IN QUEST OF THE GLOBALLY GOOD TEACHER

EXPLORING THE NEED, THE POSSIBILITIES, AND THE MAIN ELEMENTS OF A GLOBALLY RELEVANT CORE CURRICULUM FOR TEACHER EDUCATION

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Abstract

This primarily theoretical-philosophical study is aimed at identifying the main principles according to which a globally relevant core curriculum for teacher education could be devised at a critical juncture in human history. In order to do that, a Weberian ideal type of the globally good teacher is outlined. The notion of the globally good teacher refers to a teacher role, with the salient associated principles and action capabilities that, by rational criteria, would be relevant to the developmental challenges and possibilities of humanity as an entity, would be acceptable in any societal context across the globe, and would draw on wisdom and knowledge from a broad range of cultures.

Teachers as world makers, implying a teacher role which is based on the most salient task of a teacher being the promotion of societal transformation towards a new cosmopolitan culture, is suggested as the essence of the globally good teacher. Such a role is enacted in three main aspects of an inspiring driving force, a responsive explorer, and a synergizing harmonizer, each manifested in a set of guiding principles and an action repertoire. Though a theoretical construct, the ideal type of the globally good teacher is shown to have been instantiated in the educational practices of teachers and teacher educators, as well as in national and international policy documents.

Based on the characterization of the globally good teacher, the main elements for developing a globally relevant core curriculum for teacher education are concluded to be transformativity, normativity, and potentiality. The study closes with a discussion of the strategic possibilities for bringing the ideal type of the globally good teacher to bear upon the discourses and practices of teacher education.
Dedicated to my daughters Tina and Mandana, and my grandsons Joseph and Noah with the hope that their lives will always center around service to humanity
Acknowledgements

Always keep Ithaca in your mind.
To arrive there is your final destination.
But do not hurry the voyage at all.
It is better for it to last many years,
and when old to rest in the island,
rich with all you have gained on the way...

(Constantine Cavafi)

Writing this dissertation has been for me, in many ways, like the journeys of Odysseus were for him. To begin with, my departure on the voyage was initially a reluctant one. I had always thought of myself as an educational practitioner, and to a great degree frowned upon the academia. But no sooner had I arrived at the gates of a researcher’s Troy than I became enchanted by the life of an intellectual warrior who could, to a large extent, choose his own battles. My journey proved much longer than initially anticipated, even longer than Odysseus’. But during this time I did manage to visit many different lands and to learn from numerous exciting, challenging, and educative experiences. For periods of time, I was distracted by Sirens of other activities, and occasionally the Cyclopes of my own shortcomings brought the project to a halt. But I never quite gave up the dream of one day setting anchor victoriously in Ithaca.

As in the Homeric story, I have also had my beautiful Penelope, my wife Parvaneh, who first encouraged me to set off sailing on this particular expedition and who sustained me throughout the long journey. I have had the good fortune of having been inspired and guided by a great many wonderful people throughout the years. They are, indeed, too many to be all mentioned by name. Before starting with individuals, let me thank the Mälardalen University institutionally for having allowed me to use a part of my working time on writing this thesis. My patient, yet dynamically supportive final supervisors, Professors Margareta Sandström and Jonas Stier deserve a special mention and expression of gratitude, as without their dedicated engagement I would not be writing these words now. I am also greatly indebted to Professor Gunnar Berg whose mind mine fell in love with at first hearing, and who subsequently acted as my supervisor. I would like to use this opportunity to gratefully acknowledge the decisive influence Professor Morteza Abyaneh’s mentorship has had on my intellectual development.
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1 Introduction

“There is a Chinese curse which says ‘May he live in interesting times.’ Like it or not, we live in interesting times. They are times of danger and uncertainty; but they are also the most creative of any time in the history of mankind. And everyone here will ultimately be judged – will ultimately judge himself – on the effort he has contributed to building a new world society and the extent to which his ideals and goals have shaped that effort.” These sentences were part of the late Senator Robert Kennedy’s so-called Day of Affirmation speech, one of his most noted speeches, delivered to National Union of South African Students at the University of Cape Town in 1966. To me, they spell out, pointedly and succinctly, the central challenge of the historical age we live in. As a teacher and a teacher educator I take the message very personally, because the teachers of the world play a significant role with regard to how the young people around the globe will be able to realize the potentialities of our times and mitigate some of their dangers.

If we were to rephrase Senator Kennedy’s pronouncement in today’s terminology, we could say that we live in an era of globalization, whether we want it or not. Without venturing into an in-depth discussion of globalization at this point, I would like to merely emphasize the extraordinary nature of the social, scientific and technological transformations that were born from the combined impact of the French and the Industrial Revolution, and that continue to reshape human civilization. Two mechanisms underlie the wide spectrum of novel processes at work in today’s world. One is an intensification of change in all domains of human activity, the other a growing interdependence between the various parts and aspects of the worldwide human society. The amplifying spiral resulting from the interaction between unprecedented levels of innovation and communication has affected most fields of science and thereby most professional communities. Robotic surgery, nanotechnology, biotechnology, genetic cloning as well as photonic
engineers, histotechnologists, risk analysts and corporate bloggers did not exist a few decades ago.

What, then, does all this imply for the teaching profession worldwide? This question implicitly presumes that it is meaningful to talk about teaching profession as a supra-national institution or at least as a universal educational praxis. It has, furthermore, a significant normative connotation: What ought to be the response of teachers to the challenges created by the novel realities of the global village? The latter aspect calls furthermore for a corollary question: What can teachers do in response to the forces of globalization? In order to do justice to these questions, a closer inspection of globalization, its nature and its potentialities is required, and will be undertaken later on in this study. At this point, let me just refer to the general and uncritical depiction of the dynamics of globalization presented above, which though interpreted in a variety of ways, comprise the basic and uncontested facts of the matter, and on that basis suggest that three possible responses are logically available to teachers with regard to the omnipresent processes of globalization: adaptation, reaction and transformation.

By adaptation I mean the kind of reasoning whereby globalization is accepted either as unproblematic or unmalable and thereby taken as the game and the rules thereof to play by. A reactive response is one where a position is taken in negation of one or more aspects of globalization. As underscored by the title of Kingsnorth’s (2004) narrative of the anti-globalization movement, One No, Many Yeses, the alternative view promulgated can vary. The essential character of the reactive response is that it is formulated in terms of what is seen to be a salient feature of globalization, in other words, it constitutes a relational stance where globalization, as it is conceptualized, sets the point of departure.

What differentiates a transformative response from a reactive one is that the former is not only grounded in a more or less clearly articulated conception of a desirable future state of the global society, but this vision is employed as the benchmark whereby the phenomenon of globalization is studied, its potentialities determined, and a strategy of responsive action construed. Thus, the starting point is diametrically opposite to that of the reactive response. In fact, the transformative mode of response is not so much a response to globalization as it is a program of societal transformation that takes into account what it considers to be the facts and possibilities of globalization. Throughout this study, I will attempt to argue that, while the other two types of response, particularly the adaptive one, are currently dominant both in discourse and praxis, the transformative response can and ought to be the one chosen by teachers and teacher educators, if the teaching profession and the educational system are to be relevant to the unique socio-historical realities and potentialities of the present day human society.

Each of the above three response alternatives implies a certain notion of agency or the lack thereof. Another way to put this, with clearer focus on
teachers as a professional group, is to say that each of the three possible responses is predicated upon a certain professional identity, a certain notion of one’s professional role. In order to be able to make a case for a relevant response by teacher education to the developmental needs and possibilities of humanity, we need, then, to identify an appropriate professional role and identity as our starting point. There is a tradition in educational thinking – from the Greek antiquity to the present day – that views education as a potent means for societal transformation and, thereby by extrapolation, the central task of the teacher to act as a societal change agent.

This approach is to be distinguished from the currently prevalent subjugation of education to serve, if not exclusively at least predominantly, as a means for promoting national economical competitiveness in the global marketplace. Although here, too, we find a well-articulated rhetoric about the importance of education, albeit often unsubstantiated due to insufficient resource allocations to the educational system, education in the economistic perspective fulfills a merely instrumental function, diametrically opposed to the socially transformative mandate referred to in the previous paragraph. Indeed, the currently globally dominant managerial, corporative and Fordian treatment of education not only ignores all the most essential questions pertaining to education, thus reducing all learning to easily measurable technicalities, but in the process also de-professionalizes teachers into pseudo-intellectual assembly-line workers (see Darder, 2005). Concepts such as “inclusive education”, “critical thinking”, and “intercultural understanding” are re-contextualized and made subservient to the purpose of ensuring “a sufficiently large labour force, with adequate skills for competence-demanding jobs, in an increasingly more complex global and multicultural world” (Stier, 2004, p. 90).

Teacher education is beset by another serious impairment that severely restricts its ability to be relevant to the current and future needs of humanity. Of all the academic programs, those of teacher education are possibly the most parochial ones, in the sense that they not only vary considerably from country to country, but even from one college or university to another within the same country. To be sure, international trends can be identified, mostly resulting from the above-mentioned neoliberal economistic viewpoint, such as use of standards for defining and measuring teacher competencies. There are, however, notable differences in the contents of such standards across state or country borders. Teacher education is in many ways regarded in the same manner as teaching law: The premise in both cases is that cultural and other societal variations between geographical areas inevitably necessitate distinct instructional contents.

Already some two decades ago, I felt this conceptualization of the teaching profession, and particularly teacher education, needed to be reexamined so as to render them relevant to the circumstances of the de facto global society, and to enable an appropriate response by teachers to the
challenges and opportunities of our times. In order to test the possibilities of
a universally applicable and meaningful teacher education program, I started,
in 1990, an experimental teacher education course with the title of “Teachers
as Global Change Agents” at Växjö University in Southern Sweden. Soon
after that, I set out to coordinate an international working conference with
the same theme. It was held in 1991 in St. Petersburg, Russia, where some
thirty educationalists from all the five continents, both academics and
practitioners, gathered to discuss and formulated what they considered a
globally relevant core curriculum for teacher education, based on the notion
of “teachers as global change agents” (Namdar, 1993).

This basic curriculum was subsequently applied to create a one semester
international course at Växjö University which was run, under the titles
“Education in an Era of Global Change” and “Education and Social
Reconstruction”, during the academic years 1992–1995. A concept very
similar to that of “teachers as global change agents” was put forward more
recently by Allan Luke (2004a) who voiced the need for “reenvisioning of
teachers and teaching in relation to cosmopolitan, transcultural contexts and
conditions”, and argued for the necessity of educating “world teachers”
should view themselves as world teachers whether or not they are working
globally or locally” (p. 78).

1.1 Aim and structure

In the present work, I will continue this line of reasoning by examining the
need, the philosophical possibilities, and the main elements for a globally
relevant core curriculum for teacher education. This will be done through
outlining a Weberian ideal type of the globally good teacher, implying a
conceptualization of a teacher role, with the salient associated principles and
action capabilities that, by rational criteria, would be relevant to the
developmental challenges and possibilities of humanity as an entity, would
be acceptable in any societal context across the globe, and would draw on
wisdom and knowledge from a broad range of cultures. Though this study is,
thus, more theoretical and philosophical in its approach, empirical examples
will be provided illustrating how the ideal type is practiced in a variety of
cultural settings. By my exploration of the concept of the globally good
teacher (to be referred to henceforth as GGT), however tentative, I hope to
be able to contribute to a discourse on teacher education that would serve as
an alternative to the above-delineated dominant one.

Aside from the Introduction, the monograph will comprise eight chapters.
The following one, the first chapter proper, will seek to pave the way for the
process ahead by explicating and explaining the unordinary transgressive
approach characteristic of this study. It will also introduce the research
methods employed. Chapter 3 will situate the current study in the general field of research and commentary on teacher education, thus bringing into clear focus the particular contributions that it seeks to make to the ongoing discourses and praxis in that domain. As the present work is outspokenly normative in its approach and as normativity in current social studies and educational research is viewed with much suspicion, Chapter 4 will be dedicated to explaining, justifying and establishing the credibility of this type of normative study, at some length. In the process, the philosophical foundations of the entire work will be explicated and discussed. As a final preparatory step towards engaging with the central aim of the study, the phenomenon of globalization will be analyzed in depth in Chapter 5. The following two chapters will address the Weberian ideal type of the globally good teacher in two stages. In Chapter 6, the aspects of the ideal type pertaining to a teacher identity and role, and in Chapter 7, the guiding principles and action repertoires manifesting the delineated teacher identity and role will be formulated. A number of empirical examples of the ideal type of the globally good teacher, embodied in policy documents and educational practices, will be presented and analyzed in Chapter 8, and the ideal type will be further refined in the light of these. The final chapter is one where the material preceding it will be summarized and discussed in terms of key features of a globally relevant core curriculum for teacher education, followed by some thoughts as to the strategic possibilities of utilizing the outcomes of this study.
2 General approach and research methods

Engaging in a study that consciously aims at challenging the prevalent discourse necessitates, at least in the present case, a general way of thinking about scientific writing and, hence, a manner of structuring the text that also are unconventional. It perhaps needs to be explicated that the general approach I will be following has not been chosen in order to be provocative, but because it has been deemed the most rationally appropriate alternative with view of the themes discussed and aims set. As already briefly suggested in the preceding Introduction chapter, the purposes of this study call for perspectives that cut across customary boundaries.

2.1 Transgressive approach and its main aspects

The term transgressive, as other related terms in this section, has been borrowed from Jonas Stier (2011). My usage of this concept implies two complementary meanings, a normative and a purely substantive one. The former connotes transgression against the conventions of scientific writing referred to above, whereas the latter refers to a transcontextual perspective with multiferous aspects that I will comment on here. One such transgressive facet is the trans-chronic nature of the present work. This entails looking into lines of reasoning and ways of thinking as they have developed and been manifested across centuries and even millennia. So, although recent research and commentaries have been consulted, as is customary and also relevant to the aims of this study, substantial amount of references have been made to sources dating back across a long span of time. Such a longitudinal approach has been chosen for two reasons. Firstly, especially in the case of philosophical and theoretical conceptualizations, the full depth and breadth of ideas can be discovered only by studying their development over a longer period of time. Secondly, the very fact that certain notions have withstood
the test of time, and proven fruitful century after century or even throughout several decades, goes to show that they are significant. I have availed myself of a trans-chronic usage of sources not only when explaining and justifying the philosophical positioning of the study, but even when discussing practical pedagogical issues. The reason for this lies partly in the fact that educational practices are, as we will see later more clearly, always embedded in philosophical and theoretical considerations. Thus, specific methods and practical solutions can have their roots in concepts that precede them by decades or centuries. But I have arrived at the necessity of a trans-chronic treatment of the issues to be dealt with due to a different line of thinking, too, which constitutes another transgressive aspect of the present study. 

Globality and its derivatives, as in this case the ideal type of the globally good teacher and a global core curriculum, are most commonly discussed within social sciences from a Western perspective. An essential aspect of this biased vantage point is revealed in the fact that all solutions to global issues or problems are portrayed as being Western in their origins. This is not, of course, surprising as modern, including late modern, science is a fundamentally Western project that has become globalized. In a later chapter, I will address the issue of Western rationality in greater detail. At this point, suffice it to emphasize that in the quest for the ideal type of GGT, we need to avail ourselves of knowledge and wisdom available from as broad a range of different cultures as possible. The trans-contextual or trans-cultural approach vindicated here will help us both in better understanding those elements of the ideal type pertaining to the promotion of the common well globally, and in ensuring its acceptability in any given societal context. In several cases, though by no means exclusively, the non-Western philosophical or pedagogical sources date back to times when the civilizations that acted as their growth soils had their heydays. It is here that the trans-contextual and the trans-chronic intersect. Two traditions that I have drawn on, based on centuries or even millennia old texts, are the Vedic and the Confucian, representing two of the most important civilizations of the world. I have also benefited from the insights of some African thinkers, predominantly of the former Ugandan statesman and educational thinker-reformer Julius Nyerere, as well as from the more recent ideas of the renowned Brazilian educationalist and revolutionary intellectual, Paulo Freire.

In my explorations, I have not been able to make sense of GGT nor the global core curriculum implied by it, without resorting to a trans-disciplinary approach. To begin with, pedagogy as a field of inquiry has visible roots in psychology, sociology, and philosophy. Aside from these three domains, I have also drawn on conceptualizations within the domains of political science and physical chemistry. The issues that arise when engaging with something as fundamental and overarching as the ideal type of GGT and its derivatives, in this case the globally good teacher and a global core curriculum, as well as the need to deal with them by decades or centuries, is a reflection of the fact that educational practices are, as we will see later on more clearly, always embedded in philosophical and theoretical considerations. Thus, the trans-chronic treatment of the issues to be dealt with due to a different line of thinking, too, which constitutes another transgressive aspect of the present study, must be dealt with by decades or centuries.
type being studied here, render it practically impossible to work within the confines of a single scientific discipline. What emerges as a challenge, even a difficult dilemma, is how to be able to do justice to so many cardinal questions that unavoidably present themselves in the process. My solution has been to address the points I have considered the most pivotal, at sufficient length and depth, for being able to elucidate and justify the pertinent arguments and counter-arguments. Consequently, a number of in themselves grand themes have received a far from exhausting treatment, and have been discussed consciously only to the extent necessary for the purposes of the task at hand. It has been a demanding balancing act to avert the extremes of going beyond the scope of this work, on the one hand, and not providing the necessary trans-disciplinary scaffolding and clarification, on the other.

A final transgressive aspect in the present study, in a sense a sub-category of the trans-disciplinary approach, is its trans-theoretical character. As will be discussed further below, a truly global or cosmopolitan way of thinking requires an ability to get away from conventional dichotomies and to discover possibilities of novel syntheses. Customary and convenient as it may be to construct one’s concepts and to justify them within a single theoretical framework, I have found it both necessary and beneficial to make use of multiple models. From an epistemological point of view, I cannot see any obstacles to integrating ontologically well-founded insights from a variety of theories within the same field of inquiry into a single argument or conceptualization. Quite to the contrary, I have found this enriching, as different theories tend to throw light on different perspectives to and aspects of the issues being examined. So, rather than making an effort to keep to one conceptual framework, I have endeavored to achieve coherence and holism by bringing together elements from multiple complementary ones.

To summarize, the general transgressive approach employed in this work both reflects and facilitates the global character of the aims undertaken. It appears to me that such transgressiveness is a necessary feature of the genre of scientific study embarked on here. When we set out to do genuinely globally oriented research, the possibilities of the scientific apparatus available to us show themselves in a new way. Where before there were insurmountable walls and borders, we discern bridges and open landscapes. One example of this, to be encountered in pages to come, is how a pedagogical notion in ancient Chinese philosophy, in the Greek philosophy of the antiquity, and in modern European philosophy, all address the same issue in a fundamentally similar, yet complimentary, manner, and thus converge into a single understanding relevant to our purposes. Transgressions of time, place, and conceptual frameworks unearth an essential compatibility of ideas obscured by apartheidism in the realm of culture and scientific disciplines alike. It is all to me a case of the need for
parity between the wine and the wineskins: Once we get involved in trying to make new wine, we need to start manufacturing new kinds of wineskins.

2.2 Research methods used in this study

As mentioned in the Introduction, this study is more philosophical and theoretical than empirical in its orientation. Hence, the greater part of the work is a literature study on the basis of which the identity, role, and characteristics of GGT are outlined. In the sections leading up to the formulation of GGT, I have used Weber’s ideal type as my research method. In order to demonstrate the practicability of GGT, a number of empirical examples of its manifestations in various fields of educational undertakings have been presented. In connection with these, Document Analysis, a text-analytical method developed by Berg (2003) has been employed, as well as semi-structured interviews with three Swedish educationalists. In the following three sections, each of these methodological approaches will be examined more closely.

2.2.1 Weberian ideal type

As a summarizing introductory statement it can be pointed out that the Weberian ideal type is not meant to either correspond with reality or to define a normative ideal, but rather to be used as a “… purely ideal limiting concept with which the real situation or action is compared and surveyed for the explication of certain of its significant components” (Weber, 1949, p. 93). Agevall (1999), in his dissertation on Max Weber’s methodology of the cultural sciences, leads us to a deeper understanding of what Weber had in mind when he employed the term ideal type. Agevall (1999, p. 171) starts his unraveling of this Weberian construct by analyzing it in the context of Weber’s notions of historical individuals and adequate cause theory, both of which are predicated on the idiosyncrasies of the social sciences. According to Weber (1949, p. 80), “adequate causal relationships expressed in rules and with the application of the category of ‘objective possibility’ “ in social sciences correspond to the more exact and narrow conception of “laws” in the natural sciences.

Weber goes on to draw our attention to another significant difference between the two systems of science: “The establishment of such regularities is not the end but rather the means of knowledge” (ibid). The next step in Agevall’s (1999) interpretation of Weber’s ideal type brings us to a closer examination of historical individuals. Agevall points out that there are two kinds of historical individuals: “The primary historical individual is the explanandum, the end point of historical explanation, whereas the secondary historical individual is the explanans” [italics added] (p. 171). If an event or
a datum increases the objective possibility of the primary historical individual, it qualifies as an adequate cause thereof and consequently can be regarded as a secondary historical individual. Now, if we are to be able to identify the kind of effect the primary historical individual has on the secondary one, both historical individuals must be “framed in generalised descriptions”. In other words, if we were to claim that “a particular concrete individual event would normally increase the objective possibility of another particular concrete event” [italics added], we would be rendering the concept of normality meaningless. So, we need, instead, to look for particular sets of characteristics at both ends of the causal relationship. To Agevall, the ideal type “provides such generalised descriptions of primary and secondary individuals” (pp. 171–172).

The criteria for identifying what features are significant with view of formulating an ideal type are, however, different for primary and secondary historical individuals. In the case of the former, the selection principle is based on a relation to values (Wertbeziehung). When abstracting an ideal type, it is thus not important to find common traits of various manifestations of a phenomenon, but rather to select an assembly of characteristics that are significant from a values perspective. Consequently, the ideal type becomes a kind of utopia that is created by “arranging certain traits, actually found in an unclear, confused state…” (Weber, 1949, p. 90).

While this utopian nature of the ideal type remains even when it occurs as a secondary historical individual, other additional restrictions must be brought to bear upon it due to the fact that it will have to be constructed so that if the ideal type were realized, it would be an adequate cause of the primary historical individual. This means that the ideal type must be formulated in such a way that its empirical occurrence would increase the possibility of the primary historical individual. We must, however, remember that the ideal type in the above generic sense is a theoretical construct, not a historical reality, which means that its causal relation to the primary historical individual is in the first instance on the level of meaning (meaning adequacy). Only empirical investigation applied in individual cases can reveal whether the meaning complex is found in specific real life situations and is thereby endowed with empirical reality (Agevall, 1999, pp. 176–177).

The notion of GGT propounded in the present study is an amalgamation of the two kinds of ideal types. It contains, on the one hand, a conceptualization of the teacher identity and role that can be described as a secondary historical individual, a generic ideal type. This aspect can be logically argued to constitute an adequate cause for a certain kind of understanding and implementation of the teacher’s professional role. These sets of guiding principles and these action repertoires, in their turn, can be regarded as comprising a primary historical individual defined with
reference to value-based criteria. Together, the identity, role, guiding principles and action repertoires, form what I refer to as GGT.

But as we noted above, an ideal type is a utopian construct that needs to be verified through specific empirical data. At the end of this study, I have presented and analyzed a few case studies that are meant to embody the theoretical ideal type, thus rendering it ontologically credible. It needs to be clearly explicated that the empirical materials used for this purpose are specifically chosen to validate the utility of GGT as an ideal type, and do not necessarily fulfill any other criteria. They are not typical or randomly chosen instances but hand-picked for their ability to provide useful evidence, to manifest the ideal type in real life educational contexts.

2.2.2 Berg’s Document Analysis

One category of exemplifying empirical data used in this work consists of a number of policy documents: a policy document regulating teacher education in Sweden, as well as a number of international conventions and agreements formulated under the aegis of the United Nations Organization. In order to analyze these, I have chosen a text-analytical method developed by Berg (2003), initially for the study of school-related policy documents in Sweden, called Document Analysis. Ever since its earliest versions in the mid-1980s, Document Analysis has been successfully applied to the study of a broad range of official documents, both in Sweden and internationally. The main objective of Document Analysis, as described by Berg himself, is that it should be able to constitute an analysis tool, a method for the reader to:

- become acquainted with the content of an official document in an alternative manner in comparison with reading from cover to cover; be able to relate and compare various passages and sections of a document to each other, thereby clarifying consistencies and inconsistencies between and within these passages; be able, not only to point out what the analysed documents include but, also, what they leave out; be able to compare different documents, produced both at the same and at different levels in a hierarchy, with each other; and be able to read reasonable interpretations into what is not explicitly expressed – in other words, to read between the lines. (Berg, 2006, p. 335)

To reach these objectives, Document Analysis avails itself of a levels model whereby statements are categorized into a number of conceptual levels. Comparative analyses can, then, be made between statements representing various levels of the same document or those falling into the same level category of different documents.

Document Analysis constitutes a very flexible method, insofar as both the exact categorization of levels and the allotment of statements to specific categories are left to the discretion of the researcher, in keeping with the particular needs of the work being conducted. In his presentation of the
method, Berg (2003) gives two examples of a six and a three level model. The full-fledged six level model consists of the following level categories: ideological level, contents level, rule level, subject level, internal operational level, external operational level. In the three level variant, these six categories are reduced to three as follows: ideological and contents levels become goal level, rule and subject levels become rule level, and internal and external operational levels become operational level.

For the purposes of the present study, a simple two level categorization has been adopted. In my model, I will use *ideological level* to refer to statements that provide fundamental values and principles. My *action level* is the conceptual counterpart of what Berg calls the operational level, and indicates statements that define action capabilities as well as forms of knowledge and skills underlying them. As I am concerned with individuals, rather than organizations, the term action level seemed more appropriate than that of operative level. Furthermore, ideological and action levels together render sufficient essential elements for inferring potential teacher roles that can be developed when the relevant documents are appropriately implemented.

