programmes that ‘emphasise preparing students to improve society by critically analysing and addressing social issues and injustices’ (Westheimer & Kahne, 2004a, p. 243) much better addresses students’ critical thinking stimulation in the classroom than a curriculum that rather focuses on a participatory-oriented citizen perspective. A study of student community participation in two high schools in North America (exact place not revealed in the study) by Westheimer and Kahne (2004b) revealed that the participatory-oriented, community project action type of perspective mostly developed merely the technocratic skills of volunteerism and charity, while students experiencing a justice-citizen-focus engaged beyond the expectations set by the

curriculum to challenge existing social norms and analyse social problems and their underlying structural causes and consequences.. The justice-oriented citizen perspective also included participatory action, but not exclusively, as was the case in the purely participatory curriculum. The same results were identified in a study of three British universities (McCowan, 2012), where best citizenship results in terms of encouraging reflection and criticality were obtained when the curriculum implemented components of service-learning of a political rather than charity nature, in addition to campus-based activities. However, this was not the outcome at the vocational YTS study in British Columbia (McClean & Gondek, 2012), where the inception of a cohort approach did not encourage critical reflection and inquiry, and therefore limited the effect of citizenship education to the level of personal responsibility only.

In terms of teaching, Ofsted's studies showed that the greatest benefits were obtained when students' capabilities displayed specialist subject knowledge about citizenship acquired through training and experience, and when the curriculum was specifically designed to embed citizenship education. Students' research skills, learning, and opinion building were promoted by exercises that were project-like, such as, conducting small surveys or holding mock parliamentary sessions. By contrast, students gained only a marginal understanding of crucial issues when experiencing a teaching style that was too teacher-lead and restricted student engagement in independent thinking and complex analysis of citizenship values and the actions taken by the government and its agencies. As regards the curriculum, similar to the finding of the Sands School study, outstanding citizenship education included programmes that were characterised by strong support from the school ethos; the school showed an awareness of citizenship issues, communicated them, and was involved in responsible citizenship action. Representative of this approach is the example of the YTS, which incorporated an equally important measure of citizenship education with the traditional vocational training through an inquisitive school ethos communicated by an explicit citizenship curriculum and acted out with pertinent pedagogies and peer role modelling. The inception of the new citizenship subject area posed time challenges, and those schools that capitalised by making the school programme deliberately fit this new subject were more successful in the implementation of citizenship education. Some of the items considered were how to organise school days to include citizenship issues, the specific allocation of time for lessons, and other citizenship options. Implementing suspended timetable days for citizenship education was shown to not work effectively for

proper assessment and progress. Of much more value was the inclusion of such days in addition to a core curriculum that provided opportunities for team work on projects and active participation for genuine change. It was crucial here that there was planning and implementation of modules with citizenship as their objective, which were given equal importance as other subject areas. Participation elements in the curriculum that involved a range of activities had a positive impact on students in school and beyond. For this purpose, content, skills, and process aspects of citizenship education were needed, as this would ensure opportunities for sustained inquiry.

Three themes/interventions were identified in Ofsted's study as being very helpful in effective citizenship education: social and moral responsibility, community involvement, and political literacy. Similar themes have been recognised as the benefits of a "service learning" approach to critical citizen education. In a series of studies involving service-learning projects in the early 2000s in different school sites in the US from second to twelfth grade, Billig (2004) concluded that there are overwhelmingly positive impacts in the following domains: cognitive/academic (higher order thinking skills, problem solving and attitudes towards learning), civic (society and community relations, participatory skills, assuming personal, political, and economic responsibilities of citizenship, individual worth and dignity), personal/social (respect for diversity, self-confidence, avoidance of risk behaviour), and career exploration (workplace literacy). In the cognitive/academic domain, Billig observed an increase in attention to schoolwork, more efforts made to concentrate hard and learn, and greater efforts to achieve in class. Data also showed that students engaged in service learning activities showed higher scores in attitudes towards school. Furthermore, after engaging in service learning activities, students were better equipped to understand systemic concerns relating to community issues and were more action-oriented and realistic in working out a solution. With the civic dimension, in most cases, service learning activities forged positive civic dispositions in the categories outlined above. Opportunities to work on community issues also raised students' levels of initiative and awareness when detecting problematic social issues that need to be addressed; this in turn had an impact on their willingness to engage civically. However, these positive impacts were only achieved when service learning was intentionally implemented; in cases where this was not the case, civic outcomes were not accomplished. This fact correlates with the requirement for formality and explicitness in the citizenship curriculum purpose stipulated by the Sands school and the Ofsted's case studies discussed earlier. In personal/social

aspects, Billig's studies affirmed a strong link with the students' exposure to service learning. Service learning promoted the development of socio-emotional elements such as caring and altruism, as well as raised levels of self-esteem and personal responsibility. It also had 'positive impacts in the area of prosocial behaviour, acceptance of diversity, connection to cultural heritage, development of ethics, and strengthening of protective factors related to resilience' (Billig, 2004, p. 22). Furthermore, students exposed to service-learning 'had a stronger set of job and career related skills and aspirations, including knowledge of how to plan activities, desire to pursue postsecondary education, and job interview skills' (Billig, 2004, p. 22).

Traditionally, vocational education and training are heavily practice-oriented and include a large number of apprenticeships and internships as a mandatory part. It is believed that elements of citizenship can be integrated meaningfully into the vocational curriculum and that this helps the learner contextualise citizenship practices within the practical context of the workplace setting (Hopkins, 2014), as this brief example shows:

Contextualisation is an important part of any vocational programme – if we take three of the categories listed under PLTS, namely independent enquirers, creative thinkers and effective participators, these can comfortably incorporate citizenship issues within an apprenticeship scheme. When applied to a Sports apprenticeship, for example, we can envisage a work-based curriculum that encourages students to investigate the links and potential conflicts between money, community and sport. The apprentices could explore their own organisation's sources of funding and how it impacts on the community role most sports organisations attempt to undertake as part of their wider remit. (p. 60)

This technique, Hopkins argues, can easily be transferred to other vocational fields by offering apprenticeship schemes for fields such as catering and hospitality.

Chapter 3: Methodology

3.1 Research aim and research questions

This research aimed to investigate the contribution of vocational education and training to forming critical citizens, targeting specifically the construct “critical” as a mediator, rather than the Institute’s programmes and practices for implementing citizenship education. The Institute places significant importance on students’ ability to think critically. Therefore, the development of critical minds is emphasised in all of the subjects. Performance standards at the Institute are driven mainly by students’ capacity to showcase critical thinking during class and group discussions and to demonstrate criticality in assessed coursework. Being “critical”, however, has a broad meaning and applies to a variety of situations. It underpins a number of abilities, including cognitive, civic, and moral. The focus of this research was the Institute’s emphasis on “critical” and how this emphasis supports reaching beyond the development of cognitive skills to reinforce critical thinking as a ‘key component in the formation of political opinions in a democratic system’ (Børhaug, 2014, p. 432). This critical thinking encourages students to ‘seek out and critically examine their underlying assumptions and thus consistently evaluate their beliefs and actions’ (Doddington, 2007, p. 450). Furthermore, this research looked at how and to what extent the Institute’s emphasis on critical thinking skills ‘educates [students] to question critically the institutions, policies, and values that shape their lives, relationships to others, and myriad connections to the larger world’ (Giroux, as cited in Brauer, 2017, p. 380). The central research question that drove the study was: How do vocational education and training in a private hospitality higher education institute form critical citizens through their emphasis on critical thinking skills? A number of research questions extended from the central research question: How do students interpret the concept of “being critical”? How do students experience their education with regard to forming their critical disposition? How is the Institute’s education for critical thinking expressed through its curriculum intentions? What are the teachers’ pedagogical approaches to critical thinking education?

3.2 Research paradigm

The methodological purpose of the study was to understand the meanings and perceptions of the participants and the significance of human agency within the particular social context. The focus was on the interpretation of human action and of the accounts

participants give of their experiences in their environment and in the particular contexts (Maxwell, 2009). Hence, the researcher's beliefs and values are situated within an interpretivist paradigm, whereby the inquiry of human agency assumes that actions are informed by meaning itself, from 'the interaction of the individuals with themselves, family, society and culture' (Black, 2006, p. 320). As an interpretivist researcher, the goal was to find the closest form of understanding meaning from the perspective of the participants. Moreover, I accepted that subjectively driven knowledge evaluation assumes that epistemology comes from understanding rational thought processes as much as it is informed by interrogating the individual's 'experiential sensing' (Guba & Lincoln, 2000, p. 176). As an interpretivist, it is unavoidable not to undertake 'interpretive inference [...] in order to bridge the gap between the sample of lived situation and the things that can be said about it' (Ercikan & Roth, 2006, p. 15). This was especially important in order to effectively approximate the aim and research questions being addressed in the study. With an interpretivist philosophical stance, it was important to understand the viewpoints and interpret the perceptions of the participants in a personalised and not generalised context. Thus, subjectivity was embraced, and it was accepted that the meanings elucidated are 'varied and multiple, leading the researcher to look for the complexity of views rather than narrow the meaning into a few categories or ideas' (Creswell, 2007, p. 20). Drawing on the discussion contained in this paragraph, I will now reflect on my positionality in this research.

My positionality influenced the research results as much as the students in the research did or my own expectation and beliefs about the phenomenon (Bourke, 2014). I am very much an insider given the fact that I have been a teacher at the Institute for many years and am therefore well aware of the Institute's educational ideologies and pedagogic traditions and the students' beliefs and expectations of their education at the Institute. Hence, I understand the context in which the study took place, have a good understanding of how the participants think, and I have long witnessed and comprehended my teacher colleagues' pedagogic intentions and educational beliefs. All of this provides an insider rather than an outsider status, or one neutral to the social reality of the unfolding events. However, my position as an insider also presented me with the challenge of ensuring I did not bring my subjectivity to bear on my perceptions and interpretations of events. Some level of objectivity would be an asset in these instances. I have tried to use my subjectivity as an interpretivist researcher in combination with a little effort for objective practice,

while being aware of the subjective interpretations participants make of their experiences as they construct reality by accessing their own worldviews and beliefs. I will now explore these aspects in greater depth.

My worldviews, the reasons for my positionality, and the knowledge I construct about a social reality all relate to my ontological assumptions. These in turn relate to the nature of reality and my epistemological assumptions, which in turn relate to how knowledge is created, and axiological assumptions that concern the inclusion of my values and biases in the narratives of the research (Creswell, 2007). The relentless and almost myopic pedagogic and curricular adherence to an education for critical thinking that I observed at the Institute led me to believe that the students would gradually turn into cynical consumers of an educational product that they expected to be of greater value than what they actually experience. I was led to wonder whether there might be a form of education that is greater than just reaffirming knowledge by critically analysing theory and comparing and contrasting events – a reality typically faced by a student attending the Institute. From an axiological perspective, my beliefs regarding what constitutes education and the values it should create for the student were built on the notion that their expectations of their studies at the Institute are not being met if the student's mind is narrowly trained and not activated for a greater purpose - for instance, to become a critical thinker in order to contribute to a democratic society. Do students hope for that too? Do teacher colleagues agree? Does the curriculum take a similar line? From an ontological perspective, I find myself in a space of subjective meaning, as the actors hold assumptions that originate from sets of beliefs that correspond to worldviews I do not comprehend; alternatively, the actors may value experiences for reasons that are purely instrumental, such as to earn degrees or gain qualifications; they may equally wish to adhere to particular pedagogies for the intellectual prestige they convey.

Hence, as an interpretivist and an insider in this research, I had to be aware and accept that my worldviews and my beliefs and values are always present in the research process. I also had to be cautious to ensure that my assumptions did not “steer” the research process, aware of the potential danger that I might wish to obtain research outcomes that reflect what I want to see reflected. Concurrently, I had to remain true to the subjective reality that the participants constructed based on their interpretation of the events while in the relationship between them and the experience (Jackson, 2013; Mack, 2010).

To sum up the implications of these considerations, I bring to the research my own beliefs about the purpose of education in general and the value of education at the Institute in particular. In my position as an insider, I may tend to be biased in my expectations and in the way I interpret reality. Realities are constructed subjectively by the actors in the research and meanings and interpretations are multifaceted. At the same time, I needed to avoid overestimating my level of awareness and acceptance of research subjectivity in order to produce interpretations that are grounded in the raw data and to avoid succumbing to fabricated analysis. After reflecting on all of these points, I opted to create knowledge inductively by making the raw data the source of analysis rather than preconceived theory. Moreover, I embedded some objectivity in the research by bracketing my own assumptions (Mack, 2010) and not overreacting and prematurely engaging in analysis to favour preconceived expectations of outcomes. Hence, I was meticulous and thorough in the coding and development of themes in order to collect interpretive evidence from multiple perspectives (Creswell, 2007). I was also detailed in the method of coding as I assigned several codes for particular codable moments where applicable in order to capture possible variations of interpretation of events. Next, I opted for an interpretive descriptive type of qualitative research rather than an interpretive explanatory one, as this allowed me to avoid creating theory and becoming too abstract. Instead, I was able to present an analysis of the findings that most closely represents the nature of the participants' realities. Further, only the first level hierarchy in the theme development was considered, and continuing data abstraction was halted. This allowed me to more closely approximate the participants' realities and let the raw data speak, rather than my own preconceived expectations (Mack, 2010). These considerations will be discussed in detail in the sections that follow.

3.3 Research approach

Given the aim of the study and the nature of the research questions addressed, as well as the data analysis undertaken within the interpretivist paradigm, a qualitative research approach was adopted. The qualitative approach is associated with an interpretivist philosophical position, whereby attention is given to developing an 'understanding of the social world through an examination of the interpretation of that world by its participants' (Bryman & Bell, 2011, p. 386). This study sought to produce thick description and create categories of the data gathered (Ercikan & Roth, 2006) in order to elaborate the most comprehensive depiction possible of the data and their meaning. This required collecting

data that elucidate depth and breadth in the perceptive and experiential descriptions of the participants and the textual material. This reflects the main tenant of qualitative inquiry: to create meaning from the data. This research approach clearly contrasts with quantitative research, where ‘the objects of analysis [...] cannot attribute meaning to events and to their environment’ (Bryman & Bell, 2011, p. 402). Furthermore, as the aim of the study was to interpret the phenomenon “critical thinking” as it is experienced and applied by the participants at the Institute and how it compares and contrasts with academic discourses and empirical studies of “critical citizens”, there is the need to be somewhat more ‘radical as a qualitative researcher [...], concerned with understanding the political and economic interests that inform organizational actions, in order to enhance the possibilities for changing them’ (Bryman & Bell, 2011, p. 403). This links with the previous points regarding interpretive inference and the need to abstract from participant data in order to make more meaningful comparisons of cases between “critical thinking” and “critical citizens”. Abstracting is needed for qualitative studies, and in particular for this study, not only because qualitative approaches derive from a constructivist philosophical stance, but essentially because the very nature of this philosophy stands for the notion that ‘humans construct knowledge out of their somewhat subjective engagement with objects in their world’ (Caelli, Ray, & Mill, 2003, p. 3). Hence, there is a necessity for context-dependent evaluation of participants’ viewpoints, as objective interpretation of events narrated by the participants may wrongly lead to incongruous evaluations of data reflecting facts rather than the meanings behind them, and thus missing the point of the value of truth (Flyvbjerg, 2006).

3.4 Research design

A case study design was utilised ‘in order to facilitate a holistic, interpretive investigation of events in context, with the potential to provide a more complete picture’ (Williams, Eames, Hume, & Lockley, 2012, p. 331), firstly, of how the participant groups think of, experience, perceive, and apply “critical thinking” in their particular roles as learners and educators and, secondly, how this translates, together with the interpretation of curriculum documents, into understanding how it promotes the formation of critical citizens. Yin (2009) postulates a number of conditions that justify the use of a case study design - conditions which have legitimised the decision to use a case study design for this study. One condition regards the type of research questions: “how” and “why” questions favour

the use of a case study design because of the explanatory nature of the resulting answers. A second condition refers to the access to behavioural events: a case study design focuses on contemporary events rather than on histories in which direct access to behaviour via interview and observation is not possible. The third condition refers to the degree of control over the behavioural events: the researcher cannot influence or manipulate the phenomenon under investigation, in contrast with the control the inquirer can exercise over the behaviour in an experimental research design, for instance. Hence, ‘theorizing about the how questions, providing context, exploring theory, and locating relationships of value to society, are several of the positive features of case study research’ (Van Wynaesberghe & Khan, 2007, p. 87). This consideration also served to legitimise the decision to use this type of design when choosing among the qualitative research options, such as narrative research, phenomenology, grounded theory, and ethnography (Creswell, 2007). These offer features which do not optimally fit the aim and research questions of this inquiry.

A case study has four different applications: it serves to explain causal links, to describe a phenomenon in a real-life setting, to illustrate particular issues of an exploration (Yin, 2009), and ‘to enlighten those situations in which the intervention being evaluated has no clear, single set of outcomes’ (Yin, 2009, p. 20). The latter application was particularly important as it relates to the central research question, which was to investigate the extent to which critical thinking at the Institute is conducive to forming critical citizens beyond merely cognitive criticality. Hence, showing why developing cognitive critical thinking skills is not sufficient in forming critical citizens served as a form of hypothesis that this inquiry sought to prove (or disprove). This is in line with Van Wynaesberghe and Khan’s (2007) point that ‘researchers can generate working hypotheses and learn new lessons based on what is uncovered or constructed during data collection and analysis in the case study’ (p. 84).

Regarding the type of case study, drawing on scholars Yin and Stake, this research is classified as a single, descriptive, instrumental case study (Baxter & Jack, 2008; Creswell, Hanson, Plano Clark, & Morales, 2007): the “critical thinking” case is investigated in one Institute only; the phenomenon actually occurring is described in a real-life setting; and the case is instrumental in the sense that achieving the goal of understanding the particular phenomenon under study is only secondary to the apprehension of something else, which is how critical thinking practices are conducive to forming critical citizens. Furthermore, it

can be stated that this case study is a “snapshot” study, as it investigates the phenomenon in a particular instance and not retrospectively, and it is a “disciplined configurative” case study that uses theory to explain the case (Starman, 2013).

3.5 Sampling and participants

The following are the participant groups that were selected and recruited for this study: 12 students from different cultural backgrounds and at different study level (three from each level: Diploma, Higher Diploma, BSc, and MSc); four teaching staff (academic subjects: research, consumer behaviour, tourism, and strategy) teaching any one of the four courses. This makes a sample size of 16. The sampling decision was guided, firstly, by the criterion of saturation, which means ‘reaching a point of informational redundancy where additional data collection contributes little or nothing new to the study’ (Gentles, Charles, Ploeg, & McKibbin, 2015, p. 1772), and, secondly, by a purposive sampling method, as well as by considerations of a maximum variation strategy (Creswell, 2007). Furthermore, a number of recommendations offered by qualitative scholars regarding participant numbers have been considered but adjusted. For instance, Creswell (2007) suggests four to five participants to be sufficiently representative for the depth of a case study design. In contrast, Onwuegbuzie and Leech (2007a), drawing on a number of sources, mention six to eight participants for a homogeneous sample, but a minimum of six participants to understand the essence of a qualitative investigation. However, Holloway and Wheeler (2010) recommend six to eight data units for a homogeneous sample and between 14 and 20 for a heterogeneous sample but say that most often samples are between 4 and 40 participants. As can be noted, sample size rules are not rigid for qualitative studies. Sampling decisions or decisions to build participant groups, therefore, must take into account criteria regarding variation and saturation and require using common-sense judgement given the particular aim and research questions of the inquiry.

Maxwell (2009) indicates that purposeful sampling serves to make choices that help ‘capture adequately the heterogeneity in the population [...] to ensure that the conclusions adequately represent the entire range of variation rather than only the typical members or some subset of this range’ (p. 235). Students were selected from the second year of study (Diploma level), the third year (Higher Diploma level), the fourth year (BSc level), and the fifth and final year of the study (MSc level). Students from the first year (Certificate level) were excluded from the sample due to the fact that at this stage the rigour of study is at

beginner level, as the students are just starting their vocational programme as freshmen and their exposure to critical thinking is kept at a modest and very basic level in the first year at the Institute. Teachers were selected according to the thinking-intense subjects taught in each of the four study levels. Thinking-intense subjects are those that are rich in academic content, such as research, consumer behaviour, tourism, and strategy. These subjects contrast with those that are more operational in content and less thinking-intense, such as food and beverage and front desk, where the focus is on the discussion and active application of operational and hands-on issues.

To refine the participant selection, the maximum variation strategy of purposive sampling was applied by determining characteristics that potentially differentiate the participants and then composing an appropriate sample (Creswell, 2007). The benefit of maximising differences is that ‘it increases the likelihood that the findings will reflect differences or different perspectives – an ideal in qualitative research’ (Creswell, 2007, p. 126). Within the maximum variation strategy, two different types of variation were applied. One type of variation is the “phenomenal” variation, which allowed achieving ‘variation in the target phenomenon [...] in order to have representative coverage of variables likely to be important in understanding how diverse factors configure a whole’ (Sandelowski, 1995, pp. 181-182). The target phenomenon investigated is the experience with critical thinking. Critical thinking requirements vary according to the degree of depth at which the subject is taught between the beginner level (Certificate) and the advanced level (BSc and MSc). For instance, the subject “tourism” at Certificate level will be mildly academic and engage students more modestly in critical thinking than will the same subject taught at Diploma, Higher Diploma, BSc, or MSc level. Hence, for the source of data to be adequate, phenomenal variation needed to be considered, meaning participant groups should be chosen that represent diverse degrees of critical thinking requirement and operational subjects should be disregarded, opting instead for academic subjects.

Another type of variation is “cultural” variation, which was applied in order to recruit participant students from a variety of cultural backgrounds. Students from different cultures (influenced by family background and by national culture) will react differently to the challenge of thinking critically. Given the political and social contexts of their upbringing, Asian students, for instance, embrace the experience of criticality in a way that is not comparable to Western students and their more liberal political and social culture.

Furthermore, the student sample was composed of an equal number of male and female students. However, this was not in order to elaborate findings by gender but only to make a just representation of the student sample. With regard to the teacher sample, obtaining an equal number of males and females was not possible, as the criteria in selecting teachers was based on the subject taught that would potentially best represent the phenomenon observed.

3.6 Data collection

A number of qualitative scholars contend that case study researchers draw data from a variety of sources in order to capture the complexity and wholeness of the phenomenon under investigation (Yazan, 2015). For this study, data was collected using the following qualitative research tools: semi-structured interviews with twelve students and four teachers, four classroom observations, and three curriculum documents. The chosen tools are particularly effective for qualitative case study designs where the researcher builds an in-depth picture of the events, as they elicit multiple forms of data which increase data credibility (Baxter & Jack, 2008; Creswell, 2007).

When collecting rich data, it is crucial to elicit information from the participants in a focused manner, and, in such cases, semi-structured interviews are more likely to achieve this result (Saunders, Lewis, & Thornhill, 2009). Moreover, semi-structured interviews increase research dependability when data are extensive and the probability of inconsistent probing during data collection is high (Graneheim & Lundman, 2004). A way of avoiding this is to make sure that the same question frame is utilised for all participants within each participant group. Hence, an interview schedule was developed for the students and another one for the teachers, both of which are presented in “Appendix A”. All interviews took place on the premises of the Institute during the semester, when students were on campus and involved in their semester studies and the teachers were on campus to deliver their semester courses.

Qualitative classroom observations were undertaken to gather data relating to the teacher/student pedagogical interaction during in-class activities such as lectures, debates, discussions, and small-group work. The focus of the direct observations was the phenomenon under investigation, critical thinking, and how it was being enacted and moderated by the teachers and experienced by the students in the particular class sessions

visited. As Wragg (1999, p. 11) points out, ‘some of the approaches to the observation and understanding of human behaviour can be translated successfully into the study of classrooms.’ Observations carried out directly in the classroom and during pedagogical practice lend themselves to developing a better understanding of how teachers enact “critical thinking” and how students engage with it. Furthermore, Bickman and Rog (2009, p. 21) state that ‘observational procedures become necessary when events, actions, or circumstances are the major form of the data’. This observation is relevant for the data collection of this study, as the data being focused on here was the students’ experience while engaging in the act or circumstance of critical thinking and the teachers’ critical thinking enactment during pedagogic practice. Depending on the degree of participation in the observation, the researcher stance spans from active participation in the actions observed (active participant observer) to a passive note-taking role (passive observer), and a dual active/passive interchangeable stance (privileged active observer) (Zieman, 2012). For this study, the stance considered most suitable was that of a passive observer, without active participation in classroom actions or involvement with participants in the teaching setting observed. Observations were conducted at the four study levels: Diploma, Higher Diploma, BSc, and MSc, and for the four academic subjects: research, consumer behaviour, tourism, and strategy. The observations took place for each of the teachers’ academic subjects and at the corresponding study level taught. Permission to conduct classroom observations was granted unconditionally by the teachers as well as by the responsible academic of the Institute.

Furthermore, three strategic and operational documents were studied that describe the Institute’s educational policy, indicate the curriculum strategy, and explain the learning philosophy and values. Document analysis is especially suitable for case study research designs, as it can provide information about the context in which participants operate, as well as furnish data regarding historical roots that can be of importance in the investigation of particular issues in the study (Bowen, 2009). Moreover, educational policy documents from the Institute stipulate pedagogic values which influence the enactment of class formats, and, as such, they are an important source in the interpretation of data.

3.7 Data analysis

Thematic analysis was employed as the analytic basis for this study. Thematic analysis intends to recognise recurring issues in the data or key messages from the data, label them

with codes and categories, and compare them within the category and among categories with the purpose of extracting patterns and implicit and explicit meanings (Boyatzis, 1998; Braun & Clarke, 2006; Guest, MacQueen, & Namey, 2012). Furthermore, a number of coding methods were applied to identify data categories and thematic networks for organising the findings (Attride-Stirling, 2001; Saldaña, 2016). All of these aspects will be briefly discussed in the following paragraphs.

For this research, an inductive thematic analysis was adopted. A thematic analysis that uses the inductive approach aims to find emergent themes directly from the data set, discover results, and attach meanings, but it does not relate to the theoretical preconceptions of the researcher, neither does it link to pre-established coding frames (Boyatzis, 1998; Braun & Clarke, 2006; Trotter II, 2012). Conversely, a thematic analysis that follows the deductive approach will be driven by a pre-established framework derived from a codebook originated by the researcher's theoretical assumptions and an *a priori* codes template (Crabtree & Miller, 1992). The inductive approach was adopted as the area of inquiry is under-researched and a wider description of the subject of study seemed more meaningful. The purpose of the inductive approach in this study was not to generate new theory from the findings and interpretation of data, as is the case in interpretive explanatory studies, but rather to produce interpretive descriptions, where incidents of the subject of study are characterised and patterns identified and then interpreted to provide a coherent picture of the general trends and patterns from the investigation (Boyatzis, 1998; Sandelowski & Barroso, 2003; Thorne, Reimer Kirkham, & O'Flynn-Magee, 2004).

There is useful guidance in the literature for the manual thematic analysis process (e.g. Boyatzis, 1998; Braun & Clarke, 2006; Guest et al., 2012; Newby, 2000; Thorne et al., 2004; Vaismoradi, Turunen, & Bondas, 2013), which was chosen for this study in place of computer-assisted qualitative data analysis. Given the modest size of the study and its relatively low grade of complexity, a manual thematic analysis seemed to be most apt. There is scholarly agreement regarding the steps involved in a manual thematic analysis: audio taped material is transcribed, texts are coded by recognising codable moments, themes are identified based on the coded texts, and data with themes are described and interpreted against theory. Besides the manual thematic analysis, the methodological process in this study also involved the organising of themes into thematic networks (Attride-Stirling, 2001), which is not always included in typical thematic analyses. All of

the above steps were carried out in this study, two of which will be explained further considering the diversity of application: coding and thematic networks.

Constant effort was made in this research to keep the coding process rigorous, whereby 'each data item [was] given equal attention' (Braun & Clarke, 2006, p. 96) in order to increase the potential for thoroughness, inclusiveness, and comprehensiveness (Braun & Clarke, 2006). While a number of coding methods are suggested for qualitative data analysis, there is not really a formal coding prescription for different research designs, as opinions vary considerably amongst research methodology scholars (Saldaña, 2016). Hence, as the data analysis unfolded, coding methods found to be appropriate for a particular data item or segment were added, until the point where several coding methods were used concurrently depending on the characteristic of the codable moment. Here is a summary of the coding methods utilised in the data analysis with a brief description of their applicability for this study according to Saldaña (2016): (a) In Vivo Coding - refers to the words used by the participants in their own language. This coding helped promote exhaustion of the data and enhance the clarity of reflection on the data item if changing the expression would distort the true meaning. (b) Process Coding – refers to codes that are assigned to a behavioural datum or an action. This coding helped differentiate between a description type of answer given by the participant and an action performed by the participant. (c) Simultaneous Coding – refers to capturing in a single datum different meaning by allowing interpretation from different perspectives. This approach ensured that the potential variety of interpretations of the datum was captured in order to approximate true meaning. (d) Concept Coding - refers to capturing with a single word or expression the perception of a data incident in terms of its general meaning. This approach was useful when it seemed closer to truth to describe an entire incident with one concept than to code each single item of the incident separately. (e) Values Coding – refers to applying codes to expressed or implied values, beliefs, or attitudes. This coding was useful in labelling a particular underlying moral meaning rather than an explicit description or action provided in the participant's answer. (f) Versus Coding – refers to coding opposing views given by the participant in a binary set of terms. This coding was appropriate when it was deemed that expressing the duality of views more clearly reflected what the participant said than using separate single codes. (g) Holistic Coding – refers to labelling the data segment as a whole rather than line by line. This coding was especially useful for the curriculum documents when capturing the integrated meaning of learning and pedagogic strategies

seemed to make more sense. “Appendix B” shows a sample of codes developed for the four data sources, and “Appendix C” a sample of themes identified for each data source organised with their corresponding codes.

Thematic networks, as proposed by Attride-Stirling (2001), were used to organise the themes identified in the data and to showcase the relationship among the themes. A thematic network aims ‘to facilitate the structuring and depiction of these themes’ (Attride-Stirling, 2001, p. 387). Another proposal for using graphic organising representations of qualitative themes comes from Braun and Clarke (2006). Their thematic maps are an analytic tool for creating thematic refinements in order to achieve higher levels of abstraction of the data representation, which means that themes are constantly revised into higher order themes. However, this was not the intention of this study, as the purpose was to remain, within the realm of an interpretive description, as loyal as possible to the original raw data. In this context, Attride-Stirling’s (2001) thematic networks were seen as more appropriate, given that the organisation of themes is ‘represented as web-like maps depicting the salient themes [...] and illustrating the relationship between them’ (Attride-Stirling, 2001, p. 389). As such, thematic networks are composed of basic themes (themes that originate directly from the data), organising themes (which compound the basic themes), and an overall title for all of these themes called the “global theme”, which labels the underlying story of the data segment (Attride-Stirling, 2001). In the process of creating the thematic networks, first, the codes were developed according to the above classification of coding methods. Following that, the themes were identified, and no other refinement of themes took place; instead, a higher level of abstraction was relinquished to remain truthful to the raw data. What resulted was a summary of themes structured in a web-like graphic representation consisting of basic, organising, and global themes, with which the interpretation of findings was carried out. “Appendix D” shows the themes from interviews, observations, and documents grouped by question and sub-question, and by observation and by document, followed by the corresponding thematic network.

3.8 Limitations

This study is unique as it investigated aspects of the VET sector that have not been researched with this particular focus. Hence, the object of study chosen presented educational peculiarities in terms of learning assumptions, pedagogic values, and curricular policies that may be dissimilar in other vocational schools, which makes the results of this

study not transferable. Furthermore, the approach of the study may not have been the most suitable. Given the newness and complexity of the investigation a quantitative study may have been required in order to elicit patterns and key aspects of the data which then in subsequent phases of the study would be researched in depth.

The literature on critical thinking is vast and extremely varied, as indeed is the literature on critical citizenship. Hence, the literature chosen for this particular study may have biased the interpretation of the findings, which could have resulted in a less accurate picture of the phenomenon investigated. It is also plausible that the interview schedule may have been developed with more pertinent questions had the topic under investigation not been so new and some data been available. The available data from existing research may have helped to fine-tune the semi-structured interviews with more precision and focus. Furthermore, the choice of theories and concepts may have been biased due to the researcher's notions of how the phenomenon possibly acts out at the Institute. And, in this context, there could be the potential for bias during classroom observations. The expectancy effect may potentially have led to the directing of attention during observation towards incidents that feed preconceived or hypothesised outcomes of the research (Cohen, Manion, & Morrison, 2007).

This study was planned and executed by the researcher alone. Hence, data collection and analysis were undertaken by a single person, which means that the coding and theme development too was elaborated independently. This was beneficial for the study, in the sense that applying the analytic method warranted consistency; therefore, the beliefs and interpretation of other people did not contaminate the process. However, the lack of multiple perspectives, involving different people in the process, perhaps prevented a more comprehensive and more accurate interpretation of the data, which may have resulted in a more effective thematic analysis. In this context, another limitation that is worth mentioning is the fact that the researcher works at the Institute and, as such, may have been influenced not only in the selection of the case (the phenomenon investigated) but also in the analysis and interpretation of data. This comes from the prior knowledge the researcher had of the Institute's educational content and operational values that affect learning and pedagogies and students' perceptions and opinions. The insider knowledge could potentially have driven parts of the investigation in a particular direction and biased the results and analytical discussion and might even have developed favouritism for certain

outcomes and a tendency towards verification of preconceived notions of outcomes (Flyvbjerg, 2006; Starman, 2013). Furthermore, feedback from the respondents was not sought to test the accuracy of the interpretation of data. This may have caused a less than optimal elaboration of findings, with perhaps occasional misinterpretations in certain answers.

However, a number of tools contributed to reduce the influence and potential bias of the researcher and the associated limitations, which will be covered in the trustworthiness discussion in the section that follows.

3.9 Research trustworthiness

The aim of this section is to discuss facets of trustworthiness in the thematic analysis of this study. ‘Trustworthiness criteria are pragmatic choices for researchers concerned about the acceptability and usefulness of their research for a variety of stakeholders’ (Nowell, Norris, White, & Moules, 2017, p. 3). Some methodologists, such as Guba and Lincoln (2000) and Nowell et al. (2017), agree on using the following terminology when referring to qualitative research trustworthiness: credibility, transferability, dependability, and confirmability, while other research scholars use the criteria: truth value, consistency, neutrality, and applicability (e.g. Noble & Smith, 2015). Other methodologists still have resurrected the commonly known terminology taken from the rationalist inquiry paradigm and suggest that qualitative rigour should be demonstrated through the lens of validity and reliability criteria (e.g. Morse, 2015; Morse, Barrett, Mayan, Olsen, & Spiers, 2002). Despite the varying criteria used to address qualitative rigour or trustworthiness, most strategies considered are common among methodologists, such as triangulation, audit trail, or thick/rich description, to name but a few. In this section, several strategies suggested by the aforementioned qualitative research scholars will be discussed in the context of the present study. They will be discussed without referring to a particular criterion, as many in fact overlap and apply to several criteria.

One of the most widely used strategies for qualitative trustworthiness proposed by research scholars is methodological triangulation (e.g. Cohen et al., 2007; Creswell & Miller, 2000; Houghton, Casey, Shaw, & Murphy, 2013; Morse, 2015; Onwuegbuzie & Leech, 2007b; Tobin & Begley, 2004). The combination of a variety of data sources (or methodological triangulation) is useful for qualitative researchers not only ‘as a means of enlarging the

landscape of their inquiry, offering a deeper and more comprehensive picture' (Tobin & Begley, 2004, p. 393) but also 'to validate the outcomes of one approach in terms of the outcomes of another [...] increasing confidence that one's data are sound' (McFee, 1992, p. 215) and to 'minimize the intrinsic bias that comes from single-methods' (Guest et al., 2012, p. 86). Gathering data from several standpoints, including participants' perceptions, actions and practices, and school educational policies, ensured the capturing of the richness of the phenomenon investigated: critical thinking and its overlapping incidents into critical citizenship. The complexity of the contextual influencing sources and of the human behaviour in this study was gathered through methodological triangulation via interviews, observations, and documents. This created corroborating evidence of the phenomenon by allowing systematic sorting through of the data, thus increasing reliance on the themes identified, as well as the potential validity of the outcomes of the study (Bowen, 2009; Cohen et al., 2007; Creswell & Miller, 2000). Yet the reliance alone on the themes identified was not sufficient as a condition for trustworthiness from triangulation. The mixed methods of inquiry in this study also served to increase the validation of data and increase research credibility. Comparing data from multiple sources (in this case, interviews, observations, and documents), and so capturing different sides of the phenomenon, i.e. perceptions, actions, behaviours, and policies, built an additional condition to reduce the potential for making chance analytic associations, to identify and address data contradictions, and to gain understandings from different perspectives, and so confirm the findings (Houghton et al., 2013; Morse, 2015; Onwuegbuzie & Leech, 2007b). Furthermore, limiting the research to one method would not only have distorted the impressions gained from the complex phenomenon investigated in this study and within the case study design, but it would have also created bias through premature judgements derived from a single method (Cohen et al., 2007).

The audit trail is another strategy widely acclaimed by qualitative methodologists to ensure research trustworthiness (e.g. Akkerman, Admiraal, Brekelmans, & Oost, 2008; Bowen, 2009; Carcary, 2009; Creswell & Miller, 2000; Houghton et al., 2013; Morse, 2015; Onwuegbuzie & Leech, 2007b; Tobin & Begley, 2004; Vaismoradi et al., 2013). The audit trail is a process document that helps testify the researcher's actions and decisions made from the data gathering stage to the study's final results stage, and involves describing the thinking and the reflections of the researcher that ensure the findings are grounded in the raw data and that the interpretations reached and methodological judgements made are

traced back with rationales and logic inferences (Akkerman et al., 2008; Bowen, 2009; Creswell & Miller, 2000; Houghton et al., 2013). For this study, an audit trail was created that includes not only a ‘description of the decisions during planned and realised actions’ (Akkerman et al., 2008, p. 267), such as those that entail paradigmatic and analytic decisions; as the product of an intellectual audit that helped reflect on how the thinking evolved during the stages of the research (Carcary, 2009), the audit trail for this study also encompasses a number of ‘quality notes’ (Akkerman et al., 2008, p. 267), in particular with regard to the development of effective coding strategies, the identification of themes, and the abstraction levels of the thematic analysis. “Appendix E” presents the audit trail with the complete account of descriptions and notes.

A strategy proposed by qualitative research scholars to determine credibility and transferability of findings to other settings or contexts is the collecting of rich and thick data and the providing of comprehensive and detailed descriptions of research items, such as methods, raw data, study context, themes, or participants, to name just a few (Creswell & Miller, 2000; Houghton et al., 2013; Onwuegbuzie & Leech, 2007b). Providing rich and thick descriptions is not yet a guarantee for achieving trustworthiness; however, it furnishes the reader with enough information to make informed judgements for the applicability and transfer of research findings from the study to a different chosen site or context of study (Corwin & Clemens, 2012; Finlay, 2006; Nowell et al., 2017). One way in which this research assured thick, rich, detailed and complete data was by employing the strategy of considering several angles of the phenomenon under investigation in order to ‘contextualize the people and the site studied’ (Creswell & Miller, 2000, p. 129) and to add meaning to the findings provided. While the perceptions of participants reveal important insights into critical thinking and its association to critical citizenship, the context in which the phenomenon unfolds - in the classroom through the enactment of pedagogies driven by teachers’ own educational convictions embedded in the Institute’s educational aims and prerogatives - provides a meaningful approximation of truth about the subject investigated. Moreover, vivid details of the phenomenon are described and evaluated in two chapters: one that provides an analysis of the raw data with rich interpretation of the findings using illustrative direct quotes from all participants, followed by a chapter that thoroughly investigates and discusses the findings with detailed links to theories and concepts, all of which helps to portray a thick and credible account of the study. Furthermore, the research contains full verbatim transcripts of all interviews, observation notes and policy

documents, all details of the coding applied to each data item, the themes identified, and the links among the themes, all of which ensures that the findings and the discussion of these findings can be traced back and that the interpretations can be considered.

The audit trail strategy for trustworthiness discussed earlier presupposes the propensity for researcher reflexivity, and, as such, the audit trail should also contain an account of some form of self-dialogue and self-critical reflection (Nowell et al., 2017). In fact, researcher reflexivity is a standard procedure proposed for ensuring trustworthiness in qualitative studies (e.g. Creswell & Miller, 2000; Finlay, 2006; Houghton et al., 2013; Morse et al., 2002; Nowell et al., 2017). Morse et al. (2002) put particular emphasis on reflexivity and suggest a constructive approach to research validity. The constructive approach attempts to offer transparency regarding the subjective construction of knowledge and the interpretation of the research process itself, compared to the widely proposed strategies which the authors consider only evaluative (post-hoc), as they apply only to the outcome of the research. Hence, Morse et al. (2002) suggest a number of verification strategies, which are very much linked to reflexivity, or rather to the researcher's responsiveness to reflexivity, 'by identifying and correcting errors before they are built in to the developing model and before they subvert the analysis' (Morse et al., 2002, p. 9). One of the aspects that demanded researcher responsiveness in this study concerns the level of abstraction of the data during thematic analysis. It was felt that moving to higher levels of theme categories from the codes developed would only abstract the data more and more, and that the categories would no longer reflect the meaning the data was intended to exhibit. Limiting abstraction helped the research to remain closer to what the data were actually saying. This in turn promoted a more realistic synthesis of the data, and, thus, increased the significance of the representation of the findings. Moreover, the decision to apply the technique of thematic networks as an analytic tool for the thematic content so as to increase the richness of data exploration (Attride-Stirling, 2001) was made during the research process itself when reflecting on the limitations that data abstraction would present in increasing the meaning of the interpretation of the findings. Another aspect that required researcher responsiveness concerns the quality of interviews with the students and teachers in order to ensure they did not become 'meaningless in terms of addressing the study goals' (Guest et al., 2012, p. 98). The semi-structured questions in this study helped guide the kind of answers being sought from the participants. It was noted, however, that in the process of the interviews, participants tended to deviate from the question asked.

While this is generally appreciated within an interpretivist research paradigm as it elucidates the comprehensiveness of the participants' perceptions, in this study, however, it would have created an aberration of the data, as it would have contaminated the findings with unnecessary information and therefore produced results that would not have yielded meaning in the context of the research questions. Hence, during the interviews, attention was paid to making sure that participants clearly understood the question and, if necessary, misunderstandings were corrected in the course of the interviews to ensure that the interview did not head in the wrong direction (Guest et al., 2012). The quality of interview transcriptions was a further element for establishing trustworthiness through reflexivity. The aim was to ensure that the transcripts 'remain faithful to the words spoken by participants' (Witcher, 2010, p. 127) to enhance the integrity of the interpretations of the data (Witcher, 2010). Hence, each interview was carefully re-read after transcription in order to identify missing words or misspelled words or phrases and to correct accordingly by listening back to the aural record and by asking the participant for clarification.

Chapter 4: Findings

4.1 Overall findings

This research aimed to investigate how vocational education and training (VET) forms critical citizens through its emphasis on critical thinking skills. The site of investigation was a hospitality management higher education institute located in Switzerland that offers vocational education and training catering to students from all over the world who intend to pursue a career in the service industry internationally. The research focused specifically on the construct “critical” as a mediator in forming critical citizens, rather than on the Institute’s programmes and practices for implementing citizenship education. Starting with the central research question: How do students interpret the concept of “being critical”, the following research questions were developed: How do students experience their education with regard to forming their critical disposition? How is the Institute’s education for critical thinking expressed through its curriculum intentions? What are the teachers’ pedagogical approaches for critical thinking education? The data collection comprised four sources: 12 student interviews, four teacher interviews, four classroom observations, and three school documents. The 12 student participants were from four different levels of the study programme at the Institute: Diploma, Higher Diploma, BSc, and MSc. The students comprised a mix of nationalities and gender. The four teachers interviewed represented the four different levels of study mentioned, and the classroom observations took place in four different courses, each taught by one of the teachers interviewed, research, consumer behaviour, tourism, and strategy. Three documents served to analyse the educational purpose and strategy of the Institute, which is a privately owned college partly governed by external quality assurance and degree partners from the UK.

The overall findings of the study indicate that there was a strong consensus amongst students and teachers about the meaning of “critical citizen” as a construct within a social, democratic context. Moreover, most participants perceived the importance of learning critical citizenship in school and believed that it was the responsibility of schools to educate and form critical citizens. In this context, the students’ overall view of a “critical citizen” was that it is a human and personal disposition, while the teachers agreed that it is a skill of wide application but mainly a human and personal disposition. It is striking that most participants, both students and teachers, had similar opinions about the meaning of the concept “critical thinking” and of the application and usability of critical thinking

beyond the classroom; yet, when it came to understanding the purpose of thinking critically, the same participants argued for its importance as a skill that relates mostly to academic and theoretical dimensions. This paradox may originate, first, from a curriculum that does not promulgate critical citizenship as a component of the formal hospitality vocational education and training at the Institute, and, second, from the distorted views of pedagogies held by teaching staff, who believed that critical thinking is a tool to sponsor participative students during the lessons and that students' critical thinking is only instrumental to justifying student-led pedagogies, rather than a means of advancing critical citizenship learning and initiatives and actions. The overall findings also show a clear belief among all participants that the mere teaching and learning of critical thinking skills in the classroom through academic and theoretical analysis is the basis for developing critical minds outside the classroom, in society, and for its application in democratic causes - as if critical thinking abilities automatically form critical citizens. It is apparent that the type of education at the Institute clearly fits with the norms and principles of vocational education and training (VET), which emphasises specialised skills and knowledge for application in the hospitality industry with the traditional mix of school subjects and expected internships in an off-the-job and on-the-job VET tradition - a rotation between vocational school and industry apprenticeships. Accentuating critical thinking skills and dispositions through curriculum strategic texts and through classroom pedagogic practices serves to create human agency; however, the lack of convincing, pragmatic, and widespread initiatives and actions in the curriculum and the pedagogies results in this idea remaining idealistic rather than a material reality.

What follows is an analysis of the data and an interpretation of the findings. The chapter is organised in three sections corresponding to the three areas of concern that the research questions explored: learning, pedagogy, and curriculum. It is important to mention that, despite the data collection being planned so as to deliver delimited answers to the three precise areas of concern, it will inform the analysis and findings in overlapping ways. For instance, it may be that answers delivered by participant students inform the state of the understanding of the Institute's curriculum aims, and it also may be that teachers' answers concerning classroom pedagogies offer clues to the rationale behind the students' interpretations of the Institute's learning strategies.

4.2 Learning

4.2.1 Introduction

In this section, “learning” relates to the acquiring of knowledge, skills, and competencies in connection to critical thinking and critical citizens, as well as to classroom learning and to vocationalism as a type of education at the Institute. The cornerstones of this section are the students’ perspectives of the experience of “learning” and the teachers’ perspectives of facilitating “learning” that drive the Institute’s educational practices. To begin, it is useful to explore what the students at the Institute perceived to be the teachers’ aims and learning objectives for critical thinking. The ambiguity in students’ perceptions of the purpose of critical thinking education at the Institute will be interpreted. This will be contrasted with the students’ experiences of learning critical thinking and their views of being critical and being critical citizens. This will provide an understanding of the paradox mentioned earlier and the meaning of this finding in the context of learning. Lastly, this section will conclude with a description of the findings that concern the different views students held of a critical citizen in connection with critical thinking as experienced at the Institute.

4.2.2 Analysis

A common conception shared by the students was that the teachers’ critical thinking aims and learning objectives at the Institute are to create a platform to activate critical thinking. The students appeared to be convinced that critical thinking is important only for the purpose of creating dynamic and participative class sessions rather than for implementing content with the aim of educating minds to become critical as a general disposition, as can be surmised in the following student observations:

Seven: When the student comes with the question, because being critical means you have questions, then the teacher really knows what is happening in students’ minds, they know what they know and he knows they don’t know and want to know, that is why he can plan his sessions in a way that the students are much more involved, that’s why for the teacher to have a critically thinking class means much more productive sessions, because you can get do something that all understand and focus on something you don’t understand.

Ten: Because most of the students, how to say it, they just try to do the easiest work, they just don’t want to be challenged most of the time, and that should challenge rather than consider as fear, so they have fear, they don’t

want to know about anything, students don't like to be challenged, they don't want to see that are so many ways to do a different thing, a different homework or task, not just what the teacher says.

Eleven: Just because you can contribute to the lessons. So they want to hear the way we are thinking, the way we feel.

Beyond their perceptions of what is happening inside the classroom and the way teachers make their critical thinking requirements understood, students also view that critical thinking is just the teachers' enactment of a school policy:

Two: Because they are the ones who are implementing the requirements with students in classes.

Five: Maybe it's the school policy to think critically, I don't know, also maybe where we go to work, we should think critically and have critical thinking and a critical mind and pragmatic mind. Maybe in the industry is more critical.

Six: Because, the knowledge we learn is more from the teacher, so is kind of interaction between students and teachers, so if it's only emphasized in the course programme, not also the teachers, I would say, it's really hard to implement it to the students. If the teachers don't have this thinking then it's hard, because it's a kind of level that first is course programme, then teachers and then students.

Twelve: Because, I think, most of the teachers here are from Europe, from like European countries, like developed countries, so the way they think themselves, also critical thinking is different from people in Vietnam.

The last quotation above from student Twelve shows a concern about understanding the teachers' aim for critical thinking. It does not suggest that the student accepts that critical thinking is school policy, but rather indicates an acceptance of critical thinking as a uniform standard of skills induced by cultural imperatives. Hence, there appears to be no clear genuine understanding of the purpose of teachers' critical thinking aims, which are viewed as being, at best, implicit or requiring the students' own interpretations:

Four: I would personally say that not everybody has them, in certain subjects yes, I would say, HRM; Finance; Research Paper, a lot of critical thinking there, so, those are subjects that you can really see that the teachers actually give a huge emphasis on that, that they really expect from us to use the critical thinking to come to the result. It's not that teachers and lecturers tell you this and this, you have to know, and I really appreciate that the lectures want to push us to come to the result alone.