### 2.2.3 Interviews as dialogical surveys of reality

Empirical actualizations of the Weberian ideal type have been also sought in the educational practices of individual teachers and schools. I have been fortunate to have suitable representatives within my circle of acquaintances and my scope of experiences. Two school-related examples have been elucidated through interviews with the then principal and deputy principal of the Global College in Stockholm, Sweden, and with a Swedish former high school teacher, referred to by his authentic first name, Frank. The reason the full identity of these collaborators has not been divulged is due to the fact that such information is irrelevant to the purposes their statements serve in this study. Otherwise, they have been happy to be identifiable by any reader who would easily recognize them or be inclined to find out further information about them.

I have carried out what in traditional terms would be defined semi-structured interviews in two sessions, one with the two principals, and the other with Frank. The interview approach has, however, not been a traditional one in which the interviewer assumes a maximally passive role. At the outset of the interviews, I explained to the interviewees the rationale and purpose of my study, in general terms, and of the accounts they would provide in way of empirical examples of the Weberian ideal type, in particular. During the ensuing dialogue, the two principals and Frank were the ones doing most of the talking, but the interview process was collaborative, in the sense that we were dialogically trying to arrive at an
understanding of the ways in which their praxis embodied or could help to throw new light upon GGT as an ideal type (see Holstein & Gubrium, 1995).

In order to secure both the accuracy of the accounts given and to ensure proper research ethics, I have let the interviewees read, in full, the parts of the text appearing further on, in chapter eight of this work, containing their statements and my commentary on them. The interviewees have been asked to respond, and to come with any requests for alterations that they felt inclined to make. All three persons replied, in writing, expressing that the wording of the sections of this study, pertaining to interviews with them, faithfully portrayed their original statements and authentically expressed their intentions.
3 Quo vadis teacher education?:
The present study in context

In this chapter, I will attempt to place my study in the field of research pertaining to teacher education, thereby demonstrating both its relationship to similar approaches, and the novel and neglected perspectives it is hoped to offer to the ongoing discourses in the field.

A recent article by Tony Townsend (2011), Thinking and acting both locally and globally: new issues for teacher education, sets out to address an agenda very similar to the one chosen in this study:

This paper wishes to make the argument that, since so much in our lives has changed, it is appropriate that we look at what teachers need to do in order to prepare young people for the modern world, with its increasingly complex and rapidly changing future, and in turn what we need to organize in teacher education in order to prepare teachers to do this (p. 122).

I will start this section by presenting and analyzing the central points raised in this one article, as, to me, it contains all the main elements that characterize the body of journal articles on the current key issues within teacher education that I have managed to survey. I will, then, move on to examine and discuss each aspect in greater detail in the light of these other research articles.

3.1 Highlights of relevant current research on teacher education

Townsend prepares the ground for the above-quoted tasks by analyzing the history of education in terms of a number of global transformations. The first of these, Thinking and Acting Individually, refers to the long period in history from the earliest days of education to around the 1870s, during which
very few individuals received any formal education. The following century saw the effects of the next transformation, *Thinking and Acting Locally*, whereby public formal education was instituted in one country after the other. Transition to the “knowledge age”, in the 1970s and 1980s, triggered the start of the most recent transformation, *Think Nationally and Act Locally*, involving a view of education as a means to strengthening national economies, and focus on the performance of individual schools. Townsend draws a parallel between his and Beare’s (1997) characterizations of shifts in educational thinking, the latter describing these in terms of different metaphors for education: the “pre-industrial metaphor”, referring to the long period during which formal education was available to the privileged few, “the industrial metaphor”, referring to the century between the 1870s and the 1980s when formal education was treated by the logic of factory production, and the “post-industrial metaphor”, referring to the recent decades of schooling being operated according to principles of business enterprises (p. 123).

Against this historical background, Townsend brings up the necessity of a new transformation that he portrays as *Think and Act both Locally and Globally*. This would mean a shift from the current paradigm of market-controlled accountability to one of viewing “education as a global experience, where people work together for the betterment of themselves, each other, the local community and the planet as a whole”. What are then the practical implications of such a proposal? The systemic changes Townsend advocates call for educational policies that replace international competition with global collaboration, enabling all to benefit from the best practice and research-supported knowledge available to humanity. In order for new policies to be meaningful, their effects need to trickle down to the school and classroom levels, indeed to every student. Even though Townsend refers to the need for ”reassessment of the purpose and delivery of education in a rapidly changing world” (p. 126) as a key aspect of the required educational policy changes, his more specific commentary pertains to universally high standards for the quality of education provided and the student success achieved.

To secure the expected impact of policy decisions in the field, Townsend discusses the issues of “an appropriate curriculum for a rapidly changing world” (p. 127) and moving individual teachers “past competence and into a position of capability” (p. 128). In concretizing the former, he refers to his own earlier notion of the Core-Plus Curriculum comprising a combination of state-determined CORE areas to be mastered by every child, and PLUS areas identified by individual school communities as being important for the children from those specific societal contexts (Townsend, 1994, p. 119–123). A central point of departure in transformed curricular thinking would be the realization that not all students need or will go on to academic studies.
In his elucidation of the notion of the “capable teacher”, Townsend draws on school effectiveness research, pointing out that excellent teachers are the key to universal success (p. 128). Capable teachers within the paradigm of “Thinking and Acting both Locally and Globally” are depicted as ones recognizing that students unhappy in the classroom are poor performers, that in change-intensive times teachers need future-oriented skills, that students’ trust in their teacher and confidence in themselves are the keys to successful learning, and that all these require teachers who understand different cultures (p. 129).

Finally, Townsend concludes that in order to have teachers with improved abilities, we need to change teacher education, initial as well as in-service (pp. 129–130). This new kind of teacher preparation should recognize the fact that student learning is a function of the network of relationships involving students, teachers and the curriculum. But it is not enough for teachers to learn to deliver effectively the basic curriculum. Beyond that, they should be enabled to “face an unknown and increasingly globalised future”. Thus, student teachers should be encouraged to include an international teaching experience in their teaching practicum (p. 130).

What are the salient features of current research on teacher education relating to changes required within teacher education, especially with view to its response to societal realities of our times, embodied in Townsend’s article? Presented in the order in which the issues are taken up in the article, the following list emerges:

1. A general need for transformation within teacher education in order to render it more relevant to the realities of a globalized and rapidly changing human society.

2. A critique of the instrumental managerial or business-model approach to education, moored in neoliberal economistic thinking, and manifested in emphasis on measurable competence criteria and their quantitative assessment.

3. A need for new curricular thinking, involving questions about the relationship between a universal core curriculum and curricular contents relevant to specific geographical-cultural or socio-economic settings.

4. A need for re-conceptualization of the teacher role and key capabilities of teachers so as to harmonize these more with the realities of globalization as well as its effects in schools and classrooms.

5. A need for developing teacher education in an international perspective, both in terms of fundamental concepts, policies and practices.

Before continuing to look more closely at each of these points with reference to a broader spectrum of research, I would like to make a general comment about Townsend’s article that is also typical of many of the other journal articles I have surveyed. As we have seen, Townsend talks about the need
for transformative change in the reasoning about education that would entail seeing “education as a global experience, where people work together for the betterment of themselves, each other, the local community and the planet as a whole”. He, furthermore, talks about teachers having to be prepared so that they are able to face “an unknown and increasingly globalised future”. Such comments aroused my interest and raised expectations in my mind about him coming up with radically new ideas and solutions, or at least with new views essentially reflecting a global perspective.

I was partly baffled, partly disappointed, when it turned out that Townsend’s, like many other researchers’, approach turned out to be an adaptive and, one could say, a restorative one. To Townsend, globalization and a fast-changing world are phenomena we need to “face”, a term that to me implies a conception of the future as “an unknown”, something beyond our conscious control, something to be predicted and to foresee, so that one can deal with it to the best of one’s abilities. Townsend’s new paradigm solutions find some of their important justifications in the effective school approach that in many cases has become an ally or the servant of the managerial mode of educational thinking. At the very best, this kind of reasoning can be perceived as apologetic in relation to the prevalent discourse. The emphasis laid on relationships, however vital and true, is certainly nothing new, nor the similarly valid argument that education is about developing the entire human being – a point of view that has been traditionally referred to as Bildung in the German language and is embodied in the liberal arts tradition of the Anglo-Saxon world.

Thus, the above quoted statements about the need for teachers to understand “different cultures in an increasingly mobile world” and for student teachers to gain international experiences as part of their teaching practicum appear as almost trivial practicalities intended to be subservient to the overarching objectives of universal student excellence and effective school subject learning. There is no discussion in Townsend’s article about the transformations required in human society, nor about the way in which education, in general, or teacher education, in particular, can impact – rather than prepare to successfully accommodate the impact of – the processes of globalization. To summarize: while a general recognition of a need for transformation within teacher education, in response to the novel dynamics of human society, is expressed, it actually amounts only to what I have termed an adaptive or a reactive approach.

Stier (2004) provides us with a useful analytical framework in trying to understand this phenomenon. Examining the role of higher education in late modern society, especially in terms of internationalization, he points out that it holds the dual potential of reproducing existing structures through promoting a consumer ideology of education as a commodity, or of affecting the course of history through a critical and emancipatory approach (p. 86). Stier identifies three ideological rationales underlying internationalization of
higher education – idealism, instrumentalism, and educationalism – portraying both the cores of their perspectives and the critique that can be directed at each. His analysis is summarized in Table 1 below.

Table 1. Three Internationalization Ideologies Summarized  
(Stier, 2004, p. 94.)

<table>
<thead>
<tr>
<th>Ideology</th>
<th>Idealism</th>
<th>Instrumentalism</th>
<th>Educationalism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vision</td>
<td>Create a better world</td>
<td>Sustainable development</td>
<td>Education (in a broader sense)</td>
</tr>
<tr>
<td>Focus</td>
<td>The &quot;moral&quot; world</td>
<td>The (global) market</td>
<td>The individual's learning process</td>
</tr>
<tr>
<td>Goals</td>
<td>Mutual understanding, respect, tolerance among people Social change Redistribution of wealth Personal commitment</td>
<td>Economic growth, profit Competence availability Exchange of &quot;know how&quot; &quot;Cultural transmission&quot;</td>
<td>Enrich learning New perspectives and knowledge Personal growth Commitment to learning</td>
</tr>
<tr>
<td>Strategies</td>
<td>Provide global knowledge Facilitate insights Stimulate empathy and compassion</td>
<td>Attract int’l fee-paying students Provide relevant professional training Conduct market-relevant research</td>
<td>Stimulate self-awareness and self-reflection Train intercultural competence</td>
</tr>
<tr>
<td>Critiques</td>
<td>Ignorance Victimisation Ethnocentrism</td>
<td>&quot;Brain drain&quot; Increased global disparity Exploitation Cultural imperialism</td>
<td>Academicentrism Chauvinism Individualising Social and global problems</td>
</tr>
</tbody>
</table>

With reference to Stier’s conceptualizations, we can say that Townsend’s and most other researchers’ approaches to change within teacher education, in general, and its internationalization, in particular, fall within the ideological paradigms of either instrumentalism or educationalism. At the end of his article, Stier voices eloquently the need for an alternative transformative perspective that informs the purpose and vantage point of the current study, and is hoped to become its contribution to the ongoing discourses on teacher education:

… as international educators our job extends far beyond education in a narrow sense – it is a vocation and a path to development, for us, our
students, and the world as a whole. It is up to us whether the internationalization of higher education merely becomes a consequence of globalization, or rather a powerful tool to grasp and debate its effects – positive and negative. (Stier, 2004, p. 96)

In order to further clarify the coordinates of this work in the terrain mapped out by research on teacher education, I will, in the following sections, take a closer look at each of the five issues listed earlier in this chapter, seeking to highlight the viewpoints presented in recent research especially relevant to my purposes. As the first point in the list is the most decisive and comprehensive one, I will leave it to the end – in way of an over-all conclusion – and will start with the second point of the list of themes. The chapter will be closed with a delineation of the aims of the current study in relation to the materials reviewed.

3.2 Critique of the quantifying approach to education

Martin and Russell (2009) bring to our attention a paradoxical picture of the development of educational thinking and educational research during the twentieth and the twenty first centuries. While this period has been rife with humanist and cognitive reformist approaches to education, these progressive tendencies have been overtaken by those of standardization with their roots in the mind-set of industrialism embodied in standardized text books and curricula that were to secure “an educated product with efficiency” (p. 324). In the light of this historical trend, they see the present preoccupation with standards, outcomes, and accountability – the general concepts of learning being quantifiable and teaching effectiveness measurable – as “yet again, echoes from the past” (p. 325).

Going beyond the skewedness of educational research, Hagger and McIntyre (2000, p. 483) argue that recent development of initial teacher education in England has not been guided by scientific thinking and research, but rather by governmental and economic constraints. The authors go on to show that the kind of practice in initial teacher education aimed at achieving the standards specified by the governmental Teacher Training Agency has won the satisfaction of the student teachers and the school principals that employ them alike. This fact, however, according to them does not bid well for the actual state of teacher education. Debarring teacher candidates of the possibility of benefitting from “research-based ideas”, it leaves their development at the mercy of their own personal preconceptions and values, on the one hand, and the particular practice of their mentoring teachers, on the other. Consequently, aspiring teachers’ access to full professionalism, in terms of their ability to operate effectively in a variety of
contexts, based on “recourse to more generalized criteria for evaluation of these two perceptions”, is obstructed (p. 492).

Michelle Attard Tonna in her article *Teacher education in a globalised age* (2007) points out that “[c]ompetitiveness-driven reforms, i.e. reforms aimed at educating society at large so as to make it more economically competitive” lead to “standardizing trends” not only nationally but even internationally. She refers to the EU as an example of the latter where internationalization of educational policy and practice is promoted in order to consolidate regional economic viability. Tonna demonstrates, however, referring to Hartley (2002, p. 255), that the economistic approach is self-defeating even by its own internal logic: The global knowledge economy thrives on creativity, collaboration and autonomous initiative, traits hardly fostered by the quantification and standardization paradigm. Furthermore, as Hagger and McIntyre above, Tonna finds standards-based teacher education, fostering “checklist teachers” (Baker, 2005, p. 65), detrimental to teacher professionalism and the quality of pedagogy.

Hill (2007), portraying the state of initial teacher education, or teacher training as it is called, in England and Wales, claims that teachers there are trained primarily in skills, rather than educated to examine the aims, arrangements and methods of schooling from a critically analytical perspective (p. 214). Interestingly enough, this tendency has been independent of partisan political power relations, prevailing both during the terms of Conservative and Labor governments both of which, according to Hill, have hindered the possibilities for “visions and utopias of better futures (and, in some cases globally, better pasts) (p. 215).

In Bates’ (2008) estimation, teacher education has become squeezed between conflicting pressures created by “two great steering mechanisms of markets and money on one side and culture and tradition on the other” (p. 277). While Bates views both systems as fundamentally anarchistic, the former is associated with commoditization of education and knowledge in a competitive global market, leading to a push for “a common curriculum, common assessment, ‘transparency’, central policy-making and strong accountability in devolved systems of management”, whereas the latter represents “the demand from local communities for the articulation of their stories, histories and interests in an increasingly multicultural world where diversity and difference are increasingly obvious”. In this arm wrestling between the forces of globalization and localization, Bates claims that teachers and teacher educators are generally considered to have failed to live up to the expectations on either side, and are thus targets of scrutiny, debate, and reform all over the world (p. 285).
3.3 Need for new curricular thinking and content

If standardized and quantified criteria of competence are not a way to preparing teachers for a globalized and rapidly changing world, what alternatives do we have? One answer is clearly implicit in the critique reviewed above, and explicitly voiced by many commentators: Teachers ought to have much greater professional freedom than they do now to make their own decisions, to practice teaching as an art, and to benefit from available research, rather than having to dance to the beat set by political authorities or market forces. In many countries, however, this would constitute a step backwards historically. An important lead to where one may look for genuinely novel conceptualizations relevant to a new global societal reality is provided by Lahdenperä (2000) in her article about the need to move from monocultural to intercultural educational research.

If education in monocultural settings has justified diverse educational notions from those pertaining to teacher’s role to preferred pedagogical practices, the dynamics of multicultural classrooms, now present in a majority of countries around the world, speak for both the possibility and necessity of developing a universally applicable body of knowledge. Pursuing this line of reasoning, a number of researchers have put forth the idea of a globally relevant core curriculum that could both represent domains of knowledge useful anywhere in the world and serve as a point of anchorage for additional and locally contextualized curricular content (Adams, 2007; Goodwin, 2010; Kissock & Richardson, 2010).

3.4 Need for re-conceptualization of the teacher’s role and key capabilities

Goodwin, in her article about globalization and preparation of quality teachers, raises the following questions as pertinent to our times:

…how can we prepare new teachers who can respond to the needs of today’s changing communities and capably meet the imperatives presented by a shifting global milieu? How can we ensure that our graduates will not be mystified by the complexities today’s classrooms and communities represent? What should globally competent teachers know and be able to do? (Goodwin, 2010, p. 21)

In reply, she points out that teacher education must go beyond ensuring the mastery of specified discrete areas of knowledge, skills and dispositions. The aim must be instead to foster in teacher candidates an ability to deal professionally with a broad range of issues, most of which will emerge only in the future (p. 22).
Goodwin goes on, then, to propose five knowledge domains in teaching that can serve as foundations for an integrated, inquiry-based, and holistic mode of teacher education. A critical challenge, she feels however, pertains to the values and ways of working of teacher educators who act in a problematic dual role as gatekeepers for the teaching profession and state authorities, on the one hand, and as advocates for the students they are preparing to become teachers, on the other (pp. 28–29). Without internationally oriented teacher educators there cannot be internationalized teacher education. Goodwin ends her article with raising a warning finger against trying to identify “the definitive route to quality teaching so that we might replicate and apply it to all teachers”. Instead, she recommends, in a complex and messy world, we need to collaboratively seek a multiplicity of ideas, solutions, and conceptions of quality in order to “prepare teachers who can help us achieve the world we all envision” (p. 30).

Goodwin’s call for diversification of approaches to educating the quality teacher for a globalized society, emanating from an American experience of teacher preparation, is echoed by some European voices, though with a different rationale. Sayer (2006) points out that EU agreements on professional mobility have been hardly implemented with regard to the teaching profession and schools due to a variety of more and less obvious reasons. Among these, with reference to De Groof (1995), he brings forth “the different notions and traditions that exist in our different countries and across school sectors in each country about what constitutes education, schooling, or teaching”. He feels that while it is unrealistic to talk about “the European teacher” at present, it would be reasonable for European Union member states to respect each other’s diverse customs and practices within teacher education and to recognize teacher qualifications obtained in any part of the Union, without expecting significant harmonization of structures and syllabi (p. 71).

Having compared the programs of pre-service teacher education in five European countries – England, Finland, Germany, Italy, and Sweden – and demonstrated their many differences, Ostinelli (2009) concludes in a less skeptical tone that “an effective reform of teacher education in all European countries, founded on common basic principles, is, today, more than ever, an issue of great topicality.” He does not, however, elaborate on what these common basic principles could be, or on how they could be either identified or formulated. Cochran-Smith and Fries (2002), in their debate response to Fenstermacher and Furlong, however, suggest a direction to turn to. To them, it is not sufficient in discussions pertaining to teacher education to merely refer to empirical evidence, as if it were “neutral, apolitical, and value-free”. Usually, the term “ideological” is used to discredit opposing views, while one’s own are emphasized to have the status of empirical fact. Cochran-Smith and Fries recommend that it would be more fruitful to acknowledge that all agendas are
indeed (and inevitably) ideological; they are driven by ideas, ideals, values, and assumptions about the purposes of schooling, the social and economic future of the nation, and the role of public education in a democratic society. (Cochran-Smith & Fries, 2002, p. 27)

3.5 Need for international perspectives in teacher education

The tug of war between the possibility and desirability of universal and more locally contextualized conceptualizations of teacher education, manifest above, becomes evident also in the more general discussion about the need for and barriers to the internationalization of policies and practices pertaining to the preparation of teachers. A critical review by Li (2011) of Asian Perspectives on Teacher Education (2010) and an article by Tye (2003), drawing on a longitudinal study carried out by him in a large number of countries with regard to global education, can be used to bring into more clear focus the polarity of viewpoints already referred to above in connection with Bates’ article (2008). Highlighting how teacher education in Hong Kong and, even more so, in Vietnam, has been affected by globalized franchising of educational models, Li points out the lack of attention to distinctively local Asian approaches to teacher education and the weakness of a critically glocal analysis in most of the chapters of the book reviewed. Tye, in his turn, concludes that despite both the advancing processes of societal globalization and increase in educational collaboration, “schooling is still seen as a major force in the building of national loyalties” (p. 165). His findings about the parochialism of teacher education are shared by Grossman and McDonald (2008) who, in their own review of relevant research, conclude that many teachers in the US end up working in the geographical vicinity of the place where they studied to become teachers, and that programs of teacher education are thereby responsive to the demands and needs of a local, rather than a national, let alone an international, labor market (p. 193).

The glocalization-related tensions are often implicitly present even where the necessity and desirability of internationalization within teacher education are being argued for. To be sure, many commentators today share the view expressed in Mahon’s (2010, p. 15) injunction that teacher educators need to consider internationalization continuously in all aspects of their practice. Furthermore, a body of research is building up about various facets of internationalization in initial teacher education, one example being studies on the impact of international student teaching experience (Bryan & Sprague, 1997; Calhoon, Wildcat, Annett, Pierotti, & Griswold, 2003; Mahon & Cushner, 2007; Stachowski, 2007; Stachowski & Brantmeier, 2002). However, Olmedo and Harmon (2010) refer to the duality, if not
tension, between the local and the international context in most discussions pertaining to internationalization of teacher education. They point out that internationalizing teacher education means that teacher educators should find ways of exchanging their research results and teaching experiences with colleagues in other nations, thus learning from each other’s contexts ways of improving their own practices (p. 77).

But there are also voices that seek to lift the entire discourse to a new vantage point. Kissock and Richardson (2010, p. 96), for instance, define teaching as a “global profession”, and call for the preparation of teachers who can “guide learning for any student”. They view such a global framing of both the profession, in general, and initial teacher education, in particular, to be of critical importance, considering how this affects teachers’ career-long professional development and approach to the processes of learning and teaching. Likewise, Ochoa (2010), in his article that reviews all the other contributions made to a special issue of *Teaching Education* on the internationalization of teacher education, concludes by equating globally and internationally oriented education with involvement in social justice, socio-political activism, and advocacy (p. 110). He, then, identifies some key areas where a reconceptualization of programs of teacher education is required:

In rethinking teacher preparation, the task is to break the existing culture of education that is resistant to new ways of conceiving knowledge and learning versus continuing to maintain fragmented, linear, and rigid practices that are guided by preferred social class values and practices that do not reflect democratic schooling practices… In addition, we must rethink teacher preparation through the use of theoretical frameworks to deeply reflect on divergent perspectives of what constitutes global competence. (Ochoa, 2010, p. 111)

These considerations lead us to the most fundamental and critical questions of all, namely those of the need and nature of a truly transformative response, on the part of programs of teacher education, to the challenges and possibilities of a global society. It is this theme I will engage with next.

3.6 Need for teacher education as a transformative response to globalization

The “what” and “whether” of a radical, paradigm-shifting transformation within teacher education has been an implicit undercurrent in all of the issues and deliberations in the previous four sections. I have already pointed out the tendency in many articles to assume an adaptive and accommodative poise towards the processes of globalization, as well as the scarcity of transformative perspectives. This state of affairs has not gone unnoticed by
other observers, either. In their article on *Teacher education as or for social and ecological transformation*, Alsop, Dippo, and Zandvliet (2007) argue that contemporary educational policies are based on an instrumentalist, nationalistic, market-orientated rationale that systematically jeopardizes every attempt at an education for a sustainable future (p. 218).

Tonna (2007), approaching the predicament from a neo-Marxist, critical theory perspective, goes a step further criticizing not only the adaptive, supply-and-demand approach to education and teacher preparation, but even what she terms “reformist approaches to globalization”. To her, all such seemingly progressive thinking about education is still essentially adaptive, as it takes capitalism for granted, and does not detect the conflict-ridden positions of diverse interests and power relations inherent in it. Furthermore, Tonna considers the idealism characteristic of these paradigms, including the belief in the power of education as a necessary and sufficient panacea to all social ills, as naïve and erroneous. Instead, she proposes a radically critical conceptualization of education as a site of resistance to the forces of globalization that is open to radical projects in other fields of endeavor, too. This implies finding local openings for struggle to establish justice and, thereby, avoiding the two extremes of an ultra-critical fatalism and a cheap voluntarism.

Taking Davis’ (2006) account of the unyielding struggles and creative resilience of today’s poor as his point of departure, Apple (2011) arrives at a very similar analysis of the significance of local initiatives, in general, and the potential role of schools as “arenas for building toward larger social transformations” (p. 227), in particular. Like Tonna, he emphasizes the need to identify “spaces of possible action… in which more progressive and counterhegemonic actions can, or do, go on” as sites of hope without which research can easily “lead to cynicism or despair” (p. 229).

While declaring themselves to operate within the tradition of critical pedagogy, and admitting the importance of teacher education being linked to local agendas of cultural and ecological transformation, like Tonna, Alsop, Dippo, and Zandvliet (2007) have a much more hopeful perception of the potential role of institutions of teacher education than she does. Having quoted UNESCOs *Guidelines and recommendations for reorientating teacher education to address sustainability* (2005, p. 11) about these institutions serving as “key change agents in transforming education and society”, they express their own view that builds on and confirms the essential notion in this statement:

> For us, there is little doubt that sustainability requires teachers and teacher educators to think about their profession from radically new perspectives. As a result, new generations of teachers will require practice and support as they learn and enact new pedagogies. (Dippo & Zandvliet, 2007, p. 221)
A similar point about the significance of the part played by teacher education, though with a different line of reasoning, is made by Ostinelli (2009). His starting point is the observation that societal change permeates the cultural domain – and thereby schools – more slowly than other contexts. Consequently, schools can be seen to have become victims, rather than leaders and masters, of change, as demonstrated, for instance, by the strong influences of back-to-basics thinking and the persistence of traditional modes of teaching within educational systems across post-modern Europe. Ostinelli believes that teacher education can bring about a change in this state of affairs (p. 291).