Eight: I think it depends on which course and which teacher you are talking about, because everybody has a different style on how they are teaching, there are teachers who, telling you exactly what they want you to achieve during the course according to ...you give them that, they are going to be happy, ok, so I managed to do this and there are teachers who are just giving a broad guideline, like, we are giving you directions but it's up to you what you are going to learn through this course. So, it all depends a bit on the nature of the subject, and the teachers, so the aim and learning objectives it's not always clear.

Yet, what remained was the students' belief that the classroom was a platform where critical thinking needed to be activated, be it because of school policies, be it because of the teachers' own ways of thinking and arguing driven by a Western mentality, as well as a number of other salient aspects that are depicted in Figure 1.



Figure 1. Thematic network for the question: What are your perceptions of the teachers' aims and learning objectives for critical thinking?

The Institute's emphasis on forging students' independent thinking was perceived by the students as another imperative for successful class lesson outcomes and relating to the teachers' aims and learning objectives for critical thinking. In this regard, themes such as developing academic competitiveness, learning theory, and theory application were regarded as important ones in the realm of activating critical thinking in the classroom, as the following student opinions suggest:

Two: For asking better, better learners and so on, for the knowledge that we gain, for them to be more than just content to just teaching about critical thinking.

Eight: There are teachers whose aims and objectives are really clear, like, when they are trying to give you the opportunity to make your own idea about project and about how could you apply things in your life and they are really clear about the structure you have to build first according to them, later you can apply your own feelings and ideas.

Eleven: Because in some subjects you know, your teachers said, we do this, this, this, in the end, it will help you to give your own opinions about this topic, you learn the theory but at the end of the course you will be able to give your own perspectives based on the theory we will learn and then you will be able to discuss it, to be able to give examples.

The data shows, however, that the development of identities underpinned the students' perceptions of critical thinking for learning and practising analytic and academic skills. The capacity to become self-confident in the way one thinks, to rely on one's own judgement, and the resulting benefits of becoming not only self-sufficient but, most importantly, of finding an identity for one's discernment processes was observed by the students as a reason for teachers activating critical thinking:

Eight: I think most of the teachers are aware of that, hospitality is not like mathematics or physics, it's not like that you, there are certain rules and that's it and you are going to fail in the exam, they know that this hospitality and this service is subjective and they want everybody to deal with pushing the students to get out of their personalities and they are like, ok, now I can see you that you are this type of person and then they try to push these people to be really aware of what type of people they are and they can build their own strengths.

Eleven: So they want to hear the way we are thinking, the way we feel and it's also different students from different countries, different cultures, different backgrounds, they cannot actually plan the lesson, it will not be the

same as last year because there are different people from different, they start from different positions and I think it's for them also important to see the way we think and maybe to kind of give us the direction that we should be, so just our own progress it's important to have somebody to kind of modify our thinking.

These two student comments would appear to show an indication that the teachers realise that there is something “bigger” than just thinking critically academically, and that the skills developed through the practice and application of academic material in a critical thinking mode would develop individuals’ capacities to think in a way that would become a tool for personal, habitual self-driven thinking for general purpose application. The following deviant case captures the essence of this point, and it may perhaps support one of the fundamental reasons for teachers forging students’ critical thinking:

Seven: You start to think critical in an academic way and then after a while you catch yourself being critical in any aspect of your life. It's not something where you say: starting from tomorrow I am being critical in everything, no. First it starts from very small things, first being critical about one particular assignment, then out of nowhere you are being critical about the entire subject, and then out of nowhere you are being about the entire study programme, and then after one year you start being critical about something completely away from the school, that's how the person is developing into the critical citizen, that's how the process looks to me. You start from a very small thing but then it becomes a part of your life, it becomes your habit, your way of life, but it all starts from small things. You cannot make a person think big just on the spot.

The minds of the students are programmed from the beginning of their vocational studies at the Institute, with the Certificate course being the start of the four-year programme. They are trained to believe and to understand that critical thinking relates to academic learning and achievement exclusively in the realm of cognitive, disciplinary knowledge production. This originates from understanding the curriculum as being driven by an academic emphasis and from experiences of the teachers’ classroom pedagogic practices. These two aspects (curriculum and pedagogy) will be explored in the next sections of this chapter. For the purpose of this section, it is important to highlight that the abovementioned belief about critical thinking held by the students of the Institute emerged when asked the questions: Is there a distinction that you would recognise between critical thinking requirements and other course requirements? and: What are your perceptions of the Institute’s aims and strategies for critical thinking? Figure 2 is the representation of the

themes that summarise the uncertainty students had concerning the true purpose of the Institute's emphasis on critical thinking in its educational strategy.

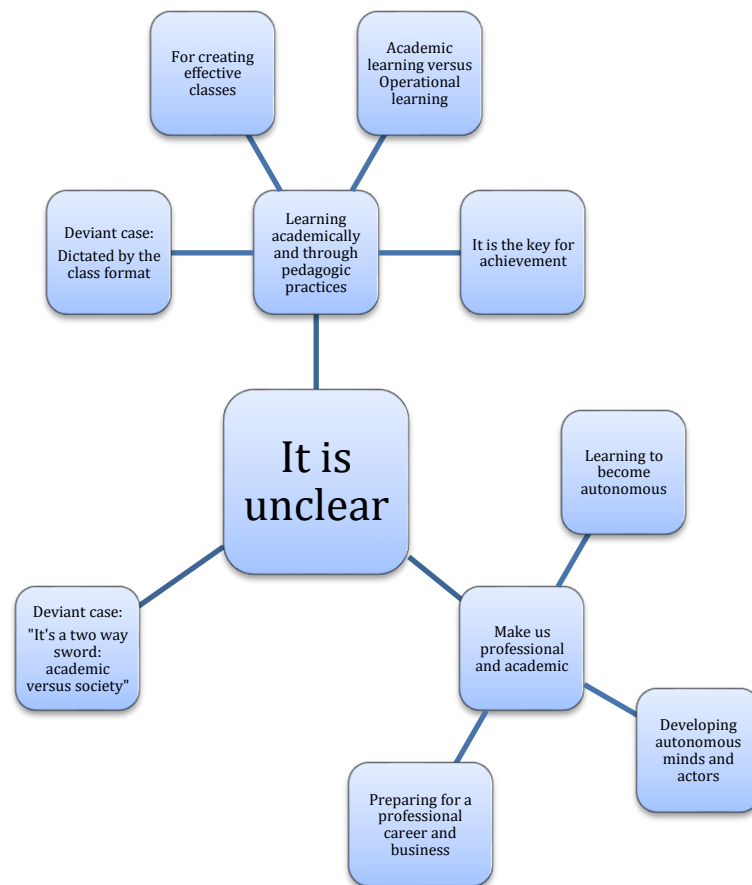


Figure 2. Thematic network for the question: What are your perceptions of the Institute's aims and strategies for critical thinking?

While some students indicated a lack of clarity about the strategies, with comments such as: “we don’t feel”, or “is very unclear”, “you don’t really understand”, or “it’s supposed to be critical thinking”, many claimed that the strategies for critical thinking are about learning academically and through pedagogic practices and about preparing for professional careers and business:

Four: For every single course, if you want to achieve something more, critical thinking is the key for that achievement, so I would say that is maybe the requirement, not at the passing level but if you want to achieve something more you cannot be without being critical, that's how I see things and from that I could say that critical thinking gets weight here.

Nine: I think it's, this institute is really getting the students to think critically, because like I mentioned, you're been given different courses, I think this institute really wants to put, they want to put the students after

they get out as managers, because managers really need to think critically and I think the whole area, you are with employees, if managers are not thinking critically it's really, you're not thinking if it's right or wrong, you are just going for it. I think the institute is really trying the students to become managers, thinking critically, for different situations, scenarios.

When asked why critical thinking is being emphasised in the course programme, the students expressed similar answers to those expressed previously regarding their perceptions of the teachers' reasons for teaching critical thinking:

(a) To develop autonomous minds and actors:

Eleven: I think it's important because it can affect our lives and help us to become more aware and raise our ways of thinking, so it helps us to become critically in every aspects of our lives, and it's not easy to manipulate the people that know how to think and know how to express their opinions.

(b) To make us professional and academic:

Five: Maybe in the end all the decisions you are going to take are going to be critical and maybe they try to adapt you to think critically, maybe also when you finish here and you're working in some places, in hotels or something. Critical thinking, I think, it's very, very important to think critically and to be able to analyse critically also, because you need to analyse something critically first and then you can have critical thinking, if you don't analyse something, if you analyse something with emotion, without being pragmatic, you will never be able to think critically. So, before you think critically, I think, the school is trying to tell us to analyse some case studies and then get a critical mind or something.

(c) To create effective classes:

Ten: I think being critical, makes...gave us the opportunity to see different points of view, from different researchers, different writers, different thinkers and a different opinion to consider, Oh, this is how it's done, but we have a lot of opinion that has a completely different meaning, but then we have to discuss and a discussion makes develop a certain knowledge and see what really, what, because sometimes we do this and a little bit of this and it's really helpful.

Some interpretations logically follow on from these student perceptions. One is that classes should not be boring; a teacher at the Institute is expected to design class formats that are engaging for the students, in both participative and mental terms. Students should express ideas, exchange experiences, construct academic knowledge, discuss, and participate in sharing and voicing issues and perspectives. This will keep the class session

alive and stimulating, and the teacher is providing student-led learning with minimal teacher intervention, which is helpful if the teacher reaches his/her own limits of knowledge – something that might look embarrassing if the students notice. In this sense, participative classes release the teacher from the necessity of entertaining the class with theoretical expertise and academic competence, which they may not fully possess. Students should also show intellectual, mental participation in class. The thinking component is part of an engaged student, as the theories and academic material need to be understood, analysed, evaluated and then applied in classroom activities and exercises. All of the above cannot be enacted without pedagogic practices that release students' critical minds, or, to put it differently: critical thinking serves as an anchor, a purpose, and a "tool" for creating effective classes. Another interpretation is that the critical thinking emphasised in the course programme builds professionalism and academic competence. The Institute believes that a vocationally trained hospitality graduate is to act and behave professionally, which means being rational, logical, and non-emotional, and, hence, able to understand and analyse situations based on facts and learnt disciplinary knowledge. The professionalism of a hospitality graduate is his/her self-confident posture of rational theoretical reliance.

It can be said that there is a high correlation between the students' perceptions of the Institute's critical thinking education and the students' interpretation of the definition of critical thinking. The major themes discussed reflect what students defined as critical thinking, their conviction that critical thinking is part of what they are being taught at the Institute, the ways it is being taught, and the emphasis given to critical thinking learning. However, a deviant case expressed views concerning being a critical citizen that relate to generating good in family and civic contexts:

Five: Yes, it is very important, like for example for parents to their child, to critically think if my child is doing good or not, in his opinion, in his position, for example, the action is taking if it's good, if it's good the way he's doing it, if it's good or not, critically thinking even for example in politics ... practically critically thinking is deep inside, factors influencing the way they think. Like, I am going to vote for x and y, why are they going to vote for x, you have to think about it and see how you get advantage from it.

Is critical thinking related to a societal, democracy inspired way of thinking? Or is critical thinking a purely academic way of thinking in the realm of disciplinary knowledge

production? In particular at the Institute? The preceding deviant case provides an important insight for interpreting the students' perceptions of the relationship between the critical citizen and the emphasis of critical thinking in the academic courses.

Based on some observations from the critical thinking inquiry, it was noted that the students expressed views that alluded to some wider application of critical thinking. When asked what would happen when they think critically, one theme that emerged among the answers was: activating dispositions and behaviour and ways of thinking. It is interesting to observe in expressing these views, the students were making a distinction between the question of what the definition of critical thinking is and the question of what happens when they think critically. This may show that the students situated the consequences of critical thinking in the context of actions in the real world, while the answers provided to the first question were inspired by their experiences of learning critical thinking in the classroom at the Institute. In other answers that related to the question of the concept of being critical (as opposed to the question of what critical thinking is), the perceptions were still similar in many of the answer categories, such as: a way of thinking and using knowledge; a way of giving reason and being judgemental; deep and detailed thinking versus superficial and rudimentary thinking. The differences in the students' perceptions of "critical thinking" and "being critical" become clearly visible when comparing the thematic networks in Figure 3 and Figure 4. As experienced at the Institute, the thinking component in "critical thinking" had interpretive weight with academic thinking and the process of construction of academic (disciplinary) knowledge, while the term "being critical" was related also to wider practical application, not necessarily in societal context but it could point in that direction:

Four: I take the big picture, then put it in smaller fragments and then I go step by step then you can come back to the big picture.

Nine: Because when you are thinking, you are always thinking like after I do this, what would happen or be outcome or things like that, so the outcome might not be always what you wanted, but might be something close to what you wanted, when you are thinking critically, because when you are thinking critically what I mentioned just now, to think what you need to do, if it's right or wrong, if it's right what would happen, if it's wrong what would happen.

Eleven: Then you have to think a lot, because when you just don't expect what the information that is given to you, you have to think about it, how it

can be improved or why is it wrong, why is it not suitable, why you cannot apply and then the critics should be with a lot of reason or with some example, so you cannot just say, I disagree, it's not critical, but you have to think about examples and reasons why you disagree and then after that you have to give, reasons like this is my reason, this is my point of view. Just to break up your opinion.



Figure 3. Thematic network for the question: What is your definition of “critical thinking?”

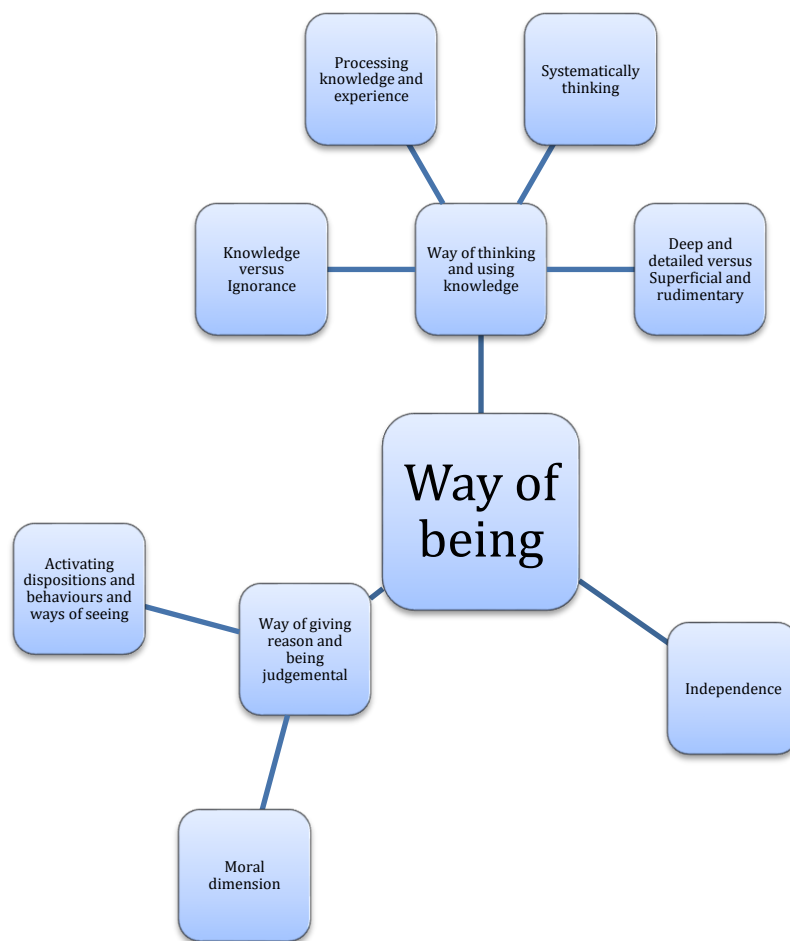


Figure 4. Thematic network for the question: How would you explain the concept of “being critical”?

However, more citizenship-oriented answers came from students when asked how critical thinking influences their thinking. Interestingly, with this question, societal concerns were raised more frequently than with previous questions related to critical thinking. In fact, two particular deviant cases answering the overarching question as to what the perceived outcomes of thinking critically are, clearly related to societal outcomes:

Ten: I also consider the influence about people or persons that are involved, environment that surrounds me and it's going to be a really good one, or it might be a big impact on society, in a bad way, but it's really good in each aspect of my life, personal, everything, it's going to be good.

Eleven: And if society cannot go any further, if we are just obeying the rules, to think from our own perspective and see this, is just for me and this is not just for me.

This showed that the students did not perceive critical thinking to be related to academic thinking or the production of academic (disciplinary) knowledge when the concept of

critical thinking was connected to the perceived “outcomes” of critical thinking. When seen in isolation from the outcomes of or its influence on thinking, the definition of the concept itself was associated with how critical thinking was perceived through classroom learning at the Institute. Nevertheless, the perceived “outcomes” of thinking critically were instead associated with how it would change the person themselves and how the person would handle situations and procedural aspects. The type of personal changes students expressed included: greater confidence and conviction, improved outcomes, and better handling of similar situations to past ones, as well as other aspects such as an ability to view situations from different perspectives in order to change them, a capacity to be considerate while pursuing one’s own goals, or, simply, ‘makes you much well educated as a person’ and ‘more efficient’ or ‘you are aware of your own environment’.

More nuanced evidence that the students perceived critical thinking as being associated with democratic performance rather than academic performance comes from answers to the question: how does critical thinking “influence” your thinking? Here, students were clear in their views that it helps them discover the values and beliefs of society, be more empathetic with people, and see the bigger picture, and it also influences their social lives:

One: When it comes to my life, I think through critical thinking it helps me understand people better and it also gives me personal patience.

Four: How you perceive, where you live, the society and also how does the society see you as a critical thinker, always analysing things, because for some people it’s good, but in most cases, people don’t like, again it depends, critical thinking, criticism is not always valuable, so it depends in which way you go, what topic and so on, you can have both sides.

Seven: You feel that you are above the situation; you are not taking it as it happens, but you see the bigger picture.

Four: It can influence in the social life how people see you, because people don’t really like the criticism, this can be one thing that influences. I actually, let’s say, for a good reason, not to hurt somebody, or analysing an idea, that can be a good thing for the social life.

The importance of critical thinking as a human quality that transcends school learning was mentioned by most students. Students’ views about this span from pure knowledge competence and transfer of skills learnt in school to learning by becoming involved in society. This confirms the fact that the students felt critical thinking must carry a significant amount of importance given the fact that efforts were made to teach it at the

Institute. However, perceptions of the importance and utility of critical thinking were lower when discussed in the context of being a critical citizen. It was clear here that critical thinking would play an important role outside of the school environment and in societal life, as students believed that critical thinking ‘is everywhere’. When comparing these views with students’ views of a “critical citizen”, it became apparent that the critical citizen was seen as an overarching concept, of which critical thinking is only a small part, or a tool that connects elements pertaining to being a critical citizen.

According to the students’ answers, the concept of being a critical citizen can be labelled as having ‘a human and personal disposition’. In the analysis, this theme could be categorised in accordance with four organising themes: action-driven, thinking-driven, learnt in school, and not learnt in school. In the action-driven theme, it became apparent that none of the elements here would be recognised as being part of the education at the Institute. The elements that were categorised in the action-driven theme of the critical citizen concept were “caring and being helpful”, “compromising and adapting”, “change- and improvement-driven”, “practising social behaviour”, and “building one’s own judgements and decisions”:

Nine: You will help in the community, because critical citizens have critical thinking, so you actually give them more ideas, they share more ideas through what they see, what they hear every day from the community, so they will give more ideas, and this might even actually help to improve the community even better.

Eleven: We are all immature and selfish, but we have to live in a society and we have to live by some rules, but my rules can be different than yours, but we need rules just so the society can work for everybody, but I think we shouldn’t obey the rules, or what is given by the government, even though the government is necessary for our own survival because they are controlling the society, they are making the rules, but we shouldn’t just obey to the rules, we should think about it from our point of view and then give the feedback.

The action-driven theme contained elements that students expressed as being part of their experience within the education and learning system at the Institute. In the thinking-driven theme, some correlation was found to previously discussed items of critical thinking, but only with very few of the elements, such as in thinking and testing information, and in independent thinking. The thinking-driven theme of the critical citizen revealed a number of new insights into the students’ perceptions of critical thinking versus critical citizen,

whereby the latter was definitely decoupled from any student perceptions of their education and training experiences at the Institute. The themes identified in this realm were “questioning established beliefs”, “idealistic thinker”, and “rational and realistic”:

Seven: Those are the citizens who are – for me it is a synonymous of realistic citizens, citizens who are not living in this beautiful pinkie world wherever it applies to politics or normal life, they are being rational about everything they do and they being more responsible about what they do; they understand the big picture why we are here. They know that their role is not only to earn money to spend it afterwards, but they see themselves part of a bigger picture of improving the society life, contributing to further generations, but they do it very rationally, they don't take for granted anything; they approach everything, they question everything, and then they dig for the answers.

Twelve: I think when you mentioned about critical citizen, the first thing that comes into my mind about it, because I come from Vietnam and Vietnam is people's republic country, so the government really controls the information that they give for citizens, and unlike critical citizen I think, you make and need to summarise really truly the truth which is already besides from what they make up for the way they want you to think about this situation, because very similar in China, government controls the information that they give and sometimes it's not totally true.

From the items of the four themes that define the critical citizen, it is very easy to distinguish between those that are learned at the Institute and those that are being neglected, according to the students' experiences. Some dimension of the social and democratic attitude can be practised in a smaller environment, as the answers of the students revealed. The school environment makes the Institute campus resemble a miniature yet complete society that needs internal governance and citizenship structures to ensure effective and harmonious functioning, given its international student community, its very close and tight social network and interrelations, and the bonding that forcefully takes place because of the Institute's location in a remote area high in the Swiss mountains. In such an environment, it was not surprising that the students noted that the citizenship types of behaviour learnt at the Institute and on campus included aspects such as developing cultural awareness and tolerance, and a culture of disagreement:

Four: It does, actually it does, to certain extent, I mean at the end of the day we are a society here and now I don't know if it applies, but we are a smaller society, we are at an institute, we are family and pretty much our critical thinking and actions can actually have influence on society and we

can work towards changing things, for example the communities, but could be one, let's say "tool" where people actually use their critical thinking to influence the society, maybe even the students between each other, even in a small space, I would say in certain moments that actually come up.

Eleven: What I experienced in class is that sometimes I hear something from the people, it could be the cultural difference, or the difference in backgrounds and education, which is observable to me, so I always have the need to say, I will disagree with that, so I think it's also part of critical citizenship, so critical citizens have right to say, I don't think this is a good rule, we should change this to make our society better. I like that we can discuss things in this, it's important because it helps you to develop your own perspective and it helps us to show that we can always raise our voice and say if we disagree.

The above items were the only ones recognised by the students as forging the minds of critical citizens through school education and training and campus community learning. The other items, namely, developing thinking skills, academic and theoretical learning, and developing independency, stem from the students' perceptions, discussed earlier in relation to critical thinking, that these items received great attention due to their academic overtones.

There was a notable departure from the clearly identified linking of critical thinking with academic performance and the students' educational experience at the Institute when the students were asked how critical thinking influences their lives and what they can influence in society by thinking critically. Here, all of the themes were found to be in the area of what a critical citizen, by definition, would do. (Not so in the students' perception of the Institute's education and training, where critical thinking did not seem to have any relevance with critical citizenship.) The themes that repeatedly emerged in the participants' answers could be labelled under the overarching heading: "being a change agent", and the students' answers could be combined in accordance with four organising themes: active role, passive role, moral and agency role, and beliefs and actions. Figure 5 presents the complete set of themes associated with the students' views of how critical thinking influences their lives. From the figure, it becomes clear that the students' understandings of thinking critically had far reaching applications which correlate to a number of characteristics of an individual who acts as a critical citizen.

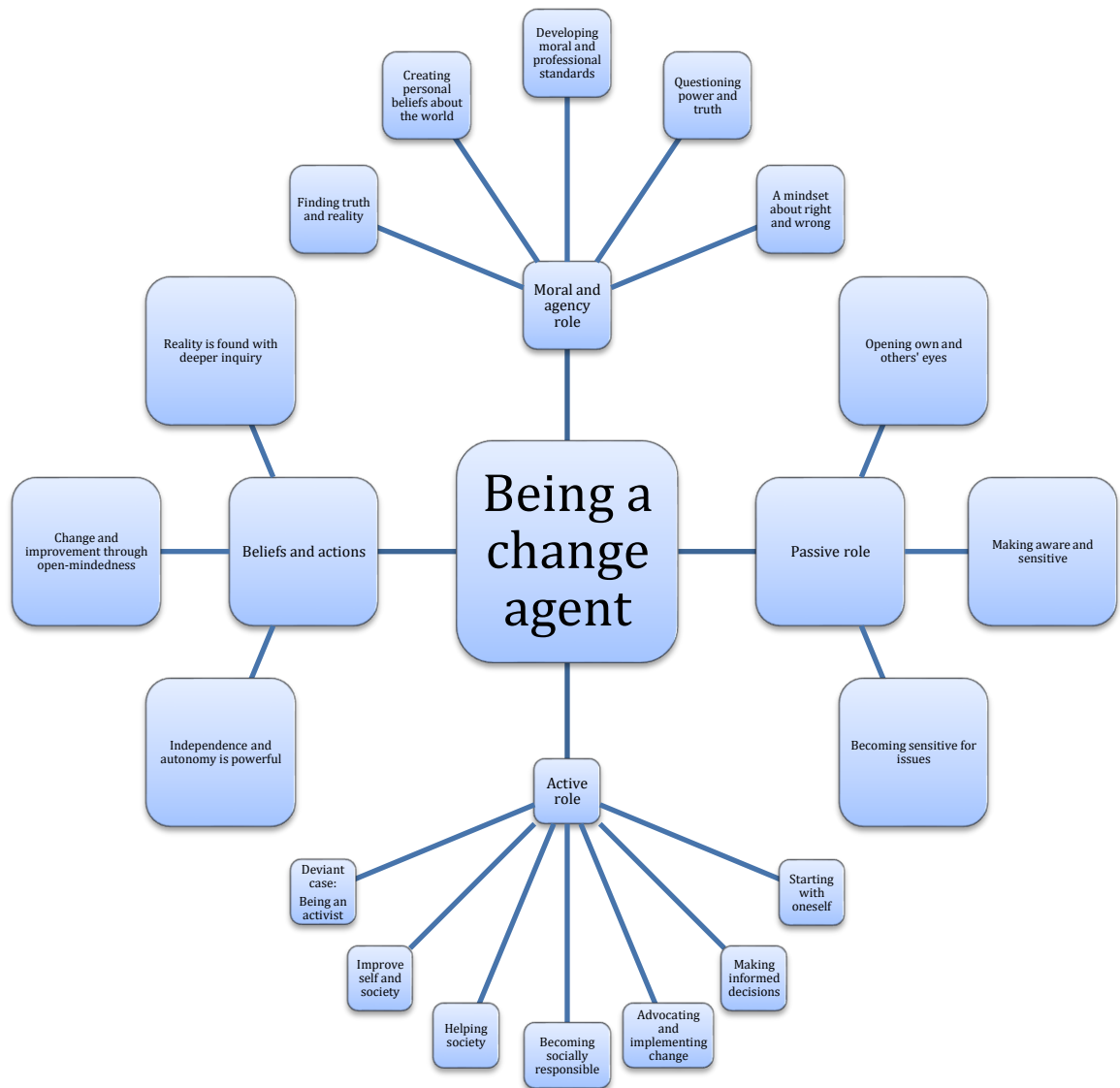


Figure 5. Thematic network for the question: How does critical thinking influence your life?

The active roles that students considered to be of importance reflected a range from conservative to more radical views. As a critical citizen, being an agent of change meant looking first at oneself and starting by improving oneself; this can be interpreted as being critical of oneself and not becoming dependent on external stimuli or remaining passive; instead, one should be disciplined in ones' self-reflection and question the validity of one's own values. Other items mentioned that can be classified under the active role theme were: becoming socially responsible, making informed decisions, and advocating and implementing change to help society. It is apparent that merely analysing and questioning

things without making active interventions was not considered to be the ideal behaviour for a critical citizen:

Four: I believe that in one point I can have influence. But I would say, as for example, I live in a village at home, small village, I can always have influence, and I already did many times, for example, what I did, was, I saw kids riding on bikes, but there was no road, no pavement, so I start thinking, what can happen, etc., and then I put few fliers on the doors, saying, hey guys, I was thinking, we can do that, and then they actually build an pavement and put mirrors to if other cars are coming, so I think, maybe it's something like basic things in society to make life better.

Seven: When you are a critical thinker, and I would put the words critical thinking and social responsibility as similar words, because I feel like if you are critically thinking you are not only thinking about yourself but also thinking about others. That is why social responsibility is part of critical thinking. Critical thinking is most of all being applied in a way thinking what your role is in a bigger picture of the entire society.

Eight: It's really about small acts and if you are opening the eyes in your own face you can see these small things and the communities are going together, sit down and then decide, ok now, we have to do something because it's going to get out of our hands.

Ten: In my country, in local communities, at workplace, primary education...elementary school, I believe that, the last year I have been working in that, we developed so much, and being critical makes society and also community to be better, to get better, a better quality of life for everybody related to tourism also, so I think it can be developed.

The passive role was identified by the students as one that would inform others' viewpoints and beliefs regarding an issue. As a precursor to the active role, this role was not found to have a link to the sort of critical thinking perceptions that the students experienced in their education and training at the Institute:

Three: Maybe you will try to find aspects to improve and by questioning you will make them think. By questioning, the valuable will be the questions that they have never thought before and now when they think they will find out something about the society and institutions.

Besides the active and passive roles, the students clearly showed that they associated critical citizen with their internal states of being. They believed that critical citizens build and activate a moral stance and agency to influence society rather indirectly by understanding and questioning the society and its institutions. The items gathered in this

theme group include: “finding truth and reality”, “creating personal beliefs about the world”, “developing moral and professional standards”, and “questioning power and truth”:

Six: You have to question, because you cannot just cover your eyes and listen to the news and then that's the truth, most of the time it's not, so maybe you have to look up, to find the news and use your own knowledge, and knowledge from other people or whatever, but you have to think, this is not the truth and not just close your eyes and close your brain and just not, you just learn then things from what they give you.

Ten: Critical thinking influences my life in a huge way, I had some family issues, some personal issues, in the last few years, but when I realize, life can be really hard sometimes, yeah, I have a really good example, that made me consider really important values, being ethical and also professional, values such as commitment, responsibility, being loyal, honest, that made me develop that, even, If I'm in a relationship with someone, it made me believe that, to consider that, if not what do you have here.

The above statements were supported with students' comments on their beliefs about the actions of critical citizens. They believed that independence and autonomy were a sign of power. They also felt that a deeper inquiry into things was necessary in order to find reality. They associated the personal trait of open-mindedness with efforts to support change and improvement.

Three: It pretty much influences, because your beliefs are built by knowledge and experience, but then when you have something new, which happened to you, or something good that you learned, it kind of changes your believes and now you are not thinking so nervous, you are thinking wider, you are more open minded more and it might be connected with the same religion, like before you didn't know much about certain things, or something went wrong and you find out.

Nine: Critical thinking, if you really think, think about the actions, you will not, you will tend not to do the wrong thing, for what you have been relating critically, when you think critically you think whether is right or wrong, if it's wrong then you are not, because you will know the outcome, usually what if influences, you will be better, you will be happy with the right decisions from the process of life and from the decision making of what you really do.

Furthermore, the quotes above also show that “power” was pretty much associated with the qualities of a critical thinker, and, as such, activating power benefits acting as an agent

of society and as an agent of change. This was a realisation that the students had learnt at the Institute: how to become autonomous through critical thinking skills.

4.2.3 Summary

The following is a summary of the key findings and interpretations. The students appeared to have ambivalent perceptions of the purposes of critical thinking education at the Institute. On the one hand, they felt that critical thinking pedagogies were implemented because they must reflect the school policy; on the other hand, they felt that critical thinking was a tool that teachers used only to create active, lively, and participative class sessions. Hence, the students' perceptions of why and for what purposes critical thinking was given emphasis in their education at the Institute were based only on assumptions, which were mainly driven by their personal understandings of the concept of critical thinking itself. However, the students also identified a more tangible outcome of critical thinking education: whether in group or individual class exercises or in assignments, the key was always to develop independent thinking, the creation of one's own judgements, and the fostering of the individual's self-confidence. This led to a competitive learning culture, in which the students felt the obligation to express themselves analytically in order not to get left behind and to safeguard their own dignity as students in an academically driven educational environment. The notion of critical thinking, however, was found to have other connotations when the question did not regard the definition of the concept itself but related instead to the consequences of the application of critical thinking. Here, the students expressed the view that critical thinking would inspire action in the real world. This shows how the students developed twofold perceptions regarding critical thinking: one that applies to the meaning of education as experienced at the Institute, and one that applies to the usefulness of the application of critical thinking - which was not in line with what they felt about the Institute's purpose for teaching critical thinking. More nuanced perceptions were uncovered when the term "critical thinking" was reformulated by connecting it to how it influences students' thinking and how it was linked to being critical citizens. Unarguably, critical thinking influences students in their development of the sensitivities required to understand the values and beliefs of society and when learning the abilities for participation in society. Furthermore, critical thinking was interpreted as being only one ingredient among a list of qualities that characterise a critical citizen, rather than being fully embodied in the term "critical citizen". When referring to the notion of a

critical citizen, interesting findings were identified in the students' perceptions. The idea of a critical citizen was definitely linked to an action-oriented individual with propensities to participate in society. However, when linked to critical thinking, none of the items previously identified as characteristic of critical thinking appeared. Instead, all of the items of critical thinking that the students correlated with the critical citizen were unconnected with what they perceived as being the critical thinking they experienced at the Institute. Therefore, in relation to the critical citizen, the students believed that critical thinking constituted questioning beliefs and being an idealistic thinker. None of these items related to the critical thinking practised in classroom learning. However, the students' perceptions of the school environment as a site for citizenship education was clearly in line with the analysis of the curriculum documents, which stipulate some form of citizenship education on campus through cultural learning and adaptation and tolerance. Yet, when linked to what critical thinking can do for the students in their lives, none of the items expressed matched any of the perceptions of critical thinking as experienced by the students in their education at the Institute. The students were convinced that the critical thinking education at the Institute had nothing at all to do with the behaviour they expected of a critical citizen in action using critical thinking skills.

4.3 Pedagogy

4.3.1 Introduction

This section will interpret the teachers' perspectives of critical thinking and the critical citizen and how the teachers' pedagogy stimulates or integrates in its format some form of learning that forges the development of critical citizen minds or actions. The section will resume from where it left off in the previous section by addressing the issues of the critical citizen in relation with its perceived links with critical thinking as the Institute's educational purpose. Detailed interpretations of the construct of critical thinking will follow by looking at the answers teachers provided when the construct was thematised from both a normative and an applied perspective. In other words, I will attempt to understand how teachers perceive critical thinking as classroom pedagogy and how they perceive it as a tool for application in the real world. Associations between both perspectives will be interpreted to present an account of the teachers' views of how the curriculum supports or misguides the understanding of appropriate pedagogic values for critical thinking.

4.3.2 Analysis

To start, it is useful to rephrase some of the students' answers to a particular question, simply because these answers imply and reveal a number of findings that relate to the teachers' perceptions and pedagogical approaches. The question the students were asked was: What are the boundaries of critical thinking in a lesson (academic learning versus civic learning)? In other words, how much does critical thinking learning in the classroom promote academic learning? And, how much does it forge civic learning or learning as critical citizens in citizenship contexts? From students' answers it became apparent, that there is clearly a lack of transparency regarding these boundaries. The students' opinions fell into two camps: either the audience's input is the key to whether a classroom discussion would lead to appropriate critical citizen topics, or there is no attempt at all to raise societal topics.

Two: Yeah, civic is a different part, so we never discuss about any things about any religion or politics in classroom, especially research. But in class discussions, yeah, when you come to racism, it's cut off short, then I think there is a limit.

Five: I mean I say in school, the boundaries are that we don't go beyond hospitality industry, we just stick in the hospitality industry, but yeah, school is hospitality, but school, but maybe if we try to get out a little bit, maybe we are going to understand more of the concepts of the society, maybe, I give an example, in politics, geographies, geo-politics, maybe if we try to critically think about what's happening in other countries, maybe we are going to have a bigger picture, but here in school I would say that, yeah, the school is hospitality school and is in the hospitality industry, and if we try to get over, maybe politics, geo-politics, what's happening in other country, maybe we would have bigger picture of critical thinking not in only one domain.

Seven: But other subjects, which are applicable to the overall work, that's where you go beyond with the critical thinking. Critical thinking has no limits to which extent it can go, it depends on you, how passionate you are about what you are thinking about, because if you are just being critical in something you are not interested in you are being more efficient and pragmatic and critical in a way that you only find out what is needed, but if the topic really touches you, you are not indifferent to the topic, then yes, of a small academic thing you can keep go thinking to a global thing, to the society.

From a pedagogic point of view, one can see a clear departure from efforts to sustain a critical citizen education, as the efforts rather point to some shy, hesitant, or insecure attempts to let go and create a serious citizenship debate, sensitive debates, or perhaps even activist interventions. When comparing the thematic networks of both teachers and students regarding their interpretations of critical thinking, both can be thematically labelled as “way of thinking”, but the major difference is that, from the teachers’ perspective, there is a clear emphasis on the academic front. Although the academic side is also emphasised in the experiences of the students, they do so in connection with other elements, while, from the teachers perspective, critical thinking is purely academic. Essentially, the only common aspect the two groups share is the notion of “mind frame”; there is a certain degree of commonality in the perceptions of what critical thinking means, as the teachers identify critical thinking as a tool to develop mind frames for life, and, from students’ perspective, it is a form of “personal agency”. Here are several comments made by the teachers in respect to developing a mind frame for life:

T2: Yes, because you don't stick to black and white, what the theory is or the rules of that specific subject or that specific area is all about, but it gives you the possibility of looking at other dimensions to it from different angles and exploring how you can improve it or how it's not been improved: and also, it's part of one's development, if one can critically analyse a situation or a concept can progress as a person I believe.

T4: I think it's very important that we all don't accept the obvious; we can see that with politics at the moment, that if we accepted everything that we were told then the world would be in an even worse situation than what it is. I think that's very important that we can analyse and think ourselves individually and collectively about the issues that we face and about what happens in society, and to be able then to make judgements, individual or collective judgements.

A case interpreted as deviant pointed to the Institute’s negligence by not educating students about the world and life. This is an important comment, as it may confirm the fact that in the education provided at the Institute, academic learning takes priority over developing the critical citizen:

T3: In the age group they are in, they don't read enough what's going on in the world, and that there are a lot of issues in the world which have actually an effect on our daily life and the decision-making process on the business and on my job. That aspect itself is not so apparent (in this school).

Analysing the answers teachers gave in the context of their understanding of the critical citizen, they were found to be in agreement with the students' answers regarding most items of the general theme. The teachers viewed the critical citizen in two ways: as a definition of the concept itself and also as a responsibility to be taught in order to develop the ability or capacity to become critical citizens, the latter clearly driven by deliberations on teaching formats and pedagogic practices. For the teachers, however, the whole concept of the critical citizen was very much viewed in theoretical dimensions, whereas the students saw in the term an application or action-oriented concept, one that needs active involvement in the society and the community to make the concept become alive, useful, and credible. The teachers viewed the critical citizen as one who uses their mind and knowledge and is an independent agent. The students shared this view, as well. First, in terms of understanding the construct of the critical citizen, a particular theme defines the teachers' answers: It is a human and personal disposition, with the basic themes comprising items like "independent agent", "ability for general purposes", and "engagement for democracy and society". As mentioned earlier, both teachers and students viewed growing independency as a core characteristic in the development of a critically thinking individual. The theme "engagement for democracy and society" was also found in the teachers' answers, but only in connection with a theoretically thinking ability of a critical citizen rather than with an action-orientated disposition:

T1: Somebody who has opinions and can disagree with the system.

T4: They are the citizen of a campus or the citizen of a country or a citizen of the world, if they are able to think for themselves and to make critical judgements and to come up with ideas based on the fact that they are able to analyse, to critique and sometimes be cynical about what is presented in front of them.

Concerning the relationship between the critical citizen construct and the teachers' contribution to educate and train corresponding ways of thinking, it was clearly evidenced once again that the items independence and critical thinking had primacy. Hence, the teachers utilise pedagogic formats that forge critical thinking and promote individuality by practising the critiquing of commonly held beliefs:

T1: Probably student-centred learning; not spoon feeding, not giving information and repeating information. Coming up with own ideas and assessing them. I think really projects, student-centred/-based learning.

T3: At one level they need to have some basic knowledge of basic information, there has to be a sharing of information. Once the information is shared you have to be able to apply this information, they should apply this information in real life examples or case studies, and that could be a situation analysis for example, to understand the connections.

T4: You might for example in my English classes occasionally give general debating topics just to have them to think about how they could see an issue from various sides and to critique another persons' opinion, even to the point of course in debating where you argue something you don't believe, and therefore you have to actually question your own beliefs which I think is also a good thing.

When asked about the differences between critical thinking for school and for life, the teachers thought that there is no difference and that the fundamental principle is the same. Meanwhile, when discussing the influence of critical thinking on students' lives in practical terms, the teachers expressed views that alluded to participative and action approaches as factors that influence the shaping of society:

T3: I think the whole concept is for me, when you talk about whether the skills are applicable for the members of society, the whole concept leads as well to the concept of corporate social responsibility. Which means, when you are out there with society you are a member of society and the society is only as good and strong as the individual members, like in a team. So if each member is actually able to participate by not just following instruction or accepting something is wrong or accepting unethical behaviour whether it has to do with political issues or societal issues or environmental issues, economic issues, it is irrelevant, cause when you are a critical citizen and you adopt that skill and you realise you are a member of society and a person who is also responsible to participate and shape society, then critical thinking is important in all of those aspects, not just absorb, but also give back by participating.

T4: Again, this can be a little bit cultural, but I would say in a western society I would expect them to, if they are interested in the news for example, if they are in what's happening in the world, then actually to make decisions, to make judgement on political events based on not believing everything they are told, sometimes to the extent that they may protest, write letters to the editor, involve themselves in discussions and debates about what's going on around them, to question where they are, why they are, where they could be if they have another opportunity or if they set a new goal, that things are possible, and if you think through things and not just

accept that life is the way it is because that's what they have been told by parents, by schools, by government officials, whoever it might be.

The question that now becomes imperative (as was the case with the students) is: Why is it that the concept of critical thinking viewed in isolation (Figure 6) was referred to by the teachers at the Institute as a purely academic ability, a theoretical way of thinking, an ability to analyse, be inquisitive, and use patterns of academic thinking? When linked to how critical thinking influences students' lives (Figure 7), why was it associated with the critical citizen as a persona (comparable to the items expressed by the teachers in their interpretations of a critical citizen) and dissociated from the concept of critical thinking itself? To interpret this situation, it is important at this point to first identify the outcomes of the classroom observations that provided insights into the kinds of emphasis the teachers put in their pedagogic practice. What proportion of theoretical material, including critical thinking and societal material, would engage students' critical thinking in a citizenship, democracy, or critical citizen dimension? When inspecting the thematic networks for the classroom observations, it can be identified that the basis of the classes consisted mostly of theoretical material, while citizenship material was interwoven only hesitantly or marginally and met with low participation and interest. The citizenship material was evidently not being promoted by the teachers so that it would become the basis for dedicated inquiry and debate with the students in the classroom. The following observations made in this regard will be highlighted descriptively, with a number of observational details and deviant cases to support them.

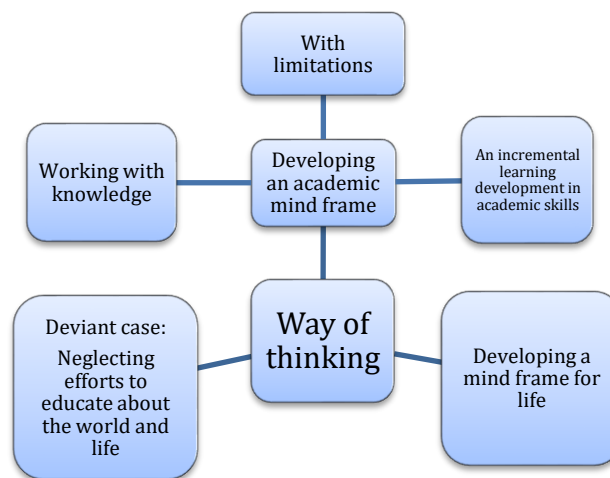


Figure 6. Thematic network for the question: What is your definition of “critical thinking”?

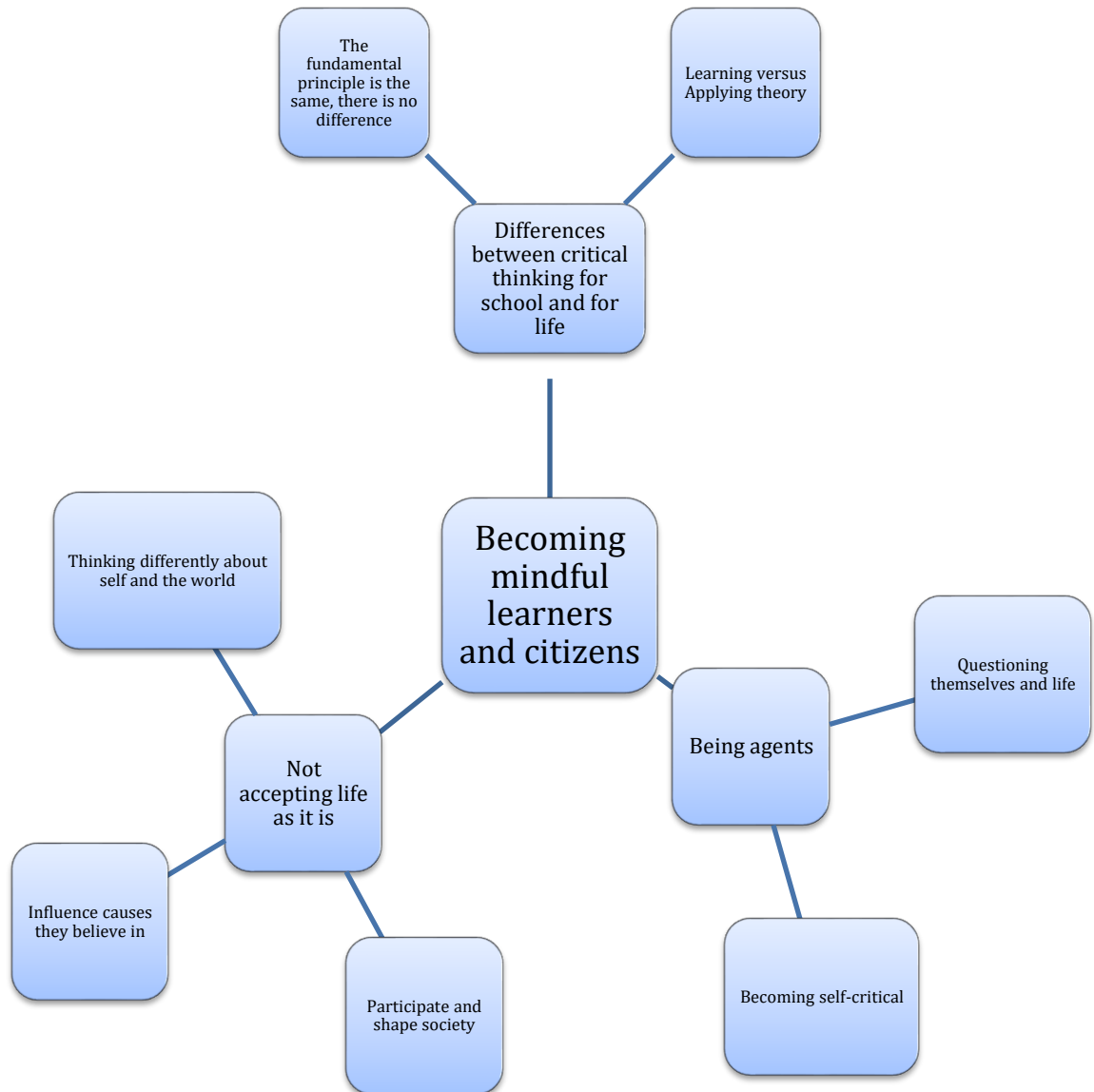


Figure 7. Thematic network for the question: How does critical thinking influence students in their lives?

The first observation resulted in a review of theoretically related material with three themes dominating: reviewing theoretically related material factually and descriptively, reviewing theoretically related material without real active or serious inquiry, and raising social- and citizenship-related issues without exploration or serious inquiry intentions.

Regarding the latter of these themes, these are some of the observations made:

*O1: Groups work on the topic volunteer tourism (groups of 4 to 6).
 Questions given to the groups to explore; answers developed in the groups.
 Questions relate to social contexts: effects on community; harms and
 benefits of volunteer tourism; effects on the volunteer; its benefits.*

T1 goes around the groups and encourages thinking of, for instance, environmental impacts. Once group work is done (10 min), open discussion. Harms to the community: Identifying elements but not developing these further in a debate/discussion, for instance, as to how to avoid harms and how to remedy them.

T1 gives own example of volunteer engagement in Africa: description of work conditions; events that happen (this did not become groundwork for discussing the role of someone to create change, for instance); brief mentions of a few unethical practices of locals in the community, no discussion/debate around it.

Deviant case:

This group raises the question: Is it ethical to promote dark tourism (first, the group presents definition of the concept and basic elements associated with the concept). Two students engage in answering the question with emotion and urgency, while the rest of the class only listens.

The second observation resulted in very weak class participation or engagement, despite the fact that it was a rather theory-driven class session with critical thinking at its core. Based on the earlier discussions in both the section on learning and this section on pedagogy, the nature of the class should have raised students' attention levels, given their perceptions and interpretations of this key requirement at the Institute. The academic part of the session was based on the students' formal presentations of the input they hoped and expected to receive from their teacher. Another part of the class was based purely on a presentation technique. A more intriguing fact to be taken away from this observation was that although critical society- and citizenship-related issues were in fact raised by the teacher, there was no achievement of or attempt at holding any related discussion, debate, or inquiry. The sensitive issues raised in the session may have promoted critical thinking within the critical citizen dimension. Indeed, one student actually raised a question in this realm, yet the momentum for further inquiry and discussion evaporated quite briskly. Here are some details that reflect this observation:

O2: Groups each talk and recap one theme in a delivery of facts type of interventions, no discussion, rather an acknowledgement of T2 about correctly identifying the key issues and concepts delivered by T2 in previous class.