Sandström Kjellin and Stier (2008), in their comparative European study pertaining to citizenship education and related pedagogical practices by teachers and teacher candidates, point out that citizenship education is not merely about transmitting a value system through schools, but also about transforming it in keeping with chosen political and ideological goals. How to find a balance between the two aspects of their role as, on the one hand, transmitter of values and attitudes and, on the other, as transformers of these, is one of the common challenges faced by teachers and teacher educators across Europe. Here, Sandström Kjellin and Stier see teacher education having a decisive impact, as it constitutes the site where “the ground for the competences, values, attitudes, and self-confidence of future teachers is laid” (p. 102). A key issue for programs of teacher education to take account of is that teachers learn “to reflect on their pedagogical convictions, and on what they see as desirable values”, as that will enable them to play a key role in “the construction of a Europe characterized by dialogue and tolerance” (p. 103).

In a manner very akin to that of Cochran-Smith and Fries (2002) presented above, Armstrong (2006), with the Australian educational scene as his background, raises the point about the relationship of values and facts as a key to transforming the dominant discourse on teacher education. Referring to an Australian case of what seems to be common today, at least all over the Western world, namely, criticism and condemnation of teacher education as unscientific, Armstrong sees this as a purposefully misleading approach chosen for political reasons. According to him, the quality of a program of initial teacher education can only be judged in relation to the definition of a competent teacher. Such a definition, on its part, is contingent upon the educational values and outcomes sought within a given historical and political context. Thus, the desirability of specific teaching and learning strategies is a function of their consistency with chosen educational goals, rather than the manifestation of their intrinsic and universal supremacy (p. 2).

The neoliberal ideology that seeks to portray educational “good practice” as a value-free technical issue is, in other words, begging the most fundamental question of all, that pertaining to the fundamental values and
purposes underlying the praxis of teaching and learning. Worse than that, it is knowingly cloaking its own educational ideology and values as simply a technological project. The aims of education having been assumed as self-evident and non-controversial, the only remaining questions are about how to most effectively achieve them. Armstrong goes on to emphasize the significance of not only the historical context, but of the futures perspectives and the visions of the kind of desirable societies people want to achieve, as critical to the meanings ascribed to educational systems (p. 5).

3.7 Contributions of the current study

We have seen that while the perspective of response to globalization has entered or even become an alternative discourse on teacher education, through a substantial body of research and commentary, most of the approaches taken are adaptive or reactive, rather than transformative. The element shared by most of the articles reviewed has been a critique of the neoliberal conceptualization of education as an economistic instrument to be monitored through standardized quantitative criteria. We have also been able to identify some other main themes in this discourse and the related research: a need for internationalization of teacher education, a need for new conceptualizations of the teacher role and capabilities, and a need for new curricular thinking. The few more clearly transformative voices have, in addition, called for reexamining the fundamental values and purposes of education in relation to visions of a desirable future society. Goodwin’s (2010, p. 20) analysis, referring to an article by Roberts (2007), summarizes succinctly the current state of affairs by asserting that while the concept of global teacher competence has become a part of the rhetoric of teacher preparation, a definition that could be used as a basis for planning and implementing teacher education for the twenty-first century still eludes us.

It is exactly here the present study hopes to make a contribution to both the field of research on teacher education and the discourses on it, and thus to attempt, in a however small way, to take on the challenge of devising a blueprint for teacher preparation for the decades ahead that, according to Goodwin, still eludes us. In the process, I will be addressing all the key issues taken up earlier in this chapter. My fundamental approach seeks to be a genuinely transformative one: looking for ways in which teacher education can contribute to the creation of a justifiably desirable human society in the context of globalization, as well as for the purposes and values that must inform such teacher education. I will examine the possibilities of thinking of teacher education beyond its customary parochial conceptualizations, as a global undertaking. This amounts to a renewal of curricular contents and structures, leading to the formulation of a globally relevant core curriculum. Such a creation, on its part, can be best constructed on the basis of a
reconceptualization of the teacher role and key teacher capabilities – hence the notion of the globally good teacher.

Aside from all the other hurdles along the way of such an undertaking, there looms the cardinal philosophical question pertaining to the nature of reality and truth. In the course of this chapter, we have detected a broad range of views existing among various groups of stakeholders in teacher education: from the measurable clarity of neoliberalists to the dogmatic uncertainty of post-modernists, from the primacy of locally contextual criteria to the ascendancy of a global perspective, from surrendered determinism to hopeful cynicism, and all the way to optimistic idealism. Having clarified my strategic bearings in relation to the arena of teacher education, I will next have to define my ontological and normative positions, before being able to proceed with a further pursuit of the aims of this study.
4 Groundwork for a justifiably normative educational study

Drawing on the work of the renowned English educational philosopher, R. S. Peters, Katz (2009) points out that by its very nature, the term “education” is a normative one, as it implies a change in the educated person for the better, in the direction of something desirable (Peters, 1973, p. 55). In his critique of evidence-based and endorsement of what he calls value-based education, Biesta (2010), similarly underlines the normativity of educational practices, referring to their teleological nature. This fact, according to Biesta, has the important implication that pragmatic questions are always subordinate to those of purpose. Only when we have defined our goals, we can start thinking about the ways in which we would be able to achieve the desired outcomes (p. 500).

But even when the telos of educational practices is identified, there is no simplistic deductive relation between facts pertaining to the consequences of actions and the actions to be chosen. One consideration is the general desirability of the measures to be taken. Biesta offers here the example of research on the pervasive effect of the home environment on educational achievement, in spite of which, aside from extreme cases, one would not wish to separate children from their parents only to increase their chances of educational success sometime later in life. As educational ends and means are intimately interwoven, an educational method, let us say punishment, though judged to be otherwise acceptable and even beneficial, would be discarded as it would convey the wrong educational message of forceful exertion of one’s will being legitimate. Biesta concludes from all this that values, in education

are not simply an element of educational practices, but that they are actually constitutive of such practices. We might even say that without normative orientations, without decisions about what is educationally desirable, without
an articulation of the *telos* of *educational* practices, these practices simply do not exist – or at least they do not exist as educational practices. (Biesta, 2010, p. 501, original emphases)

This point regarding normativity in education is well worth emphasizing here for at least two reasons. Firstly, as we have noted in the previous chapter, the instrumental, economistic, managerial approach to education, which evidence-based education can be considered a manifestation of, has gained prominence internationally. Secondly, it is this very question of how educational aims and purposes can be defined in relation to a societal ideal that is at the core of the current study, and which, together with the answers obtained, need to be justified in this chapter. Katz (2009), referring to Peters, highlights a further important aspect of the normativity of education – the *indeterminacy of its aims*. By this Peters, according to Katz, means that “we need to justify the content of education not once and for all time, but over and over again with each new generation” (p. 106). In other words, educational ends and means need to be redefined and renegotiated in every period of human history so as to render them relevant to the needs and possibilities of that particular era.

What makes this an especially compelling challenge in our own times, Katz claims, is the fact that the dominant educational rationale is one with its roots in the era of industrialization and urbanization, and that the educational system it has given rise to is highly resistant to change (ibid.). We should consequently engage in a dialogue about the aims and contents of education responsive to the needs and possibilities of the 21st century (pp. 107–108). It is exactly the fulfillment of this task the current study seeks to contribute to. But all other difficulties aside, such an undertaking is beset by vicissitudes resulting from the contentions of social scientists and laymen alike with the issue of normativity in this late modern or postmodern age. For this reason, prior to embarking upon a discussion as to the substantive aspects of education and teacher education relevant to our times, we need to clarify whether and how we can pursue a normative discourse with scientific and philosophical credibility. I would like, however, to first consolidate the viewpoint of education being essentially a normative form of human praxis by referring to a number of European educational thinkers.

### 4.1 Education as a normative praxis: further perspectives

One of the most developed early European articulations of educational praxis is to be found in the works of the 17th century Czech thinker John Amos Comenius (1592–1670) whose thoughts are still topical and relevant to today’s educational discourse. To begin with, Comenius’ approach to
education is global and universal. In *Didactica magna* (the *Great Didactic*), his masterwork on educational reform, he proclaims his aim as meeting the needs of all “Christian kingdoms and states” (Sadler, 2007, p. 175). Furthermore, Comenius had the life-long ambition of integrating all human knowledge about all aspects of life into a system of *pansophy* that would be “all things, in all ways, to all men” (Sadler, 2007, p. 107). Comenius’ intention in his great educational scheme is to present “the whole art of teaching all things to all men” in a manner “as to lead to true knowledge, to gentle morals, and to the deepest piety” (Comenius, 1896, p. 157).

The clearly Christian bases of his ideas notwithstanding, Comenius evinces a passion for reaching new understandings through scientific reasoning. Thus, he bases his universal educational praxis on the patterns and dynamics of nature, in line with the principle of homology, which Comenius came across in a book by Elias Bodinus (Sadler, 2007, p. 109). Such a modern view is applied also to the concept of human nature, arriving thereby at the conclusion that education is a universal human right: “All who have been born to man's estate have been born with the same end in view, namely that they may be men, that is to say, rational creatures” (Comenius, 1896, p. 218).

However, the most prodigious aspect of Comenius’ prolific writing, the intellectual perspective that coincides with the central aspect of the philosophy of education approach this study will mainly build upon, has to do with Comenius’ conceptualization of the relationship of education to the creation of an ideal societal order. Indeed, as Flanagan (2005, p. 82) points out: “He realized, as no one had since Plato, the political power of education and its potential for social reconstruction.” In his “utopian legacy of mammoth proportions” (Manuel & Manuel, 1997, p. 310), *De Rerum Humanarum Emendatione Consultatio Catholica* (General Consultation on an Improvement of All Things Human), especially the section comprising chapters 19–26, and bearing the title *Panorthosia* (Universal reform), Comenius, having laid down his scheme for a new global world order of peace and unity, builds the case for the unique role of education as the primus motor of constructing this ideal state. In response to the question posed by himself, “Why should the reform of particular schools be the first step towards the great universal reform of human affairs…?”, Comenius portrays schools as “factories of light” from which “the intellectual light of wisdom” will “radiate with powerful effect upon the church and politics and the whole world of human affairs, and [to] transform them all into something bigger, better, more attractive and more acceptable” (Comenius, 1993, pp. 39–41).

The same insight is echoed in his *Didactica magna*: “There is no more certain way under the sun for the raising of sunken humanity than the proper education of the young” (Comenius, 1896, p. 167). Thus, Comenius’ saw education, if we were to express it in the terms employed by the well-known
Swedish politician, Olof Palme, during his term as the minister of education, some three centuries later, as the “space of” leading societal development.

Even these rather cursory remarks help suggest that educational praxis is normatively grounded, at least in two complimentary senses. Firstly, from a purely scientific point of view, the prescriptive aspect of educational contents and processes are fundamental to the field of study. Jank and Meyer (1997, pp. 54–57) elaborate on this by dividing the phenomena embraced by education into four conceptual levels. On the most concrete level of their model, they have placed the practical actions of teaching processes. These are preceded by the planning and followed by the analysis of the instructional measures, comprising the second level. The third level is allocated to an even more abstract reflection on the general and fundamental structural elements of teaching, without reference to specific situations and contexts. It is only with the aid of this level that one can seek answers to the question how one ought to teach, as conceptualizations on this level reveal the normative and ideological moorings of educational actions, and thereby enable us to analyze, understand and develop them. Finally, there is the meta-level, the level pertaining to theory of science, where a comparative study of various educational thinkers and their different views of the science of education, as well as the scientific conditions, possibilities and consequences of diverse positions pertaining to educational praxis can take place. At this most abstract level, the fundamental differences between different educational approaches can be detected, based on distinct philosophical and normative underpinnings, and the relationship between normative goals and practical methods can be analyzed.

A similar but simpler model is put forth by Løvlie (1974) in form of an inverted triangle, divided into three levels. The topmost level is that of practical action, of teaching, classroom management and the like. Below that is the level of theoretical or practical reasons or motives for the chosen pedagogical actions. Furthest down, the level upon which the other two rest, is that of ethical justifications of the practical educational activities, indicating the importance of normative considerations for the entire educational undertaking.

Secondly, since the scientific study of education is a form of inquiry directed at institutionalized forms of education, and as school education is currently supervised and guided, to varying degrees, by state authorities through national curricula or other corresponding policy documents, research and reflective analysis pertaining to educational praxis will always have to take into account, and assume a position in relation to norms implicated by politically formulated documents. As the stand taken by the prominent German educational researcher, Wolfgang Klafki, termed “critical-constructive” educational thinking exemplifies, the engagement of education with societal norms cannot be merely that of impartial critique, but the critical perspective must be grounded in a normative value system against
which the educational policies and practices being studied are evaluated. Thus, Klafki himself explains that the word “critical” in his brand of educational thinking implies a certain *interest in knowledge* (*Erkenntnisinteresse*) according to which the goal of learning is for all children and adolescents to develop greater capacity for self-determination, co-determination and solidarity. It follows that educational research sets out to both unearth the societal mechanisms counteracting such democratic educational objectives and to identify instructional and learning processes capable of promoting them. Furthermore, education is considered to have “the opportunity and the responsibility not only to re-act to social conditions and processes, but to judge them and influence them…” (Klafki, 1998, pp. 311–312).

Here we encounter again the idea of the socially reconstructive role of education pioneered by Comenius, and forcefully explicated in a modern context by some educational philosophers of the mid-twentieth century. But whether institutionalized education is regarded a means of maintaining the societal status quo or transforming the prevailing social order, it remains an inherently normative project. As Forsberg and Wallin (2006) point out, the school institution, by its very nature, regulates the world of ideas of those within its sphere, i.e. what is to be perceived as important and real. It, thereby, becomes, according to Berg (2011), a *moral space*, determining the boundaries of the *scope for action* allowed and available to those acting within its framework.

When discussing the normative aspects of educational thinking and praxis, it is important to bring up the distinction made in German and Scandinavian languages between education in the sense of character formation or holistic humanistic education (*Bildung*, *bildning*, *kasvatus*) and education as instruction (*Ausbildung*, *utbildning*, *koulutus*). While Künzli (1994) points out the central position of *Bildung* in education, Roth seeks to clarify its relationship to *Ausbildung* in the following words:

> An entity is educative if it leads to an experience of values, creates intellectual needs, spiritualizes vital drives, forms attitudes, sparks moral understanding… The educative moments of the object are those which attract vital interests, which capture feelings and emotions, but which in the dealings with the object – and this is the crucial point – transform: direct and bind them to higher values, in other words, moralize and spiritualize. (Roth, 1994, pp. 21–23)

Education as *Bildung* is thus fundamentally based on ethical norms. The case is no different when we turn to education as the involvement of learners in a discourse pertaining to a scientific discipline. Bishop (2008) demonstrates how even mathematics and science, subject areas that perhaps are perceived as least associated with any normative considerations, have clear normative moorings in way of values they operate by and communicate. In an earlier
work, he identifies three value dimensions for mathematics in Western societies: Ideological values representing a certain epistemology, characterized by e.g. logical thinking and materialism; sentimental or attitudinal values referring to how individuals relate to knowledge, e.g. questioning and mastery over the environment and sociological values pertaining to the relationship of knowledge to society, manifested in e.g. individual liberty and verification (Bishop, 1988, p. 82).

At least implicit in the above portrayals of institutionalized education, and education as a field of research and a knowledge base pertaining to it, has been a notion of education as essentially a form of social action. This conceptualization coincides with the perspective chosen for this study. From such a vantage point, pedagogical processes are defined by societal ideals and norms, and social and political engagement can be seen as a learning process. To put it in different words, the school becomes an arena for creating and reconstructing society, and sites of action within society become educational settings par excellence. The complementary roles of student/teacher and citizen are thus predicated upon norms pertaining to the good citizen and the ideal society.

This approach is, of course, far from unproblematic. Michael Uljens (2009) points out that the idea of using education as a means for societal transformation, for creating a better future society, leads to a paradoxical predicament. The reason for this is that while the young generation is being educated with the future societal regime in mind, it has to be also prepared to live in contemporary society whose values and aspirations can be diametrically different. The challenge provided by this paradox becomes especially demanding when we take into account an additional third perspective, that of the young learner’s autonomy. Both the socializing tendencies of education for the present and the transformative objectives of education for the future share a pre-determined normativity that can lead to indoctrination and disregard for the interests and views of the growing generation. In other words, educational norms are specifically manifested in and closely tied to empirical power relations and the issue of individual freedom.

We can, however, contextualize this final point in Uljens’ reasoning by reminding ourselves of the fact that assigning importance to individual self-determination or self-activity, to use a Fichtean expression, is itself a normative stance, and one typical of Western societies. The issue gains further depth in Uljens’ inaugural speech (2004) where he takes up a question posed in 1860 by the first professor of pedagogy in the Nordic countries, Zachris Cleve, as the fundamental question within the science of education: “Is a human being a human being or not?” Uljens then goes on to argue that if a human being were a human being from the moment of her biological birth, there would be no need for educating her into a cultural being. Thus, we must conclude that a human being is not a human being –
she becomes one. According to Uljens (2004, 2009), the process of human becoming takes place through three births, each of which takes us a step further in the realization of our complete human potential.

The first birth is our entering the world as physical beings. The second birth consists of us becoming socialized into a culture. Finally, the third birth in the process of becoming a human being involves emancipation from that very culture, in the sense of being able to independently and rationally reflect upon its belief system, and to take one’s own unique stand. This model of human becoming through successive births, at least in the case of the latter two births, portrays individual and societal transformation in terms of dialectic dynamics where neither subjectivity-agency nor inter-subjectivity-structure holds a superior position but, rather, where both are realized in relationship to each other.

That different cultures, belief communities and individuals have different ontological and ethical views is a fact readily observed even by a layman tourist. The fact that different individuals, claiming same views of the real and the good, can have diverse understandings of what these mean in practical situations, is also voicing something that we all know from our daily life experience. What emerges as a decisive question is whether this is all there is or can be. It seems, then, that two closely interwoven sets of questions are central to the consideration of education as social action. One has to do with the mechanisms of societal reproduction and transformation, the relationship of subjectivity to inter-subjectivity, as Uljens (2009) puts it, or one of the fundamental bones of contention within sociology – the primacy of the individual/agency versus that of society/structure. The other pertains to the issues of whether and how normative statements can be justified and verified. The rest of this chapter will be devoted, as stated at the outset, to discussing the latter question, while the former one will be addressed in later chapters.

4.2 Some key considerations about educational norms

In order to be able to determine what status can be granted to axiological statements, and how, if at all, these need to be justified and can be verified, the nature of such beliefs must be clarified. This, in its turn, requires an ontological as well as an epistemological understructure upon which axiological conceptualizations can be built. The Enlightenment project, which characterized modernity and which is often linked to modern science, portrayed a picture of objective facts available to universal, inborn human rationality. This viewpoint has been challenged by postmodern or late modern thinkers who have argued that all facts obtain within certain
conceptual frameworks, which means that facts are not objective but outcomes of various interpretative ways of looking at things. Furthermore, such thinkers assert, human rationality itself is formed by social and cultural factors and, thus, different facts or beliefs appear reasonable to different people. In its most extreme form, postmodernism stands for a strong relativism whereby, not only all knowledge, but even what we consider to be reality, is construed by humans and has no independent status outside and beyond our minds and social practices. Hence, no belief or value system can claim greater validity than any other. A weaker version of relativism, a pluralistic perspective, is maintained by the Pragmatist school that sees the validity of factual and ethical beliefs in the degree to which they help satisfy the individual and societal needs and aspirations of a person or a society. So, while there are no universal, objective truths, certain knowledge or ethics can be assessed to work better, to have greater utility in a given context.

Finally, there is a spectrum of what could be termed moral realist thinkers who, while acknowledging the influence of culture and psyche on our ways of discerning reality and the good, argue for the existence of an objective world independent of our conceptualizations of it, and the ability of human reason to achieve ever better approximations of that reality. From such a vantage point it follows that not only facts are affected by values, but they, in their turn, can help us choose the appropriate values and to critically examine those held at a given time and place. The moral realist perspective allows for engaging in a dynamic process of identifying and applying a universal, reality-based value system for the formulation of historically relevant aims, contents and methods of education, beyond an indecisive multiplicity of relativistic axiologies, or even an instrumental pursuit of a pragmatic normative consensus. Without such a possibility, amanifold their expressions discourse involving the notion of the globally good teacher and a related core curriculum for teacher education would be meaningless. Indeed, such conceptualizations would not even become objects of study did one not at least consider a moral realist viewpoint feasible.

From even a cursory presentation of the various philosophical perspectives on educational norms it can be concluded that there are at least two important questions that need to be addressed when assessing the tenability of the moral realist proposals. One is ontological in nature, and pertains to the existence of things and phenomena independent of our cognitions, and thus to the possibility of assigning truth to a statement by virtue of the fact that it is in keeping with the “real” state of affairs. The second one involves both ontological and epistemological issues, and is directed at diversity, the reasons for its existence, and its implications. Clearly, these two concerns are closely interrelated. As I explore each of them, I will start with the kind of challenging points of view offered by postmodernism and relativism. My purpose in doing so is twofold: to be able
to benefit from the insights they offer, and to establish the credibility of the moral realist perspective in face of them.

4.2.1 Can value judgments be in keeping with an objective reality and truth?

As has already been briefly mentioned, what postmodernism and relativism bring to our attention is the impossibility of human access to an absolute truth, of the Enlightenment notion of an objective reality directly, universally, and uniformly available to human rationality. Human conceptions of reality and truth are, according to them, always conditioned by cultural, psychological, or cognitive determinants, pairs of colored glasses, as it were, through which different people perceive what they believe to be reality and the truth in different ways. To the extent that this fallibilism, i.e. the view that nothing can be known about the world for sure or with final certainty, has contributed to a rejection of an oversimplified view of our access to reality, or a dogmatic conception of truth and, thereby, to human humility with regard to these matters, they have served both our daily lives, our science, and our philosophy well. The problem lies mainly in postmodern relativists drawing ontological conclusions from these epistemological notions to the effect of all we consider reality or truth being merely constructs of the human mind, with no objective and independent counterparts outside it.

The relativistic stance can be taken either in relation to specific fields, e.g. that of morality, or with regard to all matters. Boghossian (2007) refers to these two variations as local vs. global relativism. According to him, local relativism applied to the field of morality, i.e. moral relativism, is based on the following postulates:

1. Moral non-absolutism: There are no absolute moral facts that can be used as standards for justifying absolute moral judgments.
2. Moral relationism: The relative truth of a moral statement can be only judged in relation to a given moral framework within which it is embedded.
3. Moral pluralism: There are a variety of moral frameworks, but there is no way in which one can assess one to be more correct than others. (Boghossian, 2007, p. 51)

Thus, if I were to say that “It is good for male students to regard female students as their equals”, what I am in reality expressing is: “According to moral framework F, that I, Kamran, accept, it is good for male students to regard female students as their equals.”
One way to make sense of the above is to follow Goodman’s (1978) reasoning according to which we create and live in different cultural worlds with different realities and thereby varying truths. Bergström (1998) puts forward three objections to this conceptualization. Firstly, if what is meant is that a belief is true in relation to one culture but false in relation to another, it must still have the same meaning in both cultures. Otherwise, the implications of relativism become self-evident and trivial, as sentences with different meanings obviously have different truth values. But if people really live in discrete cultural worlds, there cannot be anything that is true in one and false in another culture. One arrives at this same conclusion if one supposes that the meaning of a given belief is not separable from other beliefs held true by the one subscribing to that belief. Were it really so that diverse cultures had radically varying conceptions of what is true, then following this principle of holism, there would be no beliefs with a shared trans-cultural meaning. The third approach is that we must assume that people of different cultures share a similar rationality if we are to suppose that we can interpret at all what they are saying or doing. For the same reason, we must posit that others, by and large, share our conception of reality. This does not, of course, mean that there are no differences of views between people of diverse as well as of the same culture, but in order to be even detected, these differences are predicated upon substantial similarities.

Even if we all live in the same world, this could be a world construed by our minds, without any objective, independent existence. In this case, both scientific and moral statements would have no other foundation than our mental activities and, thus, any product of such processes should be considered equally valid. This is the position referred to above as global relativism, one that takes the axioms of local relativism and applies them across the board. Boghossian (2007, pp. 54–57) rejects global relativism through the following line of argumentation: The global relativist claims that it is not possible to make a statement of the form “There have been dinosaurs”, but only statements of the form “According to a theory that we accept, there have been dinosaurs”. The question that arises here is whether there are absolute facts of this latter kind pertaining to theories people accept. If a relativist answers “yes” to this question, she is confronted with three problems. Firstly, she has already abandoned her original foundational claim that all facts are relative. Secondly, the idea that facts about human beliefs are obtainable where facts about much less complex physical phenomena, such as dinosaurs, are not, sounds suspect. Thirdly, it is obvious that what relativists say is not that certain kinds of absolute facts exist whereas others do not. They deny the possibility of any kind of absolute facts across the board. It can be hence concluded that the affirmative answer was not really a viable option for the relativist.

Boghossian continues to comment on the consequences of answering “no” to the question about facts regarding theories people accept being
absolute. If it is not true that people accept a theory according to which there
have been dinosaurs, then that acceptance must be contingent on another
theoretical framework which the initial one is relative to. In other words, the
only possible statements are of the form: “According to a theory that we
accept, there is a theory that we accept and according to this latter theory,
there have been dinosaurs.” This leads to a meaningless regress where these
same conditions have to be repeated infinitely many times. Global relativism
drives itself into this dead end, Boghossian argues, because it seeks to
generalize a misinterpretation of local relativism. Local relativisms can be
judged as absolutely true or false once they have been relativized to a
particular parameter. So, it makes sense to think about an objective, mind-
independent reality in relation to which the truth of our conceptions of it can
and must be judged.

4.2.1.1 Beyond absolutism and relativism

What postmodernism has helped us realize is that we must reject, in the
words of Pring (2005, p. 225), a “‘picture theory of meaning’, in which a
statement is true or false depending on whether it ‘mirrors’ accurately the
real world…”. But this still leaves intact, as he goes on to point out, the
essential validity of the correspondence theory of truth, which tells us that
truth value of a statement is predicated upon a reality independent of that
statement. Even though we can describe the world in a variety of ways, these
diverse depictions must correspond to certain features of the world in order
to be usable, otherwise reality will resist being accounted for in those terms.
Consequently, we have no recourse from reality and, hence, the truth or
falsity of statements pertaining to it (ibid.).