T2 presents next topic: social class and consumption; capitalism; power of money. This is a slide presentation by T2. Only lecture, identifying socially

sensitive issues, but no discussion and no participation of the class is being achieved or sought for.

T2 alludes to the classless society in Bhutan and their charging \$150 for every tourist visiting. “Is this a paradox (GNH vs GNP)?” T2 throws as a question to the class. The question however does not create debate or discussion, students are rather disinterested, and T2 does not seek class participation in inquiry. Topic dies off instantly.

Deviant case:

Finally, a student asks a socially relevant question. It is a question about old generations matching consumer choices and its impact on marketing: T2 answers question, but, despite some potentially social sensitive aspects, does not seek class participation or inquiry and no students seek debate or further questioning. Topic dies off after just two minutes.

The third observation produced a twofold result: theoretical material presented by students and actively discussed with audience participation and teacher evaluating questioning, and theoretical material presented by students with weak or no participation of audience; instead, the teacher elaborating to compensate. There was no apparent encouragement of discussion and thinking beyond the purely academic and theoretical. There was also no evidence of students or teacher expressing critical opinions about democracy and society or their institutions:

O3: Student group presentation: formal presentation of the theory “Cage Framework” (a decision framework) with four dimensions – cultural distance, administrative distance, economic distance, geographic distance. This is a presentation that involved presenting the results of the group that analysed the above scenario from the perspective of the cage framework. After the presentation, T3 asks question to the presenters related to strategy of expansion in a global scenario. Presenters answer modestly, and T3 asks for comments from the audience, yet always with reference to the model applied to the globalisation issue.

The fourth observation included an open discussion and debate, which never reached the level of concluding or cooperative learning. This class was characterised by two major elements: First, student interaction in groups to pose critical questions. This debate format, however, halted the further development of critical issues around the topic, and an open discussion never reached the level of inquiry at the student level. Second, a format containing some elements of the critical citizen with some questions arising about democracy and society. Yet, here again, the debate format limited the discussion of these

issues and became one-directional, i.e. just an expression of a point of view, without concluding thoughts or cooperative argumentation and learning:

O4: Topic of the class: Group debates, three different topics: “imprisonment is the best to reduce crime”, “money buys happiness”, “cultural beliefs and respect”. Some internal (group) discussions take place during preparation, but scarce. No intervention at all from T4 in this instance of preparation, except for keeping track of the time elapsed for preparation.

Question/answer session between the two groups on the topic. This is not a debate; rather, one student poses the question to the other group, whereupon a student answers.

The activity is strictly controlled; one student asks, another answers, then vice-versa. No deviation, and no spontaneous speaking are allowed, either from the groups in the debate format or from the rest of the class present. The latter just sit and listen, while waiting for their turn for a group debate with another topic. There is no open, spontaneous argument exchange taking place due to the extremely structured and rigid rules of this particular debate format. T4 does not intervene at all, in any instance. Once there is a sign of students wanting to argue about something or wanting to say something in response to a comment by a group, T4 immediately suffocates the initiative and implements the debate structure rules.

Several answers can be proposed when interpreting the data delivered by the teachers and attempting to give meaning to the general question raised earlier as to why teachers’ understanding of the concept of critical thinking as a way of thinking became dissociated when the concept was linked to the critical citizen dimension or to how it may influence students in their lives. What follows is an interpretation of these answers.

A first answer can be given to the general understanding that the teachers shared about the benefits of critical thinking. Here, the consensus was that it served to make students become independent agents, with the emphasis on promoting learning and thinking development and structured thinking skills:

T1: It influences the learning and development. I think those who do reflect and think critically probably benefit more than somebody who doesn’t. Then you are on another level already than somebody who doesn’t reflect or doesn’t really bother.

T2: You may find a solution, you may understand something better, you may find different alternatives, you look more knowledgeable as a person, your

mental capacity becomes more agile, and your memory storage or how you store it also is being more structured.

T4: From personal point of view it's good for your self-esteem that you feel that you have some control of the information that you are given, that you have some control of using that information in a way that suits you or that suits your aims, your goals.

These views were underlined by the teachers' conviction that in an opposite case scenario, when students do not think critically, they would lose their learning and thinking abilities. However, in a deviant case, it was mentioned that a benefit of thinking critically is its effect on the individual's ability to promote democracy, which clearly indicates they see that thinking critically is indeed correlated to being a critical citizen:

T3: The benefit of critical thinking is you are able to participate, which means you feel more integrated overall in society, socially integrated, and you are able to resolve or participate in the sense that you actually resolve an issue because you had your say and that's why it was considered or not and then you can move on to the next one.

A second explanation can be given for the teachers' hesitancy to develop concerns or sensitive issues pertaining to citizenship, society and democracy. There are several different reasons for this. One comes from the educational tradition of the Institute that has put the emphasis on disciplinary knowledge for many years. This is underlined by the Institute's teaching and learning strategy as evidenced in the curriculum documents, which will be discussed in the next section. But, when asked how they adapt their pedagogic practice to match the Institute's educational values in terms of critical thinking, one teacher answered that it was to sympathise with the policies and to follow them; instead, other teachers observed that it was the blurry distinction between the critical thinking requirements and the other requirements of the teaching strategy that led them to opt to concentrate on the critical thinking requirements as a default:

T1: Probably in Certificate it would be less, but then Higher Diploma, BSc it's most about being critical. It's really adding year by year.

T2: I adapt through the kind of structure teaching has been done, how specific course structures have been done, I follow that, not reinventing the wheel. I try to adhere to accredited courses of the university. I try to use the tools that I have at hand, technology, access to learning, documents, journals ... I try to follow also what the vision of the company is to a certain extent.

T4: In just about every learning requirement there is an element of critical thinking needed, I think in some subject or some topics more than others, sometimes content is important, when students are being assessed or examined, then sometimes content be a little bit more important than the critique, but even at BSc level students are given examinations where they are usually asked to demonstrate and critique in a case study.

Another reason can be found in the fact that the teachers are so involved in the task of educating and training students to become critical thinkers, which takes up most of the class preparation and implementation time in the teacher's schedule. Moreover, the task itself of educating minds to develop critical thinking skills is an arduous one with a long and difficult path.

A further reason lies in the answers the teachers provided to the question of whether they felt that there are barriers in the Institute's educational purpose to achieving the aim of educating students as agents of society rather than as workers in society. The teachers shared the opinion that there should be an integration of both educational items into one grand purpose; one item being the emphasis on developing personal agency through critical thinking skills, in the sense discussed throughout this section, and the other item being the forming of critical citizens able to act as agents of society. However, the teachers perceive a number of barriers to the Institute realising this grand educational purpose. The theme that relates to the answers given by the teachers is labelled "student cynicism and operational inconsistencies", meaning the stance of the students with their own cultural background and mentality not being compatible with the type of culture that is operating at the Institute or with some of the teachers' personal beliefs about the feasibility to advance critical citizen education with the students at the Institute. One answer from a teacher can be interpreted that it was solely in the hands of the *student* to build her/his critical citizen capabilities:

*T1: By the end of the day it's about what kind of person you are yourself.
No, I don't think the school is discouraging anyone.*

However, it may also be that the answer alludes to the notion that it is at the teacher's discretion whether or not they form critical citizen students or not. This leaves the mark of an operational inconsistency at the Institute in terms of educational and teaching strategy discourse and implementation. Other barriers mentioned can be summarised with the following extracts:

T2: The main one is financial barrier. There is also the nationality barrier, which country they're coming from. If they come from an underdeveloped or developing country will also have an impact as it is unknown how they will progress and how fast they will progress. In my experience that has always a bit of an influence.

T4: There are barriers in the sense that we, from a management point of view, I go back to that, whilst we want students to become critical thinkers, we don't necessarily allow them to be within this institution necessarily at times when the so called aims of the institution and the reality in the institution don't align, and I think this is where maybe critical thinking overlaps with sarcasm and cynicism. So I think there can be a barrier in that sense and also the feeling that, ok in the classroom I am allowed to critically think but in reality, it's not that way, and many students will leave here thinking, well that was very interesting in the classroom but I know life doesn't go that way, so maybe I not going to even worry, if I see something similar in the future I know I will keep my mouth shut and not to question.

Also, from the previous interpretations of the classroom observations, some deductions can be made regarding the barriers obstructing critical citizen training. The students' reactions to the merest hint of an issue raised in the classroom that pointed in the direction of being socially sensitive or citizenship orientated was unwillingness to participate or voice an opinion. This may come from students not understanding or an indifference towards the rationale, meaning and value of the citizenship issue. They may also be burdened by the issue addressed and surprised by the teacher's intervention, and, as a consequence, become intimidated and regress into silence and non-participation. Alternatively, the students may simply not find the issue interesting or lack inspiration due to pedagogical formats that fail to stimulate and engender participation.

A third answer might relate to the teachers' pedagogic practices, which are inconsistent among teaching staff and which reflect formats suitable for the purpose of educating and training academic critical thinking and the construction of disciplinary knowledge, rather than for critical citizen training. This was very clearly shown when interpreting the answers, the teachers provided to the question: "How would you explain the expression 'being prepared for the future'?" While this question may well have been wrongly interpreted by the teachers, its goal was to find out how well the teachers thought the students were being prepared for the future in the context of learning how to act as agent of society and as a critical citizen. However, none of the answers pointed in that direction. Rather, the expected kinds of answers came, which included such assertions as the student

are learning to apply theory, to select from learnt knowledge and skills and apply them suitably, but also, they are being prepared for change and to embrace unpredictability. Yet all of these items point to an ability that stems from a mind trained in critical thinking, rather than for activist social agent behaviour. When adapting pedagogic practice to match the Institute's educational values of critical thinking, inconsistencies were discovered that pointed in almost every direction and that certainly originate from the teachers' own beliefs and pedagogic styles. These sorts of answers were coded, for instance, with "relying more on personal pedagogic values", or "I adapt to student needs", or "educational values not influencing personal pedagogic convictions":

T1: I don't know if I am thinking too much about that. It's always good to give different examples, but it's not something I am thinking about daily as such. Just trying to think more about the education, or learning, that learning takes place, that's life of what is being critical.

T4: I guess if I interpret whether there is an implied objective of our institution to teach critical thinking then I have no problem with aligning that, if we talk about management of the school, then it becomes a bit of a balancing act as to what areas I guess you can expect students to be comfortable with critiquing in the classroom environment, and also for yourself. But let's just go with the implied objective, then it's not a problem to align what I believe is the implied objective of the institution.

Views about pedagogic tools to activate critical thinking diverged among the teachers. This has shown with the question as to how teachers integrated the Institute's critical thinking purpose in their pedagogies. It showed that activating critical thinking was a matter of pedagogic tools rather than of content, and here every teacher had other beliefs. Some codes were labelled as "I try to get them more at ease to speak and to reflect", "informal approach to teaching", "blending a variety of pedagogical tools", "limiting information to encourage independent thinking and research", and "choosing pedagogies that engage more students":

T1: Through various case studies, scenarios, where they must reflect, compare, disagree, may be through case studies. Or really things that have happened. What's going on.

T2: I integrate it in the sense that I believe that the mind is usually more flexible and open to thinking more profound when one is not under stress or contained or constricted. I do not say that I have a fully informal approach to teaching, but I have a pretty informal approach to teaching, in my

communication, and my relationship to the students which I try to get them feel more at ease to speak and to reflect. The other thing is that I try to always have the combination of not just theory, structured theory and course objectives, but then I also try to accompany that with specific literature related to specific case studies, scenarios to that.

T4: So I would say that most of the times it's just a natural thing, obviously if I am thinking about a lesson beforehand and want to engage more students than I normally engage, then I will construct something where they have certain questions they need to answer and then put them in small groups to discuss, whatever.

It can be ascertained from the above answers that the pedagogic freedom that teachers allow themselves relates to leads to stimulating critical thinking in the classroom as a technique of thinking rather than as a means by which students can become sensitive to wider social issues beyond theoretical knowledge. A potential reason for this observation is the emphasis the Institute puts on critical thinking as a grading criterion for almost all types of assessment. Academic and theoretical thinking and application is a key measure of educational success, as stated in the Institute's curriculum documents which will be interpreted in subsequent sections.

4.3.3 Summary

To conclude this section, it can be affirmed that the investigation made it rather clear that the teachers all had one shared purpose when it came to the pedagogic aims of teaching critical thinking: forging deeper thinking and self-expression. To this end, blending pedagogic tools was key, which supports the interpretation that critical thinking is driven through pedagogic techniques rather than through content. This underlines the lack of impetus to support the development of critical citizens, which would certainly require other types of pedagogic interventions than those traditionally used by the teachers. Hence, it was no surprise to discover that the teachers considered their students' engagement in active thinking, learning, and participation in the classroom to be a measure of their levels of critical thinking. The critical citizen dimension remains completely unnoticed and marginalised as an education and training purpose. The teachers' justifications of their critical thinking learning objectives were restricted to two elements: there is knowledge production and application, and there is student personal growth. The first equates to the construction of academic, disciplinary knowledge, the second to independent thought and expression. Striking, however, was the discovery that although

the teachers at the Institute put the entire emphasis on critical thinking in the academic sense to construct disciplinary knowledge, they were also of the opinion that critical thinking is related to a particular “mind frame” or a tool that develops minds for life, hence for a better world. This aspect of “mind frame” was even associated with activist methods when teachers were confronted with the question of how critical thinking would influence students’ lives. Looking at the matter from this perspective, the teachers did indeed think of the purpose of critical thinking more in citizenship terms. However, in school terms, this perception was totally twisted and turned into perceptions of academic thinking. Moreover, the teachers thought that it was the duty of teachers in a school to develop the kind of competence in students that would educate them to become critical citizens. Yet this postulate was not acted upon by the teachers at the Institute, for reasons that range from curriculum imperatives from the UK partnering universities to the time-consuming task of educating students in the basic skills of critical thinking. Summing up the above, a major paradox is identified in the duality of the teachers’ perceptions of the meaning of critical thinking. On the one side is the practical aspect of critical thinking education, which was perceived purely as academic or as a skill of structured thinking. On the other side is the idealistic aspect, where the application of critical thinking was perceived as a key developmental factor in the maturity of an agent of society who acts as a critical citizen for the democratic cause. A key reason for this paradox was the blurry distinction that is evident in the Institute’s educational discourses regarding critical thinking requirements and all other learning requirements, wherein critical citizenship holds a frail and irresolute position. Hence, due to questions of comfort, the teachers opted to construct disciplinary knowledge through critical thinking as the default for their pedagogic intent. This choice is substantiated by the limited possibilities and modest resources available at the Institute for activating other more progressive educational formats for developing citizenship. After all, disciplinary knowledge construction has long been the educational tradition at the Institute.

4.4 Curriculum

4.4.1 Introduction

This section will examine how the Institute’s curriculum discourse informs pedagogies and students’ perceptions of learning. Furthermore, there will be a discussion of the Institute’s teaching and learning strategies, and its educational values and purpose will be

identified. The section will then explore how these are impelled by accreditation dictates and quality assurance imperatives. Firstly, a number of interpretations of the findings will be presented in relation to the teachers' perceptions of the Institute's critical thinking educational purpose and its limitations expressed through curricular discourses. Together with these interpretations, several opinions will be interpreted that reveal the stance of the teachers regarding gaps in the curriculum for social responsibility and democracy.

Following that, aspects of teachers' pedagogic freedom will be interpreted, and the way pedagogic freedom is interpreted and is being driven (or not driven) by curricular discourse. This will be followed by an interpretation of the three curriculum documents that stipulate the educational aims and purpose of the Institute's course programmes:

Institutional Mission Statement and Andragogical Guiding Principles; BSc (Hons) Course Document Revalidation 2016; Teaching, Learning, and Assessment Strategy 2017-2019.

4.4.2 Analysis

When the teachers were asked what they would change, if they could, in the Institute's concept of critical thinking education, answers were thematised as "increase emphasis on material reality" and "increase pedagogic freedom and justice". The teachers were concerned that the Institute's education was too distanced from what was happening in real life, whether this meant real life at "work" or real life in "society and democracy". Furthermore, the teachers wished for greater freedom in their practice and for freedom, perhaps, in the interpretation of course objectives or even in the design of teaching and learning objectives. The motivation for this desire is that they felt curriculum and subject aim and objectives were largely driven by external imperatives, over which the teachers themselves had little power.

In terms of emphasis on the material reality, it was mentioned that there should be more consideration of the reality than of theory; that is, theoretical knowledge should be separated from critical thinking, or there should be a means of adopting approaches that judge and measure academic skills in opposition to critical thinking skills. The latter may provide hints of the teachers' belief that academic knowledge is strictly *academic subject* knowledge, while critical thinking becomes synonymous of critical thinking as a *critical citizen*. These views can be interpreted in a way that teachers themselves realise how the Institute's focus on disciplinary and academic knowledge production becomes a restraint for initiatives that would foster practical knowledge production. Such initiatives could

include, for instance, consideration of the types of citizenship education or even of pedagogies that form critical citizens. In this realm, however, it is paradoxical that, when answering the question of how education at the Institute contributes to what students can do for society, one teacher answered:

T4: They see beneath the surface to one degree, that they are able to think about what they see, question what they see, look for alternatives to what they see and then, to put that into action obviously, again it can be very cultural, it can be in the form of protesting, demonstrating, or involving themselves in arguments and discussions, aligning themselves politically to a party or a different party, to finding like-minded people, people who are prepared to sit together, discuss issues and to question each other in a way that is challenging yet I guess satisfying, and maybe that is what happens in some cultures where people are not allowed to express openly how they feel but perhaps at least within like-minded people they are able to do that.

This answer evidently shows that this teacher was of the opinion that the critical thinking teaching at the Institute educated minds that point towards a critical citizen, even to the extent that the teacher thinks students may be stimulated to adopt activist behaviour. Perhaps, this teacher interprets the curriculum more freely? This remains to be discovered at a later point in this section, when the curriculum documents are analysed. However, a negative case confirms exactly the opposite of what this particular teacher is expressing. The teacher noted that the education at the Institute shows limitations in its contribution to what students can do for society, especially in terms of the lack of devotion to social responsibility and the fact that ethical management is taught “in a vacuum” in the education at the Institute.

In terms of pedagogic freedom and justice, the teachers thought that change can be implemented at the teacher level, meaning that once the aims and objectives of a course are set, it should be up to the teachers to implement them the way they want. Pedagogic freedom was another item that teachers saw as being necessary in terms of changing critical thinking formats in the classroom. A comment was also made that one should eliminate rumours and injustices that overshadow critical thinking purposes. It was argued by the teacher that there must be more clarity as to what happens and why things happen at the Institute in order to correct and avoid a culture of rumour that makes students become cynical about truth and about the meaning of being critical. As a consequence of this

learned attitude, the teacher added, the students might refuse to take critical thinking to a level that would forge healthy debate about society and democracy.

It may also be that teachers refrain from engaging with critical citizen issues and do not dare touch on these topics due to a lack of knowledge or interest, or a lack of knowledge of pedagogic techniques or courage for pedagogic experimentation to enact learning for critical citizens. The curriculum may also not contribute greatly to encouraging the application of measures to form students into critical citizens.

Before continuing over the next few paragraphs with an interpretation of the findings relating to the Institute's curriculum documents, it is important to recall that the Institute is a private hospitality management university offering vocational education and training accredited by quality assurance bodies in Switzerland and the UK, as well as operating under the tutelage of two UK universities as degree partners involved in the design, implementation, and dictation of degree requirements.

Institutional Mission Statement and Andragogical Guiding Principles

Analysing a particular curriculum text at the Institute, the *Institutional Mission Statement and Andragogical Guiding Principles*, led to the identification of two underpinning philosophical statements. One of these statements can be translated into the following codes: "learning formats that stimulate challenging experiences", and "class formats that stimulate generation of ideas, skills, and knowledge". The second philosophical statement can be represented with the following code: "enabling students to fully contribute to society through learning achievement, personal growth, and success". When interpreting these two philosophical underpinnings, it becomes clear that one emphasises pedagogic learning formats, while the other emphasises personal agency. This shows that the teachers' interpretations of the purpose of education at the Institute do not deviate from what the Institute's educational philosophical underpinnings stipulate; neither do the students' interpretations of the curriculum deviate from these philosophies. While the statement "enabling students to fully contribute to society" may allude to some form of critical citizen learning, this is deceptive. This is not only because the statement connects the contribution to society with a certain capacity of the learner to be successful through achievement and personal growth, but also because, later on in the same document, the value statements underlying the philosophies reveal nothing but items that relate to

personal agency in the context of learning at school and for developing the capacity for self-direction, as the codes developed from the value statements exemplify: learning is based on acquiring skill and knowledge; ability to learn as a source of personal agency; skill and knowledge empowers; valuing an individual's contribution to life-long learning.

Hence, in the text of this curriculum document, the contribution to society is restricted to an individual's state of being and does not include behaviour and actions that constitute participation in society. This state of being is the mind-set of a critical thinker who is prepared to face personal concerns, which does not automatically imply concerns for community and democracy as a critical citizen.

BSc (Hons) Course Document Revalidation 2016

The Institute is in a collaborative partnership contract with a UK university for the undergraduate degree (BSc Hons). This means that the Institute is responsible for implementing the UK university's educational values and objectives for the particular degree, in this case International Hospitality Management. Local teachers from the Institute are responsible for the delivery of the course. Hence, the Institute must reflect the course programme principles of the partnering university in a number of aspects, in particular, learning outcomes, content and teaching, and learning and assessment methods. This puts the teachers at the Institute in a formally dependent relationship with the UK partner university and with restricted freedom over their own course design and delivery. Inspecting the discourse that guides the relationship between the UK partner university and the Institute, the *BSc (Hons) Course Document Revalidation 2016* provides important insights. It was apparent from the document that the general educational purpose is to provide excellence in vocational education and training. Six major themes summarise the many aspects of the 65-page-long document regarding this grand purpose (Figure 8).

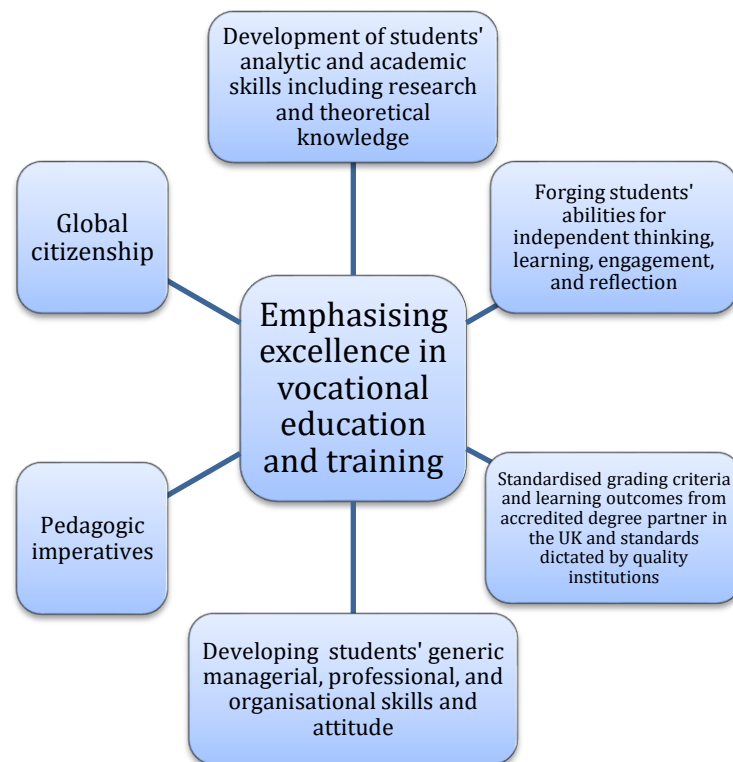


Figure 8. Thematic network for curriculum document: BSc (Hons) Course Document Revalidation 2016.

One of these themes is “global citizenship”. When looking at the items that correspond to that theme it is not clear whether critical citizen education is really not considered part of the grand purpose. Although one could interpret the items in different ways, as they were expressed in the document in a general and conceptual rather than concrete form, the codes certainly allude to some form of citizenship aims or critical citizen content: “analysing moral and ethical issues particular to the industry”; “global citizenship and ethical leadership”; “self-aware member of society”; “being a critical citizen”; “aiming for diversity in learning environment”. Some of these codes rather point to indirect learning, such as “aiming for diversity in learning environment”. Here, the purpose is for the students to adapt to learning in a school environment that poses challenges in understanding contrasting cultural values and belief structures. Another code identified refers to the typical moral and ethical issues that the critical citizen needs to consider, yet does so purely from the hospitality industry perspective, i.e. in a hospitality outlet. While there can certainly be spillover in terms of application to the community and societal level, this type of learning is not mentioned explicitly in the document. For the other remaining codes, an interpretation of forms of critical citizen education can be presumed. However, also here, the text remains conceptual and does not provide detailed educational outcomes.

One can only suspect that an individual trained to be a global citizen with ethical perspectives and who is sensitised to become a self-aware member of society must be a critical citizen participating in community and society and promoting democratic values.

Compared to this one major theme within the grand purpose of emphasising excellence in vocational education and training called “global citizenship”, there are another five themes that are far more pragmatic and less idealistic. These themes categorise curriculum discourses that point quite distinctively in the direction of academic and pedagogic performance elements. The five themes are labelled as follows: “development of students’ analytic and academic skills including research and theoretical knowledge”; “forging students’ abilities for independent thinking, learning, engagement, and reflection”; “standardised grading criteria and learning outcomes from accredited degree partner in the UK and standards dictated by quality institutions”; “developing students’ generic managerial, professional, and organisational skills and attitude”; “pedagogic imperatives”. From these themes, it is quite clear that this curriculum document is transmitting a message to the Institute through a set of standards that portray the learner as one who must become academically skilled, independent and reflective, professional and organised, submissive to distinct learning outcomes and grading schemes, and consenting to particular pedagogic formats. So much can be synthesised in the document for the learner’s domain.

However, the *BSc (Hons) Course Document Revalidation 2016* text also gives the Institute a twofold educational imperative, one from its unequivocally VET core, the other from foreign accreditations and standards. The VET core is governed by a discourse that monopolises specialised knowledge and skills for the particular profession, such as problem-solving abilities for the industry, intellectual abilities for the industry and transfer of academic knowledge to industry practice, and off-the-job academic learning and on-the-job practical learning. The accreditations and standards stipulate everything related to the learning aims, objective, and outcomes as dictated by the degree partner in the UK, as well as the synchronisation of the Institute’s programme with the partner university in the UK, standardisation of grading criteria with external accreditation requirements from the degree partner, standardisation of learning and teaching, and academic benchmarking by external HE agencies.

The double-faceted educational category identified is also reflected in the next document analysed: the Institute's internal curriculum strategy document.

Teaching, Learning, and Assessment Strategy 2017-2019

The *Teaching, Learning, and Assessment Strategy 2017-2019* document emulates the grand purpose stipulated in the previous document: to focus on vocational relevance and standards. In the four themes identified for this purpose, some similarities to the previous document can be found, such as the structured assessment schedule that must reflect the corresponding one from the UK partner university at the BSc level, albeit adjusted to the Institute's particular programme requirements for the beginning levels of the study programme. Another theme that mirrors that of the previous document is student-driven learning and performance. This item relates to the development of students' personal responsibility, independency, and reflection through an active-learning approach, by developing students' ability to perform with competence-based learning outcomes, and spurring students to become critical of their own work. However, a major difference is to be found in the pedagogic discourse. Contrary to the previous document, the *Teaching, Learning, and Assessment Strategy 2017-2019* embraces pedagogic novelty and freedom, underlining practices such as encouraging continuous improvement through experimentation, creative and innovative pedagogies, and supporting a wide spectrum of pedagogic tools. This is promising from the teachers' perspective, but it is underutilised considering the formats they would be able to experiment with to advance teaching and learning to form critical citizens. The constraints remain from the vocational relevance and standards that seek to meet the needs of the hospitality industry and focus on vocationally relevant material and knowledge.

4.4.3 Summary

Summarising this section, it can be concluded that the different curriculum documents at the Institute point to striking similarities in terms of educational purpose and guiding premises. Yet it is clear that the power and influence the UK partner universities exercise over the Institute's educational ethos turns the particular document *BSc (Hons) Course Document Revalidation 2016* into the overriding curriculum text, and, hence, the guiding force of the Institute's educational values and strategy. The teachers perceive that the Institute's learning strategy is solely driven by what UK university policies stipulate

regarding the educational partnership. As such, the curriculum limits teachers' access to ideologies that promote wider interpretations of the concept of education and more diversified pedagogical practices. The focus on UK curriculum dictation in terms of course objectives and design and assessment criteria inhibits teachers' capacities to initiate educational alternatives, such as citizenship education or the inclusion of related topics in their course content. Curricular inconsistencies create a blur in the understanding and interpretation of these values and strategies, notably when it comes to pedagogic freedom. This was identified as an aspect that the teachers criticised about the Institute's curriculum. For instance, although the internal curriculum document, *Teaching, Learning, and Assessment Strategy 2017-2019*, welcomes teaching freedom and experimentation, this is not being activated at the operational level and remains only rhetoric, due to the imperatives of the UK partnership policies that prevail in the other curriculum documents. The lack of clarity in the curriculum is further emphasised by the incorrect use of expressions. For instance, in the *Mission Statement and Andragogical Guiding Principles*, the statement "enabling students to fully contribute to society" alludes to some form of citizenship education or contribution to society. Yet looking closer in the document, this statement is nothing but an expression used to define students' personal control over their learning. Hence, it can be concluded that in this respect, the curricular documents emphasise the creation of disciplinary knowledge and adherence to UK policies and do not pragmatically support teacher agency or a truthful engagement for citizenship and democracy.

4.5 Conclusions

The Institute's curriculum documents stipulating the purpose and learning aims leave no doubt as to the grand focus on vocational education and training, with the emphasis on the traditional dual educational components of disciplinary knowledge and practical on-the-job experience. However, underlined by the imperatives of the UK partnering university that dictates learning outcomes for the study programme, acquiring academic skills with critical thinking at their core is the cornerstone of learning and the most important asset in driving educational aims at the Institute. Furthermore, a seemingly critical citizen dimension of education can be identified, but only a vague and conceptual one that does not advance understanding of what the purpose should be. Despite the fact that a curriculum document clearly stipulates pedagogic freedom and innovation, the teachers

still feel they are not able to experience this feeling of freedom in their practice. They feel bound to pedagogic formats for teaching radical themes such as critical citizenship, but which are perhaps better suited to the sole purpose of conveying academic knowledge and skill. Furthermore, the teachers expressed a lack of emphasis on material reality in the curriculum discourse and too much emphasis on theory. It was felt that the Institute is too aloof from the reality in the world and in everyday life, and this could also mean that it is distanced from pragmatic concerns about society and from deploying educational resources for the democratic cause. Practical knowledge production should be integrated into curriculum strategies and aims, which means consideration of critical citizen pedagogies. Hence, in the teachers' views, there is a need to consider a separation in the curriculum of critical thinking education from academic competence training, where the latter refers to the construction of disciplinary knowledge and the former to the education of critical citizens. Excellence, according to the curriculum documents, is attached to quality in vocational education and training. As such, the mind-set of an educated critical thinker is associated with the mastery of skills and personal concerns rather than the development of abilities and dispositions for positive contributions to society. Moral and ethical considerations in the curriculum are seen purely from the hospitality industry perspective and neglect explicit mention of spillover to a societal perspective. Hence, the discourse of vocationalism is driven by a discourse that uses only specialist knowledge and focuses on the transfer of academic knowledge, particularly for the hospitality industry.

For teachers, the concept of critical thinking was perceived to have a purely analytic and theoretical dimension: critical thinking as the main tool for developing students' abilities to construct disciplinary knowledge. This contrasts with the perceptions of the students, who viewed critical thinking as an action-oriented disposition that materialises through activism and community participation. The teachers assigned themselves the responsibility for educating critical citizens, albeit not directly through citizenship pedagogies but through teaching formats that train critical thinking skills in the classroom. A deviant case in the findings was interpreted as a critique of this posture. The Institute is negligent in educating students about society and democracy, indicating that forming critical citizens is undervalued as an educational purpose. A similar deviant case highlighted the necessity of replacing some theoretical analysis with some form of activism. With all of their academic knowledge, the students lack the opportunities to voice opinions, to be heard, and to make

participation in society a worthwhile undertaking for promoting democracy. According to the teachers, this could be addressed by cultivating a more transparent school environment with open communication among the school's stakeholders. This would eliminate student cynicism and enhance student trust while encouraging student interest in the true meaning of being critical, which in turn would unleash healthy debates about society and democracy.

For their part, the students perceived education at the Institute as being almost purely about academic knowledge and academic critical thinking, which they interpreted as being limited. They did not view thinking critically as an academic skill. They considered the influence of critical thinking on their lives to be the display of the power to act upon society at large and to shape one's beliefs, rather than a theoretical mind game. During the interviews, there were clear differences in the students' perceptions when the notion of "critical" was attached to critical "thinking", as opposed to when it was attached to critical "citizen". There were also differences in student perceptions of "critical thinking" when critical thinking was linked to an academic skill in the classroom, as opposed to when it was linked to its application and influence on tangible outcomes outside the classroom. The construct "influence" shifted perceptions of critical thinking away from a purely thinking and knowledge dimension towards an action-orientated and a character and disposition dimension. In this sense, critical thinking, as perceived by the students, may be categorised as an ability, a skill, or a procedural technique of thinking, but also as a mental discipline for structured argumentation. However, the application of critical thinking as a power of influence is transformed in the perceptions of the students into the influence of a critical citizen on society. The concept "critical" in the context of life became action-, moral-, society-, and civic-orientated.

Chapter 5: Discussion

5.1 Introduction

In this chapter, I turn to discussing the findings in the context of the research questions that guided the study, and I refer to theories and concepts for the analysis. To reiterate, these were the research questions: How do students interpret the concept of “being critical”? How do students experience their education with regard to forming their critical disposition? What are the teachers’ pedagogical approaches to critical thinking education? How is the Institute’s education for critical thinking expressed through its curriculum intentions? The following questions were the drivers of the study’s central research question: How do vocational education and training in a private hospitality higher education institute form critical citizens through an emphasis on critical thinking skills? Hence, this chapter is organised in three sections that refer to the aforementioned research questions, each of which will be addressed and discussed. The central research question of the study will then be the focus of attention in Chapter 6.

5.2 Perceptions of “being critical” and of education for critical disposition

In the educational literature, critical thinking and autonomy are widely cited as being the aim at all levels of education (Cuypers & Haji, 2006; Dike et al., 2006; Facione et al., 2000; Pithers & Soden, 2000). In much of the literature, the construct of critical thinking is associated with the sort of thinking that becomes patterned when mastering particular cognitive mental processes in the form of analysis, evaluation, and so on (Bailin et al., 1999a) in order to academically rationalise justifications. This clearly supports the view, held by the students in the study, of how critical thinking is deployed at the Institute, as competitiveness, theory learning, and the application of theory were the tools enacted to activate critical thinking in the classroom. The movement of critical thinking development is believed to have progressed in three waves: a first wave of cognition, a second wave of ideology, and a socio-political third wave (Veugelers, 2010). In line with this progression, we can see that the perceptions that the students at the Institute have of their critical thinking training is located at the very beginning of the wave theory; the first wave relates critical thinking to a competence of logical analysis, which matches the students’ answers. This shows that the Institute has not progressed towards more sophisticated critical thinking development views that would place greater emphasis on a critical citizen stance,

i.e. the second wave in Veugelers' model, which focuses on the ideological position of the thinker, or the third wave, which emphasises thinking in the context of the politics of social justice.

Pithers and Soden (2000) support another view of critical thinking that is not restricted to learning content and methods in an academic subject area. They believe that critical thinking also includes generic competencies that can become transferable skills, such as problem solving, teamwork and collaboration, and planning tasks and activities. In this second layer of critical thinking understanding, the move goes beyond purely academic rationality and towards social skills and independency. Among the students' perceptions was the realisation that the teachers' purpose for critical thinking included developing professional skills - in line with Pithers and Soden's postulate of the transferability of generic skills. In this regard, the students perceived the emphasis that their teachers placed on promoting problem solving using the small group interaction format, wherein collaboration is central and enacted through student participation and class discussion of issues and perspectives. Also included among what the students perceived as being key critical thinking demands of the Institute were expectations to develop self-reliance abilities as a component of becoming autonomous; this builds on Pithers and Soden's generic skill type to incorporate such skills as the capacity to plan tasks, and hence be organised and able to set priorities.

The students perceived that the developing autonomous minds and actors was an essential element of the teachers' purposes for developing critical thinking and a focus of education in the Institute's course programme. Hence, the purely academic requirement was enriched with the notion of autonomy. The social dimension of learning is in the blueprint of teachers' praxis and the Institute's way of viewing education. Self-reliance and a lack of dependent behaviour support the students' lives in the educational environment at the Institute. Firstly, autonomous actors may display more effective work and learning behaviour in planning, organising, and prioritising, and will not demand much nurturing support, which the Institute is not in the position to impart. The Institute prefers to rely on an individual's self-sufficient attitude as places less pressure on the Institute. Furthermore, the self-discipline of the autonomous student acts as a form of guarantee of the previously mentioned characteristics of work behaviour. Hence, autonomous minds and actors facilitate the implementation of the vocational training and development approach to

learning at the Institute. However, the Institute's and the teachers' notion of autonomy departed significantly from what, for instance, Cuypers and Haji (2006) understand by autonomy, namely, that it is on a par with other core elements in the development of critical thinkers and critical citizens. To be autonomous is

not only in the execution of action, and thus with respect to an action's motivational springs, but also in the formation of beliefs, in the causal history of feelings and emotions, and in the acquisition, evaluation, and revision of values and deliberative principles. (Cuypers & Haji, 2006, p. 726)

The judgement of the autonomous agent is not restricted to making choices, planning and being organised, and being able to set priorities; rather, it is a mechanism of reasoning and rational assessment, passing through the disposition of critical thinking, which leads the autonomous agent to 'adopt a code of conduct as his own and also subject it to critical reflection' (Cuypers & Haji, 2006, p. 726). Thus, we can see that the construct of being autonomous in relation to critical thinking is much richer and more complex in the context of human thinking and human action than the interpretations provided by the students. In fact, autonomy, scholarly understood, is a core constituent of character, which in turn reinforces critical thinking dispositions (as opposed to critical thinking abilities). Hence, autonomy becomes a crucial element if one agrees with the idea that to consider 'critical thinking as a constitutive ideal is to opt for a pervasive educational program of character-formation and identity-constitution' (Cuypers & Haji, 2006, p. 725).

This shows that critical thinking is not a mere "ability" or skill, but also a disposition or attitude of an autonomous agent; one who has character and displays values and beliefs (Facione et al., 2000). This contrasts with the students' perceptions of their experiences of critical thinking, namely, that is a skill of thorough academic thinking. Hence, there are two sides to critical thinking: 1) ability or skill and 2) attitude or disposition, as Siegel puts it pointedly:

Critical thinking has two central components: a 'reason assessment' component, involving abilities and skills related to understanding and assessment of reasons, claims, and arguments, and a 'critical spirit' component comprising dispositions, attitudes, habits of mind, and character traits. (Siegel, as cited in Dike et al., 2006, p. 46)

The type of rational thinking with an ability-centric emphasis is challenged by dispositional theory (Perkins et al., 1993), which broadens the narrow understanding of

critical thinking as being purely cognitive. Thinking dispositions comprise three elements: an inclination to perceive certain types of behaviour as suitable, an alertness in a particular circumstance, and an ability to enact the previous two elements. From the interpretation of the students' perceptions, the education and teaching at the Institute appears to be dedicated less to building critical thinking dispositions than to focusing on the skill of critical thinking itself.

Synthesising the elements collated in the data, there is evidence that the students perceived that the teachers' purpose for practising analytic and academic skills was to ensure lively and enjoyable classes, to facilitate the process by which students could find an identity for their discernment style, and to enable students to become self-confident in their thinking and in building and relying on their own judgements. Torney-Purta et al. (2001) uncovered similar findings in their study of students' perceptions of citizenship at secondary level schools in a number of countries. The study revealed that the group's cohesiveness and confidence that it can make a difference and provoke change increased when problem-solving activities were undertaken through group interaction in the classroom. The classroom was perceived as an ideal setting for recreating the types of behaviour that would help develop confidence for citizenship engagement and political participation and support for democratic values. Thus, in an open classroom climate, the free expression of ideas opened up minds when teachers encouraged critical thinking and discussions and promoted differences of opinion. Lin (2014) reports similar outcomes in a study of lower secondary grades (ages 12 to 16). Civic knowledge scores were higher among the pupils when the classroom setting was an environment of free, open and critical discussion. However, this study also showed that critical thinking skills were better developed when dealing with sensitive social issues and topics. Such topics are not discussed at the Institute, where the focus of discussions and exploration is on academic, theoretical issues. Lin's study also found improvements in societal and political literacy, intellectual engagement, and civic learning when the corresponding topics were thematised in the classroom.

As pointed out earlier, judgement is a construct closely related to the competence of an autonomous agent. Making judgements, according to Kwak (2007), means stepping outside of one's own beliefs in order to clarify truth and boost justice by being impartial and less biased. On the other hand, for Van der Ploeg (2016), drawing on John Dewey,

judgements carry moral value, as developing skills of judgement and gaining knowledge of society and the economy go hand in hand and cannot be concurrent without considering moral dimensions. Kwak (2007) goes further by saying that moral judgements also reflect an ethical response when moral views are juxtaposed to alternative moral outlooks.

Another element can be added to this line of reasoning, which extends the concept from merely “judgement” to “judgment as competence of the autonomous agent” to “judgement carrying moral value”: “the quality of the moral judgment”. For the latter, Williams (2006) is convinced that when making autonomous moral judgements, ethical mechanisms must be enacted, and he points specifically to the reflective capacity in the process of forming moral judgements. In the process of moral judgement by the autonomous agent through ethical reflection, what turns the critical thinker into a critical citizen aware of social exchanges and the wider community in which the critical thinker lives is not the *content* of the judgement, but the *theoretical justification* for it. This cannot be reduced to a classroom or an academic subject. This observation might explain the reduction of critical thinking experienced by the students at the Institute, as will be discussed in the following paragraphs.

Weinstein (1991) and Lipman (1988) hold that critical thinking is linked to education for democracy as it represents the foundation for preparing citizens for democratic society and is the activity in which learners ‘persistently appraise and examine their own assumptions and presuppositions, question what other people take for granted, and speculate imaginatively concerning ever more comprehensive frames of reference’ (Lipman, as cited in Weinstein, 1991, p. 13). Here, the debate obviously goes in the direction of the utility of critical thinking as a trained competence. Is it a scholarly competence or a citizenship competence? Is it a competence that builds the foundation of the critical citizen’s thinking? For the students at the Institute, it was clear that critical thinking is a human quality that transcends school learning and involves knowledge competence. They also view it as a necessary skill for application and involvement in society; thus, critical citizen is a superordinate competence and critical thinking serves as its tool. The literature looks at the question in similar ways. Critical thinking beyond scholarly use becomes an asset for application in society, or a process for the acquisition of a competence that enables participation in the community as a critical citizen (Doddington, 2007; Ten Dam & Volman, 2004). Yet when looking at the hierarchy the students ascribed to critical thinking in contrast with the construct of the critical citizen, the utility of critical thinking in terms

of learning content was notably lowered. Overall, the students found critical citizenship to be a human and personal disposition; but when they correlated items of their perceptions of this disposition, such as questioning established beliefs and being an idealistic thinker, with what they actually experienced at the Institute, none of the elements were found to be part of their education and training. This goes against what theory claims is good critical thinking education. Critical thinking is cardinal for critical engagement in democratic citizenship and, as such, curricula must also incorporate critical thinking outcomes with regard to political and societal argumentation (Ten Dam & Volman, 2004). The previously discussed study by Ho et al. (2011) of two secondary schools in Singapore confirms the effectiveness of incorporating items in the curriculum to develop critical thinking for democratic and citizenship goals. At Raintree, pupils were treated as full citizens, provided with opportunities not only to engage in service-learning activities for community problem solving but also to voice opinions and influence school policy. These pupils developed more participatory and social justice perspectives of citizenship and were more critical with regard to society and democracy. In Eugenia, however, the pupils did not achieve the level of criticality as the pupils in Raintree. Instead, the Eugenia students manifested a personal response to citizenship in the form of not challenging the status quo of societal affairs and of trusting and submitting to the pre-existing sources of social power. The reason for this response is that the Eugenia pupils were treated as citizens-in-the-making and were trained for citizenship through traditional formal social studies instruction; the Eugenia students did not take part in service-learning and participatory activities of the kind the pupils at Raintree did.

To briefly recall the key facts regarding the object of study: The Institute is located in a little town in a mountainous area; there is limited access to major cities for entertainment, which makes the campus and its international student body correspond to an isolated small society with its own internal governance and citizenship structure. Students recognised that this fact made them develop and practise elements of community life, such as tolerance and cultural awareness, and learn about a culture of disagreement and debate. Ten Dam and Volman (2004) hold that the school environment in which the students live and learn is a realistic social context that allows them to practise and develop competences as critical citizens by participating in the school culture. This participation could be an extension of what students learn as critically thinking agents in the classroom and apply to, reflect upon, observe in, and imitate within the social context of the school.

However, a deviant case in the data supports the perspective that critical citizens cannot be formed through learning in closed environments such as the Institute and its campus. The deviant case referred to the paradoxical relationship between school learning content and society learning content, and the delusional way in which they are both treated as being similar. The deviant case also alludes to the necessity of becoming involved in the particular society in order to apply critical thinking appropriately. Hence, the academic critical thinking emphasis at the Institute underlines its neglect to activate wider societal community learning. Ten Dam and Volman (2004) state that critical thinking, in its traditionally understood sense, is a cognitive practice and skill that must combine formally with realistic forms of practical application in a wider social context. Moreover, this social context should foster the questioning of one's own assumptions and beliefs, if education is to 'further critical thinking as a competence required from citizens to be able to participate in a modern democratic society' (Ten Dam & Volman, 2004, p. 374). Students expressed a similar view in their answers to the question of how critical thinking influences their lives and what they can influence in society by thinking critically. Clearly, a disparity emerged from the answers between the views of critical thinking and of the critical citizen. The students' perceptions indicate that the Institute's education and training does not correspond to an education to be a critical citizen. According to the students, a critical citizen is an agent of change; one who takes an active role in making change for oneself and reflects on one's own values; one who is socially responsible and advocates and implements change to improve society. Another deviant case went further and postulated that the critical citizen takes on an activist role in society. This is in line with the social constructivist theory understanding that also views the individual as an activist, in the sense that it is through activity and by engaging in society that the individual learns about community and gains community membership (Ten Dam & Volman, 2004). This leads Ten Dam and Volman to argue that people take responsibility for their own actions because they see themselves as participant members of their community of practice.

Elder's (2007) postulate of critical thinking also clearly illustrates how the construct is linked to the capacity of an individual for greater performance in democratic society, and, hence, to become a critical citizen:

Critical thinking is self-guided, self-disciplined thinking which attempts to reason at the highest level of quality in a fair-minded way. People who think critically consistently attempt to live rationally, reasonably, empathically... They use the

intellectual tools that critical thinking offers – concepts and principles that enable them to analyze, assess, and improve thinking. They work diligently to develop the intellectual virtues of intellectual integrity, intellectual humility, intellectual civility, intellectual empathy, intellectual sense of justice and confidence in reason... They strive to improve the world in whatever ways they can and contribute to a more rational, civilized society... They embody the Socratic principle: *The unexamined life is not worth living*, because they realize that many unexamined lives together result in an uncritical, unjust, dangerous world. (Elder, 2007, para. 8)

As mentioned earlier, the students' views of what constituted a critical citizen were found to be similar to Elder's, in that they associated critical thinking with its influence on performance in society. This is evident when the students say that critical thinking within the role of a critical citizen is comparable to an internal state of being, building and questioning beliefs and activating the moral stance and agency to influence society, rather than only questioning institutions and society. Finding truth and reality, forming personal beliefs about the world, and questioning power and truth - recurring themes in the students' answers - reflect items in Elder's comprehensive definition of critical thinking. Furthermore, the students' views that independence and autonomy are factors of power in individuals' relations with society and that deeper inquiry is necessary to find truth also coincide with elements that lean on Elder's critical thinking. All of the above is evidence that in their interpretation of critical thinking education and training at the Institute, the students' key perceptions are that it relates to a scholarly skill rather than to citizenship.

5.3 Teachers' pedagogical approaches to critical thinking education

In pursuing the teachers' aims of forming students' critical minds, there are no attempts or even deliberate pedagogies that create serious citizenship debates at the Institute, nor even activist interventions or simply community participation. The students and the teachers at the Institute shared the same interpretation of critical thinking: it is a "way of thinking". Yet what differentiated the two groups is the teachers' unequivocal emphasis on academic knowledge and analytic skills. This emphasis is also supported by the findings of a study examining teachers' perspectives of international students' critical thinking at a number of UK universities (Shaheen, 2016). The study revealed that the participant teachers agreed about the benefit of critical thinking skills in improving students' analytic skills for theoretical engagement and evaluation. The teachers in the study held the conviction that developing analytic minds through critical thinking skills helps promote students' open-

mindedness, i.e. their ability to evaluate arguments and assumptions, challenge viewpoints and appraise claims in order to make informed, balanced judgements. Additionally, the teachers at the Institute consider critical thinking to be a tool for developing mind frames for life. This shows the teachers' view that educating students in critical thinking means preparing them to become critical in their lives. The striking characteristic of the teachers' approaches lies in a strong belief that training critical thinking is the path to making critical citizens, and this conviction underpins both teachers' understanding of the concept and the pedagogical practices adopted to form critical citizens. The previously cited study by Osler (2011) at northern England schools coincides with these views of the teachers at the Institute. Despite the fact that the teachers in Osler's study taught in schools with citizenship education formally integrated into the school curriculum and in their pedagogies (contrary to the case at the Institute), they, nevertheless, viewed students' critical thinking and freedom of expression as of the utmost importance among the factors required to advance citizenship education, paralleling the views of the teachers at the Institute.

Nevertheless, the teachers at the northern England schools perceived that success in their citizenship teaching was enhanced by active student involvement. They felt that minds do not change unless students take part in civic actions and become engaged in real issues. There was the view that pure academic citizenship learning turns off the students and does not produce the same level of engagement and learning that active participation does. When the question about critical thinking was reformulated into how critical thinking influences students in their lives, the teachers at the Institute expressed opinions similar to those in the northern England study, which were clearly associated with action, activism, or citizenship behaviour, rather than with theoretical thinking type of behaviour. When examining a deviant case, it can be argued that this is what the Institute's teachers might be expecting to see as an integral purpose of the Institute's curriculum in translating critical thinking education into deliberate and systematic pedagogies for critical citizenship. Recalling the findings, this was the view of the teacher who believed the Institute was negligent in its provision of critical citizen education and development of its students' competences for the world and for their lives:

T3: In the age group they are in, they don't read enough what's going on in the world, and that there are a lot of issues in the world which have actually

an effect on our daily life and the decision-making process on the business and on my job. That aspect itself is not so apparent (in this school).

In another deviant case in the findings, a teacher clearly expresses the opinion that critical thinking is more than just acquiring disciplinary knowledge and analytic skills, which implies “soft” forms of activism in the role of a critical citizen who thinks critically. This contrasts with the Institute’s teachers’ general views regarding critical thinking. Here is the quote as a reminder:

T3: You know there are better ways, but you didn’t want to voice it out and therefore you missed the chance to participate in society, and if you have uncritical thinking you are somehow excluded from the process.

These deviant cases suggest an underlying scepticism of the view that academic critical thinking is the sole tool for building the kind of skill that automatically forms the capacity of students to become competent critical citizens. However, in the opposite case, not teaching critical thinking was perceived by the teachers as a loss for the students in their development of learning and thinking abilities in a wider sense. A deviant case indicated a conviction that the students’ critical thinking abilities actually serve to promote democracy, hence, they viewed critical thinking as a tool for generating not only “thinking” but also “action”:

T3: The benefit of critical thinking is you are able to participate, which means you feel more integrated overall in society, socially integrated, and you are able to resolve or participate in the sense that you actually resolve an issue because you had your say and that’s why it was considered or not and then you can move on to the next one.

Is critical thinking alone sufficient for generating “action” as a linear, self-evident outcome in the way that the teachers at the Institute see it? Not directly so, as Lin’s (2014) study results show. It was evident in Lin’s study that free, open and critical class discussions and debates promoted higher scores in civic knowledge; yet it was also apparent that these very critical thinking skills were developed when the discussions entailed sensitive social issues and were not purely academic. It was not clear, however, whether these tasks naturally ignited citizenship action. Moreover, in the study by Torney-Purta et al. (2001), critical thinking education developed students’ citizenship competence through the pursuit of a number of learning objectives (similar to the aspects that the Institute’s teachers saw as necessary for promoting citizenship competence), such as group work, understanding and valuing differences of opinion, and cooperative student interactions. However, the study

also found that what was responsible for driving the development of students' citizenship competence was the attainment of other learning objectives that were not part of the teachers' pedagogic resources at the Institute - most notably the contribution to solving community problems.

At the Institute, the belief in the utility of pedagogic practice for developing critical thinking skills is limited to resources within the classroom environment. However, Torney-Purta et al. (2001) showed in their study that pedagogic practice that involves actions beyond the classroom walls is required to promote the kind of citizenship competence that is sourced from critical thinking skills. Yet, a study conducted by Mitchell (2015) where the "cohort" pedagogic approach was used showed, that there is an intermediary step between the purely academic critical thinking learning in the classroom, on the one hand, and the students' community involvement and participation, on the other, which promoted a more effective process in critical citizen education. In Mitchell's study, the students practised community engagement in so-called "cohorts" within the classroom environment. This engagement involved a series of preparatory activities, such as readings, discussions, and reflections, to analyse particular community issues before the real action at the local community would take place. In the cohort format, the students challenged each other, tested themselves and clarified their values by contrasting them with conflicting ones. The outcome was that students developed the kind of open-mindedness, the inclination for social responsibility, and the genuine understanding of social challenges that were required for compelling community action as critical citizens. Similarly, the findings of Felix and Smart's study (2017) conducted at two international universities, in Qatar and Kazakhstan, concur when critical thinking is seen as citizenship education, critical thinking learning requires a triumvirate structure of education in which individuals are formed as agents of thinking, being, and acting. Hence, critical thinking education should not assume and expect self-evident mechanisms of reproduction, but instead move 'beyond the objective, universal (and potentially elitist) view of critical thinking into a contextualized, self-reflective and action-integrated notion that allows the thinker to see themselves in the world, and therefore act upon the world' (Felix & Smart, 2017, p. 15).

Several factors contribute to the Institute's teachers viewing student citizenship within the framework of critical thinking education. A first factor lies in differences of interpretation, or even a lack of awareness of pedagogical conversion. The teachers at the Institute are not

able to draw on a clear and well-established strategy of critical citizen education; hence, the conversion of critical thinking pedagogies lacks an informed formal basis and does not materialise into forming critical citizens. As a consequence, the teachers approach their lessons impelled by their own beliefs and their own pedagogic preferences and style. This approach is not, as such, negative, but when practised at the Institute, it hampers the effective conversion of critical thinking pedagogies into critical citizen education. Moreover, it results in a situation whereby the activation of critical thinking in the classroom becomes a matter of choosing the pedagogic tools that can best make students think and argue and discuss, rather than of selecting appropriate thematic content for critical citizen education. The coded data regarding the teachers' perceptions and views highlighted this inconsistency in their pedagogic approaches.

When asked how they adapt pedagogies to the Institute's educational values of critical thinking, or how they integrate the Institute's critical thinking purpose in their pedagogies, here are a selected few examples of the coded events: I adapt to student needs; educational values not influencing pedagogic convictions; choosing pedagogies that engage more students; relying more on personal pedagogic values; limiting information to encourage independent thinking and research.

These results may also be ascribed to the fact that the teachers at the Institute are non-specialists in the field of citizenship education, which is an important influencing factor in critical thinking pedagogic conversion. In the study by Peterson et al. (2015), non-specialist teachers in the field of citizenship education at a large higher education institute in England stated that their confidence in preparing students for a civically responsible life was also dependent on having an adequate citizenship preparation themselves. Peterson et al. (2015), arguing in favour of these teachers' views, noted:

the lack of preparation for educating for citizenship received by non-specialists seems to be undermining the extent to which non-specialists can contribute to citizenship education through their own subjects. (p. 360)

Furthermore, respondents in the same study stated that it should be the major overall aim of a school to prepare pupils for life and to cultivate responsible and active citizens. However, being prepared for the future or preparing pupils for life was interpreted completely differently by the teachers at the Institute. Nothing pointed to providing the students with any form of preparation for acting as agents of society and as critical citizens, because what the teachers believed was being prepared for the future was their

students' ability to apply theory and to wisely choose from acquired knowledge and learnt skills. This goes back to the earlier point discussed regarding the comfort and familiarity teachers feel in terms of their pedagogic practice around critical thinking versus their lack of confidence as non-specialists in staging citizenship classroom activities. A tendency to return to familiar and well-acquainted teaching customs is understandable given the pedagogic freedom available at the Institute. Combined with unclear purposes of critical thinking education in relation to citizenship, this is not likely to encourage teachers' educational experimentation. Diverse studies undertaken at schools in Denmark and the UK (Billig, 2004; Hahn, 2015; Peterson et al., 2015) have shown how different conceptions of citizenship education can challenge teachers' interpretations of the impact on pedagogical conversion. On the one hand, there is the challenge that comes from the choice of site of deployment of citizenship education, while, on the other hand, there is the requirement that the curriculum places on teachers' competence to deliver citizenship education. On-campus and off-campus pedagogic initiatives were characterised by the level of active participation. On-campus activities did not require the degree of activism as off-campus ones did, where participation in the community involved perceptions of shared values, rights, and obligations as part of a hands-on approach. However, on-campus initiatives involved direct teaching pedagogies in the classroom, which require different kinds of knowledge and skills in citizenship education. School curriculum policy stipulates that citizenship education is either a stand-alone subject called "citizenship", or it considers citizenship as a discipline that permeates all school subjects and is interwoven in the subject content. Furthermore, the degree of insularity (local, national, or global) and the thematic content of citizenship education (e.g. democracy, government, pressure groups, fair trade or charities) also contribute to the challenge of pedagogic conversion. In addition to this, as mentioned earlier, there is a need to develop a level of preparation for teaching citizenship as a specialist or non-specialist.

A second factor that contributes to the teachers' perspective of student citizenship at the Institute within the framework of critical thinking education regards the barriers to building a grand educational purpose at the Institute. The teachers expressed the need to incorporate the curricular aims of both academic discipline and critical citizenship into a grand educational purpose. However, the teachers argue, there are hurdles to such an endeavour, which include student cynicism and operational inconsistencies. Regarding the latter, the teachers referred to the lack of clarity in the aims and purposes of critical

thinking at the Institute. The blurry distinction between critical thinking requirements and other requirements of the teaching strategy leads teachers, by default, to concentrate on what they know best, which, in this case, is critical thinking education. As for the inconsistencies regarding managerial application of decisions and actions, these will not be elaborated upon here as they are not pertinent to the present study. With regard to student cynicism, the teachers referred to the lack of comprehension of international students of the culture operating at the Institute in Switzerland. Furthermore, the students' own cultural backgrounds and mentality often lacked compatibility with the cultural belief system of the teaching staff. Hence, the students would at times withdraw their attention when culturally sensitive issues were raised, as they perceived them as threats or inconveniences to their common practices of intellectual engagement. Moreover, educating for critical thinking is a long and difficult path, especially with non-Western students, who constitute the majority of the student body at the Institute. Hence, the teachers become absorbed with the task of preparing for and implementing this type of education, which takes up much of their time and engagement. In her study of UK university teachers' experiences of teaching critical thinking skills to international students, Shaheen (2016) reports that the major factors impeding the development of these skills are: the students' past learning experience in their home countries and their own national cultural backgrounds. Moreover, the political and bureaucratic structure of the society, as well as the educational values and cultural-educational pedagogic practices operating there, impact variably on international students' academic abilities. The teachers at the Institute held similar views. Furthermore, the students at the Institute become cynical when socially sensitive and political issues are raised during the class as they are not aware that the Institute has the aim of forming critical citizens. When topics of this kind are thematised, the students regress into silence and do not bother participating. As a consequence, the teachers stick to their habitual critical thinking education and pedagogies.

A serious threat to the way the teachers perceive the importance and the emphasis of disciplinary knowledge at the Institute comes from McDowell's knowledge formula (Guile, 2006). A key aspect highlighted by McDowell is that perceptions are not the basis for our knowledge construction, as this would equate to building illusions (McDowell, 1995). Under this premise, theoretical knowledge only serves to legitimate our reasons, to re-contextualise the meaning of our reasons, and to expand the meaning of our reasoning.

This implies a formula of knowledge construction that originates from practice and on the basis of which concepts are built, which are then legitimised with theory, rather than the other way around, as is understood in vocational education. McDowell's argument regarding knowledge poses serious challenges for the way vocational education is understood. The value of abstract knowledge or theory, or the knowledge acquired through curriculum in the school, is of no use when regarded in isolation. The benefit of theoretical knowledge can only be judged by the theory's capacity to expand the practical knowledge acquired through experience in work settings.

Partly offsetting this is the Bernstein's (1999) discourse of horizontal and vertical knowledge. Horizontal knowledge (local or everyday knowledge) is the tacit knowledge that is applied as a situation arises, which carries implicit demands and asks for the application of common sense. Vertical knowledge (official or school knowledge) evolves from specific theory to general and integrating theory; hence, it represents a type of theoretical knowledge. If matured, vertical knowledge is applicable to many situations and contexts, Bernstein argues. Hence, the Institute's emphasis on producing disciplinary or theoretical knowledge would become handy and produce the result that the Institute is implicitly aiming for and that the teachers see as self-evident: the formation of critical citizens. Yet Bernstein's model poses another type of dilemma for accepting the purely academic, theoretical approach at the Institute. In vocational education, attention must be given first to the nature of theory taught and to the way pedagogies can generate broader learning. Theory with a higher degree of complexity and generalisability can then be applied to horizontal contexts, while the nature of theories and their pedagogic implementation become vital in fostering knowledge that may effectively cover broad contexts and segments of everyday life. This means that in vocational education, vertical knowledge must develop learners' capacity to think democratically and socially, justly and morally. When combined with everyday application, this learning builds routines of behaviour and dispositions that create critical thinking and critical citizenship. This, however, is not the pedagogic focus of theoretical knowledge production at the Institute. Moreover, the knowledge categorisation of sociologist Durkheim (1964, cited in Guile, 2006) offers no theoretical counterargument that would support the Institute's critical thinking approach. Durkheim stated that knowledge is social, shared meanings are universal, and that our thoughts always gravitate in social settings and are not isolated from the world, as Kant argued. This is the case because the factors that moderate human

thought - space, time, and causality - are essentially social categories (1964, cited in Guile, 2006). For Durkheim, collective consciousness is the highest form of societal life and produces permanent thought and reason, as well as essential and communicable ideas (Durkheim, 1964). Hence, if Durkheim's knowledge model is a synergy between the social construction of meaning and disciplinary knowledge, then the pedagogic approach at the Institute leaves too much empty and unused learning space when it comes to transferring knowledge to societal and citizenship concerns, and vice versa.

The challenge of applying Durkheim's knowledge conception to the vocational teaching at the Institute, which filters academic knowledge into citizenship, lies in the "filling" of the unused learning space. Here, Vygotsky's theory of knowledge might offer a solution. Vygotsky (1986) differentiates between scientific and spontaneous concepts, where the latter are informed by exposure to experience and the former represent theories. Experience will generate spontaneous everyday concepts, which then, as they mature, will become available for scientific concepts to give rational meaning to these everyday concepts. As experience accumulates, scientific concepts become ever more significant in providing meaning to the experience, and eventually bring forth structured knowledge (Vygotsky, 1986). Hence, Vygotsky sees the creation of meaning, or concept, as a combination of learning actions, instruction, and experience, which build their way up (and down) to constitute newly developed knowledge, or, as Engestrom (1987) puts it:

Concept formation is a two-way movement within a pyramid of concepts: from the particular to the general and from the general to the particular at the same time... scientific concepts work their way downward from the general to the particulars. Everyday concepts develop the opposite way. As the two meet, they penetrate and transform each other. (Engestrom, 1987, p. 203)

Vygotsky's theory would support the realisation that vocational teaching and the perception of knowledge must consider pedagogies that are much more participative, community involving, and activist. Consequently, knowledge can become a creation of the combination of disciplinary knowledge and citizenship knowledge, which in turn leads to purposeful knowledge to develop specialists in the industry who are also educated critical citizens.

5.4 Curriculum intentions for critical thinking education

As a vocational educational site for hospitality management, the Institute realises the importance of the dual skill/knowledge contribution to education, with disciplinary knowledge and everyday knowledge as its two pillars. Everyday knowledge, or the practical aspects of vocationalism, is “outsourced”, so to speak, to the operational department, and, more importantly, to industry, which is assigned the responsibility of taking care of the students’ specialised skill development through the apprenticeship system. This knowledge category conflicts with the Institute’s widespread belief in the power of disciplinary or academic knowledge to drive the educational purpose. The Institute is unaware of the gap in its education, both in terms of the lack of the practical skills provided through the development of everyday knowledge and the protection of the Institute’s status as a university of applied sciences with international accreditation from UK higher education entities and from Swiss and British quality assurance institutions. Hence, it is almost mandatory to develop competitiveness within the classroom in the academic sense, as this represents the measure of the intellectual knowledge category, i.e. disciplinary knowledge.

At this point, it is important to briefly recall the students’ perceptions of blurriness in the duality of the course requirements of disciplinary knowledge and everyday knowledge. According to the students’ answers, critical thinking requirements within the aim of producing disciplinary knowledge were perceived as key for academic achievement at the Institute. This signals that the course requirements were somewhat dependent on disciplinary knowledge as being a driver of students’ evaluations of the effectiveness and attractiveness of the Institute’s study programme.

The tension between breadth and specialisation and between disciplinary or theoretical or abstract knowledge and everyday or practical knowledge has been explored by several authors (Beck, 2013; Clark, Newman, Smith, Vidler, & Westmarland, 2007; Lim, 2011; Wheelahan, 2007; 2009) to identify the shortfalls of a curriculum design that underestimates – or even disregards - and does not make space for acquiring the type of knowledge required for developing effective and functioning individuals for a democratic society. For instance, drawing on studies in the field of vocational education, Beck (2013) identifies forms of pedagogy that provide restricted access to certain types of knowledge and which limit students’ cognitive horizons. Beck adds that such curricula exclude some

discipline-based knowledge that would have a direct effect on society, and that the over-specialised curriculum content lacks the necessary breadth to enable students to understand themselves, become autonomous, and empowered to make their own decisions, and to build critical citizens for a more democratic society. Similarly, Lim (2011) argues that critical thinking curricula ‘need to serve as platforms through which individuals can both deliberate over issues of social justice and moral goodness and come to think of themselves in ways that fundamentally tie them to other members of society’ (Lim, 2011, p. 784). These observations raise a number of concerns in relation to key statements identified in the curriculum documents of the Institute, which will be examined in the following paragraphs.

The curriculum text *Institutional Mission Statement and Andragogical Guiding Principles* stipulates two underpinning educational philosophies: one that concerns the pedagogic experience of the students in terms of learning skills and knowledge in a challenging classroom format, and the other that emphasises students’ personal agency. The latter derives from the statement “enabling students to fully contribute to society”, which, by definition, alludes to some form of citizenship education or critical thinking in relation to forming critical citizens. Yet this is misleading when looking at the value statements in the document that accompany this underpinning philosophy. From the code development for this underpinning philosophy, the following titles can be found: “skill and knowledge empowers”, “ability to learn as a source of personal agency”, and “valuing an individual’s contribution to life-long learning”. Here, it becomes clear that the contribution to society referred to in this curriculum text relates to an individual’s particular state of being, rather than to behaviour and participation in society as such: an individual who is critical enough to be in control of his/her personal concerns through self-direction, rather than in control of concerns regarding the community and democracy. This indicates that the aforementioned curriculum document lacks self-assurance in the way it promulgates the educational postulate of enabling students to contribute to society. This was confirmed by the teachers’ perceptions of the curricular critical thinking requirement and the lack of substance regarding the Institute’s dedication to critical citizen education discussed elsewhere in the dissertation.

If the postulate of educating students to contribute to society were supported by authoritative and self-assured value statements, it would by no means override the

Institute's focus on pursuing disciplinary knowledge and academic tenacity as a general educational purpose. Both are reconcilable, as Aspin (2003) asserts. Aspin proposes a secure place in the curriculum for a traditional education that builds on the learner's cognitive abilities, as is the case at the Institute. However, he adds a second emphasis concerning the building of a modern democratic life, and, hence, a citizenship purpose integrated in the curriculum design that can

broaden students' understanding and help them develop and increase their sense of personal autonomy, community involvement, and social and political responsibility. Increases in personal autonomy and civic responsibility are called for and brought into play in the contributions citizens make to understanding, criticising, implementing and evaluating the decisions of policy-makers working out solutions to the problems that have bearing upon them. Education for life in a participative democracy is therefore the culmination of a series of curriculum experiences that have as much as anything else to do with the idea of education, not merely as induction but, more pointedly, as an active preparation for the future. (Aspin, 2003, p. 253)

In Aspin's definition, one can recognise two points that typify the teachers' views of critical thinking at the Institute, discussed elsewhere in the dissertation: personal autonomy and preparation for the future. Yet, regarding both items, the teachers of this study expressed views that do not correspond to what Aspin is alluding to. Once again, this reflects the blurry configuration of the Institute's curriculum in transmitting clear messages about its values with regard to its educational intentions and purpose, or not, in providing critical citizen education. Similarly, Tedesco et al. (2014) argue that the acquisition of knowledge alone does not create critical and better citizens and that the existing dissociation between cognitive and emotional dimensions must be overcome in curriculum construction. This, however, does not necessarily mean that the curriculum must imperatively consider some form of educational aim of active participation in society or direct community involvement, as the research project at Sands School (Hope, 2012) discussed earlier in this study revealed. Active citizenship can be embedded effectively at a school through its ethos, values, structures, processes and pedagogy, which, when including cross-curricular activities, exemplifies how the notion of citizenship can permeate the whole school. Students at Sands were treated "as citizens" through their lived experiences within the school community. They learned less through formal citizenship subjects than by experiencing the school's citizenship shared assumptions on a daily basis. This led to significant outcomes:

Students have increased self-esteem, better interpersonal skills, a sense of belonging and improved personal efficacy...the relationships between teachers and students are improved, student behaviour is less disruptive and relationships between peers are enhanced. (Hope, 2012, p. 105)

The crucial point here is that, while the study did not promote the type of citizenship behaviour of an “active” critical citizen, it did however forge the development of citizenship competencies and encouraged students to reflect on their actions and assign themselves responsibilities for decisions, and for the consequences thereof.

The *BSc (Hons) Course Document Revalidation 2016* stipulates the content and delivery of the BSc programme at the Institute, as well as the academic relationship between the Institute and the UK collaborative partnering university for the BSc programme. The Institute is responsible for reflecting in the courses the educational values of the UK university by following the course programme objectives and, in particular, the learning outcomes and learning and assessment methods. One of the six general themes in the document that defines the educational purpose is “global citizenship”. Some of the items that are linked to that theme correspond to Hope’s model of citizenship education, such as “aiming for diversity in learning environment”. The other items textually support the notion of critical citizen education, such as “self-aware member of society” and “analysing moral and ethical issues particular to the industry”. Yet, just as was the case in the *Institutional Mission Statement and Andragogical Guiding Principles* document discussed before, the thematic aim of “global citizenship” is only illusive. First, it only stipulates application in the specialised business area of hospitality, hence in the hospitality outlet. There may be some overspill to the societal level, but this is only imaginary, as it is not formally or explicitly mentioned in the document, let alone specified in a manner that would ensure it were enacted in the form of pedagogy and content. Second, the text uses conceptual language and does not identify clear learning outcomes for global citizenship. Third, the global citizenship theme is overshadowed by the other themes that emanate from the BSc document, such as “development of students’ analytic and academic skills including research and theoretical knowledge” and “developing students’ generic managerial, professional, and organisational skills and attitude”. As such, it is no surprise that with the UK collaborative partnership, the Institute is positioned to drive its education through the construction of disciplinary knowledge and pedagogic imperatives, while an

honest constitution of critical citizen education perishes under the overwhelming emphasis on academic critical thinking.

The marginalisation of critical citizen education in the curriculum has been particularly criticised by Wheelahan (2007; 2009) in the context of vocational education and training. The fact that the core subjects in the curriculum hold such significant positions notably weakens the status of educational items such as citizenship and their inception in the curriculum (Keating et al., 2009). Young (2004) notes that in their conceptualisation of vocational knowledge, VET institutions have drifted towards becoming more academic than vocational. The qualification framework that the Institute deploys in its cooperation with its UK partner and the adherence to corresponding degree accreditations and quality standard systems of learning and teaching reflects a stereotypical attempt of private VET organisations to promote attractiveness in the knowledge-based economy and to maintain their level of institutional autonomy (Young 2004; McGrath, 2012). In this scenario, and especially in the case of the Institute, one can see a representation of Young's connective approach of vocational knowledge, whereby off-the-job learning is emphasised and determined by scientific research and disciplinary knowledge, while vocational requirements are not prescribed but only influenced by workplace standards (Young, 2004). Once again here, an empirical study (Ofsted, 2010) has shown how the balance can be maintained between off-the-job learning and workplace standards without jeopardising the emphasis on disciplinary knowledge, while, at the same time, supporting the development of critical citizens. What is needed, according to the study, is an awareness of citizenship issues that formally infiltrates the school ethos, where the citizenship issues are communicated by the school and where modules with citizenship objectives are implemented within a planned programme and given equal importance to other subject matters (Ofsted, 2010).

Although the concept of a curriculum should be expanded to be understood as a place for knowledge-development, as such, that includes cognitive skills as well as dispositional aspects (Scott, 2014), it is not surprising to realise a division in the principles of curriculum design that favours the tradition of "insularity", which sees disciplinary knowledge as the fundamentally accepted view of how knowledge is constructed and learning takes place (Young, 2003). This opposes the principle of "hybridity", which does not see curriculum as a place for classifying knowledge, but rather as a space for

knowledge access that is adaptable and responsive to the conditions of the evolving societies and economies (Young, 2003). The latter principle, which appeals to those who discern possibilities for a more social, equitable curriculum, is more susceptible to fluctuations in the market and shifting economic and political agendas. Scott (2014) argues for a typology of curriculum that regards knowledge as intrinsically valuable, not needing any contest of justification for its utility in relation to disciplinary or everyday knowledge. With the double standard educational categories identified in the *BSc (Hons) Course Document Revalidation 2016*, the curriculum at the Institute can be located between a foundationalist and a pragmatist orientation (Scott, 2014). On the one hand, it has a VET core, with a discourse of specialised knowledge and intellectual abilities for the hospitality industry, as well as academic and on-the-job learning, and, on the other hand, a discourse of accreditation and course content standards. From the pragmatist orientation, the Institute borrows the ideology of selecting educational items for the curriculum that best reflect practically proven truths (e.g. in terms of syllabus, learning content, pedagogic practice, and assessment). From the foundationalist orientation, the Institute's curriculum appears to rely on core knowledge for its own sake without questioning its utility because "what has worked will always work". Young and Muller (2010) contend that curricula that are seen and deployed as platforms for validated subjects and dominant knowledge not to be contested become the 'basis for maintaining and legitimising existing power relations' (2010, p. 18). Here Young and Muller refer to their "Future 1", which is coequal to the foundationalist curriculum typology, adding that 'many elements of Future 1 linger in the English system' (Young & Muller, 2010, p. 18). This is evidenced at the Institute not only in the educational strategy of partnering the UK university, but also in the unambiguous legitimising of the power of disciplinary knowledge as the dominant knowledge in the curriculum document. At the Institute, there is not even a curriculum modularisation with softer boundaries between school and everyday knowledge of the kind offered by the alternative Future 1 and the foundationalist curriculum. Hence, for the Institute, 'education and the wider context will continue to exist as two parallel worlds' (Young & Muller, 2010, p. 17).

Lastly, it can be stated that the Institute's curriculum is constructed as a supply-driven and outcome-oriented curriculum (Frommberger & Krichewsky, 2012). On the one hand, it is apparent that the curriculum design is influenced by the UK partner university and quality authorities and by the policies of the Institute itself that position it as a supply-driven

structure. On the other hand, it has proven to be an outcome-oriented curriculum driven by ‘competences to be reached at the end of the educational process, leaving the selection of appropriate contents and educational settings to education and training providers at the local level’ (Frommberger & Krichewsky, 2012, p. 242). In this context, what is understood by “the local level” is the UK partner university and the Institute itself. Learning outcomes in this sense are an instrument of educational quality assurance of the learning programme. Learning outcomes help to ensure quality standards throughout national VET systems in the face of the kinds of governance reform processes to which the UK partner university and the quality assurance bodies are subordinated. This, in turn, reflects on the supply-driven orientation of the Institute’s curriculum design.

Furthermore, Frommberger and Krichewsky’s (2012) learner-centred orientation in VET curriculum design can also be identified in the *Teaching, Learning, and Assessment Strategy 2017-2019* document of the Institute. This curriculum text emulates the *BSc (Hons) Course Document Revalidation 2016* in most of its educational premises yet puts an additional accent on student-driven learning and performance through an active learning approach. However, contrary to the BSc Course document, the *Teaching, Learning, and Assessment Strategy 2017-2019* stipulates pedagogic novelty and freedom. Moreover, it supports teachers’ spirit for pedagogic experimentation and innovation and encourages a wide choice of pedagogic tools.

5.5 Conclusions

What is the utility of critical thinking as a trained competence at the Institute? Is it a scholarly competence or a citizenship competence? Do critical thinking skills automatically lead to critical citizens? Dilemmas arise when exploring answers to these questions: teachers view that there is a linear positive cause-and-effect relationship between critical thinkers and critical citizens; students perceive that teachers implement pedagogies solely in order to make them become analytic; the curriculum is clear in academic critical thinking yet ambiguous in the citizenship purpose of education. In attempting to resolve these dilemmas, the construct of “autonomy” needed special attention. In the linear cause-and-effect type of relation, this construct can be laid out in at least two different ways: 1) it increases self-reliance and the ability to make choices, set priorities, plan and be organised; or 2) it is subject to critical reflection on values and beliefs and sees the individual as an agent of social change. Taking the former perspective,

critical thinking is used as a tool to promote the mentioned disciplines, while for the latter, critical thinking is seen as a disposition that demands character and moral judgement through ethical reflection and is a subordinate competence of citizenship. The Institute is not currently in a position to be able to reconcile these dilemmas. On the one hand, there is the suffocation that derives from a rigid and inflexible dependency position in relation to UK educational standards that are still anchored in a foundationalist educational paradigm; on the other hand, autonomy is considered at the personal, individual level, but is not applied at an institutional level. The Institute is weak in self-governance and in its confidence to provoke social change through the people it educates. Hence, some changes must occur for the critical thinking emphasis at the Institute to transfer into a genuine critical citizen education that does not undermine the Institute's emphasis on disciplinary knowledge: There must be in place an unambiguous and ambitious school ethos that spreads a culture of citizenship throughout the campus and the classrooms; curricula must be formalised in terms of their educational aims and underpinned by a grand purpose consisting of developing academic competence and critical citizen competence; bold pedagogic practices must be adopted for providing citizenship education, both on campus, by including sensitive social issues, and off campus, through communal involvement and participation. All of the above is framed in a shared understanding of a more appropriate sociology of knowledge, with better conceptions of what constitutes VET as a purposeful venture to create experts in the professional field and concurrently critical citizens who promote democracy.

Chapter 6: Conclusions and Implications

6.1 Introduction

This chapter will present a number of implications relating to the three areas of concern that the research questions explored: learning, pedagogy, and curriculum. This will involve a concluding discussion relating to the central research question of the dissertation: How do vocational education and training in a private hospitality higher education institute form critical citizens through an emphasis on critical thinking skills. This discussion is followed by a summary of the findings and the corresponding general conclusions. Then, the implications for each area of concern will be presented. Lastly, the paper will conclude with a forward-looking summary together with a number of recommendations for further research. But first, I will briefly revisit the importance of the ontological and epistemological decisions I made given my positionality in this interpretivist research.

As an insider in this research, I had constructed beliefs and held values that would have influenced the research process. Concurrently, given the nature of the study, an interpretivist review of realities presupposed that the actors in the study access their own worldviews and beliefs and that this would influence the way they perceived things, assigned meaning to events, and interpreted reality. Investigating subjective interpretations required my deliberate attention not only to embrace them but also to explore them in the most meaningful and undistorted manner possible. This benefited the elaboration of detail in the findings and enabled me to identify the closest form of reality from the actors' perspectives. In many instances during the analysis - with my preconceptions, beliefs and values of possible outcomes of the research always present - I was able to recognise outcomes that related to my own assumptions, and thus confirmed what I have believed to be true. At the same time, I was able to make a large number of discoveries which reflected the detail of the actors' perceptions and assumptions that went beyond what I had expected. Hence, halting premature judgements - something I considered essential in this interpretive descriptive type of qualitative research - assisted me in constructing knowledge about the phenomenon solidly grounded in the raw data and closely tied to the actors' realities. By seeking interpretive inferences, I was able to generate thick and rich descriptive and analytic accounts of the findings. This was possible by integrating the subjective views of both the researcher and the participants while letting the actors' personal beliefs and values remain their prerogative when building their understanding of

experience. The ontological and epistemological underpinnings and the resulting methodological decisions were indicative for this interpretive qualitative research, and they permitted and fostered the purposeful extraction of patterns of implicit and explicit meaning of events, observations, and document texts.

6.2 Summary of findings

The students perceive the Institute's education and teaching as having double standards. As such, there is a conflict between a rightful understanding of critical thinking and the meaning students assign to the concept following their educational experience at the Institute. On the one hand, the students perceived the development of critical thinking to be a stand-alone activity, the main component of which is the mastery of analytic and academic skills. This view of critical thinking is supported by some theorists of critical thought, such as Bailin et al. (1999a). On the other hand, the students considered critical thinking to be dissociated from the notion of being a critical citizen. They define a critical citizen as an agent of change, one who is socially responsible and advocates and implements change to improve society. This view represents the third wave of Veugelers' critical thinking model (2010), whereby the critical thinker emphasises the politics of social justice. When looking at the teachers' perceptions of critical thinking in relation to forming critical citizens, there was the conviction that critical thinking is the essential ingredient for being a critical citizen, hence, the former builds the latter by default. Doddington (2007) and Ten Dam and Volman (2004) see it similarly: critical thinking is a person's asset or competence that enables meaningful participation to improve society and become critical as a citizen. Hence, teachers rely on the purely academic analytic ability as the learning aim in the belief that this would eventually create critical citizens. The students do not perceive any of these teacher beliefs, but instead see the efforts of their teachers as being intended to make students think critically in academic contexts. According to the findings, this discrepancy originates from a number of key factors. The teachers are unable to draw on a clear and formally established educational strategy for critical citizenship at the Institute. Therefore, it is comfortable for them to rely on a self-evident connection between critical thinking and the critical citizen. The task of developing critical thinking, as such, takes up the entire pedagogic effort. As the student body is international, and mostly from countries that do not traditionally educate students' criticality, there is a cultural obstacle to progressing critical thinking education beyond

academic and analytical thought. The definition of “autonomy” is misused when referring to critical citizens and interpreted simply as an ability for self-direction, self-organisation and planning. However, autonomy carries a larger meaning, as it grows from within critical thinking and is a prerequisite for the formation of character (Cuypers & Haji, 2006). By its very nature, autonomy reinforces critical thinking dispositions. Hence, critical thinking should not simply be considered an ability or skill but must be seen as a disposition or attitude of an autonomous agent with character and moral values (Facione et al., 2000). As a result of this misconception, the Institute focuses on educating critical thinking itself - the skill - rather than on training critical thinking dispositions. The latter would have a wider reach and help form critical citizens. Similarly, curriculum policies at the Institute must be positioned within a more adequate sociology of knowledge for vocational education and training. Here, it is helpful to refer to Vygotsky’s dialectical theory (1986), whereby there is an interdependent relationship between abstract and practical knowledge to such a degree that knowledge cannot be built without layers of both knowledge categories, which in turn alleviates the strict dependency on disciplinary knowledge and on critical thinking. This shift will require the forging of learners’ critical thinking dispositions in addition to their critical thinking and cognitive skills (Scott, 2014). After all, both the students and the teachers agree that the greater aim of being a critical thinker is to become democratic activists and provoke change in society. There is a grand purpose of education at the Institute that the teachers and students alike conceive: a grand purpose that emphasises the acquisition of critical thinking skills to develop personal agency and a responsible democratic purpose, upon which critical citizen education can build the students’ capacity to act as agents of society.

6.3 Implications for learning

To begin this section, it is worth recalling an answer expressed by a participant student in this study regarding their perceptions of critical thinking and the efforts to transform students into critical citizens. The question was: Do you think the school should have the responsibility to educate students to become critical citizens?

Yes. I believe that the university is the place where you have to shape students to become critical citizens, because that is this borderline being always under the parents care and the real world, so the university has a bit opportunity. For many students here, it’s the first time they are away from their families and that’s where the school has to take leadership and turn

them into good citizens. What is happening right now is that students who have certain background they learn this critical thinking while four years in here and by the help of some teachers they become critical citizens, but it is not the programme, it happens more by accident, it is not properly planned now.

This statement refers to the sort of education that does not view knowledge as merely fixed objective notions, but rather as knowledge for a purpose (as opposed to knowledge for its own sake), as Vygotsky's model implies (Young, 2003). One purpose may be learning for a "larger purpose". While that may sound like a truism, educating students for a larger purpose means fuelling learning and fuelling an enthusiasm to improve the world, as opposed to simply memorising and reciting academic content in a sophisticated manner but totally lacking any integration of the knowledge in a pragmatic application. This means that students need to make up their own minds and become autonomous agents of society, aware of meaning through their mastery of knowledge skills and through driven behaviour and characterful dispositions to reach the world: the "critical" aspect of the critical thinker is that he/she becomes the "critical" aspect of the critical citizen. In this spirit, researchers have a common understanding of citizenship standards and express these in the form of strands of civic competency categorised as: cognitive, behavioural, and affective. Torney-Purta and Vermeer Lopez (2006) offer a particularly representative account of the three strands of civic competency in the following way:

Civic-related knowledge, both historical and contemporary, such as understanding the structure and mechanics of constitutional government, and knowing who the local political actors are and how democratic institutions function.

Cognitive and participative skills (and associated behaviours), such as the ability to understand and analyse data about government and local issues, and skills that help a student resolve conflict as part of a group.

Core civic dispositions (motivations for behaviour and values/attitudes), which can include support for justice and equality and a sense of personal responsibility. Participation-related dispositions include support for norms of participation, and expectations of actual political or social involvement. Students will not necessarily connect knowledge and skills to these civic dispositions without experience or a reason to believe their participation is worthwhile. (p. 4)

The correlation of the categorisation of citizenship strands above is apparent: the cognitive domain is related to Torney-Purta and Vermeer Lopez's civic-related knowledge; the behavioural domain is related to cognitive and participative skills, yet also overlaps with

the cognitive domain; and the affective domain is related to core civic dispositions. One can anticipate that the dispositions and the willingness to become active citizens and positive role models in the development of a democratic society are almost impossible to teach. They are formed instead as by-products of other more formal approaches that relate to civic knowledge, taught through instruction and exercise. However, without the appropriate dispositions, citizenship may dissolve into no more than a mental state, instead of pragmatically and materially transforming individuals into democratic citizens. Johnson and Morris (2010) developed a framework for citizenship education that resonates in many aspects with the strands outlined by Torney-Purta and Vermeer Lopez (2006) illustrated above. Table 3 below shows the four areas of citizenship and their meaning in relation to a citizen's knowledge, skills, values, and dispositions.

Table 3
A framework for critical citizenship education

	POLITICS/ ideology	SOCIAL/ collective	SELF/subjectivity	PRAXIS/ engagement
<i>Knowledge</i>	Knowledge and understanding of histories, societies, systems, oppressions and injustices, power structures and macrostructural relationships	Knowledge of interconnections between culture, power and transformation; non-mainstream writings and ideas in addition to dominant discourses	Knowledge of own position, cultures and context; sense of identity	Knowledge of how collectively to effect systematic change; how knowledge itself is power; how behaviour influences society and injustice
<i>Skills</i>	Skills of critical and structural social analysis; capacity to politicise notions of culture, knowledge and power; capacity to investigate deeper causalities	Skills in dialogue, cooperation and interaction; skills in critical interpretation of others' viewpoints; capacity to think holistically	Capacity to reflect critically on one's 'status' within communities and society; independent critical thinking; speaking with one's own voice	Skills of critical thinking and active participation; skills in acting collectively to challenge the status quo; ability to imagine a better world
<i>Values</i>	Commitment to values against injustice and oppression	Inclusive dialogical relationship with others' identities and values	Concern for social justice and consideration of self-worth	Informed, responsible and ethical action and reflection
<i>Dispositions</i>	Actively questioning; critical interest in society and public affairs; seeks out and acts against injustice and oppression	Socially aware; cooperative; responsible towards self and others; willing to learn with others	Critical perspective; autonomous; responsible in thought, emotion and action; forward-thinking; in touch with reality	Commitment and motivation to change society; civic courage; responsibility for decisions and actions

Source: Johnson & Morris, 2010, p. 90.

From the above it becomes apparent the richness of the interventions that citizenship education may consider in attempting to construct critical citizens. It is clear that a consideration of civic education would remain in the cognitive strand of the framework (knowledge) and would result in superficial add-ons in school subjects that cover just a basic understanding of political and social structures, without creating effects in terms of

building citizenship. However, considering the behavioural strand (skills) and the dispositions strand, and including a fourth strand, values, the framework shows how it engages the learner in a way as to mould ideologies, practise judgements and ignite commitments that are lasting in the construction of democratic societies. And here lies an important challenge: when including citizenship among the Institute's aims for student learning, attention should be paid to the way the dispositions strand becomes related to cognition as well as to how dispositions and values moderate citizenship actions and behaviour. Real-life stories with emotional content may have an impact on the development of civic dispositions, yet their sustaining effect on the competency is doubtful if citizenship education is not part of a school ethos and a continuous extra-school development strategy, from the early stages of student learning in the beginning year up to the advanced stages of the vocational education and training programme. Classroom learning is crucial, as it cultivates students' abilities to engage in debate and rational inquiry. Yet this requires teachers to link abstract knowledge to pragmatic and contemporary issues to elevate learning to something that is civically more meaningful and realistic (Birdwell, Scott, & Horley, 2013).

6.4 Implications for pedagogy

The views the teachers expressed about what they considered to be a critical thinker had links with their views of a critical citizen. However, when applying the concepts to learning how to be a critical thinker and a critical citizen, the constructs were perceived as being two different things. It was no surprise to see from the classroom observations that the topics chosen for developing critical thinking were exclusively academic or theoretical in nature. Moreover, the topics that strayed into socially sensitive and political domains were subsequently left out of class discussions or were allowed to peter out during the class discussion. In the views of the Institute's teachers, critical thinking is the essential ingredient for being a critical citizen; creating classroom formats that promote discussions in academic terms automatically lead to students developing skills that form them into critical citizens.

The central focus placed by the Institute's teachers on developing critical thinking in academic analytic perspectives raises a number of challenges and limitations, especially in terms of the conceptualisation of knowledge within the VET paradigm and its utility in forming critical citizens. It was found that when students followed a vocational stream for

a long time, they did not develop political skill to a level of efficacy. This finding would suggest that civic behaviour did not build up their connectedness with the community nor did it lead to increased intentions to display citizenship traits such as tolerance and respect for diversity and difference (Han et al., 2014). This alludes to gaps in the conceptualisation of what counts as vocational knowledge. Furthermore, it signals that the existing synergy between practical and academic knowledge in VET misrecognises the need to consider themes and issues about society at large with its moral and civic framework. The notion of knowledge production for vocational education represents a somewhat myopic view. This creates a limitation in the case of the Institute, as the knowledge emphasis is on disciplinary or academic knowledge, which in its realisation can correlate to Kant's postulate of knowledge. Kant rejected the idea that mind and world are separate entities and that, for knowledge to emerge, correlations between both must also emerge. Instead, Kant postulated that it is the concepts in the mind that organise our worldview and create understanding of the world. The Institute may be assuming or expecting too much of its students in terms of developing abstract thinking – an ability that emanates from disciplinary knowledge production. These over expectations might result in thwarting the goal of achieving a self-evident formation of students' propensity to act as agents of society and as critical citizens. Similarly limiting is the notion that there is a universal knowledge inside our minds that will be built before we even comprehend its universality. This model is proposed by Lave and Wenger (Guile, 2006) and presupposes that learners have the capacity and sensitivity to capture higher order meaning before they even learn theory. Just like Kant's postulate, this model would expect too much intellectual and anticipatory skill from the students as a precondition, which does not match the pedagogic purpose of the teachers at the Institute.

The teachers at the Institute were of the opinion that the curriculum must consolidate two educational items into one grand educational purpose: on the one side is the emphasis on critical thinking skills for developing personal agency, and, on the other side, critical citizen education to build students' capacity to act as agents of society. Either the service-learning intervention at the local community is pre-practised on campus in a cohort approach of learning, as discussed earlier, or critical thinking itself is formally defined in the curriculum as a triumvirate of elements composed of critical reason, critical self-reflection, and critical action (Felix & Smart, 2017; Mitchell, 2015). At the Institute, the appropriate way forward would appear to be a combination of pedagogical best practices

for on-site and for community intervention and the inclusion of appropriate pedagogic value statements in the curriculum. As an example, Table 4 below summarises best practice pedagogical approaches of citizenship education for primary and secondary education (K-12) in 18 US states. The example shows how the two streams of citizenship pedagogy outlined in an earlier chapter (theoretical knowledge and the a-theoretical experiential counterpart) are supplemented with other pedagogical initiatives to suit the particular civic and political engagement area addressed. Clearly apparent is the mix of in-class and experiential pedagogical approaches affecting diverse angles of citizenship education.

Table 4

Excerpt about promising practices and competencies from the Civic Mission of Schools

Many schools across the country have adopted the following approaches (and sometimes combinations of them), and research clearly demonstrates their benefits. These approaches produce different types of benefits, ranging from knowledge of politics to civic skills to willingness to volunteer.					
Most Substantial and Direct Benefits from Each Promising Approach					
Approach	Civic and political knowledge	Civic and political skills	Civic attitudes	Political participation	Community participation
<i>Classroom instruction in social studies</i>	✓	✓		✓	
<i>Discussion of current issues</i>	✓	✓	✓	✓	
<i>Service-learning</i>		✓	✓		✓
<i>Extracurricular activities</i>		✓			✓
<i>Student voice in school governance</i>		✓	✓	✓	
<i>Simulations</i>	✓	✓	✓		
Given these diverse outcomes, educators, policymakers and communities should agree on priorities when they select an approach to civic education and/or integrate more than one approach in a curriculum that develops several dimensions of civic and political engagement at the same time.					

Source: Torney-Purta & Vermeer Lopez, 2006, p. 18.

I assume that the pedagogical approaches outlined in Table 4 will also be suitable for implementing in classes of pupils above the age on which the study was based, as the selected approaches are those prevailing in standard pedagogic practice. The pedagogical approaches that a curriculum must consider for effective citizenship education require a clear delineation of the elements that a citizenship competency should include. These elements are themes of accepted standards that help design pedagogical initiatives and structure the curriculum. Hence, the Institute's teachers' belief is flawed that disciplinary

knowledge and the type of analytic critical thinking skills would axiomatically build students' propensity for social activism and for becoming critical citizens. As Torney-Purta and Vermeer Lopez (2006) show, there are a number of pedagogic formats that must be in place so that the formality of critical thinking education is understood more pragmatically in terms of its value as an ideology for citizenship education. This in turn would formalise the understanding and utility of the "critical" in critical thinking to develop into critical citizen dispositions.

In conclusion, a number of pedagogic challenges are presented that must be addressed in the quest to design curricula with credible, meaningful, and lasting outcomes for citizenship development and the forming of critical citizens. These statements are taken from the citizenship study conducted by Torney-Purta and Vermeer Lopez (2006), who address reflective issues related to pedagogic practice based on their empirical research in school environments:

- 1-Few teachers have access to high-quality professional development in civic-related subjects and fewer have preparation time to fully incorporate suggested new content or effective approaches into their classes.
- 2-Opinions vary over the best way to enhance the teaching force's proficiency in teaching citizenship. For example, is a degree in history or political science the only appropriate preparation for teaching citizenship? How can teachers in the nonspecialized elementary grades acquire the necessary background to teach citizenship?
- 3-There is hesitation about whether and how to incorporate enhanced opportunities for students' voice and input in their schools and classrooms.
- 4-Although some methods, such as service-learning, make explicit connections to the community, uncertainty exists about how to use citizenship education systematically to meet the needs and concerns of the community and its members.
- 5-Ambivalence also exists about whether and how to incorporate service-learning into citizenship education programs. Research shows that teachers using service-learning in other subjects do not necessarily connect it to the civics curriculum. When high-quality service-learning is used for civic outcomes, research shows it does help improve students' skills and dispositions.
- 6-Because of the political nature of teaching and learning citizenship, teachers often are unsure of the boundaries around engaging students in political activities. (Torney-Purta & Vermeer Lopez, 2006, p. 17)

Given these reflections, there are still as yet no solutions for turning critical thinkers into critical citizens. However, these considerations direct the necessary thought processes

regarding aspects that need to be addressed so that a chain of actions can be initiated that would impact not only the construction of a citizenship but also an academic-driven curriculum at the Institute. Unconventional thinking around these issues will also impact how values and beliefs of pedagogic practice amalgamate with values and beliefs about the purpose of education in general and outside the compound of a classroom and its restricted academic knowledge boundaries. Education must deploy pedagogies for larger purposes, one of which is the creation of a better society and better lives for human beings (Sanderse, 2012).

6.5 Implications for curriculum

At the Institute, diverse sources of power exercise influence over the curriculum strategies and purpose. In all three curriculum documents, the knowledge that prevails within the learning strategy is disciplinary knowledge and academic competence. The Institute relies on this type of knowledge as it is, in the foundationalist spirit, the type of powerful knowledge ‘which has worked and hence will always work’. Furthermore, curriculum accreditation is driven by UK partner universities that have authority over academic content and standards, pedagogic formats, and learning outcomes, and that formalise and legitimise the dominant knowledge through their vocational learning philosophy. However, everyday knowledge - the counterpart of academic knowledge - is assigned less importance at the Institute in terms of learning emphasis; hence, this type of knowledge is regarded as secondary vis-à-vis more attractive options in a competitive educational market.

The notion of power in knowledge was developed to differentiate between knowledge that transcends experience and promotes personal growth (powerful knowledge) and knowledge that is held by the ruling class or those in power to legitimise their power through the knowledge they hold (knowledge of the powerful) (Young, 2010; Beck, 2013). Since powerful knowledge is acquired neither through work itself nor at home and goes beyond experience, it has the potential to develop students’ capacity to ‘participate in society’s conversations about itself and its future’, as Young (2010) explains, using the words of Basil Bernstein, adding that in essence this knowledge cultivates people for democracy. Vocational education must recognise this fact in curriculum construction; otherwise, vocational education remains limited to nothing but training initiatives for the purpose of simply learning skills (Young, 2010). A key interpretation of the other form of

knowledge (knowledge of the powerful) relates to institutional powers that hold the capacity to create employability and citizen-consumers (Clark et al., 2007; Beck, 2013). This power might be held by vocational education providers but also driven by their stakeholders, such as employers and universities that franchise core competence curricula. This situation is in fact driven by the forces of the globalised educational market and by the neoliberal discourses that govern developed economies and societies where knowledge is capital and resource for marketisation. The Institute's vocationalism has not escaped this trend, which has 'resulted in a significant realignment of HE curricula away from epistemological foundations of the knowledge base and towards a more technocratic, instrumental view of knowledge' (Peach, 2012, p. 83).