In a like manner, López and Potter (2005, p. 9), representing the Critical
Realism school of philosophy, while admitting that the production of human
knowledge is affected by sociological determinants and, thereby, prone to
ideological and other distortions, still maintain that it cannot be reduced to
these determinants. However relative human knowledge undoubtedly is in
relation to reality as it actually is, “there is still both truth and error (as well
as lies!)”. Later in their chapter, the authors go on to put forward what
amounts to a transcendental argument, the kind of argument that addresses
conditions necessary for a given phenomenon, about the existence of social
science and, thus, by deduction, of the science of education as a branch
thereof. They claim that the possibility of social science is based on the
possibility of social life which, in its turn, is due to the comprehensibility
and communicability of meaning. Meaning is analogical to molecular
structure: It is not only real, but exists regardless of our understanding of it.
What makes social science possible is the availability of objective answers to
questions pertaining to the meaning of social phenomena. It follows that it is
possible for us to discover an error or a defect in our assignment of meaning,
and consequently improve our explanation. In other words, we can rationally judge between different explanations of the meaning of a social interaction (p. 13).

Luntley (1995) utilizes also a transcendental approach to weave together many of the threads we have seen developed above. He, too, endorses the postmodern view that we know the world through various explanatory frameworks, as interpreted by different languages. From these postulates, he moves on to argue that if there were an explanatory framework or a language that all humans shared, that was universally approved, it would mean that such a framework or language was not simply optional. A universally employed language would indicate that there was a way of thinking and speaking that all people have to employ as a necessary prerequisite for making sense of experience. Such a transcendental explanatory framework would lend itself to criteria of knowledge and truth, albeit perspectival ones. There are, indeed, a number of seemingly trans-cultural languages through which we talk about the motion of physical bodies, the inner life of conscious beings, or the color of objects in the world.

One language that appears to be universal is that of values. Not only do all societies talk about values, but values are central to and inescapable aspects of people’s self-conceptions. Furthermore, value judgments have the structural properties of all truth-oriented judgments. Luntley portrays values as a kind of praxis which he analyzes through the analogy of playing the jazz piano:

The judgements that an educated musical sensibility comes to make bear the marks of truth. It is not the case that thinking that x is the right note to play makes it the case that x is the right note to play. Whether or not x is the right note to play is independent of the musician thinking that it is the right note. Furthermore, given the open-endedness of the activity, whether or not x is the right note to play is potentially independent of what any current musician thinks. Therein lies the room for creative adjustment and the possibility for music to evolve. It does so when musicians of ability learn most of what is available in terms of (a) the underlying components of play – the scales, arpeggios, snapshots of standard melodies and standard melodic developments; (b) current good habits of play, that is predominant styles of harmonic and melodic structure; and then, (c) in the light of a critical assessment of these habits they devise novel strategies of musical expression. (Luntley, 1995, p. 213)

In relation to the above, Luntley claims that a hallmark of the objectivity of truth – as distinct from judgment – is the fact that, given the right circumstances, truth leads to convergence of views. He considers this condition to be fulfilled in the playing of a musical instrument: A judgment as to what note to play next, in order to play well, does not apply to just one given player but, all things being equal, to anyone at the instrument. Playing jazz, according to Luntley, represents a kind of praxis where rational,
amendable action is combined with contingent influences. The same way as the musician’s ‘‘feel for the music’ can be critically adjusted in the light of an ongoing assessment, in much the same way… a belief can be adjusted in the light of an evidenced argument” (p. 215).

What Luntley is demonstrating here is the possibility of finding a foundation and criteria for truth in a space between the falsely dichotomous extremes of ahistorical normative standards and historical groundings that deny normativity. As far as the historical is concerned, the jazz soloist lives in a dynamic present “that acknowledges its inherent shaping by the past and yet also seizes and shapes the future” (p. 220). The implications of this analogy for morality take us to the kind of considerations stated by Uljens above regarding the dilemma of continuity vs. change in education. This is how Luntley proposes the paradox could be resolved: Moral education cannot be about teaching children a simplistic notion of right and wrong. That would amount to a restrictive reduction of moral knowledge to a set of rules for right living. We would benefit from knowledge about the way those before us have resolved their dilemmas about how to live. But, above all, we need to learn to formulate new responses to novel situations. In brief, we need to become “the moral equivalents of the jazz soloist” (p. 220).

Another recent attempt to map out a middle ground is carried out by the well-known sociologist and commentator of globalism, Ulrich Beck, who in his book *Cosmopolitan Vision* (2006), approaches the issue of values and norms in the current interdependent global society from the point of view of what he terms “cosmopolitan realism”. He starts out by presenting a critique of both universalism and relativism, based largely on their Janus-faced nature. In the case of universalism this inherent paradoxality is manifested in the fact that while it considers the future and fate of all people to be interwoven and of equal import, it disregards diversity in the name of fundamental human sameness.

Relativism’s dilemma consists of it, on the one hand, opening our eyes to the value and necessity of considering diverse cultural perspectives, but on the other, rendering any exchange of perspectives impossible and, consequently, political intervention unjustified, due to the principle of incommensurability, whereby people are seen as occupying different worlds between which genuine communication is not possible. What Beck offers as an alternative to these two extreme positions, to avoiding the traps of both totalitarian universalism and postmodern particularism, is one that regards universalism and relativism as complementary and mutually corrective.

The ontological basis of this synthesis is the following realization: “That the truth is not absolute but relative does not mean that there is no truth. It means that the truth has to be continually redefined in accordance with changing events and circumstances” (pp. 55–56). What all this means more specifically has its starting point is what Beck refers to as “common defense against evils” or “negative cosmopolitanism”, i.e. absolute avoidance of a
number of phenomena that are supposed to be unquestionably evil. Negative cosmopolitanism presupposes a second basic norm, that of “procedural universalism”, whereby specific procedures and institutions are necessary for handling transnational conflicts. This will make it possible to settle violent disputes, but never to resolve them consensually.

According to the analysis of cosmopolitan realism, in our current self-destructive civilization, a realistic approach must be based on conflict theory, not the kind of ideal communicative processes propagated by Habermas (1984). Having put negative and procedural universalism into place, it will be possible to practice a range of “contextual universalisms” which signify “mutually confirming and correcting relations” between the seemingly exclusive opposites of universalism and relativism. In this way, contextualism would balance off universalism’s disregard for differences, while universalism would balance off the incommensurate relativistic perspectives which lead contextualism into a fictive notion of disconnected worlds. The Universal Declaration of Human Rights serves as an example of the workings of contextual universalism: “While Western in origin, human rights are relevant and acceptable in all cultural settings, though they will obtain different interpretations and applications“ (Beck, 2006, pp. 59–60).

4.2.1.2 Relationship of facts and values

Implicit in much of what has been said thus far has been a question about, not only how facts obtain and whether and how their truth can be verified, but how they stand in relation to values. Pragmatism, viewing the “fact-value entanglement” from a transcendental perspective, sees it as a necessary, rather than a merely empirical or contingent, feature of reality, given the kind of creatures humans are. It, consequently, regards value-free facts as impossibility (Pihlström, 2010). But to what extent can values be justified through reference to facts, or are they just emotive or, at best, historically and culturally determined responses to the human condition, as postmodernism tells us? Hume’s famous and influential line of reasoning would have us think that one cannot derive an “ought” from an “is”. Even though there admittedly are no unequivocal norms glaring at us, once we have obtained the facts of a situation, there are those who challenge the traditional Humean notion.

Carr (1999) does it by attacking what he considers the fundamental rationale behind the pragmatist and postmodern insistence on the assimilation of facts to theories or values. He claims that, while the motive here has been to oppose the Enlightenment dualism, what has resulted is exactly the opposite – a reiteration and reaffirmation of the dualistic mistake:

What precisely follows from a pragmatist or postmodern blurring of distinctions between observation and theory, fact and value, is a new
Carr moves on to point out that in order to promote human flourishing, or to even secure the survival of the human race, we need to be able to verify which theories about the world are true, and which values are good, i.e. lead to the advancement of these goals. But we cannot make even non-circular sense of theories without allowing for the possibility of independent facts and observations. How could we then choose theories and values appropriate to our most fundamental aspirations, without being able to evaluate theories by their ability to explain facts and observations, to assess values against factual criteria of whether they would serve us in achieving our primary goals, and to identify practical measures for the realization of our values? Once the erroneous Cartesian division between thought and the world is overcome, Carr feels it will become evident that the values held by humans have clear factual bases pertaining to the ontological consequences they obtain. Thus, collaboration is rationally a value in situations where one person’s efforts alone are not equal to the task at hand, or truthfulness makes sense in terms of smooth functioning of human social life.

It further follows that even if humans exert a certain degree of free will in their choices, values are not intrinsically subjective, either in an individual or a collective, cultural sense. The example Carr provides is that of a person choosing to go to a dentist when troubled by a cavity in her tooth. Although this constitutes an individual choice of valuing dental health, it is one that can be universally endorsed. Considering the factual consequences of ignoring a decayed tooth, it can be said to be a rational human value, whether any given person subscribes to it or not, to care for one’s dental health. Similarly, the moral dilemmas that make it impossible to draw unequivocal conclusions from an “is” to an “ought to be” are due to the factual real life consequences our moral choices produce. Indeed, morality is not even conceivable without consideration for the real effects our moral decisions have on human well-being. We value truthfulness positively as it is conducive to good human relations. But in a situation where telling the truth would hurt a friend, loyalty to whom also constitutes an important aspect of the functionality of our social life, a dilemma arises. This point speaks for the dependence of values on facts in way of consequences (pp. 121–124).

Critical Realism also counters the Humean postulate by referring to the ontological foundation of ethics. One of its approaches in so doing is to point out reasons as causes for the actions of the human agent, since actions that are not caused by reasons are not true actions but rather accidents or happenings. Reasons, in their turn, have a cognitive element, beliefs, and a conative one, desires, which I would like to refer to as volition. Beliefs and desires (volition) presuppose each other as explanations of intentional
actions (Bhaskar, 1989, p. 83). Both with regard to beliefs and to volition we can demand a justification because there are universal standards, even if only as approximated ideals, by which the authenticity and sensibility of the justifications given by the agent for her actions can be judged and revealed to the consciousness of the acting subject herself. The fact that we can hold people responsible for their deeds is because they can be expected to have justifiable reasons for their actions, reasons that can be critically assessed.

What is true about individuals can be also applied to societal structures and cultural entities, whether material or normative, including scientific theories. Critical Realism sees it, indeed, as the task of the social sciences to provide what Collier (1994) calls “explanatory critique”, i.e. to unravel the real nature of societal institutions and cultural phenomena, including various ideas, beliefs and interpretations pertaining to these, and thereby contribute to the dialectic processes of promoting societal good, such as social justice, and individual emancipation. Explanatory critique is not only in the position to reveal errors and inconsistencies in cognitive reasoning, it can also expose false consciousness and what Bhaskar (1986) calls “defective and unfulfilling being”. Bhaskar’s theory of human emancipation is not restricted to cognitive enlightenment which, while necessary, is not sufficient by itself. For emancipation to take place, it has to be carried out in transformative social action, because emancipation is not about “alteration or amelioration of states of affairs” but dependant on the “transformation of structures”.

Bhaskar’s reasons-related approach is echoed by Carr (1999), who presents us with a transcendental chain of reasoning from moral education to moral enquiry, to moral knowledge, to moral truth, and finally “a substantial account of the objectivity of moral values” (p. 114). In seeking to validate the objective nature of moral values, Carr refers to Kant’s attempt, against Hume’s way of thinking, to show that humans can have reasons for moral decisions, reasons that “far from being mere expressions of self-interest or individual caprice, reflect extrapersonal ethical demands centred upon Rousseauian considerations of moral impartiality” (p. 116).

Another core argument employed by Critical Realism is one whereby, from the first person perspective, it is logical to always draw the inference from “It is true” to “I should believe it” (Emphasis on the first person point of view is due to the fact that someone else may rightly judge that it would be better for me and/or others, did I not know the truth) (Collier, 1994, p. 175). Bhaskar (1989, p. 63) generalizes further that line of reasoning by pointing out that truth being a good – all things being equal – is not only a condition of moral discourse, but of any discourse at all. It is important to note in this context that Critical Realism does not claim it possible for theories and ontological statements to create values ex nihilio. Rather, explanatory critique is seen as a way to transform practices already in existence, and to critically assess available values, with the help of theories. Not only does Critical Realism find it possible for emancipatory action to be
grounded in scientific theory, it goes as far as positing that such grounding is *necessary*. The argument provided for this is twofold: Firstly, social evils, in way of undesirable states of affairs, may be apparent to people, whereas the structural mechanisms producing them are not, and require explanatory knowledge. Secondly, knowledge of underlying structures can induce a will to move on from simply engaging in symptomatic problems to being involved in transforming these structures (Bhaskar, 1986).

Pring (2005, p. 217), having asserted that while facts are anchored in a certain model of reality, they still reflect features of a real world which limit what could be an appropriate description thereof, goes on, not unlike the representatives of Critical Realism, to conclude that it is possible to talk about *social facts*, “those features of the social world which make statements about that world either true or false.” Even though personal and social worlds result from and can be transformed through human (inter)actions, there are aspects of them that are not our personal creations, which we inherit as a framework for our social relationships. We can make discoveries in these worlds, and based on them bring about changes – in effect, alter the facts. The notion of social facts enables us also to appreciate the historical development that has taken place in human societal practices, such as abandonment of slavery or granting of voting rights to women, as true progress.

Having seen that there is a coherent, multifaceted and well-argued conceptual framework maintaining the availability of objective, ontologically grounded truth criteria for axiological, in our case normative educational, choices, we are confronted with the questions of why there is then such a spectrum of human perspectives, values, and cultures, and what are the implications of this multiplicity. Is diversity necessarily a divisive phenomenon, a token of us occupying largely incommensurate worlds, or are unity and universality possible, and if so, in what ways? These issues have been touched briefly in the course of the above discussions, but we will accord them full attention in the following section.

**4.2.2 On unity and diversity**

As we have already noted, postmodernism has had the salutary effect of revealing to us the futility of beliefs pertaining to a simplistic conceptualization of a universal truth that is absolute and readily obtainable by all humans. By doing this, it has freed our thinking from the shackles of all forms of fundamentalism and dogmatism. Or almost so, as there is the danger that the kind of strong relativism upheld by many postmodernists becomes a new orthodoxy, the counterpart of the tyranny of the Orwell’s *Animal Farm* pigs. Aside from their purely philosophical character, both axiological, ontological and epistemological relativization have important and problematic socio-political implications. We can assume that
progressive movements, such as post-colonialism or multiculturalism, have used postmodern constructivist views of knowledge to defend oppressed cultures against the hegemony of dominant Western conceptualizations. But thus employed, the postmodern logic becomes self-defeating: “If the powerful can’t criticize the oppressed, because the central epistemological categories are inexorably tied to particular perspectives, it also follows that the oppressed can’t criticize the powerful” (Boghossian, 2007, p. 130).

At its worst, postmodern relativism creates a political paralysis, but even that notwithstanding it leads to a paradox: On the one hand, we defend an unbounded tolerance in terms of relativism of truth and normative ethics, whereby what is right for a given person in a given culture need not (and perhaps cannot) be the right for another person in another culture. On the other hand, we are eager to defend the fundamental rights of every human individual, every small group and every nation. These two stances are mutually exclusive insofar as, given that a universal ethics is not possible, there is no standard by which to discuss or demand, for instance, greater justice for a suppressed group of people. Ethical relativism, if pursued logically, requires us to accept abuse of women, torture or cannibalism, as long as they are practiced in a culture different than ours (Barbosa da Silva, 2004).

4.2.2.1 Finding the middle ground: unity in diversity

Despite such arguments, few thinking people today would opt for a monolithic world devoid of cultural and intellectual diversity. So, the question once again seems to be whether it is possible to find a sensible middle ground between the two extremes of chauvinistic universalism and dismembering relativism. According to Carr (1999), one starting point is to acknowledge that a greater measure of diversity does not automatically translate into a better society, as the diversity can represent morally undesirable practices. It follows that rejection of hegemony and an indiscriminate approval of plurality are incompatible approaches. In order to avoid the dictatorship of the ethically undesirable, both individuals and societies need to scrutinize the impulses that seek to influence them. If we consider it justified to criticize chauvinism, other expressions of diversity must also be open to critical assessment. It does not stand to logic for it to be permissible to denounce neoliberalism and its assault on the educational system, but not acceptable to reveal the devastating effects of Talibanism on the same.

A non-judgmental approach to diversity amounts thus to a non-ethical one. Here Carr draws a comparison between two currently prevalent modes of thinking: the instrumentalist conception of practical reason and the postmodern unrestrained approval of pluralism. Both agree on the indecisive nature of societal goals, as far as rational criteria for defining them are
concerned. Even though contemporary instrumentalists do not consider any ends more rational than others, Carr asserts that many of them accept the market as the organizing and coordinating force of society. The market logic is extended to all fields, including religion, entertainment, and education, the criterion of choice being your desire or taste. This, in its amorality, appears as a difference-friendly stance. And though they form an unlikely alliance, what instrumentalism and postmodernism have in common is rejection of moral reasoning (pp. 156–157).

It is important to note that while Carr is an advocate of rationally-based morality, he is aware of its limits, what he calls “moral hyper-rationalism”, whereby in case of disagreement on moral issues, we think that only one of the parties can be reasonable, and as it cannot be the party opposing us, without us having to give in to its viewpoint, we decline to respect it. Carr wants to remind us that such a position is wrong because much of our disagreement about how to live together do not result from our disposition to bias or any other remediable failure of intelligence or goodwill. Some of our disagreements are due to the fact that, even when moral reasoning is carried out impartially, the inherent weaknesses of human judgment bar us from achieving a consensus (pp. 153–154).

Like Luntley in the previous section, Ryn (2003) wants to steer us away from a false duality, an artificial choice between two opposite poles – in this case of postmodern denial of any “notion of a common humanity and an ultimate standard of goodness, truth, or beauty” and the discrediting of “personal and cultural distinctiveness” of abstract universalists (p. 121). Instead, he advocates interconnectedness and inseparability of oneness and plurality as unity in diversity, quoting the American cultural scholar and thinker, Irving Babbitt (1991, p. xxiii): “life does not give here an element of oneness and there an element of change. It gives a oneness that is always changing. The oneness and the change are inseparable.” Such a synthesis between particularity and universality, Ryn believes, reveals a “potential for creative rapprochement among diverse individuals, societies, and cultures – not at the expense of their diversity but rather through their diversity” (p. 10).

Ryn’s notion of what he refers to as “cosmopolitan humanism” involves regarding individual, cultural, and societal diversity as manifestations of fundamental human unity and universality that offer us the opportunity for a richer and more complete appreciation thereof, very much the way the spectrum of colors reveals more fully the true characteristics of what initially appears as white light. Truth, goodness and beauty become more completely unveiled to us the more manifold their expressions are. While diversity, thus, can be a constructive societal phenomenon, like Carr above, Ryn wants to differentiate “between fruitful and destructive diversity, between legitimate and illegitimate self-assertion, between personal creativity and mere idiosyncrasy”, distinctions that he claims postmodernism fails to make due
to its denial of universalism (p. 9). Ryn traces the crux of this issue to the idea present in a broad range of cultures about the tension between the higher and lower potentialities within individuals and societies. Using an analogical model from physics, we could say that attending to the realization of the higher potentialities is anti-entropic and requires energetic exertion, on the one hand to seek goodness, truth, and beauty and, on the other, to avoid surrender to the lower impulses and appetites. The moral self-restraint implied by the latter was, according to Ryn, rejected by Rousseauistic romanticism, a dismissal also made by postmodernism, which demonstrates its continued entanglement with modernity (p. 18).

Humans ruled by their passions are not free and, thereby, the kind of diversity that reflects lower human wants is not enriching or conducive to human wellbeing. Reversely, “[t]o recognize that the spirit of the higher life transcends individual cultural identities at the very same time that it animates them is to become aware that to live in the particular may be to live in the universal” (p. 22). Cosmopolitan humanism requires that we look for and find existential grounds for harmonious relations between people and cultures, rather than settling for merely expedient, pragmatic, and transitory reasons. True solidarity and unity between societies must be found in “a substantial element of agreement regarding basic issues of life” (p. 36). On this point, Gundara (2000, p. 147) joins Ryn in arguing for the necessity of common basic values for a global society characterized by interdependence and plurality, as well as for an educational system fit for such a society. Where Gundara sees such a fundamental values framework in respect for human rights, for cultural diversity, and for the earth, Ryn refers to “a special kind of will” as a “centering power” in our common humanity, and regards the very process of exploring the trans-cultural evidences of its workings, searching for universal notions pertaining to the core of the human condition, a source of unity (p. 44). Against this backdrop, if each individual tries to cultivate and realize her own unique personhood, through those traits that express goodness, truth, and beauty, she is simultaneously giving expression to the universal. Through her self-realization, a fuller measure of the potentiality of the universal is revealed, and her distinct personality is ennobled by this contribution (pp. 128–132).

4.2.2.2 Rational power as the nexus of unity in diversity

Ryn, as well as Gundara, consider the process of reasoning or the use of human rationality as the compass when exploring the exciting, beautiful, but also challenging and potentially dangerous jungles of universal human values or morality. In his seminal work *Visions of World Community* (2009), Jens Bartelston promotes the same, demonstrating it to be a line of reasoning arching from the Middle Ages to the contemporary times. He starts by approaching ethical universalism and particularism within the framework of
theories of world community. He considers this seemingly irreconcilable dichotomy to result from the widespread assumption within the social sciences, whereby the identity of a community is construed through a demarcation relative to other similar communities in terms of their difference. Theories of world community offer a different perspective by portraying human community as a universal and boundless phenomenon:

Such a community exists by virtue of human beings sharing certain capacities in common that make it possible for them to share other things in common as well. Since the experience of community is an integral part of what it means to be a human being, all restrictions on the membership of any community are accidental and morally arbitrary. (Bartelson, 2009, pp. 43–44)

Bartelson proceeds then to demonstrate how thinkers of various eras, as participants in changing cosmologies, have found and formulated the common human capabilities that make the conceptualization of a world community, of the intrinsic oneness of the human race, possible. Two medieval thinkers cited in depth, both following the intellectual heritage of Aristotle, are Dante and the Andalusian Muslim *uomo universale*, Averroes (Ibn Rushd). For both of these men the essential common faculty of humans is their intellect, their rational power. Dante takes as his starting point, as the Aristotelian first principle, the purpose of man and of society which he defines in terms of mankind’s intellectual potentiality.

Dante’s conclusion that “since that potentiality cannot be fully actualized all at once in any one individual… there must needs be a vast number of individual people in the human race, through whom the whole of this potentiality can be actualized” (Alighieri, 1996, p. 7), is highly reminiscent of Ryn’s comments on the relationship of individual diversity and universal humanity. Dante goes on to argue that “the activity proper to mankind considered as a whole is constantly to actualize the full intellectual potential of humanity, primarily through thought and secondarily through action” (p. 8). Averroes, for his part, writes about a separate intellectual substance that all humans are party to. This, to him, explains the fact that all humans tend to perceive similar things and to use logical reasoning similarly.

A sixteenth century figure, referred to by both Bartelson and Beck, is the Dominican priest Las Casas who has become known for his defense of the human rights of Amerindians. Las Casas’ based his case on the fact that, despite certain outward cultural differences, the Amerindians evinced same individual virtues and societal ethics as the Europeans. Beck interprets this as an essentially hegemonic approach, highlighting the convertibility of Amerindians into Christianity, whereas Bartleson, referring to Las Casas’ axiom about the unity of mankind deriving from a universal rationality, reads him as affirming that it is exactly our diversity that we humans share in common.
Moving on to the age of Enlightenment, we find Kant again addressing human intellect, human reason as a key factor. Bertelson explains that Kant approaches the concept of humanity in at least two distinct senses: as an ideal state that must be attained by human beings if they are to exercise moral autonomy and fully participate in the moral community of mankind, and as a general attribute of every member of the human species. In order for a world community to be possible, one has to account for the historical transition from the latter to the former. Kant does this by assuming that the ideal of humanity can only be actualized through the gradual unfolding of the rational capacities of the species as a whole. Consequently, human beings, both individually and collectively, can become moral subjects only in interaction with each other. Disregarding the human potential in other human beings by treating them as a means rather an as an end in themselves is, then, tantamount to undermining the universal freedom that acts as the groundwork of humanity (p. 146).

Kant’s contemporary, Herder, approaches the relationship between human unity and diversity in a very similar vein. In order to overcome the seeming contradiction between these two aspects of the human condition, he calls for a balance between them based on the principles of reason and justice. For a world community to become a reality, not only the universal freedom of all humans but also respect between the different peoples of the globe need be established (p. 166).

For the contemporary French philosopher, Rancière, the idea of universal human rationality is a central part of his critique of radical pedagogy. Rancière’s (1991) starting point is the realization that if we set out to assess the role of education by identifying societal inequalities, and then proceed to assign to schooling the task of helping to remove these, we have committed a fundamental mistake and counteracted our original purpose. As Ryther explains it:

Ideology critique is no place to start because it requires the setting up of a hierarchy between those who “see” the world as it really is, and those who must be made to see. Those who see the hidden curriculum, who charge themselves with giving that sight to others, are placed in a position of expertise that the “others” never can reach, because in the process of explaining the way things really are what the teacher succeeds in explaining is that the others will not understand unless they are explained to. Instead of enabling equal agency, the act of “giving” sight to others teaches those others their place in, and thus reinforces, the social hierarchy as his point is simple but profound: if we start with inequality, we will end up with inequality. (Ryther, 2009, p. 4)

So, instead Rancière (1991) would have us map out the possibilities of education and, hence, start with a level playing ground. The central point of equality among humans is the equality of intelligence that serves as the
“common bond of humankind” (p. 73). Intelligence, to Rancière, “… is not a power of understanding based on comparing knowledge with its object. It is the power to make oneself understood through another’s verification. And only an equal understands an equal” (ibid, pp. 72–73). This equality of all speaking beings becomes the basis for both unity and diversity: It is due to this universal power that we can understand the messages that stratify society by ascribing to us our given place, yet this same mutual intelligence enables us to detect the structural injustices of societal structures.

Bartelson concludes with two important points pertaining to our present-day predicament: Our moral values do not have their roots in the cultural soil we grow in, but in our “ability to share meaningful experiences in common with other people”. To put it differently, our universal humanity precedes and is primary to our contextualized identities (p. 178). As before in human history, we need to match our conception of human community with our cosmological beliefs. It follows that, in the light of the global challenges of sustainability, “we might as well reunite in the face of the Flood that threatens to diminish the habitability of our planet. But that very Flood is also what now promises to wash the maps of the empire away for good” (p. 182).

4.3 Towards a justifiably normative study: Coda

I would like to pause here to sum up and discuss the points thus far presented in order to arrive at a coherent view of the openings and challenges facing one who approaches education with the purpose of using it normatively as an approach to societal transformation. It has been highlighted that there is a tradition within the field of education – from Comenius to Klafki – that regards the study of the role of public education in relation to societal reconstruction as the central concern of education.

Were education to contribute meaningfully to the transformation of human society, it would have to, quite logically, assume the function of a midwife, facilitating what Uljens has designated as our third birth, being born as independent and critical thinkers. As we have seen, it is here the trouble begins: How can we avoid the paradox of the independent use of the rational capacity not becoming the kind of usage prescribed by the educator, i.e. the midwife not turning out to be a genetic manipulator as well? Even if this first pitfall is somehow avoided, how can independently thinking individuals go about the task of together reconstructing the world? Are they condemned to either fail in this task due to the incommensurability of their rational and ethical frameworks or to succeed only by succumbing to the hegemony of one normative system among the many possible?

Here issues that are basically educational and epistemological become entangled with those pertaining to ontology and axiology. Especially the
question of power emerges as a central one. If the strictly relativist, social constructivist argument holds, we are left with two choices: Either to opt for explicit anarchy, or to view societal and educational norms as pragmatically necessary and ideally arrived at through political consensus, but without recourse to any truly ethical, let alone ontological justification beyond the practicability of realpolitik. If we put aside the first option, and focus on the second one that appears less problematic, we realize that even pragmatically implemented relativism cannot provide any guidelines for situations where consensus is not readily obtainable. In fact, it begs the very question of how the features of a reconstructed society and the educational processes promoting it can be defined. Even in situations where a functional consensus can be reached, we are left with the gnawing doubt of whether a much better solution were not available had we accepted a different set of ontological and ethical premises.

We have seen that there are ways of going beyond the limits of relativism and strict social constructivism, while not losing sight of the fact that all human knowledge is partial and subject to an array of errors. It is interesting, though not surprising, that all those in quest of common human faculties to prove the unity of mankind and to construe a functional world community by, have identified the power of human intellect, human rationality as either the sole or, at least, the key capability. It is here we can find the solution to our dilemma. The fact that the human intellect works very similarly, regardless of and through cultural diversity, the fact that human science is possible, not just as a discourse, but as a method productive of increasingly successful practical solutions to a wide range of human needs and problems, the fact that human beings can fathom each other’s culturally embedded meanings all can be explained by the existence of an objective physical and social reality.

Such ontology provides a point of unity for people with different theories, whether formal or informal, about what is real and true. Granted that our theories are like a pair of spectacles helping us see reality in a certain way, there is the optometric table of letters, existing irrespective of our glasses, in relation to which we can judge their adequate sharpness. Of course it is important to realize that we need to change our lenses from time to time in order to see objects clearly. Theories can be assessed, criticized and developed with reference to the reality they attempt to model, analyze or predict. If we synthesize the concept of human diversity being a requirement for the manifestation of the full potential of humanity with the insight about multiformity constituting what mankind has in common, and the idea about a balanced relationship between human unity and diversity, we arrive at a view of various individual and cultural perceptions of reality representing a range of perspectives and understandings that, when integrated complementarily, can help all the participants in the investigative process
gain a better approximation of reality than any of them could have achieved on their own.

Diversity of views appears thus, not as a sign of incommensurability between their holders, but rather as a token of the awe-inspiring nature of the objective reality that can manifest itself and be regarded in such a multitude of ways. Human life, both in terms of purposive individual action and in way of organized social structures requires norms; hence ethics are universal as a phenomenon. From the fact that there are historical contextual ethics or social practices does not follow that we are bound to these. We can now adopt standards for our times and for our global society, as others before us have done for other times and within other cosmological confines, with the added advantage of being able to learn from their mistakes. However, the fact that it is possible for a group of people, with diverse backgrounds, to arrive at a common, justified view of reality, does not mean this will happen as a matter of course. Aside from the ontological and practical possibilities available, a will and motive to engage with honesty, openness and a collaborative attitude is required from all the participants in the deliberative process.

What has been said here about theories in general applies even to what could be called theories of ethics or axiological statements. It is not only possible but even necessary to base these judgments, often relegated by social scientists to the realm of irrationality, on rational reasoning. To be sure, ethical principles and values are not created out of nothing, but rather critically examined, applied and sometimes discarded, with the aid of explanatory critique. Here, too, multiplicity of views can be regarded as an asset contributing to the identification of the best possible approximation of the objective truth.

To illustrate the possibility of approaching ethical issues through the kind of rational discourse implied in explanatory critique, I would like to take up the example of the wearing of burkas by Muslim women which has become a point of hot contestation in some Western countries. Is this practice a case of fascistic conformism, as many seem to think, or, as Beck suggests, a human right based on the notion of “contextual universalism”? Beck’s argument in support of Muslim women covering themselves is partly that they have themselves chosen to do so, and partly that to deny them this right would be a case of arrogant Western hegemony.

Explanatory critique could perhaps reveal a false consciousness on part of those women who feel they have voluntarily chosen to cover their heads or faces – or for that matter – to exceedingly display their bodies. In fact, while a woman wearing a burka, and one wearing string bikinis, superficially seem like two opposite female stances, it could be argued that fundamentally they manifest one and the same societal fact: the domination of men over women. In some cultures, the functional response to men treating women as sexual objects has been found in women trying to diminish the arousal of male
appetites by covering themselves, while in others women have chosen the strategy of encouraging and thereby exploiting this same manly desire. Through rational reasoning it would be possible to identify a range of female dressing styles that would reflect women’s human dignity and rights, without supporting a clear social injustice pertaining to gender relations.

As we have seen in the reasoning of several thinkers across centuries, there is dialectic relationship between our very humanity being formed and developed in communicative interaction with others, and our powers of transformative agency finding their actualization through that same process. In other words, the process of collective ethical inquiry is constitutive of our individual ethical being and its development. So, while we can join Beck in recognizing the need of complementarity and mutual correctivity between universalism and particularism, we find a genuine possibility of attaining something more than his rather cynical and minimalistic cosmopolitan negatives.

One practical example of this is the Declaration toward a Global Ethic (1993) by Parliament of the World’s religions in which the representatives of all the major religious faiths “affirm that a common set of core values is found in the teachings of the religions, and that these form the basis of a global ethic.” Having voiced the belief that a functional world order requires not only legal foundations, such as the Universal Declaration of Human Rights, but more importantly an ethical consciousness on the part of its citizens, the Declaration goes on to proclaim “the full realization of the intrinsic dignity of the human person, the inalienable freedom and equality in principle of all humans, and the necessary solidarity and interdependence of all humans with each other” as the core elements of a global ethical perspective.

If we apply Bertelson’s view of our common humanity being our primary identity to the concept of arguing from facts to values, we can regard such global ethic well founded. Both from a philosophical and a cosmological perspective humankind is one entity with complex systemic interdependencies and a common destiny. Thus the only reasonable values that we can choose are those that support and consolidate our sense of oneness and solidarity. As we will see later in this study, there is no shortage of international agreement on ethical standards for a desirable global society among the community of nations, as expressed in international agreements and resolutions within the framework of the United Nations system.

What seems to be more problematic is the application of the principles identified to specific societal conditions, and even more so, the activation of the collective political will and individual commitment for the realization of the agreed visions. The missing link is an identity of world citizenship that we will discuss in greater breadth and depth in a later chapter. Most people seem not to have great difficulties considering, and even sacrificing for, people they identify as their family or friends. To the extent that the
psychological sense of affinity has historical rational foundations pertaining to one’s dependence on a significant few, this dependence can be rationally demonstrated to involve practically the entire humanity in today’s global society. If we analyze the implementation of the three principles of the French Revolution since they were enunciated, we can conclude that liberty and equality have become crystallized as cores of two opposite ideological and political orientations. What is required to bring them into balance and the intended complementary relationship is the third tenet of fraternity.

This is a proper point at which to make some remarks about the prevalent Western worldview that has been criticized for its hegemonic tendencies. As I see it, the greatest problem with the Western mind set is not its tendencies to domination and arrogance, both of which are its distinct trademarks. Worst of all, the Western way to see and to value things is rationally flawed. Quite apparently, the ecologically and socio-economically unsustainable predicament we find ourselves in is due to the materialism and individualism that constitute the foundations of the Western credo, asserting an increasing converting force the world around, to the point that it has been thought of as signaling the end of history (Fukuyama, 2006). As long as the dominant discourse within social sciences, including the science of education, does not allow us, even on the grounds of rational arguments, to go beyond the confines of the materialistic and individualistic Western worldview, we not only cannot talk of globalism or global solutions in any true meaning, but even our best intellectual tools can turn against us.

A good example is that of creativity expounded by Mason (2008). Mason starts by observing that nowadays much of what is called “creative” refers merely to novelty or particularity, without having any deeper significance. Mason goes on to argue that the litmus test of creativity is not whether something is new, but if that thing matters beyond one’s personal concerns. The misuse of the concept of creativity, according to Mason, has become a justification for the individualistic life-style, at the expense of public engagement and attendance to social inequalities, characteristic of rich, advanced societies. Moreover, the typically Western mode of creativity is indifferent to the earth’s ecological imperatives. Creative solutions are required, in order to achieve sustainable development, but only solutions that are based on a sense of common belonging and interdependence are workable (p. 237).

So, in connection with the issue of cultural and ideological hegemony, we, once again, encounter the significance of human rationality as a basis for both explanatory critique and for working out novel solutions that can together pilot us out of the confining harbor of cultural domination to the open seas of new beliefs and practices, representing, to the degree possible, the collective interests and values of humanity.
4.4 Reconstructionism as an embodiment of justifiably normative education

All the main lines of thinking presented and developed above are to be found well-elaborated in Reconstructionism, an American school of educational philosophy that was developed during some four decades, starting in the 1930s. Theodore Brameld is considered the founder of Reconstructionism, and it is he who came up with the term. In defining the Reconstructionist educational philosophy, Brameld made especially comparisons with the then highly influential Progressivism, criticizing some of its central features, while accepting, if in a modified form, a number of its tenets. It is puzzling at the outset to note that, despite the fact Reconstructionism addresses some of the most important and challenging issues facing society at large and education in particular, through well-developed philosophical and educational conceptualizations, it is currently so little known both among the academics and practitioners.

A clue to why this is the case can be found by examining what transpired in the late 1940s and early 1950s, when Brameld drafted the 1948 policy statement of the American Education Fellowship (AEF) (Kai, 1994). Though later on modified by the AEF Policy Commission, the document still reflected mainly Brameld’s Reconstructionist concepts. Here are some key passages from the altered version of the policy document:

Inasmuch as the forces that shape society are those that determine education as well, educators should understand what is taking place in the community, and should take stands as adult citizens on controversial issues of the day. It is their right and duty to participate actively in political and economic life.

As a result of the analysis made in I and II above, two great constructive purposes have first claim for active support:

1. The reconstruction of the economic system in the direction of far greater justice and stability; ...a system in which the will of the majority with due regard for the interests of all the people is the sovereign determinant of every basic economic policy.

2. The establishment of a genuine world order, an order in which national sovereignty is subordinate to world authority in all crucial interests affecting peace and security;...an order geared with the increasing socializations and public controls now developing in England, Sweden, New Zealand, and certain other countries;...an order in which “world citizenship” thus assumes at least equal status with national citizenship...

In implementing the above outlook through educational practice, there should be no attempt to indoctrinate for any political party or for any given economic system. It is vital to maintain democratic, intelligent discussion and decision but also to make sure that the process will lead to conclusions. This
can only be done by informed teachers who have convictions of their own – convictions which they do not foist upon students but which at appropriate age levels they share with students. The task is to experiment with techniques of learning which look toward intelligent social consensus, not to superimpose prejudgments or dogmatic doctrines. Only thus can majority rule eventually become rule by an informed majority who understand what they want and how, democratically, to get what they want. The school should become a center of experimentation in attaining communities of uncoerced persuasion. (American Educational Fellowship, 1948, p. 41, 46)

The AEF document attracted widespread criticism from people both within and outside its own circle. Even a brief look at some of the criticism meted at it is highly revealing of what aggravated its adversaries. Here are some objections raised by two of the members of the AEF Board of Directors, Ball and Shane, soon after the policy statement was adopted:

1. The policy statement is not ‘free from bias and economic dogmatism.’ It does not make a scholarly effort to evaluate the strengths of the present American economic organization, but emphasizes ‘the strengths of a more socialized economy’.

2. The policy statement represents opinions of ‘authoritarian liberals’ who are ‘in the far left’ and are not ‘the real liberal[s]’.

3. The policy statement should explicitly oppose Russian totalitarianism that does not accept the ideals for which many liberal educators stand.
   (Ball & Shane, 1948, pp. 110–111)

Obviously Brameld’s unabashedly normative positions, global perspectives, and socially reconstructive approach to education questioned and negated some of the fundamental beliefs and vantage points of his Progressivist colleagues. What Brameld saw as an essential requirement of a truly democratic mode of education, to them was simply dogmatic indoctrination. Above all, it seems to be the fact that Brameld advocated the need for a clear direction in education which irritated his opponents who preferred to conceptualize learning as growth, without any preset goals. Yet, as Brameld explained in response to his critiques and as we will learn further on in this study, Brameld’s approach was far from a dogmatic one. In many ways, Brameld and his fellow Reconstructionists were well ahead of their times, which did not help them gain popularity. In the light of the discussions thus far, I feel it is highly appropriate and timely to reintroduce Reconstructivist thinking to the current educational discourse. It wisely represents the kind of synthesis of traditionally dichotomous positioning that has been argued for by a number of thinkers referred to earlier in this chapter. But most fundamentally, Reconstructionism exemplifies an educational philosophy and a model of educational practice that, while clearly normative, is non-
fundamentalist. It, rather, seeks painstakingly and, as far as I am concerned, succeeds in rationally justifying its normative approach.

My presentation of the Reconstructionist perspective will be based on two sources by two of the most prominent Reconstructionist philosophers of education. One is a book, *Dare the School Build a New Social Order* (1978), combining three papers by George Counts that were delivered by him at national educational meetings in the US, in February of 1932, in midst of the Great Depression. The other is one of Theodore Brameld’s central works, *Toward a Reconstructed Philosophy of Education*, from 1956. As we will see, the line of argument set out by Counts is picked up and further developed by Brameld.

### 4.4.1 Good society, educational goals and indoctrination

Counts starts his approach by referring to the Deweyan Progressive Education movement of the time as a potential beacon of hope with regard to education leading the way to a better social order. Having listed a number of important achievements by Progressive schools, such as their child-centeredness, he proclaims these to be insufficient. What he considers the main deficiency in Progressive education is a lack of clear orientation, a set of well-defined purposes: Since progress means moving forward, there has to be a distinct direction to proceed in. The weakness of Progressive Education is seen in the fact that it has no clear theory of a desirable form of society, and follows merely a notion of extreme individualism. This state of affairs is interpreted as a reflection of the mentality of the liberal-minded upper middle class whose children attend Progressive schools. Counts gives a sharply critical and harsh depiction of the various characteristics of the social class supporting the Progressive educational movement, describing them as being “content to play the role of an interested spectator in the drama of human history” (p. 5).

He then moves on to highlight the question of the nature and extent of the influence which school education should exercise with regard to the development of the child, as the most crucial issue in education, referring in this context to the terms *imposition* and *indoctrination*. There follows a long and thorough argumentation in defense of education always implying some form of imposition, the main points of which I will summarize below. But first Counts prepares the ground for his line of reasoning by pointing out that the idea of a choice between indoctrination and the complete freedom of the child, as the lesser of two evils, is a misleading one, as neither of these extremes are acceptable.

Refuting the Rousseauan idealization of the child, Counts points out that humans are neither free at birth nor good by nature. It is only through her socialization into a culture, in other words as a result of cultural imposition, that the helplessness of a child is turned into freedom. A human being is
born as a bundle of potentials. What aspects of this potential we set out to realize and develop has to do with our conception of the good individual which, in its turn, can only be derived from the notion of the good society. There are two interrelated strands of thought implicit in this line of argumentation. One has to do with the fact that all education is a matter of influencing those to be educated in keeping with certain norms, the other with the fact that these norms are derived from beliefs about the desirable society.

Counts goes on to explicate the first of these by pointing out that all curricular choices involve taking in something and leaving something out. Furthermore, he explains, cultivation of a democratic mind set is accepted as something to be promoted by schools, though it constitutes a form of normative imposition. Thus, the important question is not whether imposition of ideas and beliefs takes place, as this is inevitable, but what source this imposition comes from. The way that imposition is carried out within systems of public education reflects the wishes and interests of the dominant cultural, societal and political forces. They have the possibility of disguising their own norms as objectivity. Counts, then, broadens his line of reasoning by arguing that education is not only about “cultivating the intellectualistic”, but that it involves equally importantly the fostering of idealism that gives life its meaning and direction.

He criticizes the fact that so-called objectivity and open-mindedness can easily deteriorate into lack of social commitment and aloofness towards societal problems. Almost in the same words as the renowned psychiatrist and philosopher, Viktor Frankl, some decades later, Counts states that the genuinely free person is not one preoccupied with herself but one who “loses himself in a great cause or glorious adventure”. On this point, Brameld echoes Counts by elaborating that ethics is based on the possibility of humans, as both individuals and groups, to engage in purposive behavior. Thereby, according to Brameld, freedom should not be understood as “freedom from” but as “freedom for” justifiably ethical action.

Can ignorance be better than knowledge? With this provocative question, Counts would have us realize that not wanting to impose anything on the child, in the name of freedom, is to assume an attitude whereby it is better not to know where our educational efforts lead to. From here, the discussion is opened up to address the fundamental role and mission of schools. It is a fallacy to consider the primary responsibility of public education to be the preparation of the individual for adjusting herself to social change. Such a conception, Counts argues, is irrational and amounts to imposing a Darwinist worldview of competitive individualism, making the school into a tool for the mechanisms of the prevailing system of economics and production, which is worse than any indoctrination the school might engage in.
4.4.2 Futures perspective, social consensus and group mind

Brameld’s elaboration of Reconstructivism situates this issue in the context of our conceptualization of the future. To Brameld, the future is not something we can read from the tea leaves of academic or other analysis, something brought upon us by mysterious societal forces. The key question to ask is what the future *should* be like. The answer will imply what the future *could* be like, and the implementation of choices made with sufficient determination can enable us to determine what it *will* be like. Schools, returning to Counts, should thus be viewed as centers for not mere analysis but for the building of our civilization. The young generation should be offered

> a vision of the possibilities which lie ahead and endeavor to enlist their loyalties and enthusiasms in the realization of the vision. Also our social institutions and practices, all of them, should be critically examined in the light of such a vision. (Counts, 1978, p. 34)

Where Counts has been talking about education as imposition, Brameld introduces the notion of “education for defensible partiality”. But first he builds an understructure for this through a careful erection of supportive ontological, epistemological and axiological arguments. Due to the breadth of these discussions, many of the points raised by Brameld will be dealt with later on in this work where they will be even more relevant in connection with the ideal types to be developed. At this point, I would like to take up two parts of his lines of argument: his ideas about the process of truth seeking, and the core of his views about ethics. Brameld construes his views about truth seeking in relation to his notion of future-making presented above.

As the conscious and purposive creation of the future requires collective action, a collective vision is needed. The core question, and one of the most difficult ones about truth to be asked by a group poised for action aimed at constructive social action, pertains to the fundamental goals of that action. Answers are obtained through what Brameld refers to as “social consensus”. He is quick to clarify that he does not claim social consensus to be the criterion of truth, but that it should be considered the most important single criterion for the “crucial functions of goal-seeking and future-making”. Social consensus is to be formed on the basis of the intellectual appraisal and active testing of evidence about fundamental societal goals.

Brameld recognizes the import of the quality of communication used for attaining social consensus. Competence in the proper use of semantics and symbols is required in order to secure that personal experiences can be made available for intersubjective consideration, and to make authentic consensus possible. Brameld recognizes the dangers of both false consciousness and
ungenuine consensus, and warns that sufficient time and evidence, as well as a critical frame of mind, are prerogatives of reaching unfeigned agreement. Though not as developed as, and not containing all the same elements as Habermas’ model of an ideal communicative situation, Brameld’s formulation constitutes a similar approach.

In the best of circumstances, social consensus becomes “the expressed consent of one man (or many) that the testimony another has offered makes sense in that it articulates an experience that both recognize” (p. 94). Although the putting forth, the careful and critical weighing of evidence, and the unmasking of various sources of error, through rational processes, are indispensable, a point is finally reached at which these can contribute no more to the sharpness of the insights gained. At that stage, it is a matter of either agreeing or not – essentially of choosing between commitment and non-commitment – which to Brameld are irrational moments.

The achievement of social consensus is not merely a matter of reaching verbal and intellectual agreement. Any true agreement must be tried out and manifested in collective action which is the ultimate purpose of social consensus. Social consensus is not only dynamic in its implementation but also with regard to its formation, and should thereby be always open to improvement. Indeed, for Brameld, it stands as the third alternative to absolutism and relativism. More specifically, Brameld dismisses three rival approaches to truth: Perennialism due to its reliance on metaphysical authority, Essentialism because of its reference to a priori fixed laws, and Progressivism for its means-centered and relativistic criteria for truth. Instead of these, he offers social consensus as symbolizing an entire culture, beset by increasing forces of inner disintegration, seeking to rediscover and reconstruct itself (p. 103).

Closely related to the concept of social consensus is that of “group mind”. Brameld uses it as a both descriptive and normative term referring to a human collective joined by a common purpose, expressed in form of goals that they endeavor to achieve together. Group mind appears to be the embodiment and the carrier of social consensus:

Truth as social consensus then becomes, we might say, the utopian content of the ‘group mind’. This truth is any active agreement about the dominant goals, and means for achieving them, of the culture. Such a social consensus is neither merely verbal nor static; it involves action and hence involves application of the utopian content of the ‘group mind’ reconstructing institutions, practices, habits, and attitudes. Although it also involves continuous use of the canons of logic and experimentation, its ultimate truth is tested in the cultural demonstration, made possible with the aid of logic and experiment, that it produces the cultural design that it sets out to produce. In short, the kind of truths most sought by the reconstructionist are achievements of the ‘group mind’ conceived of in two ways: first, as means for active progress toward its goals, and secondly as end, in possession of its goals. (Brameld, 1956, p. 107)
As with social consensus, Brameld underscores the importance of openness to criticism and innovation as prerequisites for a functional group mind.

### 4.4.3 Defensible partiality and its foundations

Brameld’s axiology is based on the definition of values as being rooted in human goal-seeking and purposive action. To Brameld values are subject to principles of “evidence, communication, agreement, and action”, which means that their truth can be determined (p. 112). From this, Brameld derives two significant conclusions: Firstly, as a product of consensus, values are never to be viewed as final or static, and need to be open to critical scrutiny and public discussion. While the Reconstructionist agenda calls for commitment to a value system, this has to be understood, similarly to the case of theories of science, as adhering to the best solution available, while continuously seeking to improve it. Secondly, Brameld points out that values share with scientific truths their embeddedness in social consensus, albeit to varying degrees. Furthermore, the process of building consensus about values is also subject to empirical and rational criteria. Reconstructionist values are not products of an *a priori* faith, but those of “public and scientific testimony critically examined and tested” (p. 129). We can see that Brameld’s epistemological and axiological views cohere around the two mutual sustaining pillars of social consensus and rational and empirical criteria. Commitment and social action are likewise central common elements in both sub-areas of Reconstructionist philosophy. Finally, in both cases, a dynamic agreement involving openness to criticism and change is considered the ideal.

Like Counts before him, Brameld is not shy to talk about taking a normative stand in matters of education. In line with the pattern of reasoning presented above, he proclaims:

> Reconstructionist education takes sides. It encourages students, teachers, and all members of the community to acquire knowledge about the problems crucial to our historic period, to make up their minds about the most promising solutions, and then to act concertedly to achieve those solutions. (Brameld, 1956, p. 200)

This assuming a clear normative position with regard to educational objectives and processes is, however, not a form of indoctrination, which is defined as mainly unidirectional, vertical communication aimed at making the learner adopt the belief system of the teacher, a belief system considered by the educator as being so supremely true or good as to render the need for critical examination or comparison superfluous. In his refutation of indoctrination, Brameld points out the possibility of indoctrination occurring even within bastions of free thinking as a result of failure to recognize the
influences of culture and irrational motives. The alternative he offers is “defensible partiality”. This approach is defensible, insofar as the educational ends and means selected are open to and have withstood the test of critical scrutiny. The partiality of the learning process thus arrived at connotes the fact that the particular educational ends and means, having stood up to critical examination, are positively upheld by their advocates. Brameld points out that there is a paradoxality inherent in defensible partiality: the more impartial one is in weighing the merits of a viewpoint, through openness to critical evidences and group learning, the more justified one will be in standing for it (p. 206).

A Reconstructionist teacher is engaged, together with her students, in processes of reaching majority group consensus through impartial study of the issue at hand. In order to properly practice defensible partiality, and to ward off the danger of becoming an indoctrinator, she is advised to distinguish between her own pattern of beliefs and those still developing among her students, to be explicit about where she herself stands with regard to issues, to explicate, both in principle and by example, that her own, even most fundamental convictions, are subject to error due to e.g. prejudice, to invite others to come and present viewpoints contrary to hers and in other ways get the students to see points of view critical to her own, and to encourage students to take issue with her and to challenge her views.