The position the curriculum holds at the Institute, the power it represents, the perceptions it creates for students in their understanding of the purpose of critical thinking learning, and the influence it exerts on teachers in their attempts at pedagogic conversion of critical thinking all demand a new recipe for vocationalism; a vocationalism that integrates powers and advances learning to form critical citizens. In this regard, Peach (2012) and Peach and Clare (2017) argue that as vocationalism has become a popular trend due to its impact as a commodity of marketing potential and consumer reach in the knowledge economy and due to its usefulness as a vehicle to satisfy demands in the globalised world for greater industry specialisation and professional competence, the consequential dissociation of the learner from the realities of a well-functioning democracy should be seriously addressed in curriculum design. Increased competition in the educational marketplace has distorted the basic conceptions of the product "education" to a point that it creates 'a tension between consumerist ideology and the underpinning philosophical purpose of HE to contribute to the development of a productive society' (Peach, 2012, p. 83). Added to that is the trend to repackage educational programmes into more appealing degrees that emphasise employability and vocational relevance in order to attract a better paying clientele (Peach, 2012).

As a consequence, Peach and Clare (2017) argue, higher education is neglecting subjects which are "less appealing" to the consumer and are devoid of citizenship education. Peach and Clare offer a counter proposal, suggesting a socially critical vocationalism (SCV) that includes the civic dimension within the higher education curriculum. As such, their SCV is interesting for vocational educational contexts as it provides a 'useful analytical framework

to explore the interface between the concepts of critical thinking and global citizenship’ (Peach & Clare, 2017, p. 47). Socially critical vocationalism is defined as

an approach to curriculum that is intellectually rigorous, vocationally-oriented and socially responsive. It is premised on two central tenets. Firstly, that HE should be regarded as being about the ‘public good’ with a civic purpose to enable students to develop democratic values and the capacity to reason about moral and ethical deliberations in order to become good citizens. The second premise rests on the assumption that HE plays a critical role in sustaining a competitive, productive economy and building a flexible workforce by providing vocational training for the many professional domains on which society depends. (Peach & Clare, 2017, p. 50)

The rationale for a socially critical vocationalism originates as a response to resolving the tension between liberal/academic and economic/vocational perspectives in higher education curricula. Liberal education is seen as “empowering”, while vocational education as mere “preparation” (Brauer, 2017). From this viewpoint, we can gather the difference in intellectual scope and context of reach between the two types of education: the liberal academic education clearly opposes the utilitarian, functional, economy-driven vocational education, with its more practical orientation and emphasis on employability, which renders learning lacking in socially critical and intellectually sensitive topics related to society and democracy (Brauer, 2017).

For the SCV, Peach (2010) draws on a number of philosophical curriculum approaches in higher education, such as the socially critical approach, critical vocationalism, the cognitive approach, and the experiential approach. Integrating these philosophies leads to more inclusive higher education aims that combine an academic emphasis with a practical vocational emphasis. One of the main foci of SCV reflects the cognitive and the critical, also known as liberal vocationalism. Here, the purpose is for the students to develop an ‘understanding of the role of his or her profession within contemporary society and the role that it plays in shaping the social, political, economic and cultural contexts in which we live’ (Peach, 2010, p. 457). Hence, the purely economic utilitarian and practical emphasis is safeguarded, while its application is spread to a broader field of cognitive and critical consideration and reflection. In other words, the practical economic blends with the social critical, for it leads ‘students to challenge the way a profession is practiced and organised, and whether the way it influences society is democratic, fair and just’ (Peach, 2010, p. 457). For the SCV, whilst academic and intellectual rigour in the vocational programme

develops professional industry knowledge and a practice framework, it will also develop the intellectual skills to enable a reflective agent to autonomously judge and analyse at higher cognitive levels and embrace ‘different forms of citizenship and alternative ways of understanding individuality and cooperation’ (Peach, 2010, p. 457).

To conclude, the following is a recounting of an example of SCV applied to a particular curriculum strategy. Although it is taken from the discipline of sports education, in terms of the relationship between learning, pedagogic practice, and curriculum intent, it would equally apply in the Institute’s context of hospitality vocational education and training:

The BA (Honours) Sports Development curriculum at my own institution, recently re-designed based on a SCV approach, provides a specific illustration of how SCV is being implemented in practice. The curriculum is interdisciplinary, and the curriculum content is framed around a range of related themes that connects sport to range of equality and diversity issues as well as pertinent social issues at both a local and international level. For example, sports policy is analysed from a socially critical perspective so that students learn not only how policy impacts on different social groups within society but also how sport can be utilised to assist with a range of social issues such as crime, health and community renewal. Students engage in a critical and intellectually rigorous investigation of the process of sports development from policy formulation through to practical implementation and undertake at least one work-based learning placement to reinforce the applied and vocational orientation of the programme. Opportunities to gain industry-related professional qualifications are integrated into the curriculum and voluntary work is also firmly embedded both in terms of academic study (e.g. a module on sports volunteering) and through active participation with voluntary work. Students also engage with a range of real sports-related community projects where they have the opportunity to work with a diverse range of population groups (including traditionally marginalised groups) to encourage a sense of obligation to, and civic engagement with, the wider community. Indeed, the strong community value base underpinning the curriculum has been designed intentionally in order to contribute to the development of the notion of active citizenship as a central feature of SCV. The prominence of citizenship within the programme is further reinforced by the inclusion of a module on international sport perspectives. As part of this module, sport is examined as a tool for overseas development assistance and contributes to the student’s global citizenship education. (Peach, 2010, pp. 458-459)

6.6 Summary

To sum up, it may be postulated that the narrow scope of the more traditional school approach to citizenship learning should be replaced by lifelong citizenship education. The

life-cycle approach to service learning proposed by Leighton and Sodha (2009) is intended to tackle the limitations of both the restricted effect of the classroom method on the dispositions strand of the civic competency and the weak sustaining power of the competency itself. The authors argue that to achieve desired outcomes in citizenship education, experiential activities of service learning integrated within the normal life of active citizenship should last the entire lifespan of the citizen. Hence, Leighton and Sodha (2009) propose the following plan, which requires for its implementation the participation of a variety of stakeholders, such as the voluntary and community sector, the private sector, and public services:

Service learning at school; full-time service opportunities as part of 16–18 compulsory education, leading to a vocational qualification; post-18 gap-year-style service opportunities; structured service opportunities as a route to the labour market for young people aged 18–24 who are disengaged; service for university undergraduates; postgraduate service opportunities; ongoing service opportunities at work and beyond. (Leighton & Sodha, 2009, pp. 88-93)

The approach suggested here is a deliberate attempt to shift the emphasis in citizenship from citizen “rights” to citizen “responsibilities” to encourage the development of ‘feelings of interpersonal trust, cohesion and collective efficacy’ (Birdwell et al., 2013, p. 185).

Service learning does not, however, stipulate a complete rejection of traditional classroom citizenship education, but instead tries to combine in the learning aim the cognitive strand of civic competency with the behavioural and the dispositions strand, with greater emphasis on active participation and citizen agency. The opportunities provided by the community in cooperation with other stakeholders create a situation in which the curriculum can offer citizenship learning with a sustainable effect on engaged citizenship, thereby forming critical citizens. There is a shared conviction among service learning advocates of the transcending contribution of service learning in light of its sustainable effect. While the list is long of the crucial aspects that impact service learning, they include developing social capital (Howard, 2006), ethical service, civic self-efficacy, tolerance and acceptance, social competences, and self-esteem (Althof & Berkowitz, 2006), improving attitudes within a social setting (Morgan & Streb, 2001), and the acquisition of a range of capabilities that promote the navigating between work and social settings, including teamwork, perseverance, empathy, and confidence (Grist & Cheetham, 2011).

Proponents of a more comprehensive moral approach to VET that encompasses more inclusive dimensions of national interest push for a sustainability factor to be incorporated into education that advances learning for future-oriented decision-making for economy, ecology and society in the workplace and the wider community (Fien & Wilson, 2005). The proposition of “sustainable development” remains too broad to support the production of practicable ideas or a concrete and specific mechanism for curriculum construction at the institutional level. The argument here relates to the multiple responsibilities and special responsibilities that are assigned to the VET sector, as Fien and Wilson (2005) outline:

There is a range of ways to reorient TVET to address the sustainability of the economy, the environment and society, while developing the necessary citizenship competencies to create a sustainable future. Competencies in economic literacy, sustainable consumption and managing small enterprises are emphasized in relation to the economic aspects. Using resources wisely and minimizing waste and pollution are central to ensuring environmental sustainability. As both a consumer and a producer of resources, and as the focus of training for resource-intensive industries, such as agriculture, mining, forestry, construction, manufacturing, tourism, etc., TVET has multiple responsibilities in the area of environmental sustainability, including: developing an understanding of a range of environmental concepts, encouraging reflection on the effects of personal values and lifestyle choices, and promoting critical thinking and relevant practical skills. Preparation for sustainable livelihoods is a special responsibility of TVET. Social sustainability also involves the development of an ethic of social responsibility in firms and organizations, as well as in the actions of individual workers. Promoting such an ethic requires TVET to attend to issues of gender and ethnic equality in the workplace, the development of team and group skills, the ability to explain, justify and negotiate ideas and plans, and the promotion of practical citizenship in the wider community. (Fien & Wilson, 2005, p. 277)

The implementation of sustainable development in VET requires critical mechanisms to extract or compose elements from the broader subject pool which make sense to the learner; the learner will become competent in making links to moral issues of society and self. Nevertheless, the issue regarding the practicality of the elements identified requires some form of practice to validate the value of the elements, in particular, the social sustainability component of sustainable development in VET. In fact, Fien and Wilson (2005) argue for a more active and experiential methodology related to the element of citizenship education. Not only do they recognise that an understanding and willingness of people to engage in building a democratic society spills over positively to attitudes that

pertain to other aspects of social life, such as the workplace (and vice-versa), but they also argue that ensuring civic dispositions requires the deploying of participative activities. They promote learning experiences such as ‘student participation in democratically conducted student organizations; college-facilitated community service that is connected directly to the curriculum and classroom instruction; and co-operative learning activities in which groups of students co-operate to pursue a common goal, such as inquiring about a public issue or responding to a community problem’ (Fien & Wilson, 2005, p. 284).

6.7 Contribution to knowledge and further research

This research aimed to investigate students’ understanding of, interest in, and attitudes towards a larger purpose of their education at the Institute, i.e. the forming of critical citizens and the creation of value to and for society. The study gave insights into the students’ perspectives of how the vocational education and training provided at the Institute contributed to their appraisal of citizenship and their practice of critical thinking in forming their critical citizen disposition. The study also investigated teachers’ perspectives of their pedagogies for developing critical thinking and how these pedagogies help students work towards becoming critical citizens. The key premise of the study was that vocational education and training that are centred around critical thinking skills do not axiomatically produce critical citizens with a disposition for justice and democracy.

This study marks the beginning of an empirical understanding of the distinction between organisational citizenship behaviour and citizenship for democracy in the field of hospitality and tourism studies. The significance of this distinction underscores the power that critical citizenship can offer in enriching the purpose and ideology of hospitality vocational education and training. Social responsibility within the organisation (organisational citizenship behaviour) does not equal social responsibility in society (critical citizenship); similarly, “acting and behaving” like an organisational citizen is not proof that one is a critical citizen. There is currently no research investigating this distinction or the ramifications there might be for underestimating the latter proposition in the vocational educational field and in contemporary settings. There are however those who challenge the orthodoxies relating to the state and purpose of hospitality management academia and the approaches employed to teach hospitality (Lugosi, Lynch, & Morrison, 2009). The findings of this study should incentivise further research in vocational education and training, particularly in the hospitality and tourism field, to produce a better

understanding of effective citizenship pedagogies and curriculum ideologies, as well as concrete curricular and pedagogic practices. It is hoped that this will steer hospitality research away from its functional and parochial orientation towards a focus that produces disciplinary knowledge and common epistemologies in order to reach wider audiences and structures, and have a greater social impact (Chen et al., 2019). This study constitutes an attempt to advance hospitality vocational research by drawing on the social sciences, most notably on sociology and political science.

Furthermore, this study contributes to a deeper understanding of vocational knowledge and illustrates the complexity of its conceptualisation and the challenges it poses in the practice of hospitality vocational education and training. The divide between theoretical or abstract knowledge and everyday or practical knowledge, typical in vocational education, is central to an ongoing debate about how to reconcile the production of transferable intellectual skills and technical operational skills without jeopardising the potential of the wider impacts of knowledge (e.g. to activate dispositions for social justice). In this sense, the study shows how vocational knowledge conceptualisations generate a blurry status and positioning of critical thinking between the academic and cognitive field and the citizenship and social field. Another tension that this study contributes to revealing is the hidden dichotomy of liberal education and vocational education, as it became apparent that social responsibility cannot be realised because of the (liberal/academic) “empowering” stance that seems to be in contradiction with the (economic/vocational) preparation stance.

This study also contributes to establishing and exemplifying the location of vocational education and training as an endeavour caught between being a product of the knowledge economy, education consumerism, and employability, all of which limits the suitability for the democratic cause of vocational enterprise for hospitality education. Under these circumstances, curricular and pedagogical strategies tend not to activate tolerance of teacher freedom or a humanistic framework in hospitality vocational education. Tensions in school organisation, misunderstandings of the utility of education, and complacency in pedagogic approaches all hinder the development of a more socially critical educational culture.

Moreover, this study contributes to the knowledge of the conditionality for implementing effective critical citizenship education. Schools are limited spaces for democratic change. Connections between critical thinking, analysis and actionable application in society need

to be made to produce genuinely critical citizens. Students and teachers alike see education as a wider endeavour, and more should be done to push critical thinking beyond the mere cognitive. Stochastic experiences of on-campus cultural diversity and mutual peer obligations do little to encourage learners to question their deeper assumptions and beliefs; instead, they foster complacent acknowledgment and acceptance, rather than criticality towards justice and society. Instead of relying on contingency and coincidence to advance the democratic cause, it is more beneficial for the Institute's teachers and students to engage in reflection and for there to be consistent curricular ideologies and strategies and comprehensive pedagogies.

This study was conducted using a qualitative research approach. As such, the deep meaning of the phenomenon was investigated using a limited number of participants and a single case as the object of study. This procedure resulted in the production of thick descriptions from the answers elicited relating to the detailed, in-depth, and broad perceptions, meanings, and opinions of the participants. This was followed by subjective interpretation of the phenomenon and of the items investigated by both the investigator and the participants. Given the fact that the present study is unique in its scope and that no related topic has been researched, it is suggested that a subsequent study adopt a quantitative approach in order to construct data that are generalisable and to increase epistemic objectivity. The aim of the quantitative research approach is to prove hypotheses and to identify cause-and-effect relations among the items researched that are similar for each case studied with the purpose of explaining a phenomenon (Lincoln, Lynham, & Guba, 2011). As such, 'quantitative research has as its goal to make claims about an entire population of cases on the basis of a subset of the population' (Ercikan & Roth, 2006, p. 15). A quantitative study involving a greater number of hospitality higher education institutions to investigate critical thinking and its impact on forming critical citizens would standardise the data collection for all case studies and all participants with the aim of eliciting findings that would help recognise patterns in the data. While this type of investigation will not facilitate thick descriptions, the results instead will help us understand whether the key data items of the present study will be found to appear frequently in all other cases. It will help confirm the validity of the key data items of this study that have been identified as being of value to illustrate patterns in the phenomenon. Moreover, it will corroborate through generalisability the particular results generated in this study and validate the phenomenon investigated.

A second recommendation for further research is to apply a more appropriate research design to increase meaningful analysis of the crucially significant aspects of the phenomenon under investigation, and in a theoretically more pointed way. This means the adoption of a grounded theory research design, as opposed to a case study research design. A case study design fosters ‘a holistic, interpretive investigation of events in context, with the potential to provide a more complete picture’ (Williams et al., 2012, p. 331). Instead, grounded theory design aims to create ‘theory (complete with a diagram and hypotheses) of actions, interactions, or processes through interrelating categories of information based on data collected from individuals’ (Creswell et al., 2007, p. 249). Creswell clarifies that grounded theory involves ‘extending the general implications of a core variable by sampling more widely in the original substantive area and in other substantive areas and then constantly comparing with the purpose to conceptualize the general implications’ (Glaser, 2007, p. 100). In comparison to a case study design, a grounded theory design adopted for this research would promote greater depth of theoretical explanation, as only the core variable of the event is being investigated, such as, for instance, a particular issue of critical thinking pedagogy in its relation to perceptions and application of critical citizenship. In the process of analysis, more and more incidents and participant meanings are added to the core variable of the particular event under investigation in order to construct a substantive theory. In the case study design, this theoretical focus and detail is diminished, given that the variables investigated are manifold, as are the theories to be related to, which produces findings that can be perceived as disjointed and not sufficiently substantive.

A third recommendation for further research is to test the findings of this study through action research. Action research involves ‘reaching for the possible and overcoming barriers to change through strategic action’ (Somekh, 2006, p. 178). Leaning on American psychologist Kurt Lewin, Sanderse (2015) states that the action researcher’s aim is to ‘test a particular intervention based on a pre-specified theoretical framework: he identifies the problem and a specific intervention, and the practitioner [is] involved to facilitate the implementation of the intervention. Thus, action research enable[s] social scientists to apply their theories in practice and test their practical effectiveness’ (Sanderse, 2015, p. 450). In this sense, what is being proposed here is to effectuate activist and community interventions with the students in order to challenge their critical thinking that is moderated by real life action and to subsequently examine the success of these interventions in

promoting and forming critical citizens. These interventions serve to combine pedagogic reflection on educational values and practice and the students' activation of critical thinking and moral reflections and development of dispositions for a better society. In relation to the particular topic investigated in this research, the Aristotelian approach to action research suggested by Sanderse (2015) is useful. This approach aims to focus action research on encompassing the 'comprehensive attempts of teachers to contribute to the ongoing development of moral virtue and practical wisdom in pupils in order to enable them to lead a flourishing life as human beings' (Sanderse, 2012, p. 202). These action research interventions, at the community level or even within wider social entities and supported by meaningful citizenship curriculum beyond academic discipline aims, can aid in evaluating the success in transforming the "critical" in critical thinking to the "critical" for critical citizenship.

Appendix A

Interview schedule for student and teacher

Table A1: Semi-structured interview for ‘student’

Block 1: Introduction to critical thinking and critical citizen

1. What is your definition of “critical thinking”?
 Do you think that critical thinking is important? In which way?
 Do you believe that critical thinking is part of what you are being taught at the Institute?
 Can you give a few examples?
2. What is your definition of “critical citizen”?
 Do you believe that critical thinking is only relevant at school or does it reach beyond classroom teaching?
 Does critical thinking play a role in your life outside the classroom? Can you give a few examples?
 What learning in school would make you become a critical citizen?

Block 2: Interpretation of being critical

3. How would you explain the concept of “being critical”?
 What are characteristics of a critical thinker?
 What happens when you think critically?
 How do you differentiate critical thinking from uncritical thinking?
4. What are the perceived outcomes of thinking critically?
 How does critical thinking influence your thinking?
 In what other ways does thinking critically influence you?
 What would you miss if you don’t think critically?
5. How does critical thinking influence your life?
 What difference do you see between critical thinking for school and for life?
 Where do you expect to use critical thinking skills as a member of society?
 What can you influence in society by thinking critically?
 How do you use critical thinking to question society and its institutions?
 How does critical thinking influence your beliefs and actions?

Block 3: Context of critical thinking education

6. What are your perceptions of the Institute’s aims and strategies for critical thinking?
 Do you understand the critical thinking requirements of the course programme? Can you describe them?
 Why do you think critical thinking is being emphasised in the course programme?
 How do you distinguish critical thinking requirements from other course requirements?
7. What are your perceptions of the teachers’ aims and learning objectives for critical thinking?
 Do you understand the teachers’ critical thinking aims and learning objectives? Can you describe them?
 Why do you think students’ critical thinking is being emphasised by the teachers?
 How do you distinguish critical thinking requirements from other learning requirements?

Block 4: Educational experience with critical thinking

8. What is the influence of critical thinking in the classroom?
 How important do you perceive critical thinking to be for any given lesson, and how does this show?
 How do teachers enact critical thinking? How does this show?
 On what occasions of the lesson is critical thinking required? How does this show?
 What are the boundaries of critical thinking in a lesson (academic learning/civic learning)?
 What are the outcomes of a lesson where critical thinking is applied? How does this show?
9. What are measures teachers use to judge students’ critical minds?
 When do you feel that your critical thinking is appreciated in a lesson, and how does this show?
 How do teachers judge good levels of critical thinking? How does this show?
 Is critical thinking being measured or assessed by the teacher? In which way?

Table A2: Semi-structured interview for ‘teacher’

Block 1: Introduction to critical thinking and critical citizen

1. What is your definition of “critical thinking”?
 - Do you think that critical thinking is important? In which way?
 - Do you believe that critical thinking is part of what students are taught at the Institute?
 - Can you give a few examples?
2. What is your definition of “critical citizen”?
 - Do you believe that critical thinking is only relevant at school or does it reach beyond classroom teaching?
 - Does critical thinking play a role in the learner’s life outside the classroom? Can you give a few examples?
 - What learning in school would make students become critical citizens?

Block 2: Interpretation of being critical

3. How would you explain the concept of “being critical”?
 - What are characteristics of a critical thinker?
 - What happens when students think critically?
 - How do you differentiate critical thinking from uncritical thinking?
4. What are the benefits of thinking critically?
 - Does critical thinking influence the quality of students’ thinking? In which way?
 - In what other ways does thinking critically influence students?
 - What happens when students don’t think critically?
5. How does critical thinking influence students in their lives?
 - What difference do you see between critical thinking for school and for life?
 - Where do you expect students use critical thinking skills as members of society?
 - What can students influence in society by thinking critically?
 - How might students use critical thinking to question society and its institutions?
 - How might critical thinking influence students’ beliefs and actions?

Block 3: Context of critical thinking education

6. What are your perceptions of the Institute’s aims and strategies in terms of critical thinking?
 - How do you interpret the critical thinking requirements of the course programme?
 - Why do you think critical thinking is being emphasised in the course programme?
 - What (in your view) are the differences between critical thinking requirements and other course requirements?
7. How well do you think does the curriculum at the Institute prepare students for the future?
 - How would you explain the expression “being prepared for the future”?
 - What aspects of students’ learning can be applied also outside of the workplace?
 - Do you share the aim to educate students as agents of society rather than workers in society?
 - Do you feel that there are barriers in the Institute’s educational purposes to achieve this aim?
 - How does the education at the Institute contribute to what students can do for society?

Block 4: Pedagogic approach to critical thinking education

8. How do you integrate the Institute’s critical thinking purpose in your pedagogy?
 - In what ways do you adapt your pedagogic practice to match the Institute’s educational values in terms of critical thinking expressed in the curriculum?
 - How do you distinguish critical thinking requirements from other learning requirements?
 - If you could change the Institute’s concept of critical thinking, what would it be?
9. What are your pedagogic aims and practices in teaching critical thinking?
 - How do you interpret and justify your learning objectives in terms of critical thinking?
 - Can you provide a couple of examples how you use critical thinking within your lesson?
 - What are more and what are less successful approaches?
 - What are the boundaries of critical thinking in a lesson (academic learning/civic learning)?
 - What are outcomes of a lesson where critical thinking takes place? Can you give examples?
 - How does the teaching you deliver contribute to students’ criticality? What do you want them to gain?
 - How do you judge good levels of critical thinking? How does this show?
 - On what occasions and in which way do you measure or assess critical thinking?

Appendix B

Sample of codes by data source

This document shows a sample of the collection of all the codes developed from all data sources organised and grouped by interview question and sub-question (student and teacher), by observation, and by document. The codes have been developed with a Microsoft word programme on the documents of the transcribed interviews using comment boxes to inscribe the code, on the observation field notes, and on the curriculum policy papers. Hence, this document simply regroups all the codes from the mentioned outputs. A total of 2355 different codes originated from the data analysis without consideration of the research questions and the themes identified further on. Here is the breakdown of the number of codes grouped by source:

Student interviews	1552
Teacher interviews	532
Observations	116
Documents	155
TOTAL	2355

The ID attached to the code links to the source from where the code was taken.

Source ID: participant/code number/interview question

Example: One/c4/2

Students: One, Two, Three, Four, Five, Six, Seven, Eight, Nine, Ten, Eleven, Twelve

Teachers: T1, T2, T3, T4

Observations: O1, O2, O3, O4

Documents: D1, D2, D3

Student interviews pp. 176-184

Teacher interviews pp. 185-187

Observations pp. 188-189

Documents pp. 190-193

Student interviews

<u>Q1 – What is your definition of “critical thinking”</u>	<u>Source ID</u>
Analysing the situation	One/c1/1
“Judging a situation carefully”	One/c2/1
Avoiding “light theories”	One/c3/1
Giving “accurate feedback”	One/c4/1
Analysing “situation” and “people sayings”	One/c5/1
“Thinking reasonably”	Two/c1/1
“Makes sense”	Two/c2/1
Withholding spontaneous answers	Two/c3/1
“Think properly”	Two/c4/1
Affecting the questions asked	Two/c5/1
Spontaneity versus effectiveness	Two/c6/1
Being effective	Two/c7/1
“Process of thinking”	Two/c8/1
Applying knowledge	Two/c9/1
Thinking in contexts	Three/c1/1
Applying experience, knowledge, culture	Three/c2/1
Influencing thinking by own background	Three/c3/1
“Depends on knowledge”	Three/c4/1
Thinking and solving problems situationally	Three/c5/1
Developing oneself through education, experience	Four/c1/1
“Taking the right things in consideration”	Four/c2/1
Considering what is right	Four/c3/1
“Evaluating critically certain knowledge”	Four/c4/1
“Step back, reflect, be pragmatic”	Five/c1/1
Being analytic and not emotional	Five/c2/1
Weighting the good with the bad and drawing conclusions	Five/c3/1
Considering facts and figures	Five/c4/1
“To think differently than others”	Six/c1/1
Thinking in “common sense knowledge”	Six/c2/1
“Avoiding abstract ideas”	Seven/c1/1
“Rational”	Seven/c2/1
Eliminating feelings and assumptions	Seven/c3/1
Analysing facts	Seven/c4/1
Having “own opinion about things”	Eight/c1/1
Making own judgements	Eight/c2/1
“Not necessarily accepting everything”	Eight/c3/1
Synthesising others’ opinions with own experience	Eight/c4/1
Making a picture of “how you really see the world”	Eight/c5/1
“Part of the decision-making process”	Nine/c1/1
Pertaining to process rather than outcome	Nine/c2/1

“What do we believe, what we consider being important”	Ten/c1/1
“Not being passive and accepting all the things that are given”	Eleven/c1/1
“Thinking and questioning”	Eleven/c2/1
“It’s about acting”	Eleven/c3/1
“Thinking about two sides”	Eleven/c4/1
Thinking about right or wrong	Eleven/c5/1
Questioning each other’s moral standards	Eleven/c6/1
“They need to make opinion by themselves”	Twelve/c1/1
Developing autonomy	Twelve/c2/1
“They need to make decisions by themselves”	Twelve/c3/1

Do you think that critical thinking is important

Thinking carefully makes “good decisions”	One/c6/1
“Making a decision”	One/c7/1
Applying knowledge	Two/c10/1
Making right decisions	Two/c11/1
Learning to apply knowledge	Two/c12/1
Creating knowledge	Three/c6/1
“Come up with something new”	Three/c7/1
Finding “what’s right for you”	Three/c8/1
“To find out the solution”	Three/c9/1
“It is important for everybody”	Four/c5/1
Overcoming challenges easier	Four/c6/1
Generating ideas to prepare for challenges	Four/c7/1
Possessing ability to activate knowledge for any life circumstance	Four/c8/1
For generating good in family and society	Five/c5/1
For gaining power and influence	Five/c6/1
Driving successful generations	Five/c7/1
“It helps you to develop yourself”	Six/c3/1
For questioning higher authority	Six/c4/1
“You need to find out and be honest to yourself”	Seven/c5/1
Depending on circumstance in life	Seven/c6/1
“Makes us be different from the others”	Eight/c6/1
Building “your own personality”	Eight/c7/1
Developing one’s identity	Eight/c8/1
Making own judgements of truth	Eight/c9/1
“Helps you in the process”	Nine/c3/1
Avoiding “not thinking in depth”	Nine/c4/1
For raising questions about self	Nine/c5/1
“Depends on many different issues, social, economic, political, feelings”	Ten/c2/1
“Helps to develop a perspective”	Ten/c3/1
“A different view of life, the world”	Ten/c4/1
“We are like machines if we just accept other people’s opinion”	Eleven/c7/1

Building our own views and judgements	Eleven/c8/1
“When you need to make decision”	Twelve/c4/1
“Political situation”	Twelve/c5/1
<u>Do you believe that critical thinking is part of what you are being taught at the Institute</u>	
Pushed to thinking versus giving answers	One/c8/1
“50/50”	One/c9/1
“Never gives us answers”	One/c10/1
“Why questions”	One/c11/1
“Different ideas”	One/c12/1
Diversity of ideas is good	One/c13/1
Willing to think versus not engaging	One/c14/1
“Opinions”	Two/c13/1
“Research”	Two/c14/1
“Not about learning by heart”	Two/c15/1
“It all depends on research”	Two/c16/1
Many purposes	Two/c17/1
Thinking independently	Two/c18/1
“It is taught”	Three/c10/1
“Apply, bringing it in practice”	Three/c11/1
“Not directly”	Four/c9/1
“Is already involved, is expected”	Four/c10/1
Supporting criticality and independent thinking	Four/c11/1
Being taught implicitly	Four/c12/1
For thinking academically	Five/c8/1
For applying and discussing theory	Five/c9/1
Repeat what is taught versus your own way to think	Six/c5/1
“Have your own way to think”	Six/c6/1
“Students figure out by themselves”	Seven/c7/1
Just happening	Seven/c8/1
“Not really emphasising that they want you to think critically”	Seven/c9/1
Struggling to understand	Seven/c10/1
Left on one’s own to finding out what it is	Seven/c11/1
Realising by oneself	Seven/c12/1
“Unconsciously adapting to the way and the environment around you”	Eight/c10/1
Through learning to live together	Eight/c11/1
Learning indirectly from exposure to multicultural environment	Eight/c12/1
Learning to be patient	Eight/c13/1
“Teachers trying to encourage the students to have their own idea”	Eight/c14/1
Developing autonomy	Eight/c15/1
Encouraging development of independent thinking	Eight/c16/1
“You need to find out how you need to do it”	Nine/c6/1
“You have to find many different sources”	Nine/c7/1

Not being taught	Nine/c8/1
Being trained through learning challenges	Nine/c9/1
“I believe so, it makes it possible to see the reality”	Ten/c5/1
“Makes us see the reality of what’s going on and what will be in the future”	Ten/c6/1
Showing “the differences between the cultural and natural sites”	Ten/c7/1
Understanding environmental issues	Ten/c8/1
“What the man has done to life”	Ten/c9/1
Exploring people relations to work and environment	Ten/c10/1
Learning through debating, discussing, exchanging, knowledge	Eleven/c9/1
“Build up the critical skill”	Twelve/c6/1
Developing argumentation skills	Twelve/c7/1
Using particular formats like opinions and debates	Twelve/c8/1

Q2 – What is your definition of “critical citizen”

Applying knowledge to “own home”	One/c15/2
“Making decisions in relation to me”	One/c16/2
“Thinking from where I am from”	One/c17/2
Freedom versus attachment	One/c18/2
Societal values versus “personal values”	One/c19/2
Personal values give freedom	One/c20/2
Tradition versus change	Two/c19/2
Not following other people	Two/c20/2
“Thinking critically even in society”	Two/c21/2
Questioning established beliefs	Two/c22/2
“Knows how people are thinking”	Three/c12/2
“Lived in their country for a long time”	Three/c13/2
Sharing same values	Three/c14/2
Adapting to local society	Three/c15/2
Thinking same	Three/c16/2
“Depends on the person”	Three/c17/2
“Starts to analyse”	Three/c18/2
“Have an effect on society”	Four/c13/2
Impacting and improving one’s own society	Four/c14/2
“Criticize society”	Four/c15/2
Deciding pragmatically and emotionless	Five/c10/2
Defining power analytically	Five/c11/2
“Have their own thinking” versus “normal group” thinking	Six/c7/2
“Look a little bit different”	Six/c8/2
“Think differently, behave differently, perform differently”	Six/c9/2
“His own way to think”	Six/c10/2
“Develop himself and be different”	Six/c11/2
Influence society by thinking independently	Six/c12/2
Influence society by being independent	Six/c13/2

“Realistic citizens”	Seven/c13/2
“Rational about everything”	Seven/c14/2
“More responsible about what they do”	Seven/c15/2
“Understanding the big picture why we are here”	Seven/c16/2
“Contributing to further generations”	Seven/c17/2
Seeing “themselves part of a bigger picture of improving the society life”	Seven/c18/2
Being helpful to people	Eight/c17/2
Caring for others	Eight/c18/2
Being empathetic	Eight/c19/2
“You will help in the community”	Nine/c10/2
Not being complacent but proactive	Nine/c11/2
“Critical citizens have critical thinking”	Nine/c12/2
Having own opinion and sharing	Nine/c13/2
Developing alternative perspectives about life	Ten/c11/2
Believing in improvement as a process	Ten/c12/2
“We shouldn’t just obey to the rules”	Eleven/c10/2
Compromising acceptance and refute of society rules	Eleven/c11/2
Building our own views to question authority	Eleven/c12/2
Compromising diversity of value systems and beliefs	Eleven/c13/2
“You make and need to summarise really truly the truth”	Twelve/c9/2
“The way they want you to think” versus independent thinking	Twelve/c10/2

Critical thinking only relevant at school or reaching beyond classroom teaching

“Blends everywhere”	One/c21/2
“It has to work with our life”	Two/c23/2
“Everyday life”	Two/c24/2
Following other people is stressful	Two/c25/2
Living in a society versus rejecting another people’s thinking	Two/c26/2
Being individualistic versus not	Two/c27/2
Adapt versus change	Two/c28/2
“It’s everywhere”	Three/c19/2
Previous learning “for quick decisions”	Three/c20/2
“Is all connected”	Three/c21/2
Transferring knowledge to the outside world	Three/c22/2
“It reaches beyond”	Four/c16/2
“It depends on how much you want to do”	Four/c17/2
Making contributions beyond duty is contingent to personal engagement and attitude	Four/c18/2
Reaching beyond but depends on “personal goals”	Four/c19/2
“In everyday life – we shouldn’t put emotion in”	Five/c12/2
Driving lives in all are and decisions	Five/c13/2
“Need to be always critical about something”	Six/c14/2
“Beyond the teaching to have this kind of mentality”	Six/c15/2

“Has no reasonable factors to support his opinion”	Six/c16/2
“Is basically what makes us humans”	Seven/c19/2
Made of “the way you think and the way you brainstorm	Seven/c20/2
“Working field and private life”	Seven/c21/2
Reaching beyond by using learnt systematic thinking	Eight/c20/2
“Important to really think through the whole situation”	Eight/c21/2
Making own judgements learnt in school	Eight/c22/2
“Not just being in the classroom, it’s outside as well”	Nine/c14/2
Influencing thinking about right and wrong in society	Nine/c15/2
Driving all aspects of life	Nine/c16/2
“Learning much more from the proper society”	Ten/c13/2
Interacting with members of society about society	Ten/c14/2
Becoming relevant in all facets of life	Eleven/c14/2
Being critical in school and as a citizen	Eleven/c15/2
“Even beyond school”	Twelve/c11/2

Critical thinking playing role in your life outside classroom

Thinking twice	One/c22/2
Experiencing race discrimination	One/c23/2
Being cautious in life	One/c24/2
“Evaluate the situation”	One/c25/2
Building own judgements	Two/c29/2
Thinking about changes needed	Two/c30/2
Practicing tolerance	Two/c31/2
Thinking socially	Two/c32/2
Building own beliefs and values	Two/c33/2
Questioning establishments	Two/c34/2
Proving myself	Two/c35/2
Rejecting comfort	Two/c36/2
Testing antagonism	Two/c37/2
Linking information	Three/c23/2
Analysing and synthesising	Three/c24/2
Applying to all types of decisions	Five/c14/2
For thinking through things	Five/c15/2
Weighting pros and cons	Five/c16/2
Applying knowledge from school	Six/c17/2
Transferring knowledge from school to work	Six/c18/2
Applying with obstacles from ingrained beliefs	Six/c19/2
Difficult when beliefs are untouchable	Six/c20/2
Difficult in situations of power	Six/c21/2
“You really have to have the strong knowledge”	Six/c22/2
Depending on hierarchical level	Six/c23/2
Planned and organised life not requiring critical thinking	Seven/c22/2

Applying for making career decisions	Seven/c23/2
Restricted to school environment	Seven/c24/2
Applying analytic thinking in all facets of life	Eight/c23/2
Making deliberate decisions	Eight/c24/2
Thinking things through	Eight/c25/2
Following rules flexibly	Nine/c17/2
Taking own decisions wisely	Nine/c18/2
Making judgements independently	Nine/c19/2
Developing certain autonomy	Nine/c20/2
“To make decision correct”	Ten/c15/2
“See what’s really good for me”	Ten/c16/2
“To make my own decisions”	Ten/c17/2
Being good to self and people around me	Ten/c18/2
“At my workplace”	Eleven/c16/2
Questioning things anywhere in life	Eleven/c17/2
Limited experience delimiting application to work and studies	Eleven/c18/2
Consulting diverse sources of information	Twelve/c12/2
Thinking through differently	Twelve/c13/2

What learning in school makes you become a critical citizen

Being loyal to my heritage	One/c26/2
Not agreeing versus listening	One/c27/2
“Understanding cultures”	One/c28/2
“Adapt”	One/c29/2
Making efforts to understand	One/c30/2
“Translate to yourself”	One/c31/2
Newness makes critical	One/c32/2
“Ask myself questions”	One/c33/2
Dealing with different cultures	Two/c38/2
Developing cultural awareness	Two/c39/2
Practicing tolerance	Two/c40/2
Learning to be global	Two/c41/2
“Up to date” knowledge	Two/c42/2
“It just happens” by coincidence	Two/c43/2
Learning about different cultures	Three/c25/2
“Knowing the direction of everything”	Three/c26/2
Understanding cultural habits	Three/c27/2
“We are a smaller society reflecting the larger society we live in”	Four/c20/2
School learning becoming a “tool” for application in larger society	Four/c21/2
Building skills and abilities to influence society	Four/c22/2
Preparing for independency	Four/c23/2
Leaning in class that “you have to influence something”	Four/c24/2
Preparing for the future	Four/c25/2

Relating to academic learning	Five/c17/2
Applying theories in the real life	Five/c18/2
Transferring academic knowledge	Five/c19/2
Using new knowledge	Six/c24/2
“Old theories, old rules, old principles, doesn’t fit the life now”	Six/c25/2
Investigating alternative knowledge	Six/c26/2
Learning different ways of seeing things	Six/c27/2
Challenging own knowledge with new knowledge	Six/c28/2
Questioning traditional knowledge	Six/c29/2
Learning from what does not seem to fit	Six/c30/2
“Thinking in only an old way doesn’t work”	Six/c31/2
Acquiring new knowledge versus comforting with status quo	Six/c32/2
New knowledge from school defying status quo in society	Six/c33/2
“A huge role in this is played by the teacher”	Seven/c25/2
Giving thinking independency	Seven/c26/2
Analysing theoretical issues	Seven/c27/2
Autonomy in learning and discovering	Seven/c28/2
Independent thinking and individual effort	Seven/c29/2
“It’s difficult because it depends on where you are going to live”	Eight/c26/2
School learning versus community learning	Eight/c27/2
School learning content versus society learning content	Eight/c28/2
Learning to become an independent thinker	Nine/c21/2
Learning from various sources	Nine/c22/2
Learning to think for myself	Nine/c23/2
Thinking beyond the common knowledge	Nine/c24/2
Appreciating complex information	Nine/c25/2
Learning to be disciplined	Nine/c26/2
Social environment influencing thinking critically	Nine/c27/2
“Investigation, research, certain topics”	Ten/c19/2
Certain subject areas helping understand myself	Ten/c20/2
Certain subject areas developing responsible beings	Ten/c20/2
Some knowledge forging civic learning	Ten/c21/2
“Have right to say”	Eleven/c19/2
Developing judgemental voice	Eleven/c20/2
Discussing issues and questioning ourselves	Eleven/c21/2
“Helps you to develop your own perspective”	Eleven/c22/2
Experiencing cultural differences	Eleven/c23/2
Sharing diversity of opinions and views	Eleven/c24/2
Developing culture of disagreement	Eleven/c25/2
Developing a technique of thinking	Eleven/c26/2
“Think by themselves”	Twelve/c14/2
“Perception about difficult situations”	Twelve/c15/2
Developing independent thinking	Twelve/c16/2

Transferring skills for critical citizenship
Developing thinking skills

Twelve/c17/2
Twelve/c18/2

Teacher interviews

<u>Q1 – What is your definition of “critical thinking”</u>	<u>Source ID</u>
“Reflecting, evaluating, assessing”	T1/c1/1
“Not taking the text or whatever as it is”	T1/c2/1
Agreeing or disagreeing	T1/c3/1
“Able to understand certain concepts, certain theory”	T2/c1/1
Interpreting and applying theory	T2/c2/1
Transferring theoretical knowledge to life	T2/c3/1
Integrating theoretical knowledge with practical experience	T2/c4/1
“One has to understand the connection between different concepts”	T3/c1/1
“To be able to understand the implications”	T3/c2/1
“Analysing or commenting”	T3/c3/1
“Thinking away from the obvious”	T4/c1/1
“Looking deeper into something”	T4/c2/1
“Cynicism”	T4/c3/1

Do you think that critical thinking is important

Being part of a university level study	T1/c4/1
Adapting to critical students	T1/c5/1
Preparing for life	T1/c6/1
“Looking at other dimensions”	T2/c5/1
Generating viewpoints and perspectives	T2/c6/1
Exploring ways to improve things	T2/c7/1
“Part of one’s development”	T2/c8/1
“Progress as a person”	T2/c9/1
Developing a mind frame for life	T2/c10/1
Understanding implications	T3/c4/1
“For business and private life”	T3/c5/1
“To make the best decision possible”	T3/c6/1
“To consider all impacts, positive and negative”	T3/c7/1
“Important that we all don’t accept the obvious”	T4/c4/1
Accepting means the world would be worse than it is	T4/c5/1
“Important that we analyse and think individually and collectively”	T4/c6/1
“Individual and collective judgment”	T4/c7/1

Do you believe that critical thinking is part of what students are being taught at the Institute

“Partly”	T1/c7/1
Gradual development	T1/c8/1
Nationality and background of student influencing	T1/c9/1
Lower levels basic versus Higher levels complex	T1/c10/1
Using case studies, scenarios, articles	T1/c11/1
Using case studies, scenarios, articles	T1/c11/1

“Depends on what level”	T2/c11/1
“There would be a lot of improvement that can be done”	T2/c12/1
Lower levels poor in this skill	T2/c13/1
Understanding and applying theory	T2/c14/1
Analysis and application	T2/c15/1
Analysing theory and synthesising	T2/c16/1
Linking theory with reality	T2/c17/1
“I think we try to do that”	T3/c8/1
“In some subjects more difficult than in others”	T3/c9/1
Neglecting efforts to educate about the world and life	T3/c10/1
Students’ lack of experience being a limitation	T3/c11/1
Receiving knowledge and tools to analyse decisions	T3/c12/1
Gradual incremental learning process	T3/c13/1
Time constraint limiting students’ productive theoretical analysis	T3/c14/1
“We attempt to instil a good sense of critical thinking”	T4/c8/1
The results showing incremental skills development	T4/c9/1
Analysing, comparing and contrasting theories	T4/c10/1
Application of theory to real life situations	T4/c11/1
Debating, discussing, thinking through	T4/c12/1

Q2 – What is your definition of “critical citizen”

“Have a free mind and you are not judged”	T1/c12/2
Engagement for democracy	T1/c13/2
Having opinions	T1/c14/2
Courage to challenge the system	T1/c15/2
“Important to the overall development or growth of a company”	T2/c18/2
“Being themselves”	T2/c19/2
Contributing with their own histories	T2/c20/2
“Has an important effect on society and academia”	T2/c21/2
Having a “certain degree of understanding of current affairs”	T3/c15/2
Responsibility of schools	T3/c16/2
Not being part of the typical curriculum	T3/c17/2
“Well informed citizens of what’s going on”	T3/c18/2
Responsibility of government and communities	T3/c19/2
Blindly following versus rocking the boat	T3/c20/2
Criticising society versus Participating in the process of society	T3/c21/2
Making conversations as responsible people	T3/c22/2
“Make things correct or provide alternative opinions”	T3/c23/2
“Able to think for themselves and to make critical judgements”	T4/c13/2
Analyse, critique, being cynical about status quo	T4/c14/2

Critical thinking only relevant at school or reaching beyond classroom teaching

"You need it everywhere"	T1/c16/2
"More relevant outside school"	T1/c17/2
"It goes everywhere"	T2/c22/2
Bearing on own life and personal development	T2/c23/2
"Personal, professional, academic"	T2/c24/2
"It's a way of life"	T3/c24/2
Understanding connections between issues and making judgements	T3/c25/2
A process helping take responsibility for life and the world	T3/c26/2
Learning critical thinking skills for application beyond the school	T3/c27/2
Only theoretical is limiting	T3/c28/2
"Link together theory with practical"	T3/c29/2
"We would hope so"	T4/c15/2
"Otherwise we would question why we are teaching"	T4/c16/2
"The role is to educate for the future"	T4/c17/2
Applying to questioning self and society	T4/c18/2

Critical thinking playing a role in the learner's life outside the classroom

Depending on skills being developed	T1/c18/2
From private to every part of life	T1/c19/2
Building perceptions of experiences	T2/c25/2
Questioning own assumptions	T2/c26/2
Comparing different sets of beliefs about the world	T2/c27/2
Questioning the institution's environment	T4/c19/2
Transferring critical thinking skills to other spheres	T4/c20/2

What learning in school would make students become critical citizens

"Student centred learning"	T1/c20/2
"Projects"	T1/c21/2
Encouraging developing own ideas	T1/c22/2
Developing self-assessment	T1/c23/2
"Not spoon-feeding information"	T1/c24/2
Formats that forge critical thinking skills	T1/c25/2
Missing blended learning	T2/c28/2
Missing integration of industry examples into academia	T2/c29/2
Missing appropriate use of technology	T2/c30/2
Ability to apply information	T3/c30/2
Transferring knowledge to real life examples	T3/c31/2
Questioning each other's beliefs and actions	T3/c32/2
Utilising a variety of pedagogic tools	T4/c21/2
Debating and discussing issues	T4/c22/2
"Look at different sides of an issue"	T4/c23/2
Questioning own beliefs	T4/c24/2
Critiquing another person's opinion	T4/c25/2

Observations

<u>O1 – Tourism BSc</u>	<u>Source ID</u>
Reviewing theoretical material descriptively	O1/c1
Checking on readings assigned for homework	O1/c2
Lecturing factual material	O1/c3
Exploring issues about citizenship and society	O1/c4
Encouraging critical thinking in social and citizenship contexts	O1/c5
Attempting freedom of expression in open discussion	O1/c6
Reviewing theoretical aspects briefly	O1/c7
Identifying factual issues	O1/c8
No discussing or exploring	O1/c9
Identifying social/community issues	O1/c10
No discussing or exploring/debating items identified	O1/c11
Confirmation of theoretical facts and figures	O1/c12
Descriptive representation of characteristics of a phenomenon	O1/c13
One-way communication without class interaction	O1/c14
Descriptive presentation of teacher's experience	O1/c15
Brief presentation of social/citizenship issues	O1/c16
One-way communication	O1/c17
Previously presented social issues not being developed in class discussion	O1/c18
Themes are practical oriented rather than social	O1/c19
More practical and theoretical oriented readings being suggested	O1/c20
Theoretical presentation with facts and figures	O1/c21
Lackluster class discussion, not much involvement shown	O1/c22
Operational and organisation issues being discussed	O1/c23
Reporting facts and views	O1/c24
Theoretical and hypothetical issues raised	O1/c25
Issues limited to trends rather than social/citizenship	O1/c26
Weak class participation and involvement	O1/c27
Presentation of issues about the concept	O1/c28
Lackluster answering of a question, no discussion	O1/c29
Theme is general and shallow	O1/c30
Brief presentation of basic theory	O1/c31
Social/Ethical question opened for class discussion	O1/c32
Involvement of the class only by two students	O1/c33
Great interest for the issue raised	O1/c34
Development of discussion being cut by teacher due to time constraints	O1/c35
Presentation of theoretical material	O1/c36
Class involvement in discussion weak	O1/c37
No encouraging of student contribution	O1/c38
Analysing shallow and not developing further	O1/c39