4.5 Possibilities of justifiably normative education: Conclusions

Above, we noted that the notion of education as social action entails viewing processes of public education and transformative civic engagement as mutually defining each other. If education is conceptualized as a means for creating a more sustainable and desirable society, socially reconstructive action can be, accordingly, viewed as a learning process. There is an inherent civic core in education and likewise an essential educational character to civic action. With reference to Uljens’ metaphor, we can say that from a Reconstructionist standpoint, the task of social science – and of education specifically – is to facilitate the third birth, with the additional dimension of a dialectic rebirth or reconstruction of society and culture. Education oriented at transformative social action, as argued by Klafki, is not only a study of a possible educational reaction towards the prevailing social order. It can have its own rationally and ethically justified societal visions in the light of which it can not only criticize the status quo, but even offer an alternative to it.

According to Uljens, we have seen, such a socially programmatic educational approach leads to a paradox with regard to the issues of power
and freedom between the educator and the learner. The Reconstructionist approach of education as defensible partiality or imposition, complemented with the philosophical perspectives presented in earlier sections of this chapter, points to a solution in that respect. Even if the educator offers certain goals and values to the learner, she does not do it as indoctrination. By providing rational arguments for her stance, and opening it to critical inspection, the teacher, rather, guides the learner to the processes of rational deliberation and consultation. She exemplifies to the learner the universal humanity of seeking and pursuing goals with good reasons and ethical commitment, while constantly seeking to revise and develop one’s views in the light of explanatory critique. Most essentially, unity and diversity are not opposing but interlinked ontological notions.

Educational encounters always entail power relations, and we will explore these more closely at a later stage of this work. But what needs to be underlined here is that education is purposive action aimed at influencing and changing those being educated. Moral education is a tautology, as all education is intrinsically moral and thus normative. Consequently, normative neutrality in education is an impossibility that in reality translates into maintaining the status quo and/or supporting those in power, who not infrequently would want to portray their own views as being normatively neutral and thereby non-problematic and uncontroversial. In the prevailing political milieu, for instance, it is not considered normative to measure learning outcomes, talk about evidence-based educational measures, apply managerial practices from the business world in the running of schools, and to promote entrepreneurship in schools. These kinds of practices are, rather, seen as scientifically proven best methods. Yet, they all can be traced back to the value system of neoliberal capitalism that perceives public education as a machinery for promoting the economic viability of the nation in the international marketplace, and that needs to be made effective by methods not dissimilar to those once employed for streamlining the functionality of Fordian assembly lines. By shifting the discourse from ends and goals to means and methods, and by declaring “effective schools” or “good test results” as self-evidently desirable, the politically dominant seek to, and often succeed in, camouflaging their normative base.

In the light of the earlier sections of this chapter, it seems reasonable to state that not only is every aspect of the science and practice of education, from the study of the choices involved in teaching a given school subject to the mission of schools and the role of teachers, essentially normative, but that it is possible to arrive at universal justification of these norms through rational methods. From a pragmatic point of view, norms are necessary for collective human action. But there constantly looms the danger of this necessity playing into the hands of those intent to misuse their power for purposes of domination. Therefore, the universal justifiability of norms is, paradoxical as it may appear, the sole guard against indoctrination and
cultural Darwinism. Furthermore, it appears that normativity in relation to education is twofold: the norms directing education as a field of science and the norms studied by the science of education. In the Reconstructionist program these two merge into a single focus on education as and for creation of a desirable future for humanity:

The culture of America and the world is passing through one of the greatest periods of transformation in the history of mankind. This is our major premise. Our minor premise is that education, broadly understood, is a fundamental agency of culture. If these premises are true, the conclusion follows that education will be transformed no less thoroughly than the culture which sustains it and upon which it exerts enormous influence. The most serious issue emerging from this conclusion is: What kind of education shall we advocate and support in the course of this transformation? If we hope to make of education a constructive force in behalf of a better world rather than a worse one, we must be fundamentally concerned with the directions in which we desire the world to move. By the same token, we must be equally concerned with determining and avoiding the directions in which we do not desire it to move. (Brameld, 1956, p. 3).

This focus, already previsioned by Comenius, and coinciding with the purposes of the present study, calls for a closer analysis of the current world situation, and its implications for the professional role of the teacher and, hence, for teacher education – a task I will turn to next.
In the previous chapter, we saw that the essential premise the Reconstructionist educational philosophy builds on, is that humanity is undergoing an unprecedented societal transformation of global proportions, and that any meaningful approach to public education has to take this historical fact into account. It is from such a starting point that the present study is seeking to construe the Weberian ideal type pertaining to a teacher role relevant to the times we live in. Thus, it is of fundamental significance to my purposes to take a closer look at and try to better understand the nature of those global societal forces at work in today’s world. During the decades since the Reconstructionist view of the special character of the current phase in human history was articulated, a number of thinkers have confirmed it through both empirical evidence and theoretical analysis, while there are many that challenge it. The buzz word used by the proponents of the idea to refer to the processes that have shaped and continue to form the world, as we find it today, is globalization.

When the processes of globalization started, what they entail, where they are leading humanity, and how they should be appropriately encountered are all highly controversial questions, and for that very reason invite us to examine them more closely. As my specific interest is in defining the relevant response of the teaching profession to the reality of the current world situation, I would like to clearly explicate the meaning of such a quest as an introduction to an analysis of globalization. What I mean by the response being relevant, in this context, is that educators employ the kind of perspectives, ways of thinking, and concomitant measures that are aimed at realizing and further developing, and thus stand in harmony with, the utmost positive potential of the existing societal reality. The challenge of identifying potential is, in fact, directed, not only at the global society, but also at the
teacher role, as full realization of the former requires that of the latter. In this chapter, I will focus on surveying the societal potential as a basis for discussing the potentials of the teaching profession in later ones.

5.1 Potentiality space as a heuristic device

In order to analyze the potentiality of a system, we need a heuristic devise. One such can be found in the work of a Swedish school development researcher, Gunnar Berg (2003) in his simple yet ingenious and broadly applicable conceptualization of what he has termed the *scope for action*. In Berg’s original model (2003, p. 48), the scope for action lies between the outer limits set by the regulation of schools as institutions and the inner limits drawn by the management of schools as organizations. The former is represented by regulatory policy documents, whereas the latter is embodied in and based on what Berg calls the school culture. Governmental policy documents prescribe and delineate the collective mandate of schools or the system of public education as a societal institution. Each individual school, then, interprets and implements this mandate in a way and to an extent that always realizes only a part of the full range of possibilities embodied in the policy documents. This is especially true in the case of the Swedish system of public education, the empirical basis for Berg’s theoretical framework, where the national curriculum in force during the past couple of decades has been intentionally formulated so as to leave plenty of room for interpretation and local application. A developmental challenge for every school organization, indeed the main rationale of school development in general terms, according to Berg (2003), is to first identify the scope for action through a comparative analysis between the prevailing school culture and the full scope of possibilities implied by the policy documents, and subsequently to “conquer” as much of the “unused territory” as possible.

This model of reasoning is echoed by a leading critical educational theorist, Michael Apple (2010) who, in listing the main tasks of the critical scholar/activist in education, points out that, while engaging in revealing the ways in which the world of education is connected to exploitation and domination in society at large, such an educator/activist should also bring forth *spaces of possible action* opened up by contradictions in the system.

In a very similar vein, I have myself developed the concept of *potentiality space*, as possibly an even more general analytical model, for assessing the degrees of freedom afforded by a certain framework, be it ideational or practical, planned or existent. Essentially significant to this model are the number of dimensions contained in a given potentiality space that allow for certain *quality* of constructions and transformations. To give an example: The potentiality space of a behaviorist approach to planning a learning situation is one-dimensional as it sees human learning as a process regulated
merely by positive and negative reinforcement. A cognitive or constructivist approach can be said to be two-dimensional because it adds to the picture the factor of human cognition. Thus, the planning options regarded by a teacher with a constructivist viewpoint are qualitatively different—without passing even any normative judgments—from the ones that would be considered by a behaviorist instructor. As far as the strategic alternatives available to working with potential are concerned, it is important to note that the actor can either explore and attempt to use the entire space provided by a certain theory or practical reality, or more radically, opt to adopt a new analytical perspective and thereby choose or construe a potentiality space with at least an added dimension.

With this model, I would like to draw attention to the qualitative aspects of the available area of maneuver, implicit in Apple’s formulation of spaces of possible action. In the scope for action thinking, any new processes or activities that make use of hitherto unexploited parts of the legitimately available interventional field, are regarded as an advance, as “conquering” new areas of the total scope for action, to quote Berg’s own expression. Thus, even an action plan representing “more of the same” will be registered as a developmental process. The potentiality space construct seeks to provide grounds for a qualitative analysis of the available range of interventional approaches by reference to the number of dimensions contained in the potentiality space they are derived from. What this amounts to is a focus on the ontological aspects of interventional and developmental action.

One more consideration is necessary, before we can embark on an analysis of globalization for the purposes of this study: How can one identify the dimensions of various analytical potentiality spaces, for diverse understandings of globalization, from the pertinent literature? My response is to follow the reasoning strategy offered by Bhaskar (1979) and Chomsky (1957). According to Bhaskar’s formulation, developed in relation to physical phenomena but analogically applicable to the realm of social sciences, the most essential aspect of reality is not events but mechanisms (Bhaskar, 1979). To illustrate with an example from the physical domain, the event of an apple falling from the tree is not in itself of any significance unless and until we can see it as a working of the mechanism of gravity. Gravity, on the other hand, can manifest itself only through an available falling body. In the same manner, one is directed to unravel the mechanisms underlying individual social events. Obviously, in both the case of physical and social phenomena, events can be detected empirically, and their ontological status tends to be less problematic than that of the abstractly construed mechanisms they manifest.

Furthermore, Bhaskar introduces the ontological notion of depth realism which involves the recognition of various strata of mechanisms as a vertical causal chain of explanation for empirical phenomena. These ideas coincide closely with the model provided by Chomsky’s (1957) transformational
grammar which claims that every sentence in a language can be represented by two analytical levels: that of a *deep structure* and one of *surface structure*. The deep structure represents the essential semantic relations of a sentence which, then, are mapped unto the surface structure embodied in the phonological form of the sentence, the sentence as we hear it or utter it.

To summarize, what we most readily observe about societal realities are the empirical events or the surface structure of phenomena. We should, however, be primarily concerned with the underlying ontological mechanisms and deep structures that make possible or cause these data easily accessible to our empirical methods, as these, due to their more significant ontological status, are what we need to understand and transform if we wish to recognize and realize the developmental potential of a societal system. Therefore, I will start my analysis of globalization by attending first to the events, the surface structure or the empirical manifestations that are commonly and almost unequivocally associated with the term. I will, then, proceed to look at various explanatorily mechanisms, the deep structure, that will offer the material required for identifying the structures of various potentiality spaces.

5.2 Different accounts of globalization

Giddens (1999) regards globalization as “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa” (p. 64). This view is echoed by a number of other scholars of globalization. Robertson (1992) refers to globalization as “the compression of the world and the intensification of consciousness of the world as a whole” (p. 8). Baylis and Smith (2005) depict globalization as those processes, resulting from a world-embracing change during the past five decades or so, “whereby social relations acquire relatively distanceless and borderless qualities, so that human lives are increasingly played out in the world as a single place” (p. 24). Macgregor Wise (2008) feels that the novelty of globalization is in “a sense of the world as a whole; that is, that not only is one aware of other people and places, but there is a sense of simultaneity and interconnection, that events and decisions made in far-off places can have consequences for your everyday life, and that your everyday life can have consequences for many others a world away” (p. 29). Held et al (1999), referring to their observation that in globalization socio-economic and political space and socio-cultural phenomena are both *deterriorialized* (incongruent with legally and politically recognized boundaries) and *reterritorialized* (reorganized in new, both supranational and subnational, constellations), describe globalization as being *aterritorial* (pp. 27–28).
Likewise, Scholte (1997), one of the foremost international experts in the field of globalization, points out the necessity of differentiating between three notions of globalization. The first one views globalization as proliferation of cross-border exchanges in terms of increased movements of people, money and ideas across national borders, and is, thereby, synonymous with the concept of internationalization. The second one sees the opening up of national borders and the removal of regulatory barriers to trade, travel and communication as the defining characteristics of globalization, rendering it synonymous to liberalization. According to Scholte, the use of the concept of globalization with these two denotations makes it redundant as these dynamics can be sufficiently depicted and discussed through the existing vocabularies pertaining to internationalization and liberalization. But Scholte points out that globalization can be regarded from a third perspective that gives the term a genuinely novel meaning. From this vantage point, borders are not so much crossed or opened as transcended. “Global” describes the tendency of phenomena to appear simultaneously and to move rapidly across the planet. Distance and borders are no longer contextualizing determinants – the globe has become a real and unitary context of its own (p. 431).

Scholte goes on to suggest that the embodiments of globalization, in this third sense of supraterritoriality, can be categorized into six interrelated key areas: communications enable people around the world to have practically instantaneous contact with each other, regardless of political boundaries or geographical distance; an increasing number of organizations, governmental, business, and civic, operate transnationally; trade, both in terms of movement of goods and services between countries has obtained a transworld character; the instant electronic accessibility and transferability of currencies and financial instruments across the world has globalized finance; in our times, humans have been able to inflict damages on earth’s ecology to which borders and distances are irrelevant; a global consciousness has emerged as people have started regarding the world as “a single place”, identifying with transnational communities, and thinking of their destiny in planetary terms (pp. 431–432).

In a similar vein, but problematizing the issue further, Appadurai (1996) presents globalization as a set of, at times contradictory and unpredictably interacting, processes. To understand his viewpoint, we are asked to look at the world as a map or a landscape. In fact, Appadurai wants us to see the world as comprising multiple landscapes, or “scapes” as he calls them, specifying five major arenas for global flows:

- **ethnoscape**: the landscape of persons; tourists, immigrants, refugees;
- **technoscape**: the landscape of technology, concerning the global distribution of technologies and placement of manufacturing units;
• **finanscape**: the landscape of money and investment, such as stock exchanges, currency transactions and loans;

• **mediascape**: the landscape of images and stories; and

• **ideoscape**: the landscape of political ideas in the broadest sense, such as democracy and social justice.

For Appadurai globalization, then, far from constituting a monolithic and homogeneous phenomenon, manifests itself through a variety of typically unsynchronized movements within the above scapes. The picture thus created is one of global turbulence, rather than global conformity (Macgregor Wise, 2008, p. 37).

### 5.3 Various analyses of globalization

Appadurai’s much quoted depiction of globalization takes us a step closer to an in-depth analysis of its underlying mechanisms. There are two widely referred to meta-analyses of globalism, from the last year of the 20th century, that we will briefly look at before undertaking the construction of potentiality spaces standing for different interpretations of the ontology and dynamics of globalization. Richard Falk, in his *Predatory Globalism* (1999), talks about the two counteractive processes of “globalization-from-above” and “globalization-from-below”. The former is in reference to a wide range of processes, including the development of new technologies, large-scale movements of people across national boundaries, worldwide influences of mass media, and a radically different functioning of the state – all driven by transnational market forces of global neoliberal economy that subjugates all policies and practices to its dominating logic. But this kind of globalization “has generated criticism and resistance, both of a local, grass-roots variety, based on the concreteness of the specifics of time and place – for example, the siting of a dam or a nuclear power plant or the destruction of a forest – and on a transnational basis, involving the linking of knowledge and political action in hundreds of civil initiatives. It is this latter aggregate of phenomena that is described here under the rubric of ‘globalization-from-below’” (Falk, 1999, p. 130).

According to Held and McGrew and Goldblatt and Perraton (1999), there are three main perspectives on globalization among the researchers and commentators: the Hyperglobalist, the Skeptical, and the Transformationalist thesis. Approaching globalization entirely on economic grounds, and equating it with the notion of an ideally integrated global market, the strongest Skeptics argue that the geographical embrace of international economic activity was much more global at the age of world empire and far
more integrated during the classical Gold Standard era. They, hence, denounce the whole idea of globalization as an exaggerated myth. While conceding increased international interaction in trade and finance, the ultra-skeptics are quick to point out that it is still the national governments that call the shots. Internationalization is, furthermore, viewed as an outcome of continued Western imperialism or US domination of especially the economic sphere. So, not only is globalization not considered to have ontological validity as a new state of economic integration, in terms of a fundamental change in the patterns of international economic relations or even with reference to deterriorialized flows of capital and labor, but the current dynamics of international economy are seen to perpetuate the trajectories of inequality and hegemony of the North. Indeed, one commentator refers to globalization as what people in the Third World have for several centuries called colonization. These economical disparities, many skeptics argue, act as causal mechanisms for fundamentalism and various versions of tribalism that, in their turn, undermine any form of global governance or cultural integration, and contribute to the formation of an ethnically and culturally segregated world. Indeed, any move towards integration is viewed by these thinkers as an attempt at exercising Western domination or as one of them put it, “international order” and “international solidarity” are slogans always used by those who feel strong enough to impose them on others.

In the view of the Hyperglobalists, economic globalization in terms of transnational networks of production, trade and finance, constitutes the main dynamics of globalization. States have been relegated into a position of relative impotence and irrelevance by the forces of the world markets. This situation is welcomed by the neoliberals who celebrate the ascendancy of individual autonomy and market forces over state power, while critically viewed by those who see the same as a manifestation of the victory of oppressive capitalism in a global scale. All share the view that globalization is primarily an economic phenomenon, characterized by an increasingly integrated global economy run according to the principles and demands of neoliberalism. The worldwide hegemony of a consumerist ideology affects and attracts the rich and the poor alike. More broadly, the economy-driven processes are seen as constituting an unprecedented global civilization that is assessed as either a blessing or a curse, depending on whether the appraisal is voiced by neoliberals or radicals. The erosion of the traditional authority and role of sovereign nation-states, the burgeoning of institutions of global and regional governance, and the emergence and growth of a global civil society, together with the underlying globalization of economic and market forces, are taken to represent a new world order, a fundamentally new regime of human social life.

Transformationalists, too, consider the contemporary processes of globalization as historically new and all-pervasive, to the extent that they have brought about a new societal reality where the global and the local are
indistinguishable and irreversibly intermingled. But even though Transformationalists regard the world as having become a single global system, they do not consider this system to be a heterogeneous and harmonious one. Quite to the contrary, they associate globalization with contradictions, disparities and stratification. Globalization has caused a situation whereby nations no longer practice their economies exclusively within their national borders, but have become engaged in a complex network of interactions that has woven them and their inhabitants into a pattern of interdependencies. A central belief of the Transformationalists is that the powers and functionality of national governments have been reconstructed in the face of global institutions and international law. This implies that sovereignty today, rather than being a territorially relevant concept, has become an indication of the bargaining resources available to players in a political game of complex international relations. With the emergence of multinational corporations, international civil society movements and a variety of international agencies, the state has lost its primacy as a source of authority and form of governance. On the other hand, globalization has stimulated states to pursue adaptive strategies that reconstruct the role of national governments in the complex dynamics of an interconnected world.

5.4 Potentiality spaces representing globalization

With the above descriptions and analyses of globalization as our starting point, we will now set out to construe the potentiality spaces representing the diverse understandings of globalization. We will, then, discuss these in order to arrive at the potentiality space that most completely represents our global reality. If we were to start from the potentiality space with the least number of dimensions, we can say that the potentiality space $P_0$, with no dimensions, represents the notion of globalization being just an imaginary myth, and there being nothing historically unprecedented going on in the world that would require a new conceptual label such as globalization. This potentiality space corresponds to what Held et al have named the Skeptical thesis.

5.4.1 One-dimensional view of globalization

The Hyperglobalist thesis provides the basis for construing a one-dimensional potentiality space $P_1$ where the single dimension is neoliberal economy. This unidimensional perspective is pointedly summarized by Smith (2003a). He clarifies how neo-liberalism has redefined societal dynamics by replacing the state with the free global market system as the main mechanism for nurturing societal development, resulting in the weakening of public services and the application of business principles to
most areas within that field (p. 37). The supremacy and primacy of economic concerns above all others, particularly from a neoliberal perspective, has received a lot of criticism the essence of which is that economic globalization has benefitted a minority, within and among societies, while spelling catastrophe for the rest, especially those least advantaged. (see e.g. Falk, 1999; Smith, 2003a). That should not come as a surprise, as it is not difficult to detect a clear survival-of-the-fittest rationale underpinning the neoliberal economic approach to life. Even though one can wrap, and indeed has packaged, this quasi-ideology in the fine gift paper of theoretical conceptualizations, its essential nature amounts to no more than a sophisticated version of animal instincts for self-perpetuation and maximization of personal physical pleasures at the cost of all others. It is for this reason we can specify the single dimension of $P_1$ as a material one.

### 5.4.2 Two-dimensional view of globalization

If we take the Transformationalist thesis and Appadurai’s multiple scapes model as our point of departure, we arrive at a two-dimensional potentiality space of globalization $P_2$. Here, globalization cannot be reduced to a single parameter of economy, but rather consists of a number of processes with their individual, yet interacting, developmental trajectories. These processes can be classified into two dimensions of material and ideational phenomena. Furthermore, the dynamics of $P_2$ differ from those of $P_1$ insofar as the latter is not only unidimensional but also unidirectional, in the sense that global economic forces are seen as exerting a hegemonic influence on national and local players, economic as well as governmental. The processes within $P_2$ are, to the contrary, multidirectional. Macgregor Wise in his thought-provoking book *Cultural Globalization: A User’s Guide* (2008), takes up a number of examples of multidirectional flows of influence within the globalized world society. He shows that we no longer can talk simply about cultural imperialism or singular identities. Contemporary global capitalism does not promote homogeneity but rather thrives on difference, albeit the kinds of differences that have a consumer value and do not threaten the basic assumptions of neoliberalism.

The greater societal potential revealed by $P_2$ is also reflected in the above-mentioned work by Falk (1999), according to whom, what he calls “the ideological trappings” of neoliberalism are not intrinsic to economic globalization which could have been built upon and still can be redirected in accordance to a number of alternative conceptualizations (pp. 2–3). Thus, globalization, to Falk, in terms of increasing interconnectedness, is potentially beneficial to entire humanity, provided that it operates from a certain ethical foundation informed by human rights. Then there is the entire dynamic potential of what Falk has designated globalization-from-below, and that has to do with what he calls the “global civil society”. This term
refers to the “field of action and thought occupied by individual and collective citizen initiatives of a voluntary, nonprofit character, both within states and transnationally” (p. 138). The use of the adjective “global” aims at emphasizing that reference is made to “…inhabiting and constructing a polity appropriate to the global village. Such a nascent global polity is already partly extant, yet remains mostly emergent” (p. 137). Falk’s key point is that it is possible to retain many of the benefits of what he calls globalization-from-above while remolding it into a different “ideological infrastructure” that the global civil society collectively stands for, a normatively convergent value system underlying a sustainable and compassionate future world order. The Nobel laureate, Joseph Stiglitz (2003) summarizes the P2 view of globalization by saying that globalization in itself is neither good nor bad, or that it is a mixture of good and evil.

5.4.3 Fullest justified view of globalization

What can we make out of these different analytical perceptions of globalization? Which potentiality space does fullest justice to the true possibilities latent within the current global dynamics? Let us start again with the P0 as a hypothetical ontological analysis of globalization. Even if the claim of the Skeptics about former comprehensiveness and volume of world trade is true, at least two justified objections can be raised against the conclusion that there is nothing new about the present state of the global society. Firstly, as has been convincingly demonstrated by several researchers, the mechanisms, the deep structure of globalization are about much more than just transnational economic relations. Multidirectional flows of cultural artifacts, people, ideas, information and technology are as essential to the reality of the present-day global society as are market mechanisms and financial flows to which the former cannot be reduced. These non-economic ingredients of globalization are not only novel in a long historical perspective, but represent innovations and creations that did not exist even one generation, much less one century ago. Secondly, the impact of economy on human lives is itself qualitatively different from what it has been ever before. Fluctuations in world markets, the actions of multinational corporations, and the free flow of capital affect directly or indirectly the lives of uncountable number of people the world around, across national and continental divides.

The comments made about P0 pertain in their fundamental aspects also to the potentiality space P1: To judge the reality and possibilities of globalization by economic dynamics alone is misleading. We have, in other words, every reason to consider potentiality space P2 best representative of the true potentialities latent within the current world society. This conclusion leads us to questions that are central for being able to determine the relevant response of teachers to the challenges and possibilities of the times we live
in: What is the nature of the potentialities latent within the current global
dynamics? What kinds of measures are required in order to realize these
potentialities? It is to these questions we will turn next.

5.5 Potentialities within global dynamics and their realization

Before starting to discuss the implications of the potentiality space $P_2$, I
would like to draw attention to an important aspect of this general approach.
To look for potentialities is to seek positive possibilities, openings, spaces of
action, and points of impact. This stands in stark contrast to the prevalent
strategic style whereby one is out to unearth problems that one then attempts
to solve. There is a Finnish folklore story that tells about a man who walked
past a cave. As he did so, he saw a number of men and women rushing back
and forth with buckets in their hands. They seemed to be carrying something
out of the cave in their buckets, but the man could not detect any visible
substance in them. So, he asked one of the persons, what they were doing.
The person addressed replied, with irritation, that he did not want to be
disturbed, and did not the man see they were trying to empty the cave of
darkness. Obviously, the morale of the story is that you cannot carry out
darkness. The way to get rid of it is to spread light. The potentialities
approach is about exploring ways to start a light and to effectively spread it,
instead of trying to combat darkness head on, as it were. I would also like to
suggest that thinking in terms of potentialities enables us to take a more
holistic both-and stance, beyond the traditional either-or mind-set. From
such a meta-perspective, contradictory tendencies and processes can be seen
as dialectical aspects of a single process. In his analysis of the ideas that
have shaped our worldview, Richard Tarnas sees, along these lines, two
contradictory processes rising from postmodernism whose interactive
dynamics could lead to the emergence of a new ideational coherence:

Two antithetical impulses can thus be discerned in the contemporary
intellectual situation, one pressing for a radical deconstruction and
unmasking – of knowledge, beliefs, worldviews – and the other for a radical
integration and reconciliation. In obvious ways the two impulses work
against each other, yet more subtly they can also be seen as working together
as polarized, but complementary, tendencies. (Tarnas, 1991, p. 407)

This notion harmonizes with the axiological and ontological conclusions
arrived at in the previous chapter whereby the quest for an integrative
consensus on what is right or true were only achievable through an open-
minded and critical consideration of deconstructive critique, and diversely
constructed views of the good and the real.
5.5.1 Need and possibility of transformative change

What P₃ tells us is that there are possibilities for making globalization good, to quote the title of an important book on the topic, given that certain changes are effected in both the material and the ideational dimensions of the global society. I feel it is important, at this point, to more exactly specify the general type or quality of the requisite changes. In an earlier article (Namdar, 1993), I have referred to two categories of societal change: intra-contextual and trans-contextual change. The former signifies a variation within a given fundamental ideational or structural framework, whereas the latter represents a transformation whereby the system is reorganized in a fundamentally new way. If we are to realize the true potential of globalization, we must engage in trans-contextual, transformative change. This need and possibility are pointed out by a number of thinkers.

One of the most recent and most daring ones is the Swedish social scientist and global activist Hans Abrahamsson. In his seminal work, Det Gyllene Tillfället (The Golden Opportunity) (2003), Abrahamsson argues that humanity is currently facing a historically rare opportunity to effect a transformation in the global societal order. He points out that the present generation of activists often does not know what capitalism is, as there seems not exist an alternative to it. But if the discussion is lifted to a higher level of abstraction, to concern the nature of modernity, we can see an opening for a systemic shift. Capitalism and socialism are two different manifestations of the more encompassing modern project, which they both preserve and strengthen. Socialism was merely a reformatory reaction against capitalism, but it itself conserved modernity. In order to resolve issues of global injustice, a more transformative change of the structures and regulations sustaining the world order is required.

Similarly, Behrman (2004) explains that reforms on neither the systemic nor the individual level have been successful as they have not probed deep enough nor been sufficiently integrated. He calls, hence, for both individual and societal transformation as a synchronized and holistic process (p. 16).

Falk (1999, p. 130) considers it important to gauge the normative potential of globalization-from-below, by which he refers to widely shared world order values, such as minimization of violence, maximization of economic well-being, societal justice, and ecological stewardship. According to him, the workings and effects of globalization would be very different from what they are now, were these world order values the determining factors of the prevailing ideological climate. So, we find among contemporary social scientist visions of possible and necessary global transformations in line with the Reconstructionist view of humanity undergoing currently a developmental phase pregnant with both great dangers and unprecedented possibilities for creating a desirable and functional global society. But why are not these issues and these voices the
ones setting the tone and contents of the present discourses in either social sciences or in education? This is a question dealt with by a number of outstanding present-day thinkers, and one that needs to be understood if one is to engage in identifying and addressing the transformative needs and possibilities facing humanity.

5.5.2 Need of alternatives to neoliberal capitalism

The answer lies in the seeming lack of alternatives to global neoliberal capitalism, which Falk (1999) has succinctly expressed as neoliberalism having become “the only game in town” (p. 127). This theme is taken up and developed by other authors, too. Freire (1998a) talks about the fatalism of neoliberalism (Araújo Freire, 1997), criticizes the nihilistic tendency of postmodernity to deny people the chance of visioning a better world, and frowns upon “the ideology of ideological death” (p. 14). In almost identical words, Betto (1999) ridicules those who preach there is no ideology any more, in order to actually establish neoliberalism as the sole ideology, and foresees “the eruption of a world movement to rescue utopias” (p. 45). Bourdieu (1998) in his critical exposé of neoliberalism compares its discourse to a gospel that gives “the appearance of a message of freedom and liberation to a conservative ideology which thinks itself opposed to all ideology” (p. 126). Falk (1999) claims that the hitherto impotence of an alternative normative foundation for globalization, referred to above as “world order values”, is due to, on the one hand, their reduction to mere rhetoric unsupported by real substance and political conviction and, on the other, the opposing forces of neoliberalism that are against any attempts to “subordinate economistic considerations to those of human well-being” (p. 171).

Dinerstein and Neary elucidate the phenomenon being discussed through their concept of Disutopia. I find it worthwhile to quote them at length:

Disutopia is the most significant project of our time. It is not the temporary absence of Utopia but the celebration of the end of social dreams. Social dreams have become a nightmare in which it is impossible to materialize our desires into a collective thought. Disutopia should not be confused with the form in which it appears: indifference. Disutopia entails an active process involving simultaneously the struggle to control diversity and the acclamation of diversity; the repression of struggles against Disutopia and celebration of individual self-determination. The result of this is social schizophrenia. In so far as diversity, struggle and contradiction cannot be eliminated by political or philosophical voluntarism, Disutopia has to be imposed. The advocates of Disutopia spend a huge amount of time in deconstruction, repentance, denial, forgetfulness, anti-critique, coupled with academic justifications and the scientific classification of the horrors of our time. Whilst the reality of capitalism is destroying planet earth, Disutopia pictures Utopia as romantic, naïve and old-fashioned imaginary that is
accused of not dealing with the real world. However, our point is that Disutopia can only be sustained by denying the real content of life, that is, the foundations of the real world. (Dinerstein & Neary, 2001, p. 4)

Abrahamsson (2003, p. 239) warns us that the acceptance of Disutopia, and the consequent paralysis of action, the view that there is nothing one can do, consolidate the culture of silence and toleration of powerlessness. Thus, he considers, together with Burke, Gandhi and Einstein before him, that the indifference of the general public constitutes the greatest danger for our survival.

5.5.3 Transformational goals and developmental potential

Having stated the axiomatic possibility and need for transformative change within the potentiality space of globalization, as well as having explicated the major obstacle to such an undertaking, I would like to define the heuristic apparatus I will use to explore the transformational possibilities and needs of present-day humanity in greater detail. Henceforth, I will employ the term transformational goals to indicate potentialities or future states that are justifiably both necessary and possible. As an analytical framework, I will use an analogical model based on one presented by North (1990) regarding the nature of institutions. If we think of the current dynamics of globalization as a game, we can identify three main groups of interacting actors: There are the individual players, corresponding to human individuals; there are teams of players, corresponding to communities of all kinds and scopes; and there are the rules of the game, corresponding to societal institutions. Furthermore, we can, in accordance with the parameters of the potentiality space $P_2$, detect an ideational and a material dimension in relation to all three actors. To give an example that would coincide with the above discussions regarding the current nature of globalization, we could say that the ideational dimension of the rules of the game of football is one of winning the opposite team by making a maximal number of goals, while their material dimension consists of the particular rules and regulations ranging from the dimensions of the playing field to the conditions for a penalty. Likewise, the ideational dimension of the players pertains to their sense of identity, their view of what good football is about and the like, while their material dimension is manifested in their playing skills, the material rewards they receive for playing, etc.

Two conclusions can be readily drawn from our analogy. Firstly, there is a synchrony between both dimensions of all the three actor groups. The individual player’s notion of good football is tied to and limited by the institutionalized concept of football as a competitive game. That is because institutions or rules of a game, aside from their relative autonomy and the formal bodies representing them (FIFA, in the case of football), are effective
because and to the extent that they live in and affect people’s minds. Secondly, the ideational dimension, although in an interacting relationship to the material one, seems to be of primary significance with regard to conscious transformative change, in the sense that if we want to shift to a game with a different rationale, e.g. a non-competitive game, we have to transform the ideational aspect of the rules first of all. As we have noted already thus far, both in connection with the possibilities of and obstacles to transformations of current globalization, their main challenge lies, indeed, within the ideational dimension. We have no shortage of technical solutions, in the broadest sense of the word, in any field of human endeavor.

Recognizing this hierarchy of transformational needs, John Dunning (2004), in his article in *Making Globalization Good*, distinguishes his own approach to globalization from that of majority of scholars to date, as focusing on the moral failures of the institutions of global capitalism, rather than trying to reduce its technical imperfections. In its April 14, 2008 issue, the Time magazine, reporting about environmentally friendly automobile fuels, portrayed a scenario that shows very clearly how even well-intended changes in the material dimension are insufficient, as long as the ideational dimension is untransformed. It all started with a number of Western societies becoming conscious about the need of decreasing pollution caused by automobile exhaust fumes, and taking policy actions to encourage the use of so-called biofuels. This led to a large increase in the purchase of environmentally friendly cars, and consequently, in the demand for green fuels. Following the market logic of demand and supply, this resulted in a quest for cheap and effective sources of biofuels. It was soon established that soya beans constituted one suitable raw material, and that the most fertile grounds for growing them were in the Amazon jungle. While the turning of large areas of the rainforest into soya plantations helped to produce environmentally friendly fuel for a number of Western countries, the damage caused to the environment by deforestation superseded the ecological benefits of biofuels. Furthermore, this new use of soya beans, traditionally a cheap source of protein-rich nutrition for the world’s poorest, pushed their market prices up, thus leaving large numbers of people in starvation.

The essential nature of our predicament could be illustrated with the aid of another analogy, that of puberty. In many cultures, the process of coming of age of human individuals is characterized by a turbulent interim period between childhood and adulthood. This phase of transition, known as the age of puberty or adolescence, is problematic as physical (material) development usually precedes mental and social (ideational) changes, leading to a temporary discrepancy between the two aspects of human growth. The main challenge for individual maturation in the case of puberty is not increase or alteration of physical factors, but rather attendance to the realization of the mental and social potential available. Hence, in the following discussion, attention will be directed at the ideational dimension of the potentiality space.
representing the current type of globalization. We will seek to identify a number of salient transformational goals for realizing more fully the potential latent within individuals, communities, institutions, and their interactive relations.

5.5.4 Salient transformational goals for globalization

I would like to start my exploration of key transformational goals with the most comprehensive and encompassing aspect of the ideational dimension, that of worldviews. By worldviews I mean the grandest meta-narratives, the overarching values and beliefs by which individuals, communities and institutions orient their actions. Materialism, individualism and adversarial zero-sum game of competition are three main ingredients of a Western worldview that is cancerously spreading to all parts of the world, and that constitutes the driving force of globalization-from-above. Our primary transformational goal should, thus, be the construction and promotion of a worldview based on existential and spiritual meaningfulness of life, as well as the coherent unity of and solidarity towards all forms of life, viewing individuals in an socio-ecological perspective whereby individual wellbeing is dependent on the wellbeing of the local, national and global systems within which her life is embedded. The urgency of this task was brilliantly presented by one of the members of the Club of Rome, Ervin Laszlo, in his visionary work *The Inner Limits of Mankind* (1989), whose title was chosen in relation to Club of Rome’s *Limits to Growth* (1972). Whereas the latter controversial report warned about the unsustainability of the then calculated trajectories of exploiting the earth’s nonrenewable resources, Laszlo’s message was that “the truly crucial limits confronting mankind are not outer but inner. It is not the finitude of the planet, but the bounds of human will and understanding that obstruct our evolution towards a better future” (p. 14).

Smith speaks about the need to transform the economistic-materialistic worldview by first stating that endless consumption is absurd both as a vision and in itself. He, then, goes on to point out that

The most radical challenge to this vision comes from religious traditions that do not share the sacred/secular conflation that lies at the Protestant root of Western economic theory. Saying this, however, only means that discussions regarding shared futures must inevitably involve religious questions, i.e. questions about meaning, purpose, and what is truly required to nurture and sustain human life in its most noble and dignified senses. (Smith, 2003b, pp. 304–305)

All world religions, as well as such thinkers as Bernard Shaw and Viktor Frankl, teach us a seemingly paradoxical principle whereby true personal happiness is not something to be egoistically pursued, but a by-product
resultant from dedication to a cause greater than oneself, from service to humanity. It is within the framework of such a worldview that individual excellence and effort become harmonized with societal development, and thereby the realization of individual and societal potential synchronized. In the above-mentioned work on globalization, *Making Globalization Good*, three world renowned scholars, Jack Behrman, John Dunning, and Joseph Stiglitz each portray their views of the necessary ideational transformations. They all write about the need for what Stiglitz (p. 95) calls “the reconfiguration of the moral ecology”.

Behrman (2004) claims that the blueprints for the axiological transformation in the ideational dimension already exist, and that there is a wide agreement globally on fundamental values. He feels that most of the impediments to their successful implementation could be overcome through a “wider adherence to common values and assumption of responsibility by both individuals and social institutions” (p. 116). Behrman further elaborates on the virtue of responsibility, stating that it involves both assuming responsibility for ourselves to act with “moral intent” and responsibility to others to follow the principles of “ethical conduct” (p. 119). Although Behrman, referring to Huxley (1970), maintains that moral issues and transformational prescriptions related to them have remained unchanged throughout millennia, he feels that ethical rules of the past are no longer sufficient, but that “the evolution of mankind requires improvement in ethical standards towards the highest levels of virtue”. An essential aspect of the imperative to renew ethical standards has to do with the scope of their application: In the global village, one’s neighbor is everyone co-inhabiting the planet (pp. 118–121). Dunning, on his part, considers three virtues as most central to ideational transformation: Creativity, involving, at the individual level, the desire for self-betterment, diligence and perseverance, and at the societal level, the recognition of and the desire to promote the intellectual, emotional and spiritual potential of all citizens; collaboration, with an emphasis on trust-intensive covenantal relationships; and compassion which incorporates such virtues as benevolence, fairness, justice, and empathy towards others’ both material and social suffering (pp. 24–25).

Intimately connected to the transformation of worldview, along the lines portrayed above, is the transformational goal pertaining to individuals’ sense of identity and belonging. Anderson (1983) draws our attention to the fact that through the influence of communication technologies, our sense of living in a community with others has developed from experiencing this connectedness with those we know face to face, into feeling it in relation to people we may never meet. This is what explains the rise if the idea of the nation: there is this extended community one is part of, feels loyalty towards, and deeply identifies with. Qualitatively, the transformation into a sense of belonging to or being a part of the entire human race is no different. In fact,
as we saw Bartelson argue convincingly in Chapter 4, our primary identity is that of a member of humanity, and national identities are historically only relatively recent constructs. So, if we look back at the start of nationalism, when it posed a challenge to more restricted tribal or regional identities, and invited people to broaden their horizons of kinship to encompass many hitherto aliens and outsiders, it will not appear so unthinkable that we could learn to feel close ties and solidarity to all mankind.

It is upon this idea of every fellow human belonging to our “community of dialogue and concern” that Martha Nussbaum (1996, p. 9) bases her notion of world citizenship. The history of human social development can be seen as a widening of the circle of unity and solidarity from the family to the clan to the tribe to the city-state and to the nation-state. While in each of these preceding cases, there have always been not-one-of-us people outside the orb of the circle of identity, the next logical step forward, the extension of the circle to include the whole of human population, will be unprecedented in the sense that, for the first time, there will not be any foreigners beyond the confines of the circle. This requires us to construe our ultimate and fundamental identity, not in distinction from the others, but in recognition of everything all humans have in common and that binds us together. Of course, humans do not usually live with singular identities. The possibility of their multiplicity can, however, be either recognized as a choice based on exclusionary “either/or”, as a synthetic “both/and” approach, or even as an opportunity to create something genuinely new.

The maxim that “a person is a person through other persons” or that “I am because we are” stands also for the essence of the traditional African philosophical perspective of *Ubuntu*. Ubuntu is about human interconnectedness, about the fact that we cannot exist in isolation from other humans, all by ourselves. Our actions, then, have also repercussions for the whole world. When one obtains the understanding and quality of Ubuntu, one becomes generous (Tutu, 2008). Archbishop Tutu (1999) points out that because humans belong to a greater whole, they are diminished when others are diminished as a result of oppression. Ubuntu acknowledges individuality and respects diversity, but its approach to individuality is very different from the Western individualistic conceptualization based on the Cartesian paradigm. In Ubuntu, the individual is defined through solidarity, not solitude; through interdependence, not independence; through individuality in the community, not as opposed to the community (Louw, 1998).

There is another viewpoint to the significance of the possibilities of human connections opened up by globalization, initially referred to in the previous chapter. Encountering the diversity in others, helps us recognize the potential in ourselves. It also reminds us of the fact that, even though we can and must be at ease with ourselves and others, we cannot afford to become lazy and intellectually entropic, in the sense of not being challenged or paying attention to the need for change. The transformation of identity is not
solely about new ways of relating to the others, different from us. An important aspect of this transformational goal concerns our conceptualization of our agency, something we will explore more closely in a later chapter. Here, it leads us to consider another important transformational goal emphasized by Stiglitz (2003) as central to the dynamic realization of the potentialities of globalization: individual participation.

Stiglitz makes his comments about development, but as he equates development with societal transformation, the points he raises will be applied here to transformational processes and undertakings in general. Since effective change cannot be imposed from the outside, and participation insures the relevance of transformative measures and increases the commitment of those involved, Stiglitz (2003, pp. 88–92) views participation, and a sense of ownership, as key ingredients of any successful transformational strategy. Furthermore, participation and consensus building have a mutually reinforcing relation, whereby the participatory process of constructing a transformational strategy may itself serve as an important function in helping build a consensus concerning the vision of the transformational end state, as well as measures required for achieving it. Consensus building, on its part, leads to ownership of policies and plans which, in turn, increases the likelihood of their success (p. 86).

The importance of participation and a sense of agency as transformational goals can be also regarded from an even broader and deeper perspective developed both by Stiglitz and a fellow Nobel laureate in economics, Amartya Sen. This vantage point is embedded in a certain notion of human nature whereby humans are looked upon, not merely as beings to be looked after, but as reasoning agents, as citizens, capable of thinking, valuing, deciding and acting (Sen, 1999). By the virtue of these, at least potential, characteristics, human beings are responsible actors, who should be, on the one hand, held responsible for the moral decisions they make and, on the other, given the possibility and expected to be masters of their own lives (Stiglitz, 2002). Participation is, thus, not regarded as essentially an instrumental freedom but as an “intrinsic value for the quality of life”. The ability to do something not only for oneself but also for others in society is a basic freedom highly valued, even by people who live materially impoverished lives, as evinced by the popularity of social movements in India (Drèze & Sen, 1995, p. 106). In other words, it is only as free and responsible agents, having undergone what we saw Uljens refer to as the third birth in Chapter 4, that we can realize the true potential of our humanity.

Martha Nussbaum, similarly, states that "the core of rational and moral personhood is something all human beings share, shaped though it may be in different ways by their differing social circumstances” (1999, p. 70). Nussbaum’s thinking is rooted in the “substantial freedoms” and
“capabilities” approach to development initially presented by Amartya Sen (1999). Sen's notion of substantial freedoms involves "expanding the freedoms we have reason to value," leading to "richer and more unfettered" lives and the ability to become "fuller social persons, exercising our own volitions and interacting with – and influencing – the world in which we live." (1999, pp. 14–15). Sen considers this kind of freedom to be "intrinsically important as the preeminent objective of development" (1999, p. 37), and hence voices a critique against the unidimensional policy approach that views economic growth as the primary or even the sole criterion of development and wellbeing. Substantial freedoms can be exercised through the use of capabilities that are inherent capacities fostered and developed to a point that they can be used for purposive action. To illustrate this with an example, we can say that humans have an inherent reasoning capacity that, however, requires certain educational measures and experiential opportunities, in order to become a capability available to us in a situation where we need to, in consultation with others, find a way of realizing the best potential in a social situation.

As we have noted before, freedom is an important mantra for the neoliberal, economic conceptual framework, within whose confines agency becomes synonymous with egoism. The kind of agency propagated by Nussbaum, Sen and Stiglitz, in stark contrast to such a conceptualization, is non-individualistic and non-egoistic. This perspective is further illuminated by the Self-Determination Theory of Deci and Ryan (2004), which proposes that humans universally have three basic, innate psychological needs of competence, a subjective sense of being able to effectively interact with one’s environment; relatedness, feeling connected to other individuals in a mutually caring relationship and belonging to a community; and autonomy, being the perceived originator and source of one’s actions. In ethical agency, the sense of competence and autonomy are balanced with that of relatedness, as in players of a well-functioning sports team, where the initiatives and skills of individual players ultimately benefit the entire team. The issue of participation leads us naturally to the field of democratic practices which are the substance of the transformational goal to be explored next.

Democracy is possibly the word with the strongest positive connotation among all terms relevant to human social life. Perhaps due to this reason, there has been very little attention directed at a truly critical examination of the concept and its concomitant practices, in search of unrecognized and unrealized potentialities within either. The one aspect of democracy that has been subject to prolific academic discussion during the past three decades is the global or cosmopolitan applicability of it. This is significant, because democracy in today’s globally interdependent world will have realized its full potentiality only when transformed into a dynamics operating within a planetary context. But what has remained practically unchallenged is the underlying adversarial character of democratic processes and institutions that
Michael Karlberg discusses in his exceptional work *Beyond the Culture of Contest: From Adversarialism to Mutualism in an Age of Interdependence* (2004). Applying an identical logic as neoliberalism does for the need and supremacy of a free-market system where a supposed invisible hand guarantees the optimal outcome of an all-out competition, today’s democratic governance operates from the premises of contention in every aspect of its workings, from electoral processes to the partisan party system. A telling detail of the grand picture lies in the fact that, in many Western democracies, it is the ability of political candidates to discredit and slander their opponents during televised debates, rather than any reasoning with regard to political principles, that can win them an election.

But there are other unquestioned malfunctions in key democratic procedures as well, resulting from the conflict-based nature of the game. A major one is the answerability of those elected to the particular group of voters whose interests, rather than the general weal, they have to promote in order to maintain their position of power in the next elections. Just like making a profit is the ultimate and predominating objective of neoliberal market economy, so is winning and, thereby, access to power the main rationale of democratic politics, on whose altar political ideals are sacrificed with pragmatic justification. To say that this current model of democracy, even if not perfect, is the best alternative available, is the kind of apologetic argument that could equally well be voiced in defense of enlightened dictatorship against modern forms of democracy. I think these considerations are critically important, as the sole transformational challenge facing democracy is not one pertaining to its scope, but even more crucially, one concerning its essential character. If the latter is not transformed, the broadening of democracy to the global arena will only move the issues of contestation to another level, with other winners and losers.

An important opening to a transformational reinvestigation of democracy is offered by Falk (1999) in his idea of “normative democracy”. Falk himself explains that his use of this term is motivated by a desire to highlight ethical considerations thereby reconnecting politics with moral purpose and values, which calls attention to the moral emptiness of neo-liberalism, consumerism, and most forms of secularism. There is also a practical reason: to weaken the political appeal of resurgent organized religion while at the same time acknowledging the relevance of moral purpose and spiritual concerns to the renewal of progressive politics. (Falk, 1999, p. 147)

Another often neglected point regarding the realization of the full potential of democratic practice is that it cannot be established simply by granting all citizens the right of democratic participation. Such a right is of little real value and consequence if not backed by measures aimed at promoting what
could be termed democratic competence. Conferring rights to recipients lacking the necessary beliefs, knowledge and skills to practice them is analogical to presenting a person who has no driver training a driving license. In connection with the transformation of democracy, the complementary and interactive roles of individuals, communities and institutions, referred to above, become well illustrated: In order for institutions to realize their full democratic potential, a transformation in individual democratic posture is required, whereby “People would no longer view themselves as nothing more than members of a particular local, ethnic, religious, or national group, but as human beings with responsibilities for all people” (Crocker, 2007, p. 48).

Individuals can, however, develop their democratic competence only in close interaction with others, near and far, with whom they are connected through bonds of community. The first and fundamental form of community people normally experience is the family whose functioning has a decisive influence on their democratic development (Stiglitz, 2004, p. 92). To the extent they are operational in terms of their democratic functioning, institutions become what Stiglitz (2004, p. 94) calls “social and organizational capital” that, through their encouragement and support, foster democratic capabilities in individuals and communities. Having explored some most essential transformational possibilities and needs for realizing the full positive potentialities of globalization, we are confronted with a strategic key question of who would be in the best position to assume a role of trailblazers in leading humanity towards the fulfillment of the transformational goals discussed above. This is the issue we will address next.

5.5.5 Youth as the spearhead of global transformations

Where would one start one’s search of suitable candidates for leadership in global transformations? Would it be among those with most political power and/or financial resources? Are such actors willing to see and affect the kinds of transformations discussed above? I feel a fruitful analogical model for our purposes can be found in the field of physical chemistry dealing with phase transformations through nucleation. Nucleation and crystallization processes constitute a central aspect of what is known as material science. For reasons of ease, I would, however, like to use the more familiar process of water (liquid phase) turning into ice (solid phase) as an illustrative example. I am indebted to Professor Morteza Abyaneh, an international authority in the field of electro-chemical transformations, whose multidisciplinary Transformation Studies Group I was privileged to work in, for bringing this analogical model to my attention. As Professor Abyaneh’s own research is both technically too sophisticated and too specific for the general usage I have in mind, I have drawn on a lucid textbook presentation
by Askeland and Phulé (2006) to construe my example and the accompanying commentary.

It is interesting to study the processes whereby, let us say, a body of water in a pond turns into ice. Quite opposite to what a layman may assume, the transformation of water into ice does not take place as a homogeneous change of the entire water surface simultaneously. When the surrounding temperature falls below the freezing point, it becomes more economical, in terms of energies expended, for the water molecules to transform from their liquid state to the solid phase of ice. Analogically, one could say that the solidification process, under the circumstances, constitutes a rational path to follow. What can be observed is that certain groups of molecules respond to the changed contextual parameter faster than others. Such avant-garde molecules group together to form microscopic solid assemblies, like small islands in a sea of still prevailing liquid state. If these solid phase assemblies happen to be too small, they are called embryos, and they subsequently redissolve into the liquid state.

As soon as the molecules clustering together reach a certain critical size, they form a stable crystal particle, known as a nucleus. Nuclei are not only capable of maintaining their solid structure in the face of still dominating liquid phase, but they now start to grow by attracting other molecules to their assembly. A body of water turns gradually into ice by nuclei forming randomly across it, and growing, until the entire surface is transformed into the solid phase. One more factor is important to know. Nucleation takes place much more easily when nuclei form on impurities suspended within the liquid or on the walls of its container. By impurities substances different than water and in a solid state are meant. Their significance lies in the fact that as solid surfaces upon which nuclei form, they enable nuclei to become stable at a smaller size than what would be required had this scaffolding not been available.