O2 – Consumer Behaviour HD

Presenting topic by showcasing live examples	O2/c1
Putting the issue in real life context	O2/c2
Social/community issues	O2/c3
Theoretical and social issues being revised	O2/c4
Social issues being neglected	O2/c5
Recalling theoretical knowledge from teacher slides/notes	O2/c6
Paraphrasing factual and theoretical items	O2/c7
Topic highly social/political/citizenship type	O2/c8
Topic dying off due to lack of class participation	O2/c9
Eliciting class input for controversial question	O2/c10
Eliciting discussion through a question	O2/c11
Expected debate not happening	O2/c12
Students showing themselves disinterested	O2/c13
Topic highly social/political/citizenship type	O2/c14
One-way communication teacher/students	O2/c15
Class remaining passive	O2/c16
No activating of class	O2/c17
Sensitive issues identified and raised by teacher	O2/c18
No inquiring of issues and discussing taking place	O2/c19
Pedagogic practice is monologue	O2/c20
Sensitive issues identified and raised by teacher	O2/c21
Class discussion and participation not being achieved or sought for	O2/c22
Pedagogic practice: slide presentation	O2/c23
Sensitive issues identified and raised by teacher	O2/c24
Pedagogic practice: slide presentation	O2/c25
Class discussion and participation not being achieved or sought for	O2/c26
Pedagogic practice: slide presentation	O2/c27
Class discussion and participation not being achieved or sought for	O2/c28
Sensitive issues identified and raised by teacher	O2/c29
Pedagogic practice: slide presentation	O2/c30
Sensitive issues identified and raised by teacher	O2/c31
Class discussion and participation not being achieved or sought for	O2/c32
Pedagogic practice: slide presentation	O2/c33
Class discussion and participation not being achieved or sought for	O2/c34
Sensitive issues identified and raised by teacher	O2/c35
One question being raised by student	O2/c36
Sensitive issues identified and raised by teacher	O2/c37
Class participation not being sought for	O2/c38
Issue not being continued and dies off after two minutes	O2/c39
Homework revision group work	O2/c40
Group presentation theoretical concepts	O2/c41

Documents

<u>D1 - BSc (Hons) Course document revalidation 2016</u>	<u>Source ID</u>
Encouraging professional managerial behaviour	D1/c1
Learning outcomes deriving from degree partner in the UK	D1/c2
Institute's programme in line with partner university	D1/c3
Meeting standards dictated by quality institutions and universities	D1/c4
Providing analytical skills	D1/c5
Providing specialised knowledge for hospitality	D1/c6
Vocationalism	D1/c7
Aiming for specialised knowledge and skills for the particular profession	D1/c8
Expecting professional traits for managers	D1/c9
Understanding specialised technical knowledge	D1/c10
Developing generic learning skills	D1/c11
Developing analytical skills	D1/c12
Acquiring problem solving abilities for the industry	D1/c13
Developing academic skills	D1/c14
Forging self-reflection	D1/c15
Expecting professional attitude	D1/c16
Encouraging responsibility for own learning	D1/c17
Understanding stakeholder influence relating to the industry	D1/c18
Developing academic research skills	D1/c19
Accreditation imperatives on the curriculum	D1/c20
Critical understanding of the industry	D1/c21
Analysing interrelationships between stakeholders and the industry	D1/c22
Research skills	D1/c23
Off-the-job academic learning	D1/c24
On-the-job practical learning	D1/c25
Proving knowledge through formal assessment tools	D1/c26
Developing abilities for theoretical analysis and interpretation	D1/c27
Developing abilities for theoretical synthesis and problem solving	D1/c28
Assuming self-learning responsibilities	D1/c29
Self-reflecting on own performance	D1/c30
Applying research-based pedagogic material and practices	D1/c31
Emphasising student abilities in evaluation and synthesis	D1/c32
Assessing academic research skills	D1/c33
Assessing intellectual skills	D1/c34
Independent research capabilities	D1/c35
Analysing moral and ethical issues particular to the industry	D1/c36
Abilities to respond to change within professional environment	D1/c37
Developing self-learning abilities	D1/c38
Vocational internship in the industry	D1/c39
Off-the-job learning	D1/c40

Formal pedagogic assessment approaches	D1/c41
Developing interpersonal skills	D1/c42
Listening, negotiation, persuasion	D1/c43
Using organisation skills	D1/c44
Developing problem solving techniques	D1/c45
Developing abilities for self-appraisal and reflection	D1/c46
Being self-critical on own performance	D1/c47
Formal pedagogic delivery approaches	D1/c48
Self-assessment	D1/c49
Formal pedagogic assessment approaches	D1/c50
Implementing curriculum and academic standards externally	D1/c51
Meeting external learning outcomes	D1/c52
Quality and accreditation standards externally	D1/c53
Meeting externally approved quality standards	D1/c54
Standardising grading criteria with external accreditation requirements	D1/c55
Formal reviewing of standards and performance by accrediting external university	D1/c56
Accrediting quality standards in learning and teaching by external institutions	D1/c57
Aiming at developing intellectual abilities for the industry	D1/c58
Encouraging synthesis and evaluation and application of theory	D1/c59
Transfer of academic knowledge to industry practice	D1/c60
Industry practice forging learner's character and realistic attitude	D1/c61
Developing knowledge, skills, and understanding	D1/c62
Developing analytic and logical thinking	D1/c63
Independent learning	D1/c64
Driving learning through established learning outcomes	D1/c65
Set aims and objectives and learning outcomes	D1/c66
Mixing traditional pedagogies and progressive learning approaches	D1/c67
Promoting higher order learning	D1/c68
Developing analytical and theoretical skills	D1/c69
Developing application of theory skills	D1/c70
Developing self-management, self-reflection, and independent working	D1/c71
Trust on academic learning material	D1/c72
Promoting student interaction and engagement and idea sharing	D1/c73
Independent learners	D1/c74
Assuring academic benchmark by external HE agencies	D1/c75
Accreditation by professional bodies for academic quality and standards	D1/c76
Vocational knowledge and skills	D1/c77
Problem solving competencies	D1/c78
Global citizenship and ethical leadership	D1/c79
Life-long learning	D1/c80
Capacity for self-reflection	D1/c81
Developing academic and vocational skills potential	D1/c82
Theoretical and practical subject knowledge	D1/c83

Analysis and synthesis capabilities	D1/c84
Rational cognitive abilities	D1/c85
Creative problem-solving capabilities	D1/c86
Reflecting on others' and own actions	D1/c87
Critical awareness, accuracy, recognising limitations, addressing limitations	D1/c88
Objective judgement and decision making	D1/c89
Critical thinking	D1/c90
Deep learning versus Surface learning	D1/c91
Independent learning	D1/c92
Academic skills	D1/c93
Academic and practical self-awareness	D1/c94
Disciplined independent agent	D1/c95
Self-critical	D1/c96
Self-aware member of society	D1/c97
Being a critical citizen	D1/c98
Social communication skills	D1/c99
Industry recognition of vocational knowledge and skills	D1/c100
Aiming for diversity in learning environment	D1/c101
Emphasising vocational learning structures and academic knowledge	D1/c102
Promoting development of independent and autonomous learners	D1/c103
Business entrepreneurship and creativity	D1/c104
Strongly encouraging linking theory and practice	D1/c105

D2 – Teaching, learning, and assessment strategy 2017-2019

Maintaining highest VET standards in the field	D2/c1
Exceeding student performance	D2/c2
Meeting the needs of the industry	D2/c3
Embracing pedagogic novelty	D2/c4
Embracing pedagogic experimentation	D2/c5
Expecting high levels of professional practice sharing	D2/c6
Forging a team spirit for teaching and learning improvement	D2/c7
Developing students' abilities to perform	D2/c8
Linking performance to course objectives	D2/c9
Embracing pedagogic freedom and experimentation, and creativity	D2/c10
Expecting students' creativity and engagement	D2/c11
Focusing on vocationally relevant material	D2/c12
Raising expectations of student entry performance abilities	D2/c13
Pedagogic creativity	D2/c14
Embracing high quality teaching standards	D2/c15
Consistency in teaching, pedagogies, and assessments	D2/c16
Encouraging continuous improvement through experimentation	D2/c17
Dynamic learning organisation	D2/c18
Competence learning outcomes	D2/c19

Teachers as facilitators of learning	D2/c20
Moving towards student higher performance	D2/c21
Significantly more learning	D2/c22
Student driven learning approach	D2/c23
Active learning approach	D2/c24
Mentoring students individually	D2/c25
Learning outcomes steering assessment practices	D2/c26
Supporting social learning	D2/c27
Personal responsibility and autonomy in learning	D2/c28
Wide spectrum of pedagogic tools	D2/c29
Combining school knowledge and work-based knowledge	D2/c30
Strengthening academic knowledge and research skills	D2/c31
Deep learning strategy	D2/c32
Synthesis of content (facts), process (socially contextualising content), premises (the value of knowing)	D2/c33
Good teaching is contemporary knowledge generation	D2/c34
Structuring assessments clearly around defined learning outcomes	D2/c35
Assessment grading criteria for the course	D2/c36
Designing assignments based on defined overall framework	D2/c37
Students becoming more critical of their own work	D2/c38
Creative and innovative pedagogies	D2/c39
Vocationally oriented assessments	D2/c40

Appendix C

Sample of themes by data source with corresponding codes

This document shows the collection of all the codes developed from all data sources organised and grouped by the corresponding underlying theme(Th) identified. The presentation of the groups is done by interview question and sub-question (student and teacher), by observation, and by document. The ID attached to the code links to the source from where the code was taken.

Source ID: participant/code number/interview question

Example: One/c4/2

Students: One, Two, Three, Four, Five, Six, Seven, Eight, Nine, Ten, Eleven, Twelve

Teachers: T1, T2, T3, T4

Observations: O1, O2, O3, O4

Documents: D1, D2, D3

Student interviews pp. 195-203

Teacher interviews pp. 204-207

Observations pp. 208-211

Documents pp. 212-216

Student interviews

Q1 - What is your definition of “critical thinking”

Including sub-question:

Do you think that critical thinking is important

Negative case:

“It’s about acting”

Source ID

Eleven/c3/1

Th1: “Depends on knowledge”

Avoiding “light theories”

One/c3/1

Applying knowledge

Two/c9/1

“Depends on knowledge”

Three/c4/1

“Evaluating critically certain knowledge”

Four/c4/1

Thinking in “common sense knowledge”

Six/c2/1

Learning to apply knowledge

Two/c12/1

Creating knowledge

Three/c6/1

Possessing ability to activate knowledge for any life circumstance

Four/c8/1

Th2: “Part of the decision-making process”

“Part of the decision-making process”

Nine/c1/1

“They need to make decisions by themselves”

Twelve/c3/1

Thinking carefully makes “good decisions”

One/c6/1

“Making a decision”

One/c7/1

Making right decisions

Two/c11/1

“To find out the solution”

Three/c9/1

“When you need to make decision”

Twelve/c4/1

Th3: Autonomy and personal agency

Having “own opinion about things”

Eight/c1/1

Making own judgements

Eight/c2/1

“They need to make opinion by themselves”

Twelve/c1/1

Developing autonomy

Twelve/c2/1

“They need to make decisions by themselves”

Twelve/c3/1

Finding “what’s right for you”

Three/c8/1

“Makes us be different from the others”

Eight/c6/1

Building “your own personality”

Eight/c7/1

Developing one’s identity

Eight/c8/1

Building our own views and judgements

Eleven/c8/1

Th4: Questioning moral standards

“Taking the right things in consideration”

Four/c2/1

Considering what is right

Four/c3/1

Weighting the good with the bad and drawing conclusions

Five/c3/1

Thinking about right or wrong

Eleven/c5/1

Questioning each other’s moral standards

Eleven/c6/1

“You need to find out and be honest to yourself”

Seven/c5/1

Making own judgements of truth

Eight/c9/1

Th5: Way of thinking

Analysing the situation	One/c1/1
“Thinking reasonably”	Two/c1/1
“Think properly”	Two/c4/1
“Step back, reflect, be pragmatic”	Five/c1/1
Considering facts and figures	Five/c4/1
“To think differently than others”	Six/c1/1
Thinking in “common sense knowledge”	Six/c2/1
“Avoiding abstract ideas”	Seven/c1/1
“Not being passive and accepting all the things that are given”	Eleven/c1/1
“Thinking and questioning”	Eleven/c2/1
“Thinking about two sides”	Eleven/c4/1
Generating ideas to prepare for challenges	Four/c7/1
Avoiding “not thinking in depth”	Nine/c4/1

Th6: Making a picture of the world

Analysing “situation” and “people sayings”	One/c5/1
Thinking in contexts	Three/c1/1
Applying experience, knowledge, culture	Three/c2/1
Influencing thinking by own background	Three/c3/1
Synthesising others’ opinions with own experience	Eight/c4/1
Making a picture of “how you really see the world”	Eight/c5/1
Depending on circumstance in life	Seven/c6/1
“Depends on many different issues, social, economic, political, feelings”	Ten/c2/1
“Helps to develop a perspective”	Ten/c3/1
“A different view of life, the world”	Ten/c4/1
“Political situation”	Twelve/c5/1

Th7: Systematic process

“Think properly”	Two/c4/1
“Process of thinking”	Two/c8/1
Spontaneity versus effectiveness	Two/c6/1
Analysing facts	Seven/c4/1
Pertaining to process rather than outcome	Nine/c2/1
“Helps you in the process”	Nine/c3/1

Th8: Logic versus emotions

“Judging a situation carefully”	One/c2/1
“Makes sense”	Two/c2/1
Withholding spontaneous answers	Two/c3/1
Spontaneity versus effectiveness	Two/c6/1
“Step back, reflect, be pragmatic”	Five/c1/1
Being analytic and not emotional	Five/c2/1
Considering facts and figures	Five/c4/1
“Avoiding abstract ideas”	Seven/c1/1

“Rational”	Seven/c2/1
Eliminating feelings and assumptions	Seven/c3/1
Th9: Values and beliefs	
Thinking and solving problems situationally	Three/c5/1
Developing oneself through education, experience	Four/c1/1
“What do we believe, what we consider being important”	Ten/c1/1
Making own judgements of truth	Eight/c9/1
“It helps you to develop yourself”	Six/c3/1
For raising questions about self	Nine/c5/1

Do you think that critical thinking is important

Deviant case:

For generating good in family and society	Five/c5/1
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Th10: Power and influence

For gaining power and influence	Five/c6/1
For questioning higher authority	Six/c4/1
“We are like machines if we just accept other people’s opinion”	Eleven/c7/1

Do you believe that critical thinking is part of what you are being taught at the Institute

Deviant case:

Willing to think versus not engaging	One/c14/1
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Th11: Being taught implicitly through pedagogic practices

“Why questions”	One/c11/1
“Opinions”	Two/c13/1
“Apply, bringing it in practice”	Three/c11/1
Being taught implicitly	Four/c12/1
Being trained through learning challenges	Nine/c9/1
“I believe so, it makes it possible to see the reality”	Ten/c5/1
“Makes us see the reality of what’s going on and what will be in the future”	Ten/c6/1

Learning through debating, discussing, exchanging, knowledge	Eleven/c9/1
Developing argumentation skills	Twelve/c7/1
Using particular formats like opinions and debates	Twelve/c8/1

Th12: Being taught implicitly through encouraging independent thinking

Pushed to thinking versus giving answers	One/c8/1
“Never gives us answers”	One/c10/1
Thinking independently	Two/c18/1
Repeat what is taught versus your own way to think	Six/c5/1
“Have your own way to think”	Six/c6/1
“Students figure out by themselves”	Seven/c7/1
Left on one’s own to finding out what it is	Seven/c11/1
Realising by oneself	Seven/c12/1
“Teachers trying to encourage the students to have their own idea”	Eight/c14/1

Developing autonomy	Eight/c15/1
Encouraging development of independent thinking	Eight/c16/1
“You need to find out how you need to do it”	Nine/c6/1
Th13: Not sure it is being taught	
“50/50”	One/c9/1
“Not really emphasising that they want you to think critically”	Seven/c9/1
Struggling to understand	Seven/c10/1
Th14: It is being taught	
“It is taught”	Three/c10/1
Th15: Driven by academic emphasis	
“Research”	Two/c14/1
“It all depends on research”	Two/c16/1
For thinking academically	Five/c8/1
For applying and discussing theory	Five/c9/1
“You have to find many different sources”	Nine/c7/1
“Build up the critical skill”	Twelve/c6/1
Th16: It is not being taught	
Not being taught	Nine/c8/1
Th17: Being taught through thematic emphasis	
Showing “the differences between the cultural and natural sites”	Ten/c7/1
Understanding environmental issues	Ten/c8/1
“What the man has done to life”	Ten/c9/1
Exploring people relations to work and environment	Ten/c10/1
Th18: Learnt by exposure to school culture and diversity	
“Different ideas”	One/c12/1
Diversity of ideas is good	One/c13/1
“Is already involved, is expected”	Four/c10/1
Just happening	Seven/c8/1
“Unconsciously adapting to the way and the environment around you”	Eight/c10/1
Through learning to live together	Eight/c11/1
Learning indirectly from exposure to multicultural environment	Eight/c12/1

Q2 - What is your definition of “critical citizen”

Negative case:

Compromising acceptance and refute of society rules Eleven/c11/2

Th19: Independent thinking

“Making decisions in relation to me” One/c16/2

“Have their own thinking” versus “normal group” thinking Six/c7/2

“Think differently, behave differently, perform differently” Six/c9/2

“His own way to think” Six/c10/2

“Develop himself and be different” Six/c11/2

Influence society by thinking independently Six/c12/2

Influence society by being independent Six/c13/2

Having own opinion and sharing Nine/c13/2

Building our own views to question authority Eleven/c12/2

“The way they want you to think” versus independent thinking Twelve/c10/2

Th20: Caring and being helpful

“More responsible about what they do” Seven/c15/2

Being helpful to people Eight/c17/2

Caring for others Eight/c18/2

Being empathetic Eight/c19/2

“You will help in the community” Nine/c10/2

Th21: Compromising and adapting

Applying knowledge to “own home” One/c15/2

“Thinking from where I am from” One/c17/2

Societal values versus “personal values” One/c19/2

“Knows how people are thinking” Three/c12/2

“Lived in their country for a long time” Three/c13/2

Sharing same values Three/c14/2

Thinking same Three/c16/2

Adapting to local society Three/c15/2

Compromising diversity of value systems and beliefs Eleven/c13/2

Th22: Rational and realistic

Deciding pragmatically and emotionless Five/c10/2

Defining power analytically Five/c11/2

“Realistic citizens” Seven/c13/2

“Rational about everything” Seven/c14/2

“You make and need to summarise really truly the truth” Twelve/c9/2

Th23: Questioning established beliefs

Tradition versus change Two/c19/2

Questioning established beliefs Two/c22/2

“Criticize society” Four/c15/2

“Look a little bit different” Six/c8/2

“We shouldn’t just obey to the rules” Eleven/c10/2

Th24: Idealistic thinkers

Freedom versus attachment	One/c18/2
Personal values give freedom	One/c20/2
“Understanding the big picture why we are here”	Seven/c16/2
“Contributing to further generations”	Seven/c17/2
Seeing “themselves part of a bigger picture of improving the society life”	Seven/c18/2
Developing alternative perspectives about life	Ten/c11/2

Th25: Change and improvement driven

“Have an effect on society”	Four/c13/2
Impacting and improving one’s own society	Four/c14/2
Not being complacent but proactive	Nine/c11/2
Believing in improvement as a process	Ten/c12/2

Critical thinking only relevant at school or reaching beyond classroom teaching**Th26: It’s a human and personal disposition**

Following other people is stressful	Two/c25/2
Living in a society versus rejecting another people’s thinking	Two/c26/2
“It depends on how much you want to do”	Four/c17/2
Making contributions beyond duty is contingent to personal engagement and attitude	Four/c18/2
Reaching beyond but depends on “personal goals”	Four/c19/2
“Beyond the teaching to have this kind of mentality”	Six/c15/2
“Is basically what makes us humans”	Seven/c19/2
Made of “the way you think and the way you brainstorm”	Seven/c20/2

Th27: Learnt by involving with society

“It has to work with our life”	Two/c23/2
Living in a society versus rejecting another people’s thinking	Two/c26/2
Being individualistic versus not	Two/c27/2
“Learning much more from the proper society”	Ten/c13/2
Interacting with members of society about society	Ten/c14/2

Th28: “It’s everywhere”

“Blends everywhere”	One/c21/2
“Everyday life”	Two/c24/2
“It’s everywhere”	Three/c19/2
“Is all connected”	Three/c21/2
“It reaches beyond”	Four/c16/2
“In everyday life – we shouldn’t put emotion in”	Five/c12/2
Driving lives in all are and decisions	Five/c13/2
“Need to be always critical about something”	Six/c14/2
“Working field and private life”	Seven/c21/2
“Not just being in the classroom, it’s outside as well”	Nine/c14/2
Driving all aspects of life	Nine/c16/2

Becoming relevant in all facets of life	Eleven/c14/2
Being critical in school and as a citizen	Eleven/c15/2
“Even beyond school”	Twelve/c11/2

Th29: Transfer of knowledge and skills learnt in school

Previous learning “for quick decisions”	Three/c20/2
Transferring knowledge to the outside world	Three/c22/2
Reaching beyond by using learnt systematic thinking	Eight/c20/2
“Important to really think through the whole situation”	Eight/c21/2
Making own judgements learnt in school	Eight/c22/2
Influencing thinking about right and wrong in society	Nine/c15/2

Critical thinking playing role in your life outside classroom

Negative case:

Planned and organised life not requiring critical thinking	Seven/c22/2
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Th30: Thinking and testing and linking information

Being cautious in life	One/c24/2
“Evaluate the situation”	One/c25/2
Thinking about changes needed	Two/c30/2
Questioning establishments	Two/c34/2
Testing antagonism	Two/c37/2
Linking information	Three/c23/2
Analysing and synthesising	Three/c24/2
For thinking through things	Five/c15/2
Weighting pros and cons	Five/c16/2
Applying knowledge from school	Six/c17/2
Transferring knowledge from school to work	Six/c18/2
“You really have to have the strong knowledge”	Six/c22/2
Applying analytic thinking in all facets of life	Eight/c23/2
Consulting diverse sources of information	Twelve/c12/2
Thinking through differently	Twelve/c13/2

Th31: Building own judgements and decisions

Thinking twice	One/c22/2
Building own judgements	Two/c29/2
Building own beliefs and values	Two/c33/2
Proving myself	Two/c35/2
Making deliberate decisions	Eight/c24/2
Following rules flexibly	Nine/c17/2
Taking own decisions wisely	Nine/c18/2
Making judgements independently	Nine/c19/2
Developing certain autonomy	Nine/c20/2
“To make decision correct”	Ten/c15/2
“See what’s really good for me”	Ten/c16/2
“To make my own decisions”	Ten/c17/2

Th32: Obstacles and limitations

Applying with obstacles from ingrained beliefs	Six/c19/2
Difficult when beliefs are untouchable	Six/c20/2
Difficult in situations of power	Six/c21/2
Depending on hierarchical level	Six/c23/2
Applying for making career decisions	Seven/c23/2
Restricted to school environment	Seven/c24/2
“At my workplace”	Eleven/c16/2
Limited experience delimiting application to work and studies	Eleven/c18/2

Th33: Practicing social behaviours

Practicing tolerance	Two/c31/2
Thinking socially	Two/c32/2
Being good to self and people around me	Ten/c18/2

What learning in school makes you become a critical citizen**Deviant case:**

Applying theories in the real life	Five/c18/2
School learning versus community learning	Eight/c27/2
School learning content versus society learning content	Eight/c28/2

Th34: Developing thinking skills

“Ask myself questions”	One/c33/2
Building skills and abilities to influence society	Four/c22/2
Thinking beyond the common knowledge	Nine/c24/2
Developing a technique of thinking	Eleven/c26/2
Developing thinking skills	Twelve/c18/2

Th35: Developing tolerance and cultural awareness in the school environment

“Understanding cultures”	One/c28/2
Dealing with different cultures	Two/c38/2
Developing cultural awareness	Two/c39/2
Practicing tolerance	Two/c40/2
Learning to be global	Two/c41/2
Learning about different cultures	Three/c25/2
Understanding cultural habits	Three/c27/2
“We are a smaller society reflecting the larger society we live in”	Four/c20/2
School learning becoming a “tool” for application in larger society	Four/c21/2
Learning in class that “you have to influence something”	Four/c24/2
Social environment influencing thinking critically	Nine/c27/2
Sharing diversity of opinions and views	Eleven/c24/2
Experiencing cultural differences	Eleven/c23/2

Th36: Developing independency

“Translate to yourself”	One/c31/2
Preparing for independency	Four/c23/2

Giving thinking independency	Seven/c26/2
Autonomy in learning and discovering	Seven/c28/2
Independent thinking and individual effort	Seven/c29/2
Learning to become an independent thinker	Nine/c21/2
Learning to think for myself	Nine/c23/2
Learning to be disciplined	Nine/c26/2
Discussing issues and questioning ourselves	Eleven/c21/2
“Helps you to develop your own perspective”	Eleven/c22/2
“Think by themselves”	Twelve/c14/2
Developing independent thinking	Twelve/c16/2
Th37: Academic and theoretical learning	
“Up to date” knowledge	Two/c42/2
Relating to academic learning	Five/c17/2
Transferring academic knowledge	Five/c19/2
Using new knowledge	Six/c24/2
Investigating alternative knowledge	Six/c26/2
Learning different ways of seeing things	Six/c27/2
Challenging own knowledge with new knowledge	Six/c28/2
Acquiring new knowledge versus comforting with status quo	Six/c32/2
Analysing theoretical issues	Seven/c27/2
Learning from various sources	Nine/c22/2
Appreciating complex information	Nine/c25/2
“Investigation, research, certain topics”	Ten/c19/2
Th38: Culture of disagreement	
Not agreeing versus listening	One/c27/2
Questioning traditional knowledge	Six/c29/2
Learning from what does not seem to fit	Six/c30/2
New knowledge from school defying status quo in society	Six/c33/2
“Have right to say”	Eleven/c19/2
Developing judgemental voice	Eleven/c20/2
Developing culture of disagreement	Eleven/c25/2

Teacher interviews

Q1 - What is your definition of “critical thinking” Source ID

Th129: Working with knowledge

“Able to understand certain concepts, certain theory”	T2/c1/1
Interpreting and applying theory	T2/c2/1
Transferring theoretical knowledge to life	T2/c3/1
Integrating theoretical knowledge with practical experience	T2/c4/1
“One has to understand the connection between different concepts”	T3/c1/1
To be able to understand the implications”	T3/c2/1
“Analysing or commenting”	T3/c3/1

Th130: Way of thinking

“Reflecting, evaluating, assessing”	T1/c1/1
“Not taking the text or whatever as it is”	T1/c2/1
Agreeing or disagreeing	T1/c3/1
“Thinking away from the obvious”	T4/c1/1
“Looking deeper into something”	T4/c2/1
“Cynicism”	T4/c3/1

Do you think that critical thinking is important

Th131: Developing a mind frame for life

Preparing for life	T1/c6/1
“Looking at other dimensions”	T2/c5/1
Generating viewpoints and perspectives	T2/c6/1
Exploring ways to improve things	T2/c7/1
“Part of one’s development”	T2/c8/1
“Progress as a person”	T2/c9/1
Developing a mind frame for life	T2/c10/1
Understanding implications	T3/c4/1
“For business and private life”	T3/c5/1
“Important that we all don’t accept the obvious”	T4/c4/1
Accepting means the world would be worse than it is	T4/c5/1
“Important that we analyse and think individually and collectively”	T4/c6/1
“Individual and collective judgment”	T4/c7/1

Th132: Developing and academic mind frame

Being part of a university level study	T1/c4/1
“To make the best decision possible”	T3/c6/1
“To consider all impacts, positive and negative”	T3/c7/1

Do you believe that critical thinking is part of what students are being taught at the Institute

Deviant case:

Neglecting efforts to educate about the world and life	T3/c10/1
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Th133: Yes, it is an incremental learning development in academic skills

Gradual development	T1/c8/1
Lower levels basic versus Higher levels complex	T1/c10/1
Using case studies, scenarios, articles	T1/c11/1
“Depends on what level”	T2/c11/1
Lower levels poor in this skill	T2/c13/1
Understanding and applying theory	T2/c14/1
Analysis and application	T2/c15/1
Analysing theory and synthesising	T2/c16/1
Linking theory with reality	T2/c17/1
Receiving knowledge and tools to analyse decisions	T3/c12/1
Gradual incremental learning process	T3/c13/1
The results showing incremental skills development	T4/c9/1
Analysing, comparing and contrasting theories	T4/c10/1
Application of theory to real life situations	T4/c11/1
Debating, discussing, thinking through	T4/c12/1

Th134: Yes, with limitations

Nationality and background of student influencing	T1/c9/1
“There would be a lot of improvement that can be done”	T2/c12/1
Students’ lack of experience being a limitation	T3/c11/1
Time constraint limiting students’ productive theoretical analysis	T3/c14/1

Q2 - What is your definition of “critical citizen”**Th135: Engagement for democracy and society**

Engagement for democracy	T1/c13/2
Courage to challenge the system	T1/c15/2
“Has an important effect on society and academia”	T2/c21/2
Criticising society versus Participating in the process of society	T3/c21/2
Analyse, critique, being cynical about status quo	T4/c14/2

Th136: Independent agent

“Have a free mind and you are not judged”	T1/c12/2
Having opinions	T1/c14/2
“Being themselves”	T2/c19/2
Contributing with their own histories	T2/c20/2
Blindly following versus rocking the boat	T3/c20/2
Making conversations as responsible people	T3/c22/2
“Able to think for themselves and to make critical judgements”	T4/c13/2

Th137: Ability for general purposes

Responsibility of schools	T3/c16/2
Not being part of the typical curriculum	T3/c17/2
Responsibility of government and communities	T3/c19/2

Th138: Concerns of responsibility to teach

Responsibility of schools	T3/c16/2
Not being part of the typical curriculum	T3/c17/2
Responsibility of government and communities	T3/c19/2

Critical thinking only relevant at school or reaching beyond classroom teaching**Th139: It is a human and personal disposition**

“More relevant outside school”	T1/c17/2
Bearing on own life and personal development	T2/c23/2
“Personal, professional, academic”	T2/c24/2
“It’s a way of life”	T3/c24/2
Understanding connections between issues and making judgements	T3/c25/2
A process helping take responsibility for life and the world	T3/c26/2
Learning critical thinking skills for application beyond the school	T3/c27/2
“The role is to educate for the future”	T4/c17/2
Applying to questioning self and society	T4/c18/2

Th140: Everywhere

“You need it everywhere”	T1/c16/2
“It goes everywhere”	T2/c22/2
“Link together theory with practical”	T3/c29/2

Critical thinking playing a role in the learner’s life outside the classroom**Th141: A universal skill of wide application**

From private to every part of life	T1/c19/2
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Building perceptions of experiences	T2/c25/2
Questioning own assumptions	T2/c26/2
Comparing different sets of beliefs about the world	T2/c27/2
Questioning the institution's environment	T4/c19/2
Transferring critical thinking skills to other spheres	T4/c20/2

What learning in school would make students become critical citizens

Th142: Critiquing beliefs and promoting individuality

"Student centred learning"	T1/c20/2
Encouraging developing own ideas	T1/c22/2
Developing self-assessment	T1/c23/2
"Not spoon-feeding information"	T1/c24/2
Questioning each other's beliefs and actions	T3/c32/2
Questioning own beliefs	T4/c24/2
Critiquing another person's opinion	T4/c25/2

Th143: Formats that forge critical thinking

"Projects"	T1/c21/2
Formats that forge critical thinking skills	T1/c25/2
Missing integration of industry examples into academia	T2/c29/2
Ability to apply information	T3/c30/2
Transferring knowledge to real life examples	T3/c31/2
Utilising a variety of pedagogic tools	T4/c21/2
Debating and discussing issues	T4/c22/2
"Look at different sides of an issue"	T4/c23/2

Observations

O1 – Tourism BSc

Source ID

Deviant case:

Social/Ethical question opened for class discussion	O1/c32
Involvement of the class only by two students	O1/c33
Great interest for the issue raised	O1/c34

Th197: Reviewing of theoretically related material factually and descriptively

Reviewing theoretical material descriptively	O1/c1
Checking on readings assigned for homework	O1/c2
Lecturing factual material	O1/c3
Reporting facts and views	O1/c24
Brief presentation of basic theory	O1/c31

Th198: Raising social and citizenship related issues without exploration or serious inquiry intentions

Exploring issues about citizenship and society	O1/c4
Encouraging critical thinking in social and citizenship contexts	O1/c5
Attempting freedom of expression in open discussion	O1/c6
Identifying social/community issues	O1/c10
No discussing or exploring/debating items identified	O1/c11
Descriptive presentation of teacher's experience	O1/c15
Brief presentation of social/citizenship issues	O1/c16
One-way communication	O1/c17
Previously presented social issues not being developed in class discussion	O1/c18
Themes are practical oriented rather than social	O1/c19

Th199: Reviewing of theoretically related material without real active or serious inquiry

Reviewing theoretical aspects briefly	O1/c7
Identifying factual issues	O1/c8
No discussing or exploring	O1/c9
Confirmation of theoretical facts and figures	O1/c12
Descriptive representation of characteristics of a phenomenon	O1/c13
One-way communication without class interaction	O1/c14
More practical and theoretical oriented readings being suggested	O1/c20
Theoretical presentation with facts and figures	O1/c21
Lackluster class discussion, not much involvement shown	O1/c22
Theoretical and hypothetical issues raised	O1/c25
Issues limited to trends rather than social/citizenship	O1/c26
Weak class participation and involvement	O1/c27
Presentation of issues about the concept	O1/c28
Lackluster answering of a question, no discussion	O1/c29
Theme is general and shallow	O1/c30
Presentation of theoretical material	O1/c36

Class involvement in discussion weak	O1/c37
No encouraging of student contribution	O1/c38
Analysing shallow and not developing further	O1/c39

O2 – Consumer Behaviour HD

Deviant case:

Sensitive issues identified and raised by teacher O2/c35

One question being raised by student O2/c36

Th200: Critical societal and citizenship related issues raised without achieving or attempting discussion/debate/inquiry

Presenting topic by showcasing live examples O2/c1

Putting the issue in real life context O2/c2

Social/community issues O2/c3

Theoretical and social issues being revised O2/c4

Social issues being neglected O2/c5

Topic highly social/political/citizenship type O2/c8

Topic dying off due to lack of class participation O2/c9

Eliciting class input for controversial question O2/c10

Eliciting discussion through a question O2/c11

Expected debate not happening O2/c12

Students showing themselves disinterested O2/c13

Topic highly social/political/citizenship type O2/c14

One-way communication teacher/students O2/c15

Class remaining passive O2/c16

No activating of class O2/c17

Sensitive issues identified and raised by teacher O2/c18

No inquiring of issues and discussing taking place O2/c19

Pedagogic practice is monologue O2/c20

Sensitive issues identified and raised by teacher O2/c21

Class discussion and participation not being achieved or sought for O2/c22

Pedagogic practice: slide presentation O2/c23

Sensitive issues identified and raised by teacher O2/c24

Pedagogic practice: slide presentation O2/c25

Class discussion and participation not being achieved or sought for O2/c26

Sensitive issues identified and raised by teacher O2/c29

Pedagogic practice: slide presentation O2/c30

Sensitive issues identified and raised by teacher O2/c31

Class discussion and participation not being achieved or sought for O2/c32

Sensitive issues identified and raised by teacher O2/c37

Class participation not being sought for O2/c38

Issue not being continued and dies off after two minutes O2/c39

Th201: Formal presentation without student input/discussion

Pedagogic practice: slide presentation O2/c27

Class discussion and participation not being achieved or sought for O2/c28

Pedagogic practice: slide presentation O2/c33

Class discussion and participation not being achieved or sought for O2/c34

Th202: Theoretically related concepts presented or revised

Recalling theoretical knowledge from teacher slides/notes	O2/c6
Paraphrasing factual and theoretical items	O2/c7
Group presentation theoretical concepts	O2/c41

Documents

<u>D1 - BSc (Hons) Course document revalidation 2016</u>	<u>Source ID</u>
Th206: Development of students' analytic and academic skills including research and theoretical knowledge	
Providing analytical skills	D1/c5
Developing analytical skills	D1/c12
Developing academic skills	D1/c14
Developing academic research skills	D1/c19
Research skills	D1/c23
Developing abilities for theoretical analysis and interpretation	D1/c27
Developing abilities for theoretical synthesis and problem solving	D1/c28
Emphasising student abilities in evaluation and synthesis	D1/c32
Assessing academic research skills	D1/c33
Assessing intellectual skills	D1/c34
Independent research capabilities	D1/c35
Developing problem solving techniques	D1/c45
Encouraging synthesis and evaluation and application of theory	D1/c59
Developing analytic and logical thinking	D1/c63
Developing analytical and theoretical skills	D1/c69
Developing application of theory skills	D1/c70
Trust on academic learning material	D1/c72
Analysis and synthesis capabilities	D1/c84
Rational cognitive abilities	D1/c85
Critical thinking	D1/c90
Deep learning versus Surface learning	D1/c91
Academic skills	D1/c93
Academic and practical self-awareness	D1/c94
Strongly encouraging linking theory and practice	D1/c105
Th207: Forging students' abilities for independent thinking, learning, engagement, and reflection	
Forging self-reflection	D1/c15
Encouraging responsibility for own learning	D1/c17
Assuming self-learning responsibilities	D1/c29
Self-reflecting on own performance	D1/c30
Independent research capabilities	D1/c35
Developing self-learning abilities	D1/c38
Developing abilities for self-appraisal and reflection	D1/c46
Being self-critical on own performance	D1/c47
Self-assessment	D1/c49
Independent learning	D1/c64
Developing self-management, self-reflection, and independent working	D1/c71
Promoting student interaction and engagement and idea sharing	D1/c73

Independent learners	D1/c74
Capacity for self-reflection	D1/c81
Reflecting on others' and own actions	D1/c87
Critical thinking	D1/c90
Independent learning	D1/c92
Disciplined independent agent	D1/c95
Self-critical	D1/c96
Promoting development of independent and autonomous learners	D1/c103

Th208: Emphasising excellence in vocational education and training

Providing specialised knowledge for hospitality	D1/c6
Vocationalism	D1/c7
Aiming for specialised knowledge and skills for the particular profession	D1/c8
Understanding specialised technical knowledge	D1/c10
Acquiring problem solving abilities for the industry	D1/c13
Understanding stakeholder influence relating to the industry	D1/c18
Critical understanding of the industry	D1/c21
Analysing interrelationships between stakeholders and the industry	D1/c22
Off-the-job academic learning	D1/c24
On-the-job practical learning	D1/c25
Vocational internship in the industry	D1/c39
Aiming at developing intellectual abilities for the industry	D1/c58
Transfer of academic knowledge to industry practice	D1/c60
Vocational knowledge and skills	D1/c77
Developing academic and vocational skills potential	D1/c82
Theoretical and practical subject knowledge	D1/c83
Industry recognition of vocational knowledge and skills	D1/c100
Emphasising vocational learning structures and academic knowledge	D1/c102

Th209: Developing students' generic managerial, professional, and organisational skills and attitude

Encouraging professional managerial behaviour	D1/c1
Expecting professional traits for managers	D1/c9
Developing generic learning skills	D1/c11
Expecting professional attitude	D1/c16
Abilities to respond to change within professional environment	D1/c37
Developing interpersonal skills	D1/c42
Listening, negotiation, persuasion	D1/c43
Using organisation skills	D1/c44
Industry practice forging learner's character and realistic attitude	D1/c61
Problem solving competencies	D1/c78
Life-long learning	D1/c80
Creative problem-solving capabilities	D1/c86

Critical awareness, accuracy, recognising limitations, addressing limitations
D1/c88

Objective judgement and decision making
D1/c89

Critical thinking
D1/c90

Social communication skills
D1/c99

Business entrepreneurship and creativity
D1/c104

Th210: Standardised grading criteria and learning outcomes from accredited degree partner in the UK and standards dictated by quality institutions

Learning outcomes deriving from degree partner in the UK
D1/c2

Institute's programme in line with partner university
D1/c3

Meeting standards dictated by quality institutions and universities
D1/c4

Accreditation imperatives on the curriculum
D1/c20

Implementing curriculum and academic standards externally
D1/c51

Meeting external learning outcomes
D1/c52

Quality and accreditation standards externally
D1/c53

Meeting externally approved quality standards
D1/c54

Standardising grading criteria with external accreditation requirements
D1/c55

Formal reviewing of standards and performance by accrediting external university
D1/c56

Accrediting quality standards in learning and teaching by external institutions
D1/c57

Driving learning through established learning outcomes
D1/c65

Set aims and objectives and learning outcomes
D1/c66

Assuring academic benchmark by external HE agencies
D1/c75

Accreditation by professional bodies for academic quality and standards
D1/c76

Th211: Pedagogic imperatives

Proving knowledge through formal assessment tools
D1/c26

Applying research-based pedagogic material and practices
D1/c31

Formal pedagogic assessment approaches
D1/c41

Formal pedagogic delivery approaches
D1/c48

Formal pedagogic assessment approaches
D1/c50

Mixing traditional pedagogies and progressive learning approaches
D1/c67

Promoting higher order learning
D1/c68

Th212: Global citizenship

Analysing moral and ethical issues particular to the industry
D1/c36

Global citizenship and ethical leadership
D1/c79

Self-aware member of society
D1/c97

Being a critical citizen
D1/c98

Aiming for diversity in learning environment
D1/c101

D2 – Teaching, learning, and assessment strategy 2017-2019

Th213: Focusing on vocational relevance and standards

Maintaining highest VET standards in the field	D2/c1
Meeting the needs of the industry	D2/c3
Expecting high levels of professional practice sharing	D2/c6
Focusing on vocationally relevant material	D2/c12
Combining school knowledge and work-based knowledge	D2/c30
Vocationally oriented assessments	D2/c40

Th214: Embracing pedagogic novelty and freedom

Embracing pedagogic novelty	D2/c4
Embracing pedagogic experimentation	D2/c5
Forging a team spirit for teaching and learning improvement	D2/c7
Embracing pedagogic freedom and experimentation, and creativity	D2/c10
Pedagogic creativity	D2/c14
Consistency in teaching, pedagogies, and assessments	D2/c16
Encouraging continuous improvement through experimentation	D2/c17
Mentoring students individually	D2/c25
Wide spectrum of pedagogic tools	D2/c29
Synthesis of content (facts), process (socially contextualising content), premises (the value of knowing)	D2/c33
Good teaching is contemporary knowledge generation	D2/c34
Creative and innovative pedagogies	D2/c39

Th215: Student driven learning and performance

Exceeding student performance	D2/c2
Developing students' abilities to perform	D2/c8
Expecting students' creativity and engagement	D2/c11
Embracing high quality teaching standards	D2/c15
Competence learning outcomes	D2/c19
Teachers as facilitators of learning	D2/c20
Moving towards student higher performance	D2/c21
Student driven learning approach	D2/c23
Active learning approach	D2/c24
Learning outcomes steering assessment practices	D2/c26
Personal responsibility and autonomy in learning	D2/c28
Strengthening academic knowledge and research skills	D2/c31
Deep learning strategy	D2/c32
Students becoming more critical of their own work	D2/c38

Th216: Supporting social learning

Dynamic learning organisation	D2/c18
Supporting social learning	D2/c27

Th217: Assessment

Linking performance to course objectives	D2/c9
Structuring assessments clearly around defined learning outcomes	D2/c35
Assessment grading criteria for the course	D2/c36
Designing assignments based on defined overall framework	D2/c37

Appendix D

Summary of themes and the thematic networks

This document shows the structured classification of all themes(Th) from all data sources grouped by interview question and sub-question (student and teacher), by observation, and by document. For each group of themes, the corresponding thematic network is shown, which is the organising representation of the themes in the particular group excluding any further development of theme.

Student interviews	pp. 218-236
Teacher interviews	pp. 237-254
Observations	pp. 255-262
Documents	pp. 263-268

Student interviews

Q1 - What is your definition of “critical thinking”

Negative case:

“It’s about acting”

Th1: “Depends on knowledge”

Th2: “Part of the decision-making process”

Th3: Autonomy and personal agency

Th4: Questioning moral standards

Th5: Way of thinking

Th6: Making a picture of the world

Th7: Systematic process

Th8: Logic versus emotions

Th9: Values and beliefs

Do you think that critical thinking is important

Deviant case:

For generating good in family and society

Th10: Power and influence

Do you believe that critical thinking is part of what you are being taught at the Institute

Deviant case:

Willing to think versus not engaging

Th11: Being taught implicitly through pedagogic practices

Th12: Being taught implicitly through encouraging independent thinking

Th13: Not sure it is being taught

Th14: It is being taught

Th15: Driven by academic emphasis

Th16: It is not being taught

Th17: Being taught through thematic emphasis

Th18: Learnt by exposure to school culture and diversity

Thematic network for Q1



Q2 - What is your definition of “critical citizen”

Negative case:

Compromising acceptance and refute of society rules

Th19: Independent thinking

Th20: Caring and being helpful

Th21: Compromising and adapting

Th22: Rational and realistic

Th23: Questioning established beliefs

Th24: Idealistic thinkers

Th25: Change and improvement driven

Critical thinking only relevant at school or reaching beyond classroom teaching

Th26: It’s a human and personal disposition

Th27: Learnt by involving with society

Th28: “It’s everywhere”

Th29: Transfer of knowledge and skills learnt in school

Critical thinking playing role in your life outside classroom

Negative case:

Planned and organised life not requiring critical thinking

Th30: Thinking and testing and linking information

Th31: Building own judgements and decisions

Th32: Obstacles and limitations

Th33: Practicing social behaviours

What learning in school makes you become a critical citizen

Deviant case:

Applying theories in the real life

School learning versus community learning

School learning content versus society learning content

Th34: Developing thinking skills

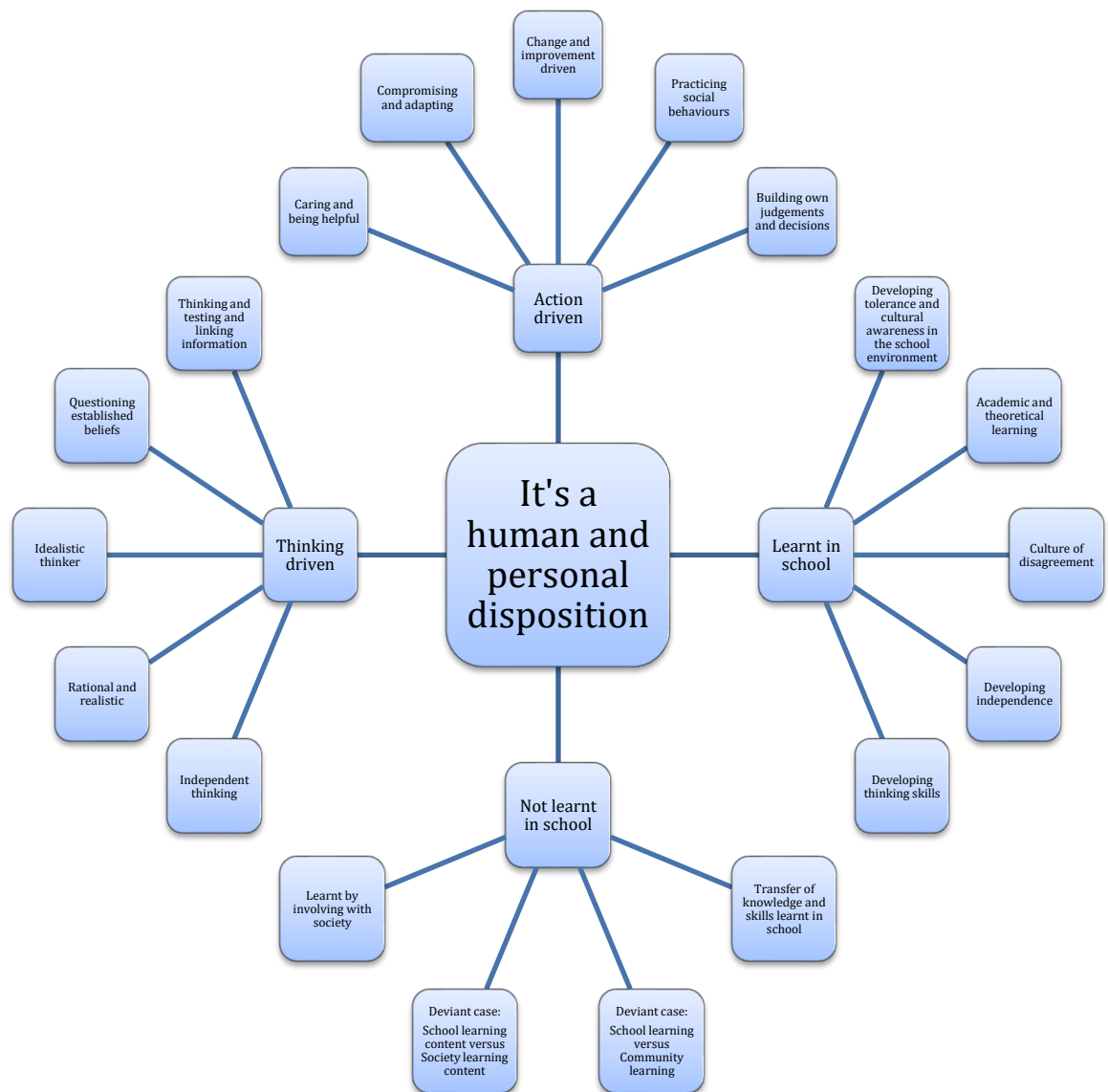
Th35: Developing tolerance and cultural awareness in the school environment

Th36: Developing independency

Th37: Academic and theoretical learning

Th38: Culture of disagreement

Thematic network for Q2



Q3 – How would you explain the concept of “being critical”

Deviant case:

Thinking in the present moment

Th39: Way of giving reason and being judgemental

Th40: Way of being

Th41: Way of thinking and using knowledge

What happens when you think critically

Th42: Processing knowledge and experience

Th43: Systematically thinking

Th44: Activating dispositions and behaviours and ways of seeing

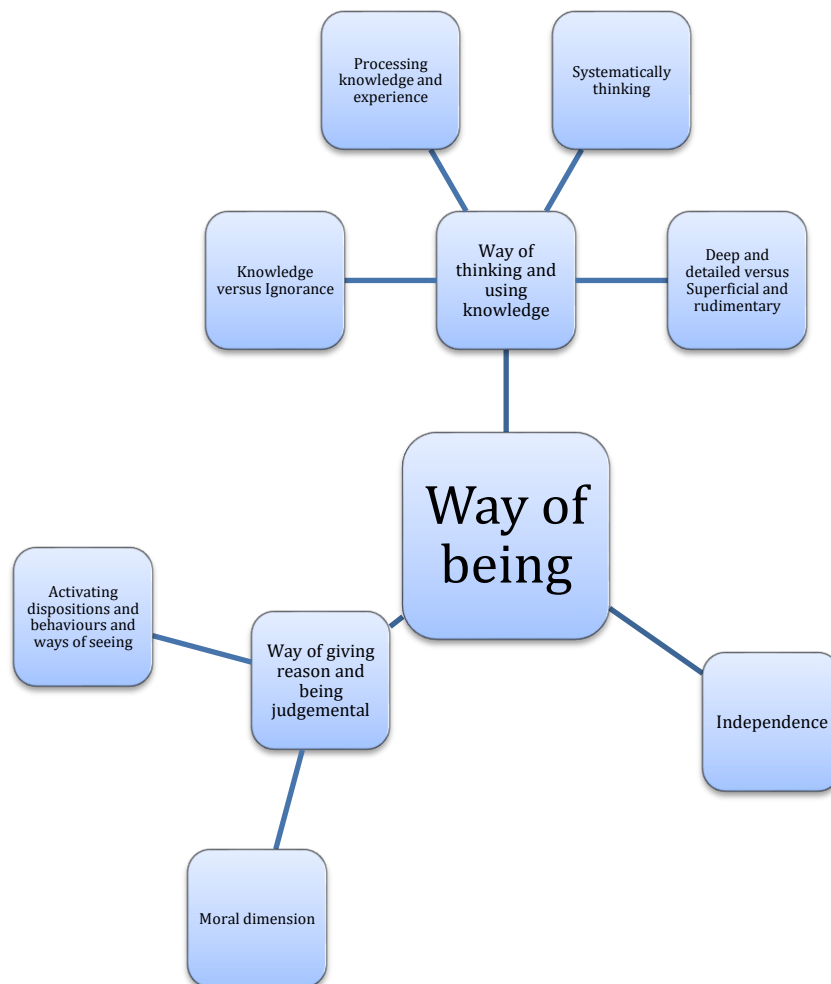
Critical thinking versus Uncritical thinking

Th45: Deep and detailed versus superficial and rudimentary

Th46: Knowledge versus ignorance

Th47: Moral dimension

Th48: Independency

Thematic network for Q3

Q4 – What are the perceived outcomes of thinking critically

Deviant case:

Considering impacts on society

Improve society by creating own judgements

Negative case:

“The person will not move forward”

Th49: Being confident

Th50: Improving outcomes

Th51: Makes you a well-educated person

Th52: Learning and awareness

How does critical thinking influence your thinking

Th53: Finding out values and beliefs of society

Th54: Being pragmatic and logic and reflective

Th55: Personal agency

Th56: Decision making

What would you miss if you don't think critically

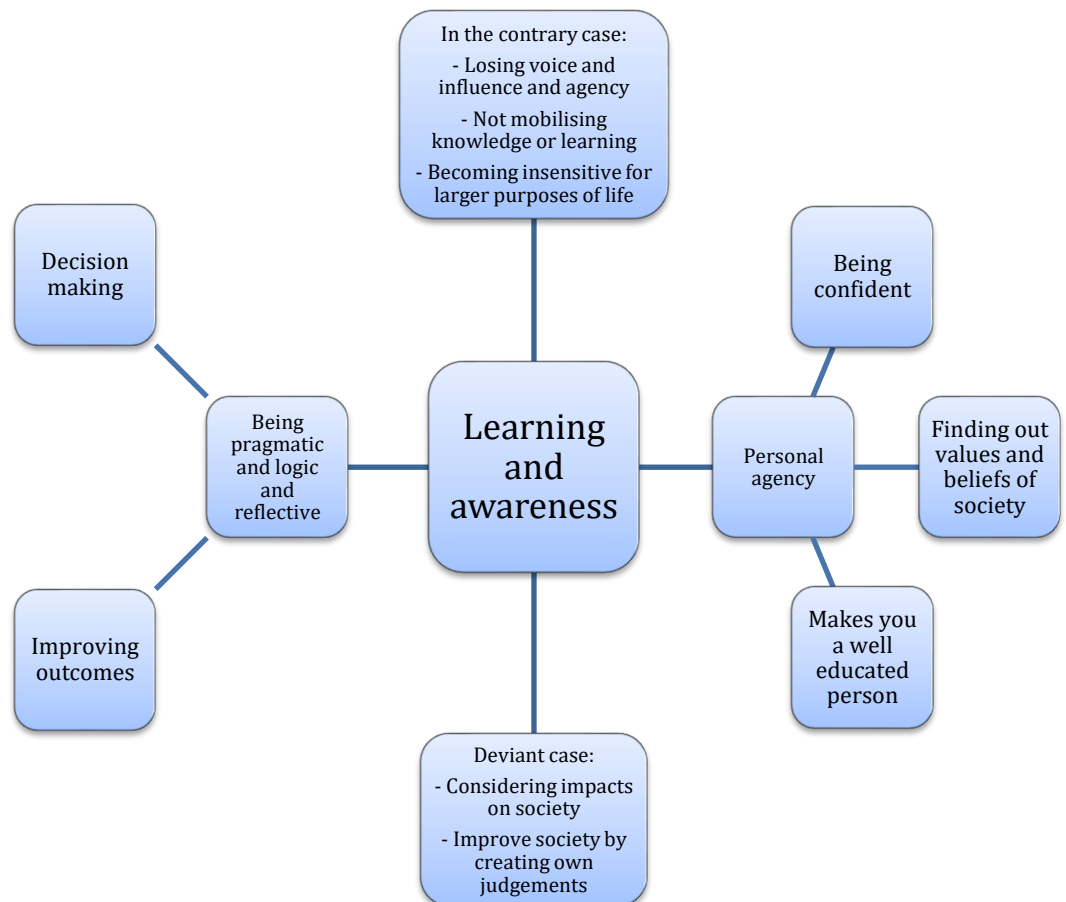
Deviant case:

Creating irreversible damage

Th57: Losing voice and influence and agency

Th58: Not mobilising knowledge or learning

Th59: Becoming insensitive for larger purposes of life

Thematic network for Q4

Q5 – How does critical thinking influence your life

Th60: Creating personal beliefs about the world

Th61: Developing moral and professional standards

Th62: Making informed decisions

Th63: Being a change agent

What difference do you see between critical thinking for school and for life

Deviant case:

Justifying versus Being

Justifying versus Acting

Th64: School learning versus Social learning

Th65: Small protected and delimited versus Large exposed and unlimited context

Where do you expect to use critical thinking skills as a member of society

Deviant case:

Deciding effectively for private purposes

Th66: Helping in society

Th67: Questioning power and truth

Th68: Becoming sensitive for issues

Th69: Becoming socially responsible

What can you influence in society by thinking critically

Deviant case:

Being an activist

Th70: Advocating and implementing change (active role)

Th71: Making aware and sensitive (passive role)

Th72: Improving self to improve society

Note that the deviant case contrasts with Th72 in the sense that they are opposing beliefs. One is about being active through “revolution” and influencing public and decision making, while Th72 is about focusing on self only as a means to change public.

How do you use critical thinking to question society and its institutions

Th73: Opening own and others’ eyes

Th74: Finding truth and reality

Th75: Starting with oneself

How does critical thinking influence your beliefs and your actions

Th76: Independency and autonomy is powerful

Th77: Change and improvement through open-mindedness

Th78: Reality is found with deeper inquiry

Th79: A mindset about right or wrong

Thematic network for Q5



Q6 – What are your perceptions of the Institute’s aims and strategies for critical thinking

Deviant case:

“It’s a two-way sword”: academic versus society

Th80: It is unclear

Th81: Learning academically and through pedagogic practices

Th82: Preparing for professional career and business

Do you understand the critical thinking requirements of the course programme

Negative case:

To becoming autonomous agents

Deviant case:

Dictated by the class format

Th83: It is not clear

Why do you think critical thinking is being emphasised in the course programme

Th84: Developing autonomous minds and actors

Th85: Make us professional and academic

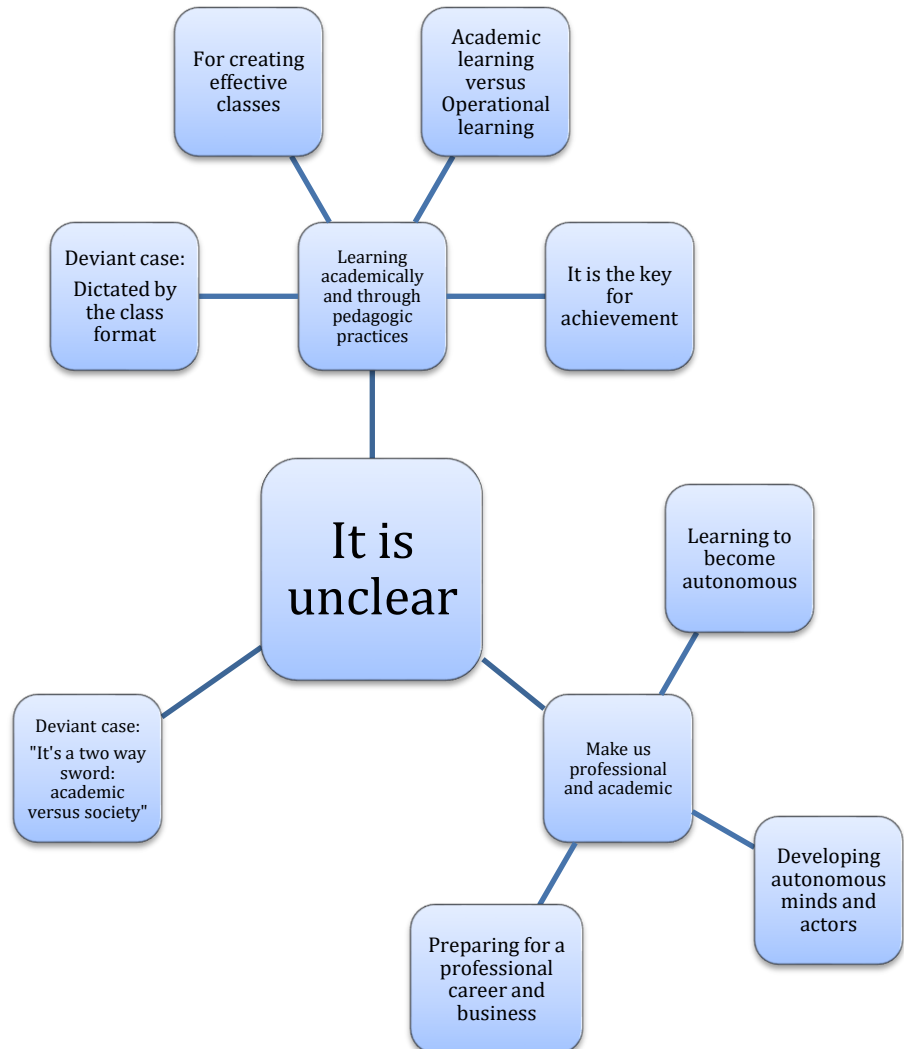
Th86: For creating effective classes

How do you distinguish critical thinking requirements from other course requirements

Th87: Both requirements being blurred

Th88: Academic learning versus Operational learning

Th89: It is the key for achievement

Thematic network for Q6

Q7 – What are your perceptions of the teachers’ aims and learning objectives for critical thinking

Th90: A platform to activate critical thinking

Th91: Developing competitiveness and independent thinking

Th92: Not clear

Do you understand the teachers’ critical thinking aims and learning objectives

Deviant case:

Developing thinking habits and skills

“Opportunity to make your own idea”

Th93: “Kind of understand it”

Th94: Developing academic competitiveness

Why do you think students’ critical thinking is being emphasised by the teachers

Th95: School policy

Th96: Forging development of identities

Th97: To generate active classes

Th98: Learning theory and theory application

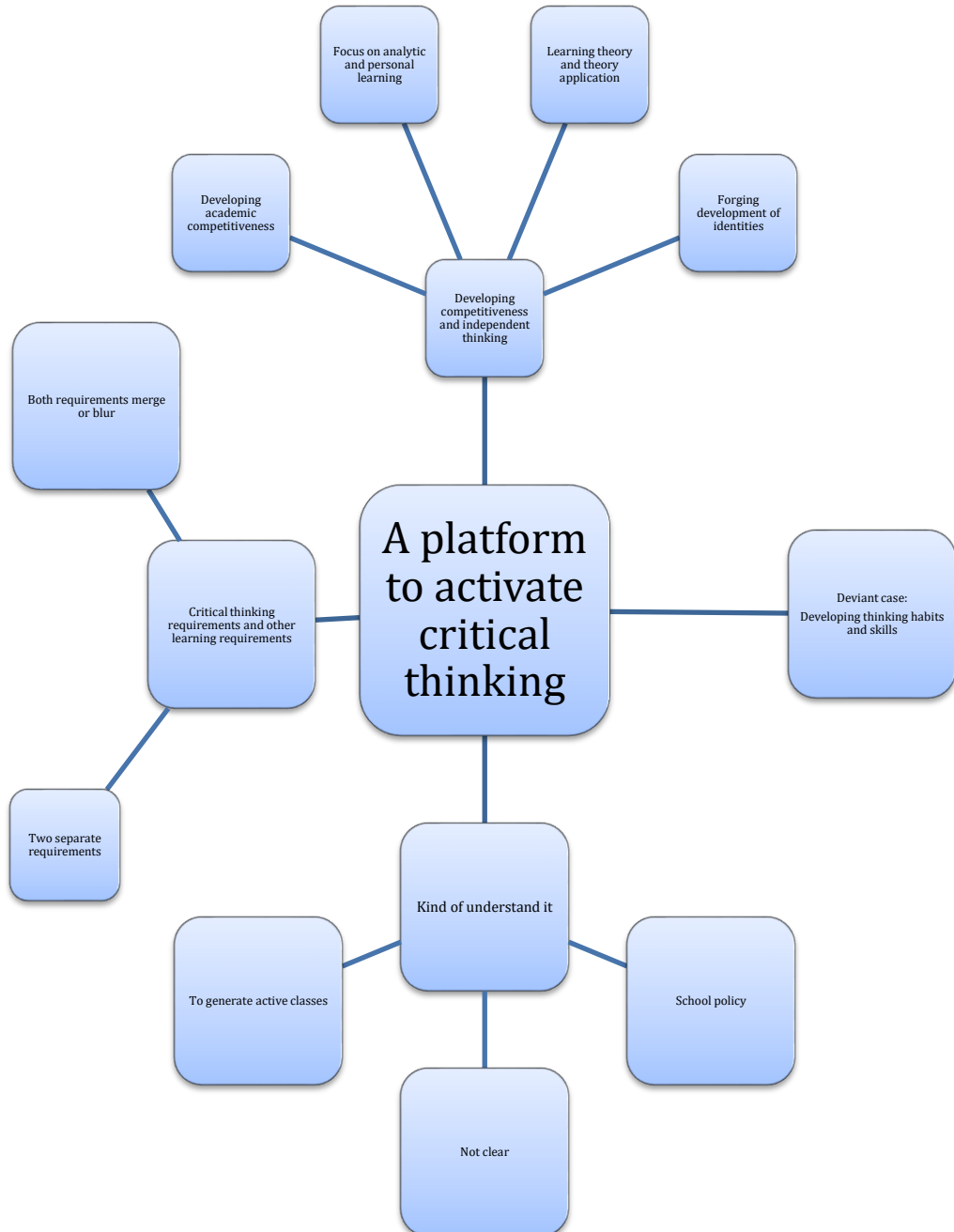
How do you distinguish critical thinking requirements from other learning requirements

Th99: Both requirements merge or blur

Th100: Two separate requirements

Th101: Focus on analytic and personal learning

Thematic network for Q7



Q8 – What is the influence of critical thinking in the classroom

Deviant case:

Theme: Learning in the classroom promoting citizenship

Differentiating academic thinking with society thinking

Learning in the classroom promoting citizenship

University and society: “it is the same social rules”

“Think in the private life can be applied to academics”

Negative case:

Creating performance segregation

Cultural background as hindrance for critical class environment

Th102: Creating academic performance in a competitive environment

Th103: Celebrating diversity and knowledge sharing as a learning principle

How important you perceive critical thinking to be for any given lesson

Deviant case:

Learning skills to apply in life

Th104: Giving voice equitably

Th105: Promoting academic thinking and learning

Th106: Apply it after school

How do teachers enact critical thinking

Deviant case:

Theme: “Topics that shock us”

Activating controversial social problems to discuss

“Topics that shock us make us think really”

Feeding with topics about justice and citizenship

Th107: Pedagogical practices

Th108: Diversity and Trust

On what occasions of the lesson is critical thinking required

Deviant case:

Cultural differences

Negative case:

Not relating to social thinking

Th109: Constructing knowledge

Th110: Pedagogic practices driven

What are the boundaries of critical thinking in a lesson (academic learning / civic learning)

Th111: Boundaries depending on current class climate

Th112: Academic/theoretical learning defines boundary

Th113: Potential for offense is boundary

Th114: Boundaries not formally set

Th115: Not exploring issues of society

What are the outcomes of a lesson where critical thinking is applied

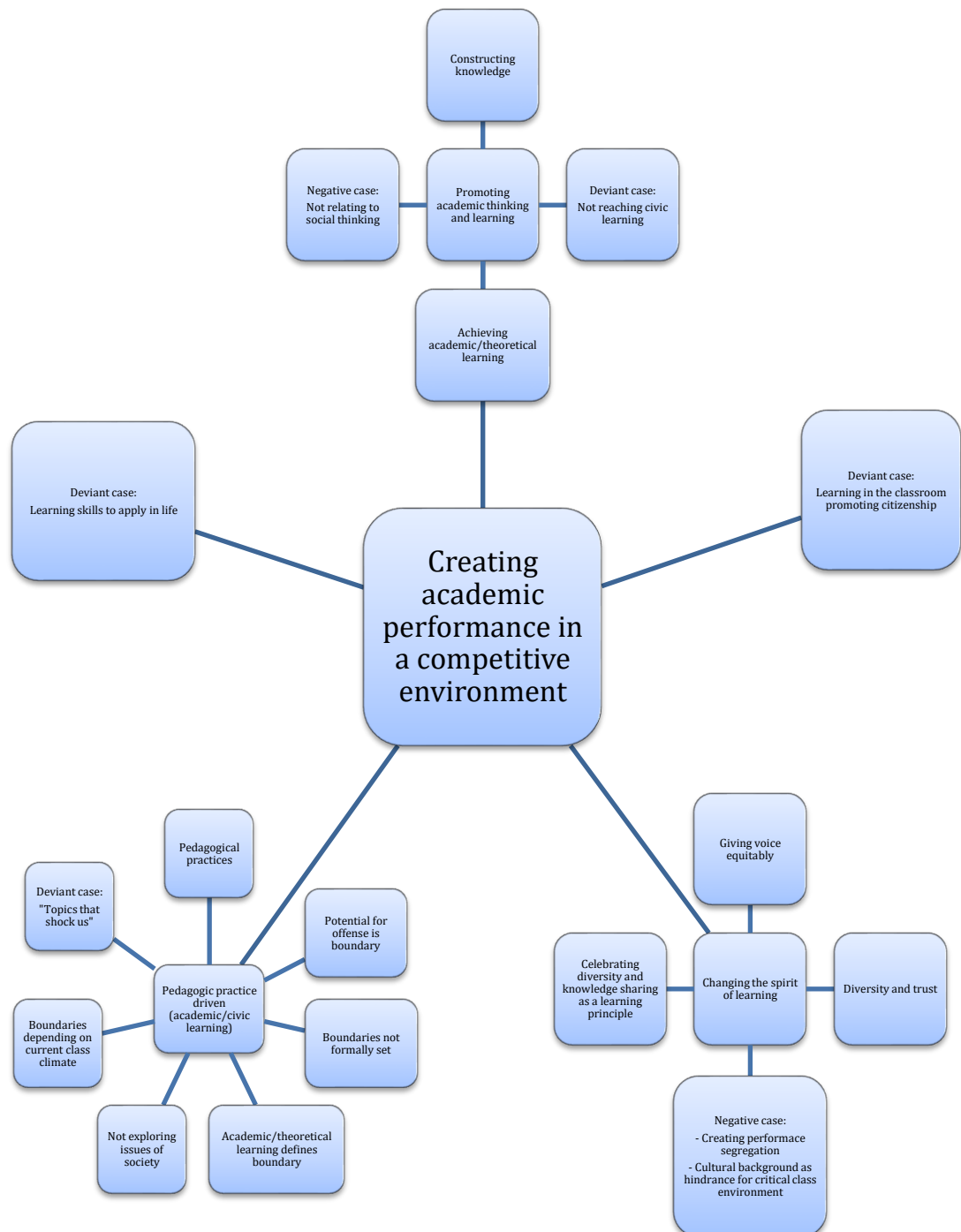
Deviant case:

Not reaching civic learning

Th116: Changing the spirit of learning

Th117: Achieving academic/theoretical learning

Thematic network for Q8



Q9 – What are measures teachers use to judge students' critical minds

Deviant case:

“Never really judged” – “They will respect my word”

Th118: Informally with academic performance and class engagement

Th119: Not visible

When do you feel that your critical thinking is appreciated in a lesson

Th120: When we speak up in a logical way and contribute to class learning

Th121: When we notice cues from the teacher

How do teachers judge good levels of critical thinking

Th122: Exhibiting learner motivation

Th123: Sometimes you don't know

Th124: Teachers' visible signs of satisfaction and consideration for students' knowledge

Th125: Formal methods of judgement

Is critical thinking being measured or assessed by the teacher

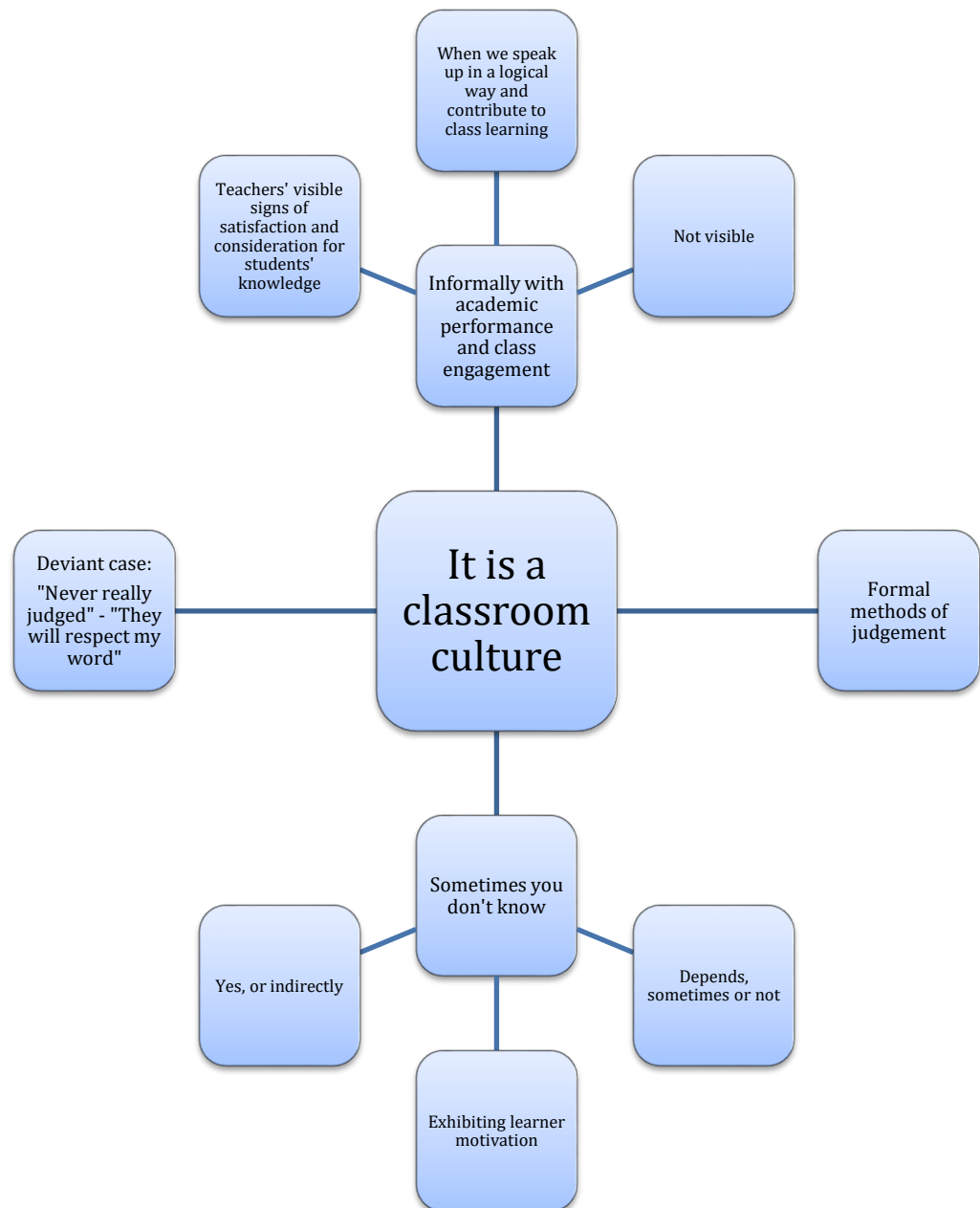
Deviant case:

“By the help of some teachers they become critical citizens, but it is not the programme”

Th126: Yes, or indirectly

Th127: Depends, sometimes or not

Th128: It is a classroom culture

Thematic network for Q9

Teacher interviews

Q1 - What is your definition of “critical thinking”

Th129: Working with knowledge

Th130: Way of thinking

Do you think that critical thinking is important

Th131: Developing a mind frame for life

Th132: Developing an academic mind frame

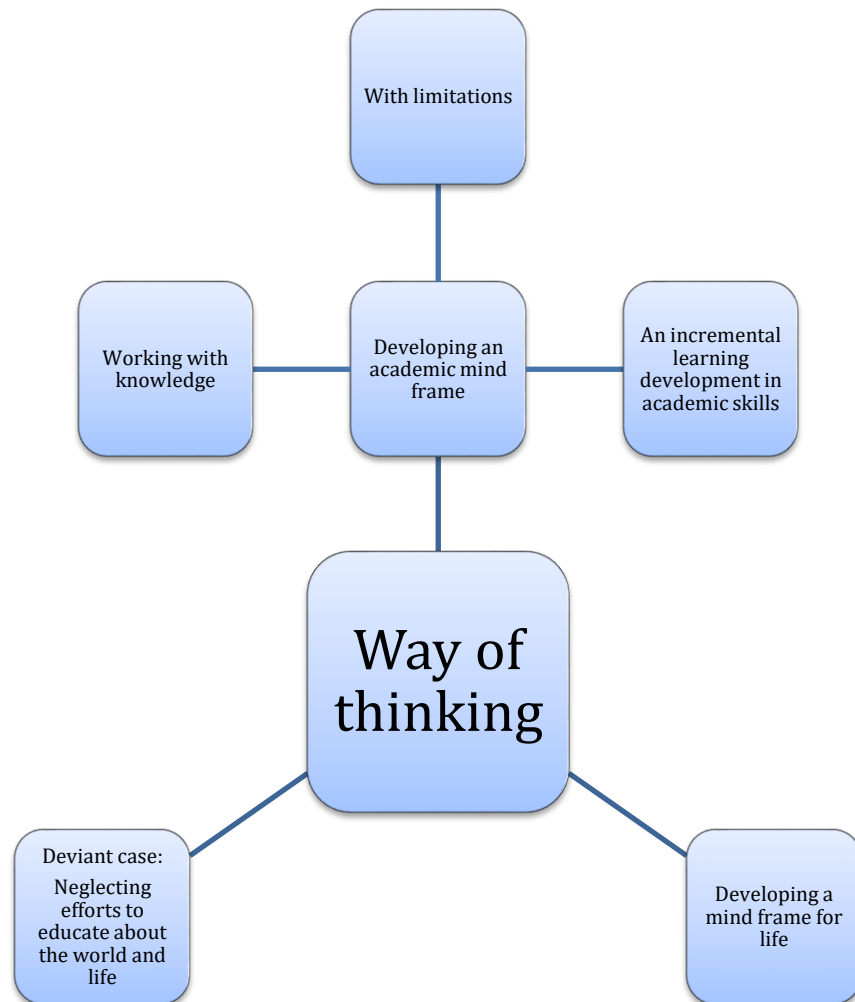
Do you believe that critical thinking is part of what students are being taught at the Institute

Deviant case:

Neglecting efforts to educate about the world and life

Th133: Yes, it is an incremental learning development in academic skills

Th134: Yes, with limitations

Thematic network for Q1

Q2 - What is your definition of “critical citizen”

Th135: Engagement for democracy and society

Th136: Independent agent

Th137: Ability for general purposes

Th138: Concerns of responsibility to teach

Critical thinking only relevant at school or reaching beyond classroom teaching

Th139: It is a human and personal disposition

Th140: Everywhere

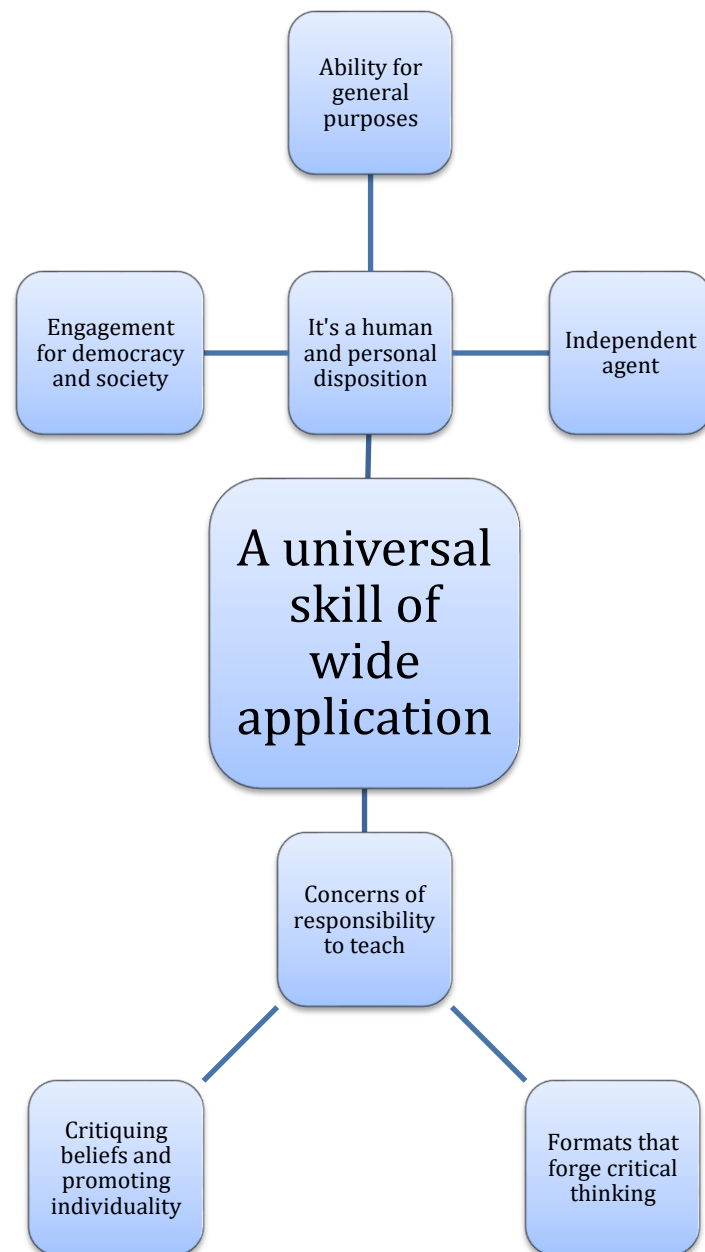
Critical thinking playing a role in the learner’s life outside the classroom

Th141: A universal skill of wide application

What learning in school would make students become critical citizens

Th142: Critiquing beliefs and promoting individuality

Th143: Formats that forge critical thinking

Thematic network for Q2

Q3 – How would you explain the concept of “being critical”

Th144: A way of thinking, judging, and learning

What are characteristics of a critical thinker

Deviant case:

“Sarcasm and cynicism”

Th145: Inquisitive, curious, and judging

Th146: Educated

What happens when students think critically

Th147: Learning a process of thinking for any context

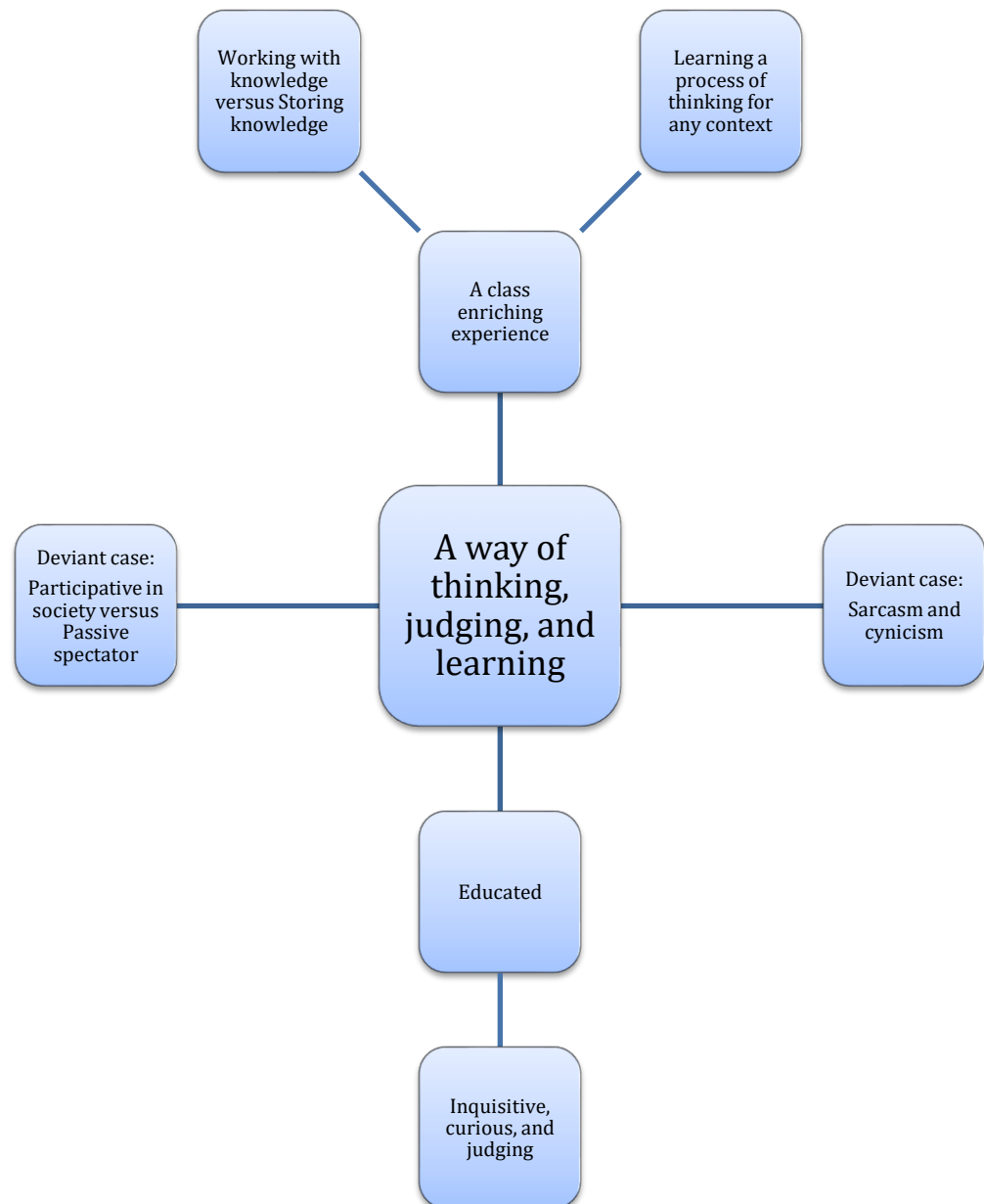
Th148: A class enriching experience

How do you differentiate critical thinking from uncritical thinking

Deviant case:

Participative in society versus Passive spectator

Th149: Working with knowledge versus Storing knowledge

Thematic network for Q3

Q4 – What are the benefits of thinking critically

Deviant case:

Ability to resolve and participate in society

Th150: Becoming one's own independent agent

Th151: Structured thinking

Does critical thinking influence the quality of students' thinking

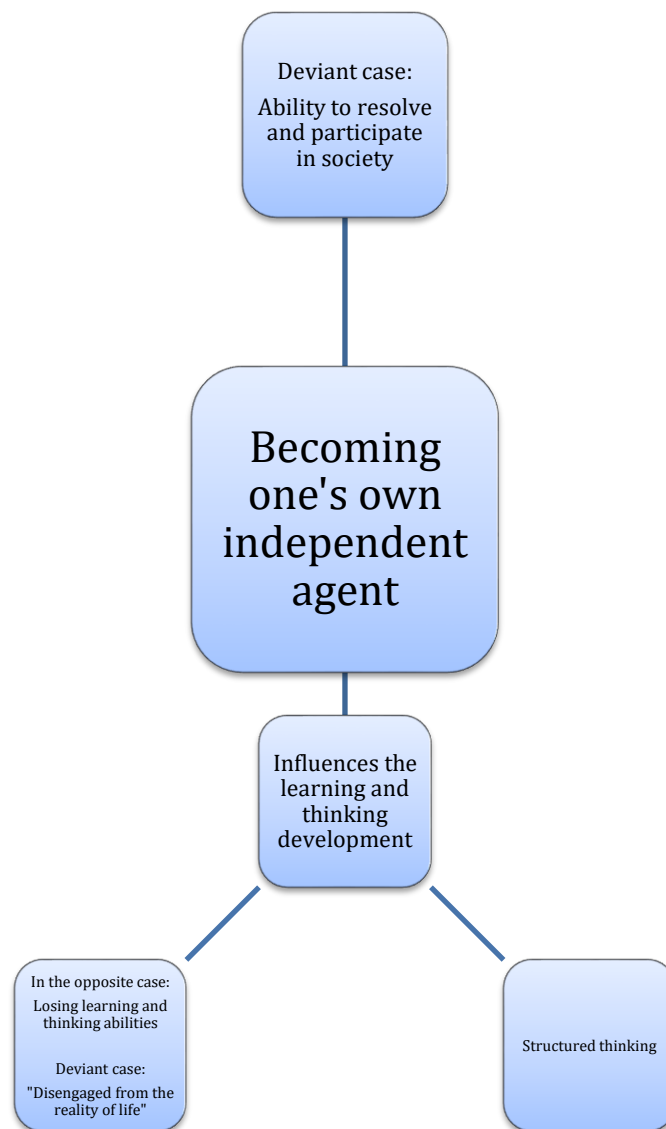
Th152: Influences the learning and thinking development

What happens when students don't think critically

Deviant case:

“Disengaged from the reality of life”

Th153: Losing learning and thinking abilities

Thematic network for Q4

Q5 – How does critical thinking influence students in their lives

Th154: Becoming mindful learners and citizens

Th155: Becoming self-critical

What differences do you see between critical thinking for school and for life

Th156: The fundamental principle is the same, there is no difference

Th157: Learning versus Applying theory

Where do you expect students to use critical thinking skills as members of society

Th158: Participate and shape society

Th159: Not accepting life as it is

What can students influence in society by thinking critically

Th160: Influence causes they believe in

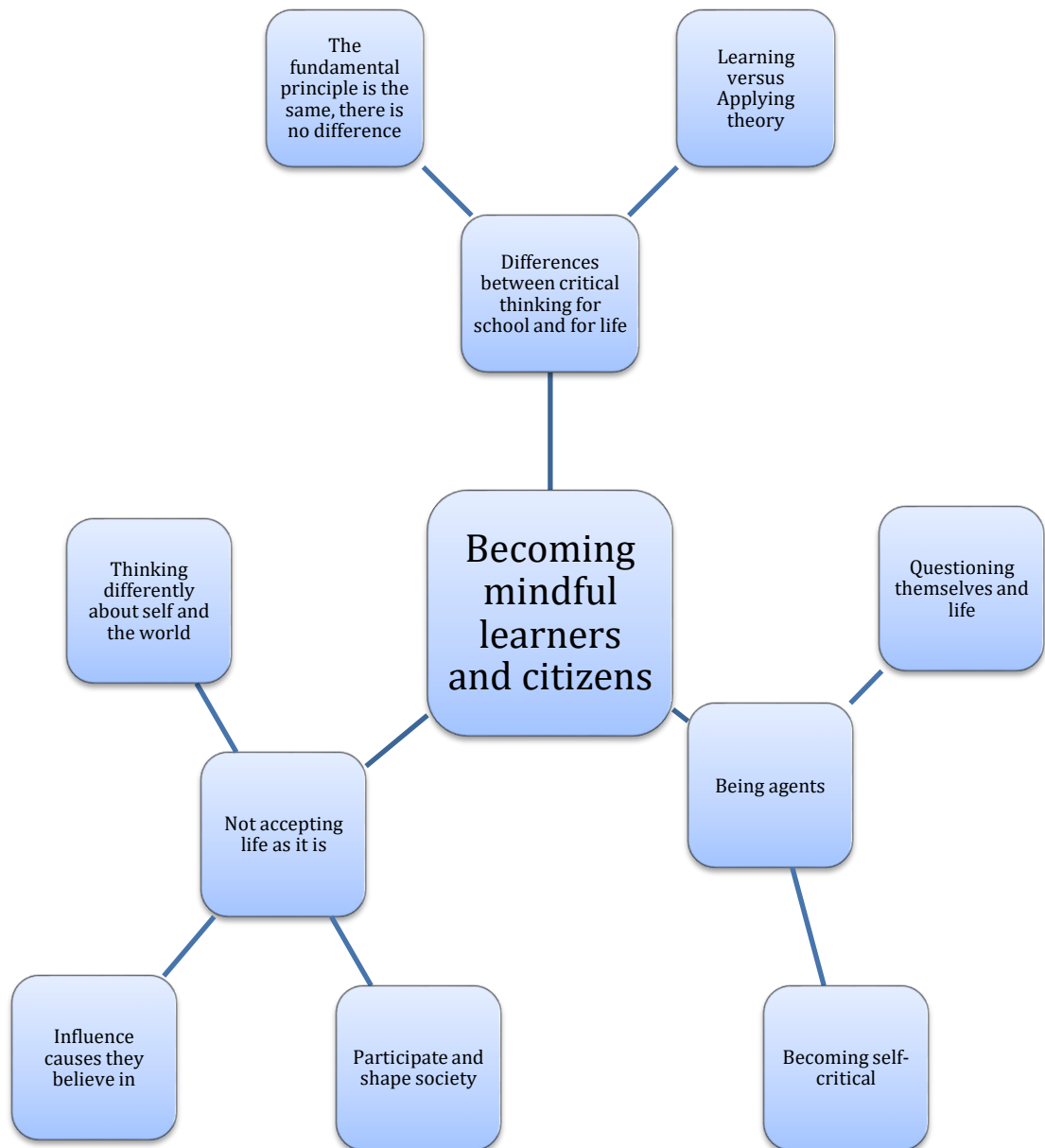
How might students use critical thinking to question society and institutions

Th161: Questioning themselves and life

Th162: Being agents

How might critical thinking influence students' beliefs and actions

Th163: Thinking differently about self and the world

Thematic network for Q5

Q6 – What are your perceptions of the Institute’s aims and strategies for critical thinking

Th164: Inconsistent, unclear, unfocused

Th165: Teachers’ initiative

How do you interpret the critical thinking requirements of the course programme

Th166: Depends on the teacher

Th167: Unclear

Why do you think critical thinking is being emphasised in the course programme

Deviant case:

Implicit aim being to educate agents of society

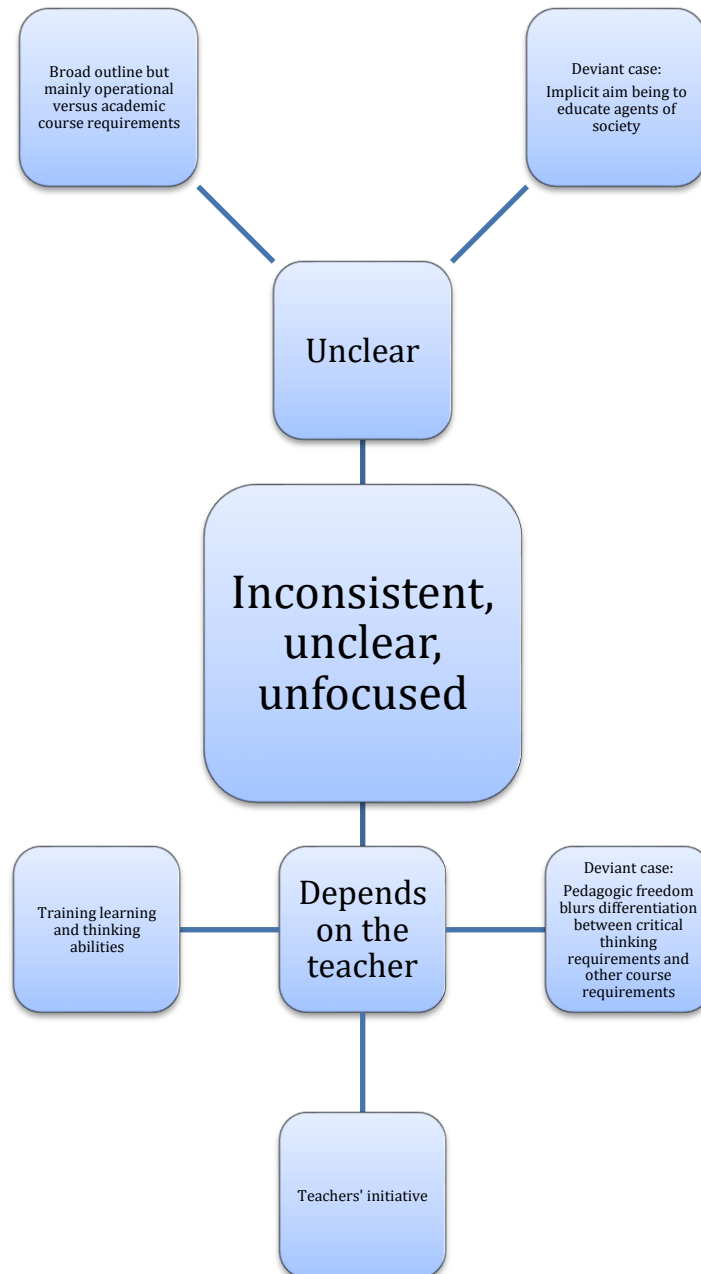
Th168: Training learning and thinking abilities

What in your view are the differences between critical thinking requirements and other course requirements

Deviant case:

Pedagogic freedom blurs differentiation

Th169: Broad outline but mainly operational versus academic

Thematic network for Q6

Q7 – How well do you think does the curriculum at the Institute prepare students for the future

Negative case:

Disconnection between school teaching and reality

“I cannot say that for the curriculum”

Power of pedagogies over shading influence of curriculum

Th170: Curriculum could be effective

How would you explain the expression “being prepared for the future”

Th171: Ability to select from acquired knowledge and skills to cope with situations

What aspects of students’ learning can be applied also outside of the workplace

Th172: In social, worldly aspects

Th173: Personal engagement

Do you share the aim to educate students as agents of society rather than workers in society

Th174: Should become integrated or emphasise agency

Do you feel that there are barriers in the Institute’s educational purposes to achieve this aim

Th175: Yes – Student cynicism and operational inconsistencies

How does the education at the Institute contribute to what students can do for society

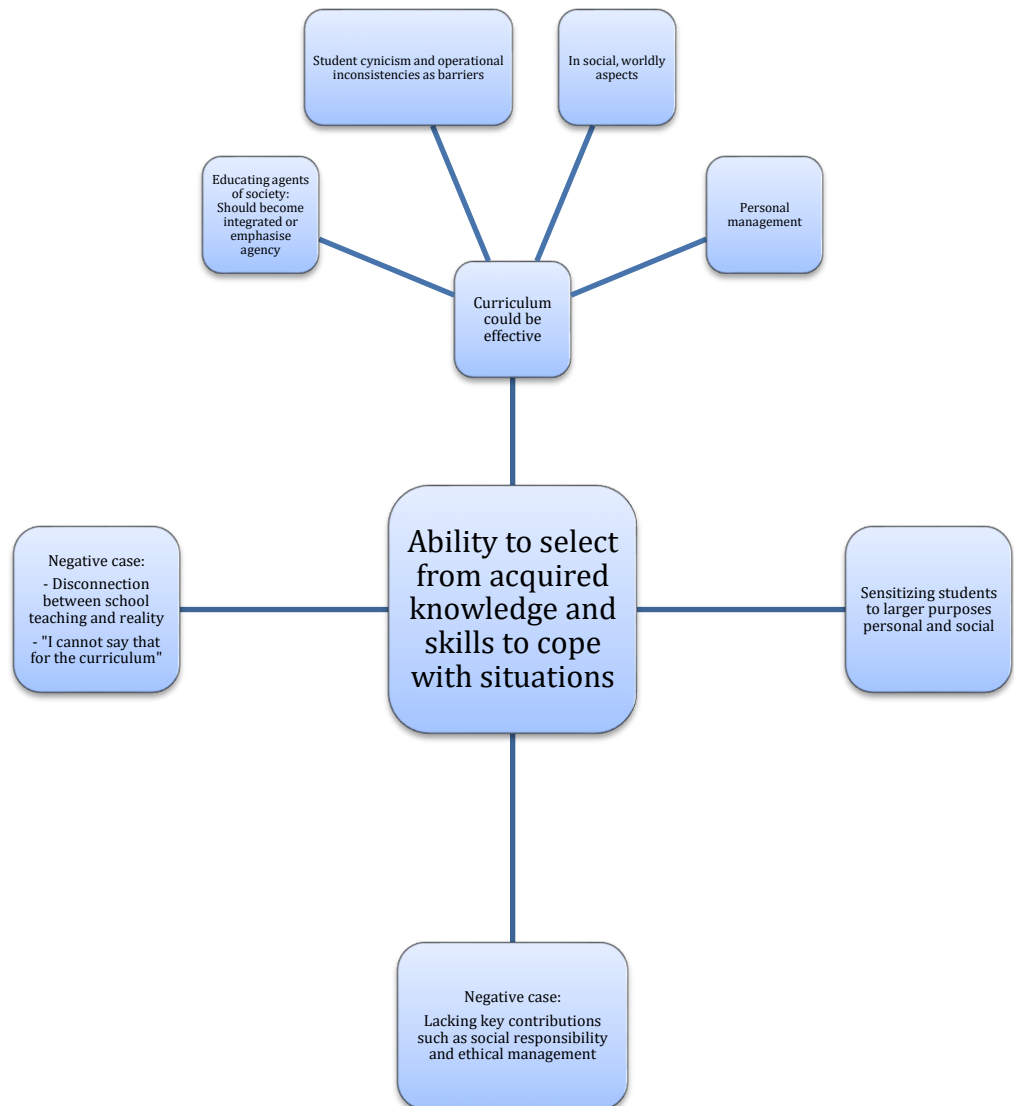
Negative case:

Education showing limitations

Lacking key contributions such as social responsibility and ethical management

Th176: Sensitizing students to larger purposes personal and social

Thematic network for Q7



Q8 – How do you integrate the Institute’s critical thinking purpose in your pedagogy

Deviant case:

“Things that have happened”

Using hypothetical and real scenarios

Th177: Through pedagogic tools that activate thinking rather than through content

In what ways do you adapt your pedagogic practice to match the Institute’s educational values in terms of critical thinking expressed in the curriculum

Th178: Thinking more about the education and the learning

Th179: Following policies

How do you distinguish critical thinking requirements from other learning requirements

Th180: Blurry distinction

If you could change the Institute’s concept of critical thinking, what would it be

Deviant case:

Theme: Paying attention to learning outcomes

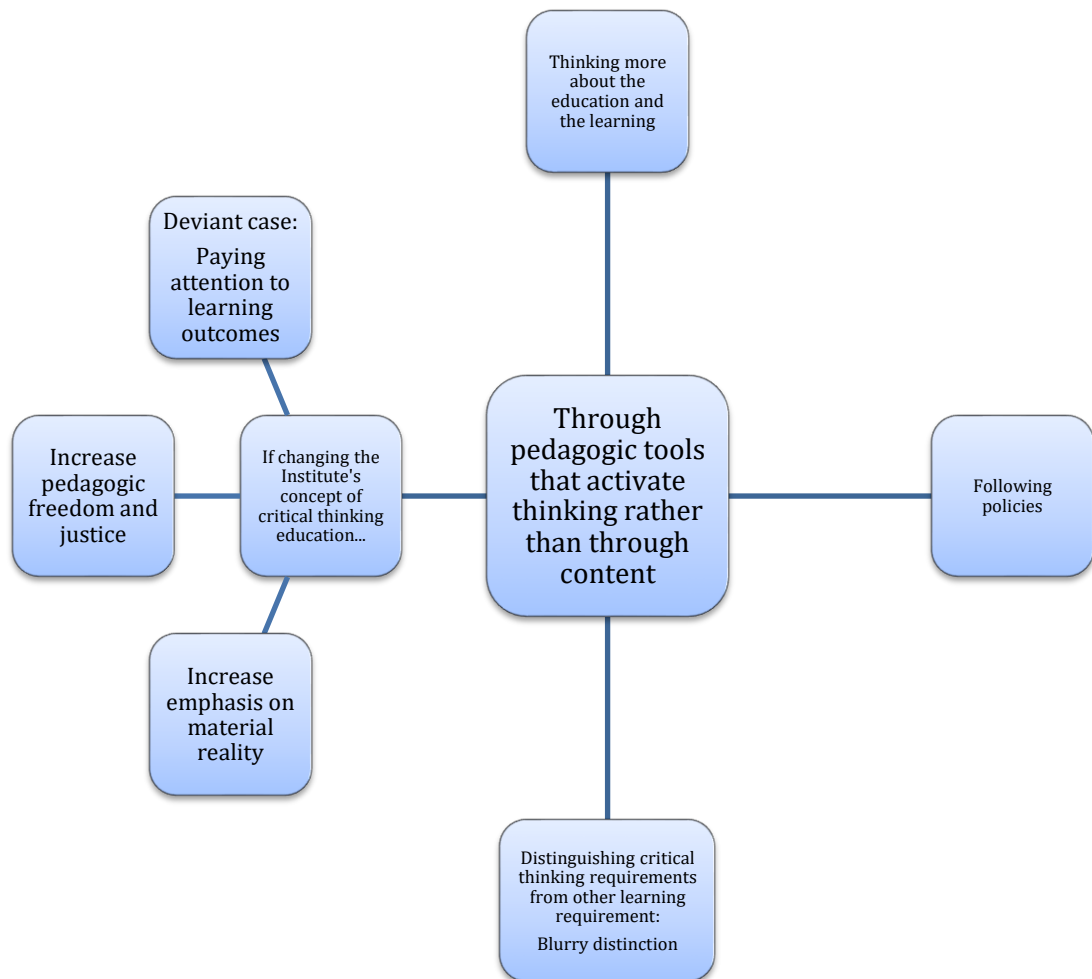
“Align them more with the accredited university”

Increase demands on lower degree levels

“To have more learning outcomes with critical analysis”

Th181: Increase emphasis on material reality

Th182: Increase pedagogic freedom and justice

Thematic network for Q8

Q9 – What are your pedagogic aims and practices in teaching critical thinking

Deviant case:

Getting to know the students' identity and beliefs

Th183: Forging deeper thinking and self-expression

Th184: Blending pedagogic tools

How can you interpret and justify your learning objectives in terms of critical thinking

Th185: There is knowledge production and application

Th186: There is student personal growth

Can you provide a couple of examples how you use critical thinking within your lesson

Deviant case:

“Sometime provoke a little bit”

Th187: Emphasising application to real and concrete

What are more and what are less successful approaches

Th188: Group works limiting

Th189: Independent inquiry

What are the boundaries of critical thinking in a lesson (academic learning/civic learning)

Th190: Boundaries are fluid as long as they forge mind sets for life

Th191: Boundaries for societal issues

What are the outcomes of a lesson where critical thinking takes place

Th192: A new way of looking at things

Th193: Improved academic skills

How does the teaching you deliver contribute to students' criticality, what do you want them to gain

Th194: Promote self-drive and independent thought and expression

How do you judge good levels of critical thinking

On what occasions and in which way do you measure or assess critical thinking

Deviant case:

Achieving certain attitude

Th195: Students' engagement for active thinking, learning, and participation

Th196: Formal academic measures and instruments

Thematic network for Q9



Observations

O1 – Tourism BSc

Deviant case:

Social/Ethical question opened for class discussion

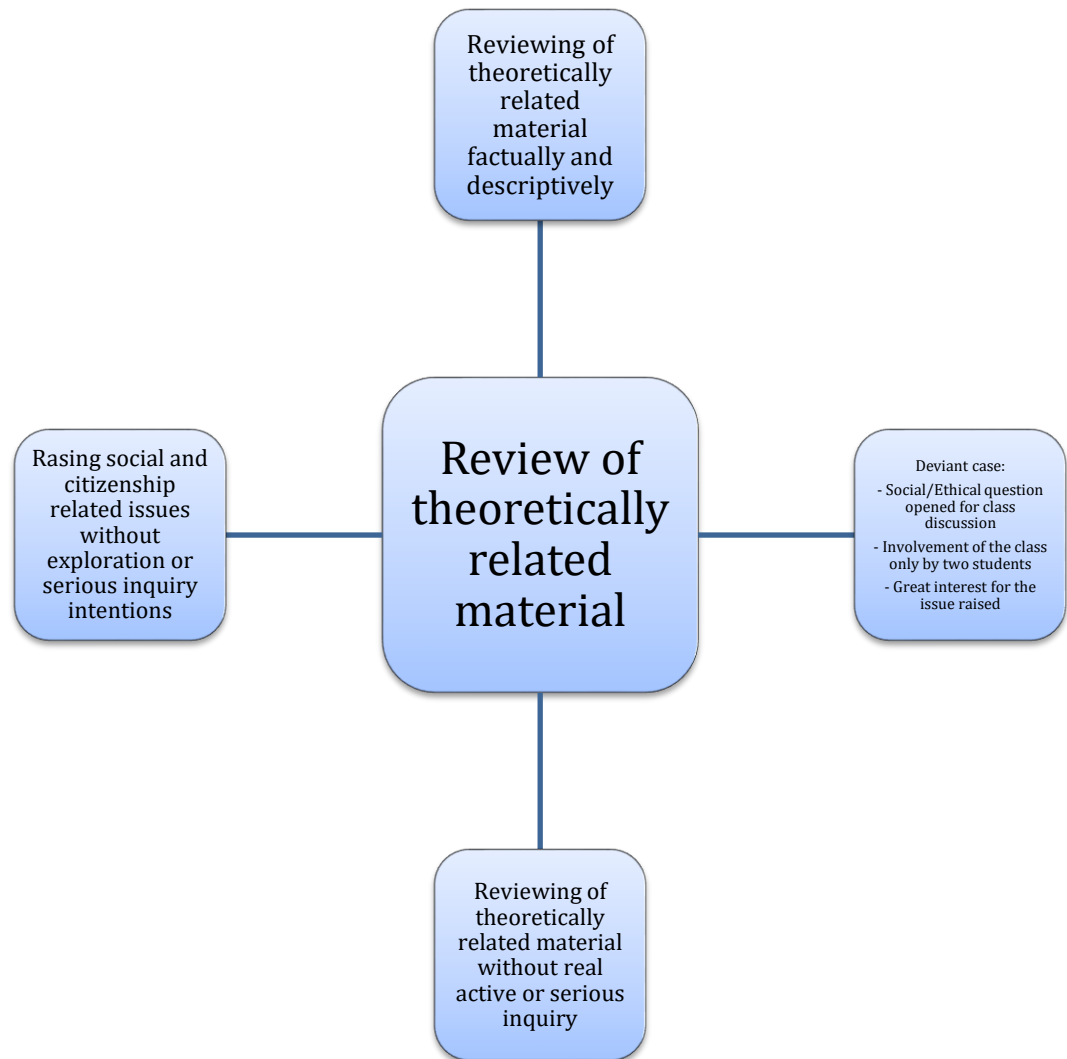
Involvement of the class only by two students

Great interest for the issue raised

Th197: Reviewing of theoretically related material factually and descriptively

Th198: Raising social and citizenship related issues without exploration or serious inquiry intentions

Th199: Reviewing of theoretically related material without real active or serious inquiry

Thematic network for O1

O2 – Consumer Behaviour HD**Deviant case:**

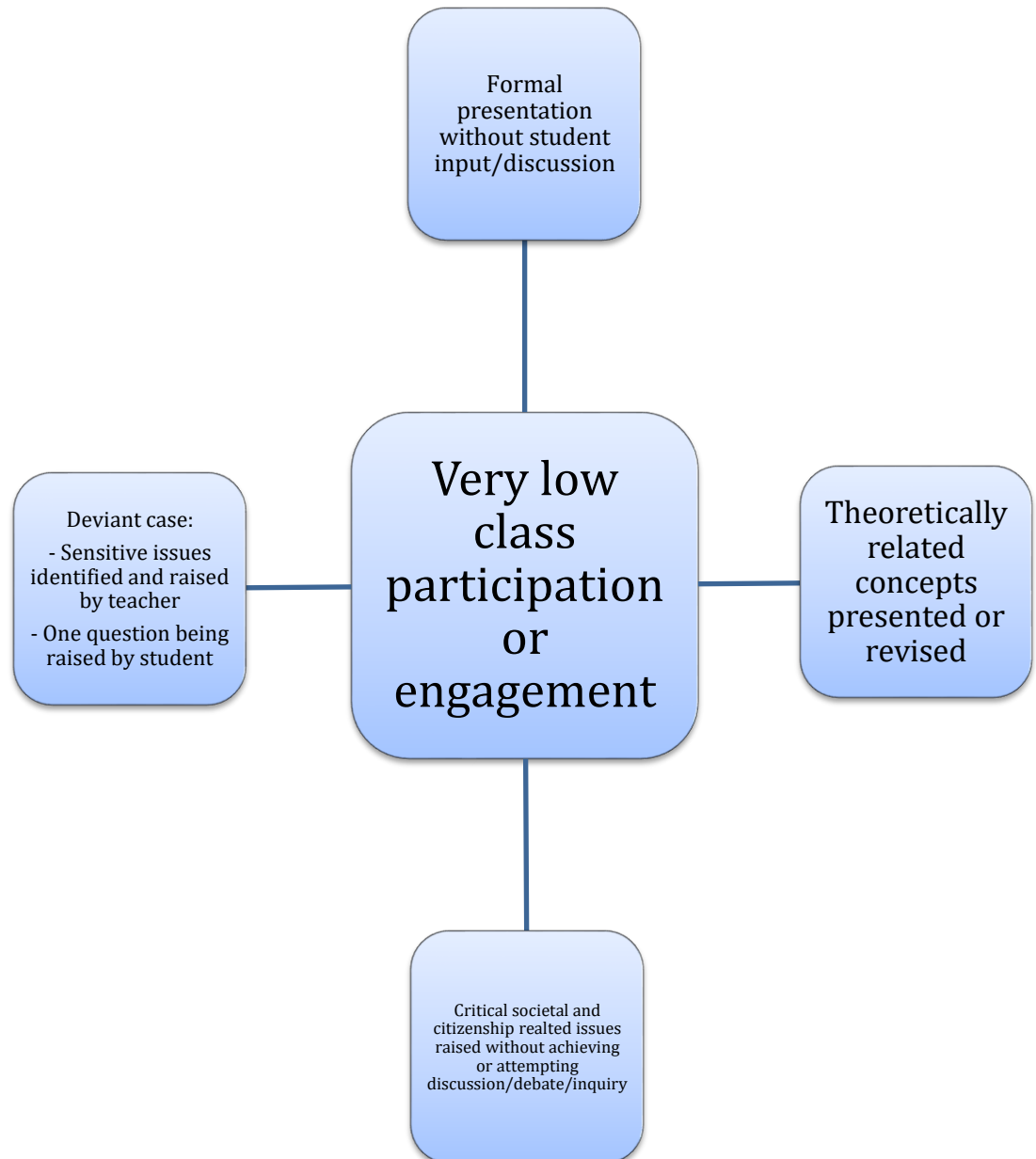
Sensitive issues identified and raised by teacher

One question being raised by student

Th200: Critical societal and citizenship related issues raised without achieving or attempting discussion/debate/inquiry

Th201: Formal presentation without student input/discussion

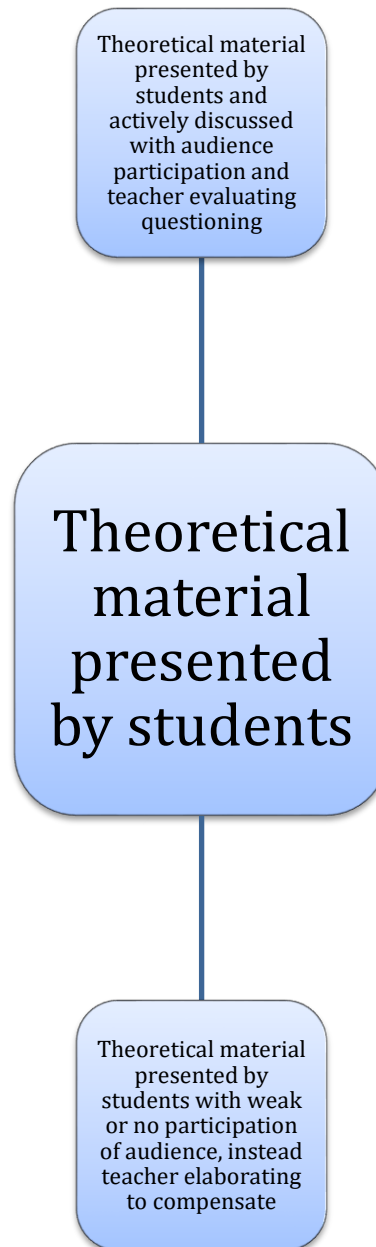
Th202: Theoretically related concepts presented or revised

Thematic network for O2

O3 – Strategy MSc

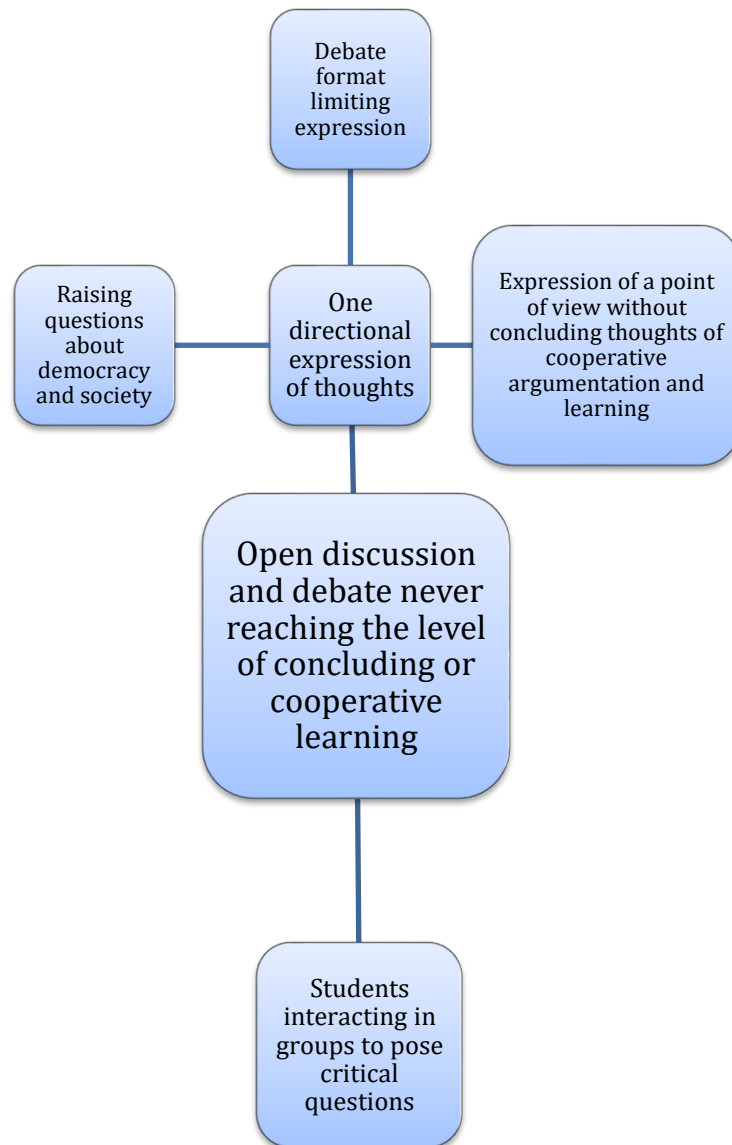
Th203: Theoretical material presented by students and actively discussed with audience participation and teacher evaluating questioning

Th204: Theoretical material presented by students with weak or no participation of audience, instead teacher elaborating to compensate

Thematic network for O3

O4 – Research D

Th205: Students interacting in groups to pose critical questions, yet the debate format halting further development of critical issue of the topic for an open discussion and debate never reaching the level of concluding or cooperative learning. Questions are critical about democracy and society, and the expression of these taking place, but debate format limiting this expression to becoming one-directional only, meaning just an expression of a point of view without concluding thoughts of cooperative argumentation and learning

Thematic network for O4

Documents

D1 - BSc (Hons) Course document revalidation 2016

Th206: Development of students' analytic and academic skills including research and theoretical knowledge

Th207: Forging students' abilities for independent thinking, learning, engagement, and reflection

Th208: Emphasising excellence in vocational education and training

Th209: Developing students' generic managerial, professional, and organisational skills and attitude

Th210: Standardised grading criteria and learning outcomes from accredited degree partner in the UK and standards dictated by quality institutions

Th211: Pedagogic imperatives

Th212: Global citizenship

Thematic network for D1

D2 – Teaching, learning, and assessment strategy 2017-2019

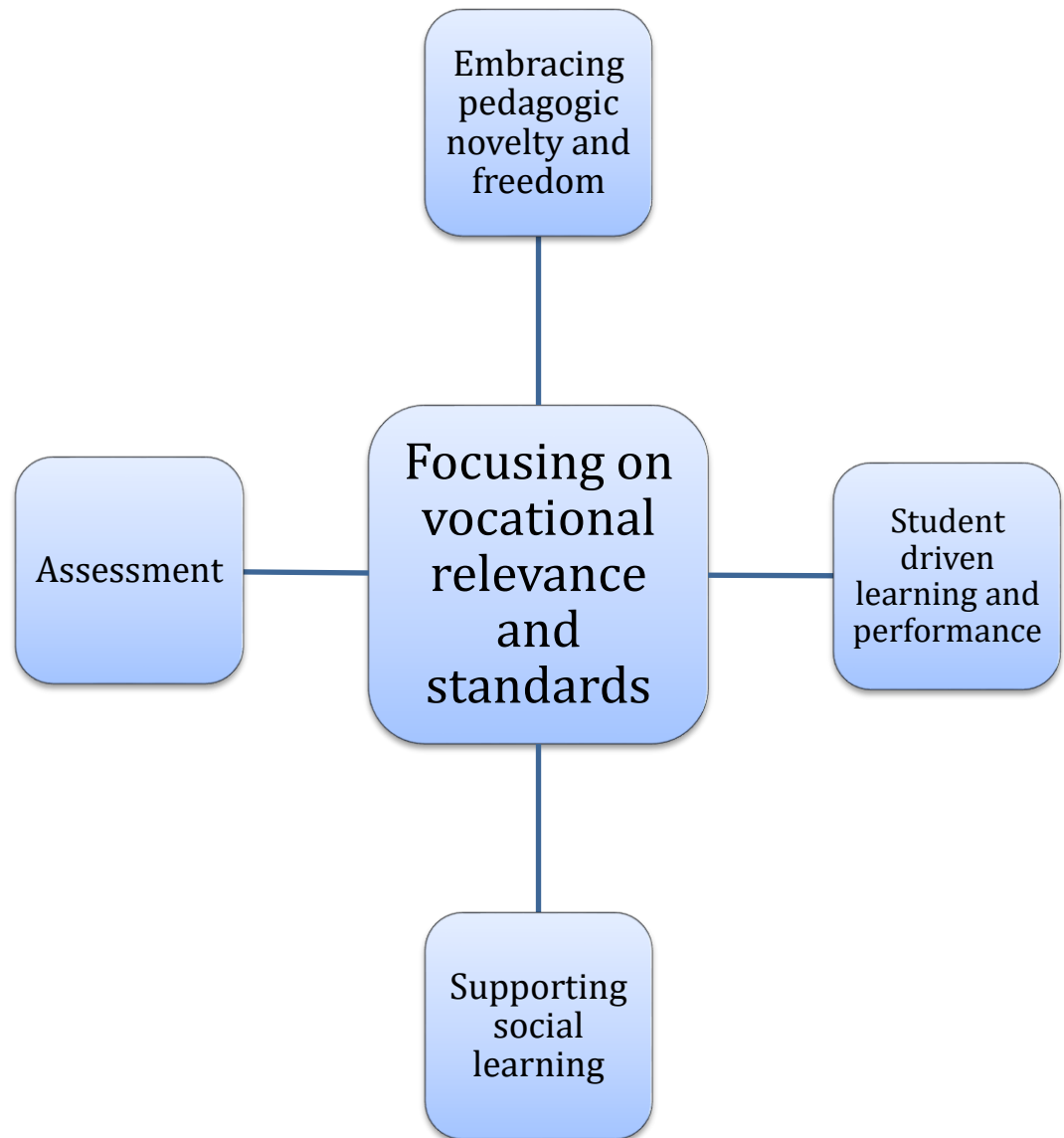
Th213: Focusing on vocational relevance and standards

Th214: Embracing pedagogic novelty and freedom

Th215: Student driven learning and performance

Th216: Supporting social learning

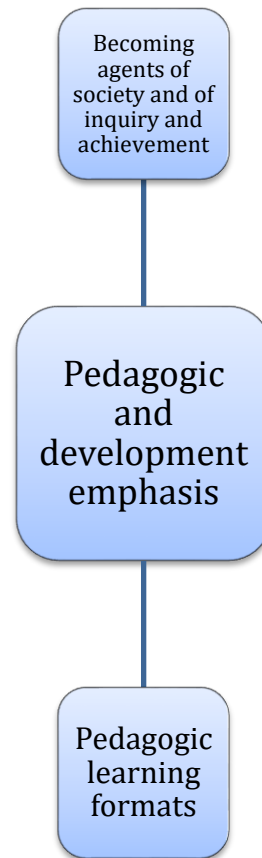
Th217: Assessment

Thematic network for D2

D3 – Institutional mission statement and andragogical guiding principles

Th218: Becoming agents of society and of inquiry and achievement

Th219: Pedagogic learning formats

Thematic network for D3

Appendix E

Research audit trail

This document presents a chronological collection of thoughts, ideas, and reflections about the process of research during the phases of methodological application, such as data collection and data analysis. The purpose of these reflections is to showcase the reasons and thinking behind methodological decisions in order to increase the clarity and transparency of the process.

1-Usefulness and format of the research audit trail: After reading about issues of trustworthiness when conducting qualitative research, I decided to develop an audit trail as an instrument believed to increase research trustworthiness. My audit trail should demonstrate my reflection and self-awareness regarding the decisions I made during the process from data gathering to data analysis.

2-Richness of the theoretical background and implication for my semi-structured interview schedules: The nature of my research topic (see above) led me to complete a very comprehensive literature review, covering important constructs, such as critical thinking and the critical citizen. Furthermore, the concept of vocational education and training (VET) required discussion, as did the issues of knowledge construction, which often features in explorations of VET. In addition to that, pedagogical and curriculum aspects needed consideration in the theoretical framework, all of which made the task of creating appropriate questions for the participants (both students and teachers) rather difficult. I decided to create an interview schedule that explored all of the above constructs from the participants' perspectives. The result was a lengthy and rich schedule of questions, which proved to be very detailed, as a participant commented, and extremely thorough, albeit slightly repetitive in places, as I noticed during the interviews.

3-Data collection – the interviews: As mentioned before, the semi-structured interview schedule both for students and teachers ended up being very rich,

detailed, and thorough, but sometimes repetitive. However, I decided not to eliminate any questions, as I thought that the repetitiveness may serve as confirmation of the participants' answers or test the reliability of the participants' convictions in what they say. The repetitiveness may also have elicited further elaborations from the participants on their previous answers. And this proved to be the case, which gave some of the interview answers more power. The nature of the constructs being explored meant that many participants did not always understand the questions. Often, I had to repeat the questions in other words, and, even so, the participants did not always answer the question asked. I repeated this procedure until I noticed that the question was understood. Furthermore, even when I could ascertain that the question had been understood (i.e. when the participant started to provide a relevant answer), the participant sometimes meandered with their answer in a completely different direction that suddenly no longer had anything to do with the question. In these instances, I asked interim questions in order to refocus the participant on the original question; this worked very well each time. However, in order to prevent losing the participants' personal opinions and perceptions in such instances, I made sure not to redirect to the original question too early, and only when I noticed that the answer being developed was completely out of context. This technique also worked well each time. As such, the participants' answers were eventually all focused and in the right context. Some participants answered less extensively or in a terser fashion than others; but this was due to issues of introversion vs extraversion and to differences in individual life and work experiences and cultural background. The above relates to the interviews with the students. Similar situations arose with the teachers, although less frequently and in a milder manner. With the teachers, too, the issue was always resolved smoothly, and answers redirected and put in the right frame.

4-Data collection – classroom observations and documents: The Institute's policy documents and strategic and pedagogic intent texts were delivered to me without any hindrance on the part of the Institute's academic director. This was a relief to me, as these documents are normally treated as somewhat confidential. The academic director's understanding attitude was due to his personal commitments to doctoral studies, which led him to be empathetic towards my data

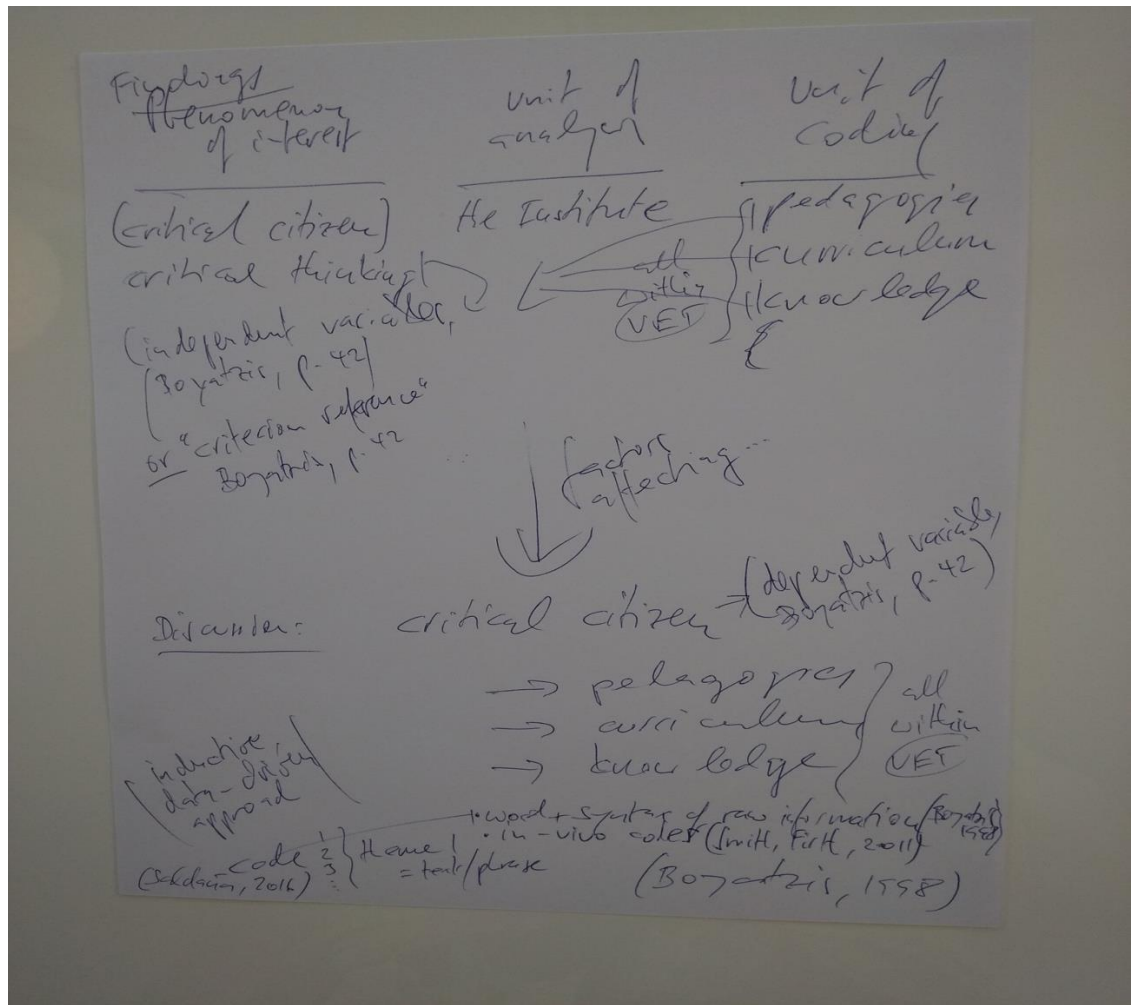
collection efforts. The fact that the classroom observations were conducted with the entire classes, perhaps made my inquiry for critical thinking slightly less focused on the issues explored. The teachers, however, did not adapt their class formats and pedagogic habits to fit my observation; instead, they followed through with their own teaching schedules and interventions as they themselves had already previously planned. This gave me the opportunity to witness a “real” class, rather than a fake class set up for the purpose of the observation.

5-Data collection – classroom observation bias: To avoid, as much as possible, the potential bias during my collecting of data during observations, I made sure to attend to a number of issues. My collection of observations was detailed and neutral; which means that I collected the observations with the necessary specifications and without distraction so that I would not miss important elements that were indicative given the purpose of the observations. Furthermore, I was careful not to transform the observed events into interpretations when recording them but rather to let my field notes be driven by exactly what I observed and describe the actual events objectively. I also made sure that I did not let myself be distracted by a possible personal interest that I might have had in a particular topic being dealt with by the teacher in the observation. I tried to be as neutral as possible and to record the observations with strict austerity; this meant not recording more data during interesting class observations and less data during less interesting class observations. Moreover, I made sure that the importance I gave to a particular event was not influenced by the theoretical background of my dissertation and the research question I had formulated for my study. This was necessary in order to prevent myself from recording observations that fit only with what is relevant for use in the analysis; instead, I recorded all that I observed during the particular lesson.

5-Finding the conceptual plan for the data analysis – making some sense: The handwritten diagram below outlines my general thought process regarding a concept for my data analysis. I was concerned with ordering some essential definitions and how the constructs of my study would fit in. From the discussions of Boyatzis (1998), I came to realise a suitable structure for the elements of analysis, which are classified under three main headings: phenomenon of interest,

unit of analysis, and unit of coding. Furthermore, Boyatzis' elaborations helped me clarify where the independent and the dependent variables are located in my study, which I believed were essential to know before I started with my data analysis. The critical citizen construct is the core of what I am trying to understand from my main research questions, yet the road to understanding it is through the investigation of the critical thinking dimension taking place in the classrooms, as well as in the minds of the students and teachers in the form of their perceptions and experiences. This deliberate diversion or detour in order to get to the essence of what I am trying to find out in my study is not so obvious, and it required a very clear contextual picture of the several constructs for me to understand where I am going and how I am getting there, hence, what are the findings for and what is the discussion for. In addition to that, I referred to my secondary research questions to clarify the headings of my analysis in the findings as well as in the discussion chapter. These headings coincided with the main themes that served as the basis for my semi-structured interviews with the students and teachers: pedagogies, learning (critical thinking/knowledge), and curriculum. All three aspects are essential elements to discuss when seeking a definition of what vocational education and training (VET) is (my Institute being part of the VET sector), and they were explored in my literature review chapter.

I am aware of the complexity of my study in terms of what I want to investigate, and I will be extremely cautious not to rush to conclusions, judgments, and premature theme creation, and let my anxiety dissipate so that the data can speak – even though I am rather skeptical of the effectiveness of the links I may be able to form between the results of my analysis and the discussion, on the one hand, and the theoretical framework, on the other. I will let the data inform me, no matter how abstract I feel the link may later appear. I will be able to conduct the analysis effectively and convincingly as long as I adhere to the coding methods that I identify, practise discipline in the coding process, and persevere to abstract pragmatically and not with fantasy.



6-Deductive or inductive thematic analysis? Some concerns about the

original choice: Initially I had planned for a deductive thematic analysis and, thus, created a coding template from the theoretical framework to apply to the raw data. However, as I proceeded with my interviews and continually realised that an application of such a template would not make sense (as I would not be able to identify much of the template in the narratives from the interviews), I explored the possibility of carrying out the thematic analysis inductively. This contemplation of a change of thematic analysis approach occurred during the interview process of data collection. Using an inductive approach allows me to make more sense of what the actual data is saying, to identify more usable information, more discoveries, and to add more meaning to the perceptions and inferences of the participants. In essence, the context of the data becomes more important than the context of the theory. I quickly realised that the theory I discussed in the

conceptual framework would end up being applied too thinly to the data via a template. Instead, if the opposite scenario were enacted, that is, if data were thinly applied to theory but the data analysis performed exhaustively and meaningfully, this would be more beneficial, as it would prevent much of the data gathered remaining unused and idle. This choice to switch from deductive to inductive analysis allows me more freedom for abstraction, intuition, synthesis, and the creative aspect of qualitative analysis that Saldaña (2016) postulates as being of essence for qualitative researchers.

7-Plan for coding and the choice of appropriate coding methods (initial

thoughts): After reading Saldaña's (2016) book on qualitative coding, my initial thoughts regarding a plan for coding involve the stages of coding for my data set. Perhaps, "pre-coding" is useful, whereby I give the interview transcripts a first read-through, during which I circle, highlight, and underline aspects in the text that strike me as being potential codable moments and where more attention is needed. I may also consider Holistic Coding as a pre-coding technique, whereby whole chunks of narrative are coded with a conceptual label. I am not sure if I should "formalise" my pre-coding by applying the Holistic Coding in that way, as it somewhat restricts the expression of my spontaneous feelings, thoughts and perceptions about the codable moment.

Following the pre-coding, I may apply In Vivo Coding for the first cycle of coding. Initially, I considered using Descriptive Coding here; but I realise that this method may not capture the heart and the nuances of the narrative in the way that In Vivo Coding does. Furthermore, In Vivo Codes are more action-oriented than Descriptive Codes, meaning the abstract nature of the Descriptive Code may not capture the details of the meaning of the narrative, or the overarching nature of the Descriptive Code may even render the meaning nebulous and so distract from truly understanding the essence of the codable moment. In a second coding cycle, I can use Eclectic Coding, where "impressions" of the text can be gathered and, as a consequence, initial categorisation of coded data may be made when identified In Vivo Codes from the first cycle coding can be recognised as matching and merging. Another option worth considering, besides Eclectic Coding, is Process

Coding; but I need to spend a little more time comparing the different coding methods proposed by Saldaña (2016) to make an informed decision.

Furthermore, I need to make a judgment about the coding method that I will be using for my second cycle of coding. So far, I think Pattern Coding would work best. I am still reading about it.

Concerning Descriptive Coding, which I reject above, I realise that this coding method may be better applied to my document analysis and to coding my classroom observation notes, where the datum is factually and objectively displayed.

8-Lumping or splitting the data: A coding issue that keeps me thinking about my own personal stance and beliefs about coding concerns the “lumping” and “splitting” of the data. When lumping, I would code the text in broad brush-strokes; meaning that I would take an entire excerpt of the data set and code it with one code, perhaps a Holistic Code. This code may be too abstract and would not effectively get to the core of the participant’s concern while perhaps losing valuable detail from the narrative. However, when splitting, I would take the same excerpt of the data set, split it into many codable moments, and label the little bits, perhaps with In Vivo codes. On the one hand, I am not fully convinced by “lumper” coding, as I may lose data from the excerpt that could provide added meaning in my analysis. On the other hand, neither do I fully agree with the splitter coding technique, as the tiny little labels (perhaps even for each line of the narrative) may lose meaning when not coded in the context of the excerpt or the phenomenon, which the lumping coding technique would in fact allow. Perhaps, a middle way is best; I must reconcile these differences and issues by choosing appropriate coding methods. The task is to find a middle way between being too evocative and not sufficiently evocative.

9-Plan for coding and choice of appropriate coding methods (concluding thoughts): After a second study of the coding methods, I concluded that the following coding plan best suits my study:

Pre-coding – I decided not to apply Holistic Coding in this phase of data analysis, but rather to carry out a general read-through of the interview transcripts in order

to spontaneously and perceptively make sense of and infer what the participants are trying to say and imply, and to underline and circle key aspects that may allude to potential themes, categories, or concepts. This allows me the option of being more flexible in interpreting and abstracting the narrative and the participants' concerns.

First cycle coding – For the first coding round, I chose Values Coding and Versus Coding - the fundamentally most compatible methods with the nature of my study in the area of critical thinking and critical citizenship based on which my semi-structured interviews were designed. Values Coding is applied to label the participants' values, attitudes, and beliefs, and, as such is suitable for the type of inferences and perceptions that I try to identify. Versus Coding can be applied to illustrate power issues and conflicts between teachers' views of pedagogy and curriculum and the operating principles and policies. As I also investigate teachers' perceptions of critical thinking and critical citizenship in context to teaching and curriculum, Versus Coding is therefore most suitable. In addition to these two coding methods, I will use In Vivo Coding and Process Coding. I will use In Vivo Coding to catch particular insights expressed by the participants that could not be illustrated by conceptualising, but rather only by using the exact word(s) expressed by the participant. I will use Process Coding to label the actions of participants, or the simple observable activities, that can illustrate a process in the phenomenon investigated. In essence, I will use all four coding methods simultaneously, noting that a Values or Versus Code can be labelled In Vivo. The simultaneous use of the four methods will give me the best opportunity of getting to the core of the data and of the participants' views, whether inferentially and conceptually or textually. This option also allows me the freedom to code both as a lumper and as a splitter.

Second cycle coding – For synthesising the coded text in the first cycle, I will use Pattern Coding to create higher order, abstract concepts that should merge the single codes identified. The goal is to group codes and to identify emergent themes. I will apply Pattern Coding because it allows me the most flexibility in labelling and conceptualising groups of codes or categories. Moreover, it allows me the most intuitive and creative application.

10-Thoughts on the process of coding the transcribed interviews (1):

Originally, I considered conducting the coding manually, with pencil and colour markers directly on the hard copies of the transcribed interviews. But, for ease of work, I decided to carry out the coding using the simple Microsoft Word programme on a laptop with the same work documents and inserting message boxes with the labels. This allowed me to be faster in the coding and also to make modifications during the process, if necessary, which increased the efficiency and preciseness of the coding.

11-Thoughts on the coding process of the transcribed interviews (2): I have decided not to code in the fashion previously planned, i.e. an initial pre-coding fast read, followed by a detailed coding; instead, I will do it the other way around. The reason for this change is that I realised, while in the pre-coding phase, that there are too many details throughout the narrative that I instantly recognised to be meaningful and important and which I would have had to overlook in order to remain loyal to the formal purpose of the pre-coding process. This might have led to many codable moments being lost or forgotten in the detailed coding cycle. Hence, contrary to the recommendations of Saldaña and other methodologists, I decided to conduct the first coding in a very detailed and meticulous manner, applying the already identified compatible coding methods mentioned elsewhere in this audit trail. Then, in the second coding, I reread the text to fine-tune the codes. This worked very well, and the results showed an extensive identification of codable moments and, in my perception, meaningful and data-driven code applications.

12-Thoughts on the coding process of the transcribed interviews (3): In the coding process, I am using more In Vivo Codes, as I previously expected I would. I decided to continue this pattern. The reason for this choice is that the narratives of the participants are rich in statements illustrated by single words. Identifying as many as possible of these “single words” as significant labels of a participant’s experience and perceptions allows me to collect a greater number of codes, which in turn allows me to gather a greater variety of meanings from the raw data. The advantage of this is that I will have better exhausted the data and extracted more meaning that will reflect a greater approximation of the truth of the findings.

13-Thoughts on the coding process of the transcribed interviews (4): With the same reasoning illustrated in the preceding remark (12), I have opted to also use the Simultaneous Coding method. This is to capture the meanings of a single datum from different perspectives and viewpoints. Some data extracts have the potential for diverse interpretations and capturing these with different codes in order to synthesise them at the end of the coding process ensures a greater approximation of the truth of the findings. For instance, in an extreme case, I may have up to ten different codes for just one single piece of datum, as the example below shows, which is an actual extract from a participant's transcribed interview:

I would say for me, it's very simple, I mean, whatever what is, let's say a project for school, it's just first I see the concept and then I kind of try to do some deduction, I can make it happen and then I try to break it into smaller pieces and then into categories, like category 1, it's ok, I can make it happen and then I see category 2, let's say this one I cannot do, because it's too much money or not realistic. I take the big picture, then put it in smaller fragments and then I go step by step then you can come back to the big picture.

Codes applied: "Do some deduction"; Categorising options and evaluating them; Testing knowledge; Deducting logically; Analysing then synthesizing; Thinking for the big picture and reality; Weighting options for pragmatic application; Going from theory to application; Fitting things in the big picture; Breaking down thinking in smaller parts.

14-Thoughts on the coding process of the transcribed interviews (5): I am now also using Concept Codes. Some pieces of narrative are labelled with broad, summarising statements more appropriately than with any of the above-described codes, such as In Vivo Codes or Process Codes, because they synthesise the data extract with better accuracy or clarity, reflecting the true meaning of the interpretation.

15-Thoughts on the coding process of the transcribed interviews (6): For certain answers, I felt some limitations in my ability to code meaningfully, given my research questions. The reason may be that some of my questions were not constructed in a sufficiently direct format and, instead, rather implied what I really wanted to ask. This meant that, in a few instances, the participants gave an

indirect account of what I was trying to elicit, rather than a more direct, explicit answer. In this situation, I was prudent and opted to not code in instances of doubt rather than use too much inference in coding, as, otherwise, the code would represent my “fantasy” about the evidence rather than an “informed approximation”.

16-Thoughts on the coding process for documents: To code the Institute’s strategic learning and teaching documents, I mostly used Concept Coding and Holistic Coding. The extracts of a curriculum document contain information that can best be described using ‘a short phrase that symbolically represents a suggested meaning broader than a single item or action – a bigger picture beyond the tangible and apparent’ (Saldaña, 2016). It is difficult and not appropriate to code strategic documents that elicit larger meaning with a single word or process words from a particular passage, as much of the general meaning would get lost in translation – and strategic, political texts, such as the Institute’s strategic learning and teaching documents, contain much implicit meaning, as opposed to clearly objective meaning.

17-Codes and organising into themes: All codes from all data sources (student/teacher interviews, observations, documents) are grouped into themes according to three areas of concern: learning, pedagogy, and curriculum. There are a total of 2,355 different codes allocated during data analysis to areas of concern in order to conduct an effective interpretation of the findings. The three areas of concern are those indicative to the research as identified in the research questions of the investigation. Furthermore, the three areas will also constitute the structure for reporting the findings and the data analysis. In the first instance, each of the nine questions (and their sub-questions) from the interviews with students and teachers served as headings to group the corresponding codes. Also, the observation instances and curriculum documents served as headings to group codes accordingly. Following that, I “filtered” the codes, meaning I disregarded those codes that would not contribute to the analysis. This filtering is effective because it helped me compare all of the answers question by question from all of the participants and the results from observations and documents; hence, I have a means of judging whether or not the code merits consideration. In the second

instance, I created categories, or even directly the themes, that would serve to work on the data analysis and the interpretation of the data with corresponding meaning allocation from the findings. The following are the total numbers of codes identified grouped by source:

Student interviews:	1,552
Teacher interviews:	532
Observations:	116
Documents:	155
TOTAL:	2,355

18-Thoughts on the level of abstraction from the coding and the theme

building of the raw data: I was concerned about the distance that would be created between the codes and the themes and the raw data. If I was to create further groupings of themes, then I would achieve such a level of abstraction that it would not warrant anymore an effective and truthful account of the reality of the raw data – the actual data that comes directly from the participants and the other data sources. This would mean that I would be interpreting the data within a level that would not link tightly enough to what actually the raw data is trying to tell. I found this to be rather unacceptable, given the fact that my main focus for the analysis of data was my interpretation to reflect as closely as possible the messages expressed by the participants in the interviews and derived from the observations and the documents. It is for this reason that I decided to create only one level of themes from the codes, and instead of going to higher levels of categorisation, even to mega-themes, I would stop at the first level of themes and use most of the themes without distorting the labels any further. A technique that allowed me to do this was by using ‘thematic networks’ (Attride-Stirling, 2001). ‘Thematic networks systematize the extraction of: (i) lowest-order premises evident in the text (Basic Themes); (ii) categories of basic themes grouped together to summarize more abstract principles (Organizing Themes); and (iii) super-ordinate themes encapsulating the principal metaphors in the text as a whole (Global Themes). These are then represented as web-like maps depicting the salient themes at each of the three levels and illustrating the relationships between them’ (Attride-Stirling, 2001, p. 387-388). The benefit of this technique is that for

none of the three levels would I need to create new groups of themes or new labels, as all three levels, Basic Themes, Organizing Themes, and Global Themes, are first level themes derived directly from the very first coding cycle of the textual data. I have created a thematic network for each interview question, and this facilitated the analysis and interpretation of the data as raw as possible to so increasing the proximity to the raw data and insuring a truly data driven interpretation.

19-The analytic process of the raw data: Summarising the analytic process of the raw data, these were the steps:

1. Transcribing the interviews on Microsoft Word documents
2. With the same Microsoft Word, coding the text using comment boxes
3. Collecting all codes generated on a separate list and grouping them by question and sub-question, by observation and by document
4. Bundling the codes in themes (first level themes)
5. Collecting all themes by question and sub-question, by observation and by document
6. Creating thematic networks for each question, for each observation and each document

20-Meticulous treatment of findings as findings and not as descriptions of data only: ‘A coding scheme is a means to the discovery or creation of a finding, not the finding itself’ (Sandelowski & Barroso, 2002, p. 214). I do agree with Sandelowski and Barroso, and my elaborations in points 18 and 19 above show that with the use of thematic networks and by refraining from further data abstraction I have made one step to possibly ensure that the raw data speaks for itself and that my findings are firmly grounded in the data I have collected. Another consideration to ensure that the findings are not descriptions of data only stems from the following statement: ‘Although data are, in a larger constructivist sense, inseparable from findings and from the researchers who create them, synthesizing the findings from qualitative studies seems to require a view of findings as potentially separable from data and other elements in a study report’ (Sandelowski & Barroso, 2002, p. 214). I made sure to avoid making synthesising and concluding thoughts and argumentations before the data was appropriately

coded, themes developed, and thematic networks produced. However, it was not completely unavoidable that in the stage of the production of thematic networks some inference of findings needed to be considered, hence a slight attachment of findings with the data collected and organised. Yet it is to assume and to expect that organising data that is coded and thematically represented in thematic networks requires certain inclination towards interpretation of data already, as the production of thematic networks become part (and the beginnings) of the interpretation and synthesis of findings. A third consideration to treat findings not as summary of data comes from the reporting style of findings and its discussion. Here I made sure to not only produce a findings chapter with synthesising thoughts and arguments, hence making interpretations of the data, but to also add a discussion chapter where findings are further interpreted, and the synthesis further refined. Hence, in the findings chapter the data is organised and interpreted, and meanings developed, and in the discussion chapter synthesis is accentuated. Furthermore, I made sure to not consider data analysis as representation of findings, meaning over-analysing data and assume findings have been generated (Sandelowski & Barroso, 2002). Hence, the coding, theme development, and thematic network production served the purpose to analyse data but not to make this represent the findings. These tools were the basis for making interpretations and attach meanings to data rather than for simple translation of data description. I also made sure that the questions used to collect data (interview schedule) were not used as themes themselves, as this could have signalled a lack of analysis of the raw data (Braun & Clarke, 2006), which would have led to neglecting part of the data set in the interpretation and allocation of meaning of the phenomenon investigated.

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