We can draw the following conclusions from the above depicted model: Transformation from one type societal order (phase) to another does not happen by the majority or all of those involved responding simultaneously and homogeneously to the possibilities and pressures of transformative change. The particles spearheading the transformational process are not, during its initial stages, those representing the dominant phase (liquid). To apply this to societal settings, we can say that the leaders for the required transformations cannot be expected to arise from among those representing the prevailing societal regime, but rather from the ranks of those who have best understood the necessity and desirability of a transformed state, and who are willing to act and live by its imperatives, the opposing forces of the still reigning paradigm notwithstanding. An important feature by which to identify such agents would be their openness of minds and lack of attachment to the dominating state of affairs and worldview. These vanguard actors can best establish their alternative forms of individual and collective
life in certain niches where the circumstances otherwise present in the prevailing regime do not apply (impurities in the transforming substance). The formation of transformational points of growth (nuclei) requires not only a certain viewpoint on the part of the individuals but even a collective vision that enables the individual agents to form a stable yet dynamic unit.

Considering the above model and the criteria it offers, the cohort of the human population that readily comes to mind as suitable candidates for the transformational spearhead role is the youth. This is, however, far from the prevalent perspective. A distinguishing characteristic of all actors intent on conservation, in contrast to transformation, is to portray and think of children and youth as replica of the adult self they seek to perpetuate. Youth are not expected nor are they allowed to make any genuine contributions to visioning a future fundamentally different from the present (Smith, 2003a, p. 46). This view of childhood and youth as some kind of a limbo in anticipation of, or as preparation for, a predetermined adulthood, is one that the young easily adopt from the adults promoting it. Aside from this castrated notion of the young, youth are perceived mainly either as a threat or a problem in society, a significant consumer group, or a threatened group prey to the seduction of foreign cultural influences (Macgregor Wise, 2008, pp. 54–58).

We find a very different conceptualization of youth in the work of the sociologist Karl Mannheim who, in his wartime lectures in Britain, later collected and printed as Diagnosis of Our Time (1999), saw youth as a latent societal resource in need of mobilization. Mannheim believed that if a society wished to be dynamic and make a new start, it would have to tap on this dynamic human resource. More specifically, he regarded the youth as “revitalising agents”, a role he derived from an analogy based on the functioning of the human body. Mannheim’s point is that the organs of the human body normally function at only a fraction of their full capacity, but that at times of physiological crisis, the latent potential is put into work. Earlier on I compared the transformational potential of humanity to the discrepancy between physical and mental development in puberty. In the case of the youth, there is an important parallelism and linkage between their actual and humanity’s analogical experience of the age of transition. Where Mannheim sees the promise, Stiglitz (2003, p. 316) notices the danger of failure to redeem it: If we do not provide the new generation with the opportunity to play its special role as the spearhead of positive global transformations, the young people will, instead of channeling their energies into constructive activities aimed at building a better world for themselves and their children, expend them in destructive ones. From here it is a short and natural step to recognizing the vital role of education in enabling and facilitating the realization of global transformational goals, as “education is what enables people to learn, to acquire values and standards of behavior, and also to accept and help engender this transformation” (Stiglitz, 2004,
In the final section of this chapter, we will look at some important points for educationalists to consider if they are to be able to respond relevantly and adequately to the challenges and transformational potentialities of globalization.

### 5.6 Educationalists meet globalization

We have seen above that while globalization in its current form is the source of much discontent and suffering, it contains the potentialities of something quite different, too. This Janus-faced predicament was well understood by Counts, who got to experience firsthand the devastating consequences of liberal capitalism during the Great Depression of his times. Yet, his visionary understanding comprehended that “There lies within our grasp the most humane, the most beautiful, the most majestic civilization ever fashioned by any people” (1978, p. 32). Brameld developed this vision into an ontological premise of Reconstructionism:

Running through reconstructionism’s entire theory of cultural reality is the recognition that our twentieth-century culture has reached a crucial juncture in the conflict of forces. To understand the nature of these forces and to direct our course toward a future in which civilization will not only survive but will reach new heights of organic maturity are the tasks that emerge from examination of reconstructionist beliefs about reality. (Brameld, 1956, p. 72)

For him a “time of trouble” was simultaneously a “time of opportunity” that made possible the initiation of daring, farsighted transformational projects. What all this, more specifically, had to manifest itself in was the universal adoption of “one overarching purpose, by comparison with which all others are of subordinate importance.” This purpose was nothing less than channeling all the resources and possibilities of education into “the creation of a world civilization, one that is capable both of preventing destruction and of providing the peace and abundance that men everywhere crave” (Brameld, 2000, p. 151). Brameld defined the idea of world civilization as a symbolic **myth**, drawing on the innovative conceptualization of the term, put forward by his contemporaries, Henry A. Murray and Mark Schorer. For these men, a myth was a non-abstract, non-scientific model of events, a graphic, esthetically inspired representation of an imagined situation, or a grand image that endowed the facts of everyday life with philosophical meaning. According to Murray, education’s function was to employ myths to present an example of a better way of acting in the world, or a better way of life that would induce emulative efforts resulting in changes in personalities and in modes of living.
The dialectics of looming disaster and potential technological and cultural renaissance, Brameld felt, created a unique opportunity for education to create a new, transformational myth for the emerging age, a myth that “could contribute magnificently and eloquently to the emergence of a unified mankind that regards itself as a single whole, while yet respecting and encouraging variety and plurality within that single whole.” (p. 155). For Brameld, the mythical vision of world civilization was not merely a cognitive or esthetic experience, but one with what he depicted as “religious in quality”. By this he was not referring to any sort of doctrinal confession. What he had in mind was that the vision of a better world would provide a coherent meaning to life and existence, as well as attract commitment to the same, very much in line with what Frankl (1988) was to refer to as “will to meaning”. The new cosmological findings and conceptualizations of his time endowed, in Bremeld’s mind, the vision of a united world with an added depth of cosmic oneness (pp. 156–157). Far from a mere esoteric mind game, the notion of a new world civilization, to Brameld, constituted a vital pragmatic challenge which he pursued by making rather detailed recommendations about establishing a number of “experimental centers for the creation of world civilization” on American university campuses (Brameld, 1970).

In the light of the previous sections of this chapter, as well as the more recent educational thinking portrayed in Chapter 3, it is more evident why the Reconstructionist insistence on clear, overarching educational goals is so important. It is not so much an expression of need for some form of naive absolutism, or deterministic futurology, as it is a call for fostering rational, ethical, purposeful and united human action aimed at pursuing global transformational goals, rather than succumbing to what seems to be the blind forces of history. It seeks the highest form of human freedom beyond the realms of laissez-faire and self-nullifying relativism. With the help of proliferating research into and analysis of the various processes of globalization, a new generation of educational thinkers have arrived at conclusions and insights converging with Brameld’s and Count’s, but expressed in the scientific terminology of late 20th and early 21st century. Smith (2003a, p. 46) sees the appropriate response of educational practice to the present-day global realities in what he refers to as “sharing of the horizons of understanding” and “orientation to peace”. Through an honest opening up of their own and to each other’s perspectives, students and teachers can together find a way out of the alienation between human beings as well as in relation to the world at large. This does not imply “a suffocating absence of conflict”, but rather the acknowledgement of the fact that “all learning involves resolving the resistances that demarcate the line between what is known and what is yet to be known.” According to Smith, true learning is, thereby, about “breaking the barriers and chains of ignorance and entering a new world in such a way that I and the Other become understood
In his bold and thought-provoking article, Michael Singh (2005) develops the notion of responsive education in reference to the need to thoroughly reimage and reconstruct education in answer to the imperatives of contemporary globalization. He talks about transformative curricula as the third curricular alternative to either acceding to the neoliberal program or simply condemning it. Responsive education would “enable students’ transformative engagement”, thus guarding them against “complacency, nostalgia, and resentment” (p. 132). Using the means provided by globalization, students would be helped to produce knowledge that would enable them to not only “analyze the weaknesses of neoliberal globalization” but also, and more importantly, to identify “the possibilities and the hope inherent in the changes brought about by the same” (p. 133). Fischman and McLaren (2005), from their neo-Marxist vantage point, envision schools as sites for reinventing democracy, given that they become independent from the influences of capitalist market forces. Moreover, they argue, we have to recognize the decisive role teachers play in this turning of schools into “centers of possibility” and “utopic-heterotopic spaces”. Thereby, teacher education can be regarded as the central arena for initiating the required chain of transformations (pp. 354–355).

At the core of all these perspectives – from the Reconstructionists to current educational thinkers – lies the educational challenge of inspiring and facilitating a paradigmatic change in worldviews and mind-sets, correlating to the first and foremost transformational goal identified above. There are two closely related Western biases in connection with this imperative that deserve our attention. Firstly, there is the fallacy of assuming, as Aleksandr Solzhenitsyn poignantly presented in his Harvard commencement address (1978), that legislation can replace morality. Just like a decent football match cannot be ensured by the mere existence of a set of rules governing the game, without the players having a notion of good sportsmanship and a willingness to practice it, societal institutions alone cannot secure the ethical life of a society if unsupported by the internalized morality of the citizenry. This realization has at least two important educational implications pertaining especially to times of transformational change. When radical reconstruction is the order of the day, the values and visions of individuals and small communities become decisive factors contributing to early nucleation of the new societal phase.

But only cognitively conceptualized norms and objectives, if not lived out and put into transformative action, will be of little avail. Therefore, if schools are to become “centers of possibility” and open up “spaces of possible action”, they must foster in their students awareness and a worldview, but equally importantly, a compatible action competence (Breiting & Mogensen, 1999; Mogensen & Schnack, 2010). Nor is social...
action only something to be learned, but also the process through which learning about what a better social order is and how it can be realized, can and must be learned. The two aspects of social action, as the contents and the means of learning, are inseparable and mutually constitutive, forming a form of praxis. This is a notion I took up already in the previous chapter, when equating education with social action.

The second Western educational error concerns its overreliance on scientific-technical knowledge. There persists a strong belief in that all the ills of the world can be obliterated by imparting certain information and skills to enough many people. Bawden (2006) illustrates the falsity of this assumption by referring, more generally, to the failure of the so-called green revolution to effectively abolish hunger and starvation, and to his own personal experiences, as a young agricultural scientist in a Latin American country, of how he witnessed lack of access to food and related social problems, in a country with favorable natural conditions, availability of relevant technology, and an established system of universal and compulsory education up to secondary level. Such examples aside, we need to only remind ourselves of the fact that the two World Wars were initiated and mainly fought by well-educated nations of the world, to discover the folly of reliance on diffusion of scientific-technological knowledge as a universal panacea. This is, of course, not to imply that such knowledge is meaningless. But it is important to be astutely aware of its limitations when contemplating transformative change in an era when the back-to-the-basics approach to public schooling is the globally prevalent policy rationale.

In order to respond befittingly to the transformational challenges and openings offered by the processes of globalization, those engaged professionally in the fields of education and teacher education need to assume a global poise in two interrelated senses: They have to perceive, plan, carry out and evaluate all of their undertakings within a global perspective, and they must develop approaches that are open to and draw upon the totality of educational wisdom and experiences globally available. The first one of these is relatively speaking easier and, at least academically, well on the way, whereas the implications of the latter are even more demanding and thereby poorly met. To be sure, a kind of franchising of educational concepts and practices from certain Western countries to the rest of the world, as well as exchanges of educational ideas and policies between Western countries, something that could be called the glocalization of educational practice, is commonplace. But this leaves out a vast treasury of conceptualizations and models from a broad range of cultures. It is important to note that a supposedly global approach that does not take into account the broad range of perspectives and knowledge developed within various cultures, is in danger of falling victim to a one-sided representation of the global.
Now, as I have tried to argue in Chapter 4, I do see a way of reaching universal transcultural unanimity about what is real and true. Furthermore, as Paul Boghosian (2007) helps us understand, I do not think that, in the name of open-mindedness or regard for other cultures, we should allocate mythical accounts of physical reality the same ontological status as scientific theories. I find it hard to grasp what one should make of the kind of approach that, for instance Noel Gough’s (2003) article represents. In criticizing the unnoted “cultural fingerprints” (Harding, 1994) on Western scientific formulations, he argues against the universality of modern science, and even attempts to reveal some of its ontological weaknesses, such as its fragmentizing and reductionist modes of depicting physical reality. Such criticism is almost exclusively meted out by social scientists who usually have a rather elementary firsthand understanding of current physical science. One wonders whether there is not a wider cultural chasm between the academic cultures of social and natural scientists as between geographically diverse notions of reality.

Be as that may, one cannot help being confused by the apologetic discussion of the topic by Gough, amounting to an attempt to prove that non-Western epistemic systems have equal validity as the Western, backed up by some anthropologists’ conviction that “indigenous people decipher physical reality using homologous assumptions to Western scientists, including a disposition to use systematic empirical inquiry as a means of revealing the inherent orderliness of nature” (p. 61). This type of argument, to me, goes to confirm the earlier discussed belief held by thinkers of various cultural backgrounds, over several centuries, as to the universality of human rationality.

There is, however, another line of argument pursued by Gough, which I think deserves our keenest attention. He points out how findings of (Western) science are used in the field of Environmental Science to indirectly justify Western political approaches and interests in issues pertaining to climate change. This is, at its best, a story of our culturally and ideologically obtained rational blind spots (Wagner, 1993) that deter us from detecting the important questions to ask, or in the worst case, a conscious attempt at creating an intellectual smoke screen. What a truly global perspective can help us with, is to gain awareness of the idiosyncrasies of our reasoning and the shortcomings in our rationality, thus fulfilling a function very similar to what we have seen Critical Realism refer to as explanatory critique.

We have already repeatedly referred to materialism and individualism as main ingredients of a strongly-rooted form of Western fundamentalism. Non-Western cultures can reveal the true scope of transformational moves possible within the field of education by pointing us in the direction and providing practical examples of the non-materialistic and the non-individualistic in education. The “constrained constructivism” philosophy of
Hayles (1993), according to which the world is “neither cut free from reality nor existing independent of human perception” but resultant from “complex engagements between reality and human beings” (p. 33), summarizes suitably and closely reminiscent of the conclusions arrived at in the previous chapter, the mechanism of knowledge creation in a way that helps us appreciate the new possibilities provided by globalization.

5.7 Globalization as a context for a relevant teacher role: Conclusions

The purpose of this chapter has been to analyze the global societal reality in response to which a Weberian ideal type of a relevant teacher role could be justifiably construed. I would like to summarize my conclusions with the help of my own interpretation and highlighting of Gerard Delanty’s *The Cosmopolitan Imagination* (2009) that, to my reading, contains the core elements of what I have arrived at through the explorations earlier in this work. From the point of view of the conceptual framework employed earlier in this chapter, cosmopolitanism could be depicted as a suitable name tag for the ideational dimension of the potentiality space $P_2$ created by and latent within the mechanisms of globalization. In other words, although Delanty does not present it in this manner, the dynamics of globalization contain the potentiality of cosmopolitanism. Delanty considers cosmopolitanism as a transformative potential inherent in, or the immanent transcendence of, societies and cultures which he further clarifies in terms of “the assumption that culture contains immanent capacities for learning and that societies have developmental possibilities” (p. 88). This capability for self-transformation is predicated on two main factors: an imagined future and belief in the possibility of human agency to transform the present in accordance to that vision. It is the notion of an alternative society that gives cosmopolitan imagination its distinctive normative thrust. The emphasis laid on societal *learning* is important and noteworthy. Indeed, Delanty goes as far as claiming that “Without a learning process, that is an internal cognitive transformation, it makes little sense in calling something cosmopolitan” (p. 75). Thus, as we have pointed out in several connections above, consciously transformative social action and educational practices are fundamentally intertwined through their shared core interest in normative learning.

Of course, there is, as Beck (2006) brings to our attention, a banal, unintentional aspect to cosmopolitanism as living our daily lives in the cross current of multiple global flows and scapes. But this mode of cosmopolitanization has an important role in facilitating self-aware cosmopolitan thinking and playing into the hand of planned cosmopolitan
action. An analogical example illustrating the workings and significance of unintended outcomes of societal change can be found in the processes of nineteenth century unification of Germany as a nation state under the leadership of Bismarck. Although the Iron Chancellor was a master of *Realpolitik* with special regard for militaristic methods and aims, and notwithstanding the fact that the motivating impulse for the composite parts of the new nation to unite emanated from self-interest, the birth of the German Empire greatly consolidated the embryonic sense of German identity among the masses. It is not surprising that the fear of common enemies catalyzed German unification, both politically and in terms of individual identities. What is of greater interest is the fact that, according to many, today the identification of various planetary dangers, especially of ecological nature, has introduced a common global enemy, and consequently led to a sense of common destiny as well as a need for international collaboration in order to avoid the looming vicissitudes.

The burgeoning national citizenship in the young German state was further fostered by a system of public schooling set up to create a sense of patriotism (Rusk, 1977). Once again, we witness the inseparable concerns of education and societal development manifested in promotion of socio-political learning. As Brown points out:

> It is no coincidence that mass schooling was invented at roughly the time when nation states had come into existence and the need arose to instil in their citizens the idea that the new entity had first claim on their loyalties. (Brown, 1984, p. 152)

Here it is, however, important to recognize a decisive and challenging difference between the circumstances attending the birth of cosmopolitan citizenship and those surrounding the nurturing of national citizenship, as well as the implications of this difference for education and teacher education. In the latter case, the political entity of a nation state was already in place as a tangible framework, within which citizen identity needed to and could be developed. In today’s world, by contrast, cosmopolitan citizenship is essentially a worldview, a frame of mind, and an identity mediated by cosmopolitan imagination, and preceding the existence of a global polity analogous to the nation state. The challenge for educationalists, in this situation, is thereby to enable an ideational transformation that, in its turn, would bring about a political structural transformation into a coherent and sustainable global society.

Socio-cultural self-transformation is stimulated by encounters with the Other. Thus, the cosmopolitan imagination is not constrained to mere acceptance of and living in plurality, but rather entails being challenged by the differences embodied in the Other to the point of transformations in self-understanding. In order for this dialectic and dialogue with the Other to take
place, cosmopolitanism calls for openness and a realization that there are no static certainties. Here I would like to insert some comments of my own about the Other that have significant educational consequences. The Other can be considered to consist of a cognitive-rational and an emotive aspect. Our encounter with the Other involves also an element of relational power. Traditionally, the Other is regarded as something geographically or ideologically remote, and thereby evocative of sentiments of fear, suspicion and defensiveness. If power is conceptualized as a non-zero-sum dynamics, and if our view of the Other is transformed into a rationally dominated one, it will be possible to create an emotively positive notion of the Other as one’s welcomed collaborator in the individual and collective processes of humanization. What is being referred to is the fact that our personal and cultural referential frames are simultaneously our cognitive prisons from which we have a chance of being released only by using the key offered in our encounters with the Other. The emancipation needed in the world is not only from the oppression of societal structures, but also from the shackles of our own limited minds, these two transformative processes being mutually interdependent. Such a connotative transformation in the notion of the Other would also entail emphasis on the contents, not the source, of otherness. The ability to benefit from interaction with the Other becomes then identifiable with one’s acceptance of uncertainty, diversity, dynamism, changing approximations of truth and undesirability of premature closures – all of which can emanate from within one’s own mind or cultural milieu. It could be said that the transformational impact of the Other is a function of the transformation in our conceptualization of the same.

Delanty feels that the encounter with the Other, and thus the core of the cosmopolitan imagination, can assume the form of one of four conceptually hierarchical orientations. At the most basic level, we see the “capacity for the relativization of one’s own culture or identity in the light of the encounter with the Other” (pp. 252–253). But from the perspective of the potentiality space we have adopted for the examination of the possibilities of immanent transcendence within the dynamics of globalization, the most significant one is the fourth, the highest mode of cosmopolitanism depicted by Delanty as the capacity to create a shared normative culture. Such a creation constitutes a third culture that “emerges out of the critical dialogue of standpoints and consists of a transcendence of difference and diversity towards a shared or common culture” (p. 67). Cosmopolitanism thus understood stands for the inception of new norms and worldviews, leading to “a new kind of political practice in which interpretation and political change merge, for to interpret is to change” (p. 253).

Co-creating a new global third culture is a manifestation of unity in diversity discussed in the previous chapter. It requires the use of the universal competence of rationality in resolving axiological and ontological issues, through a dialogical process. It also calls for the inducement of
commitment to this often exacting process. As I have sought to demonstrate above, the creation of a third culture is being and can be most naturally spearheaded by the young. Accepting this fact requires a transformation in the way we view the relative positions and roles of various stakeholders in the reconstruction of our world. Those occupying current seats of power globally are predominantly middle-aged white males though, by any analysis, they are least suited to be the protagonists of the act of human history being played out. For children and youth to be able to assume the historical task of leading the construction of a cosmopolitan third culture, they need to be prepared for it by educators who themselves have the vision, understanding and skills required in such a mandate. Here, in a nutshell, open up the potentialities and challenges that 21st century teachers need to be able to respond to if their professional role is to be relevant to the realities of the age of globalization. For Counts this was by and large clear already in 1930s when he pointed out:

If the schools are to be really effective, they must become centers for the building, and not merely for the contemplation, of our civilization. This does not mean that we should endeavor to promote particular reforms through the educational system. We should, however, give to our children a vision of the possibilities which lie head and endeavor to enlist their loyalties and enthusiasms in the realization of the vision. Also our social institutions and practices, all of them, should be critically examined in the light of such a vision. (Counts, 1978, p. 34)
Having attended to the fundamental preparatory prerequisites, it is now time to engage in the central objective of the present study, namely the construction of the Weberian ideal type of the globally good teacher that, in its turn, will provide us with the main features of a globally relevant core curriculum for teacher education. The ideal type will be dealt with in two steps. First, the present chapter will look into the teacher role and identity relevant to the imperatives of the age of globalization. The following chapter will be then dedicated to surveying the salient aspects of the teacher profile that would manifest the role and identity arrived at. I have already defined the twofold meaning of GGT as signifying a teacher role enactment that is considered laudable anywhere in the globe, and that aims at promoting the common weal of human society in its global sense. But first we need to acknowledge some objections that can be raised against the very attempt of defining an educator profile that could be regarded as globally good, relevant or acceptable. As has been already mentioned, the role concept of teachers as world-makers is not one enjoying cultural endorsement anywhere in the world, either within the academia or among the general public. How then could it be realistic or meaningful to try and formulate a conception of GGT? A basic and general answer to this question has already been offered in Chapter 4. In the opening section of this chapter, I will try and argue in more specific terms for the possibility and meaningfulness of conceptualizing GGT.
6.1 Ontological feasibility of GGT as a concept

To begin with, it could be claimed that the definition of this ideal type should be done in keeping with the norms prevalent in a given society. In other words, one can argue that cultural contextualization, rather than solid philosophical argumentation, should be the criterion for identifying the features of GGT. Furthermore, one could be reluctant to go along with a universal notion of GGT worried that this would negate pluralism. These are both legitimate concerns that need to be properly addressed. As far as the first misgiving is concerned, my answer would be, in Nussbaum’s (2008, p. 137) words that “Some human matters are too important to be left to whim and caprice, or even to the dictates of a cultural tradition.” It cannot be the case that in some cultures an authoritarian teacher relying on the pedagogy of rote-learning would fulfill the requirements of GGT, in terms of promoting transformations toward the fullest potential of the global society and its citizenry. Whether certain guiding principles and action repertoires are constitutive of GGT should, thus, be a matter of rational and lateral reasoning, rather than cultural accommodation, as one of the key significances of this ideal type is to provide an alternative to parochial educational approaches that are more or less irrelevant to the historical possibilities and needs faced by today’s humanity.

In response to the latter apprehension I would like to present two counter arguments. Firstly, as has been implied in earlier parts of this study, the issue of pluralism is tied to a paradox whereby certain universal principles are necessary to secure diversity. A clear example is provided by the Universal Declaration of Human Rights without which, for instance, freedom of conviction and speech or gender equality could be prohibited, as they de facto are currently in many societies, with reference to a specific ideological stance. It is the non-relativistic claims enshrined in the definition of human rights that offer victims of oppression and hegemony a chance to legitimately demand respect for all the variegated, non-destructive manifestations of humanity. Without a universalistic and global axiology, the world will easily turn into a jungle where the materially fittest flourish at the expense of outwardly weaker forms of life. Thus, provided that the demands of rational ethics are applied, certain absolute normative standards act as the sole safeguards of multiformity, and those not conforming to them cannot reasonably invoke pluralism as their alibi. The possibility of pluralism is founded on the bedrock of freedom in deciding about one’s beliefs and way of life, the autonomy of pursuing a life of one’s choice, as long as these do not curtail other individuals’ freedom or have an otherwise destructive influence on society. In dictatorial societies, views diverging from those of the power elite are usually contested exactly on these grounds: e.g. practicing of a certain religion can be prohibited by fundamentalist power holders who declare the belief system to be detrimental to the life of the
nation. This reveals not only the importance of global norms but also the
value of a universal rational discourse, in contrast to taking recourse to
insular reasoning in the name of cultural autonomy.

In the light of the above, it may appear contradictory to state that the
notion of GGT could be globally valued, as it would not be molded in
accordance with diverse prevalent norms and practices in various cultural
settings. Thus, the time is ripe to explicate more exactly what is implied by
this aspect of the term GGT. When talking about the global acceptability of
GGT, I am referring to two criteria: Firstly, the fundamental values
underscoring the ideal type have had or have their manifestations in every
culture, though not necessarily as predominant or currently implemented
cultural schemas. Secondly, the ideal type is such that a rationally thinking
person of any culture could endorse it. The latter comment is an admittedly
controversial one, as the idea of universal, culturally independent rationality
is far from generally accepted. Even though I have attempted to defend this
position in earlier chapters, I would like to further develop those arguments
and present some new lines of reasoning here with a more explicit focus on
the idea of GGT.

One way of thinking takes assessment of the quality of translation
between two languages as its starting point, and proceeds to claim that in
doing it we apply universal criteria of good reasoning to our expectations
and judgments of the translation, without which any translation would be
acceptable (Quine, 1960; Davidson, 1984). Cohen’s (1981) approach
distinguishes between competence and performance in the use of the
reasoning capacity, much like the similar distinction existing in our
capability to employ language. Building on this, the argument can be put
forth that the fact that certain forms of reasoning are and have been
universally practiced, albeit with varying frequency and prevalence,
demonstrates that they are not essentially culturally determined. The way
children or adults of different socio-cultural backgrounds speak a language
are variations of the same grammar, rather than totally disparate linguistic
codes. More importantly, there is a common recognized norm with reference
to which all syntactic and lexical variants can be understood. Evers’ (2007)
argumentation about the possibility of a universal normative view of
reasoning and, thereby of critical thinking, builds on empirical evidence of
how persons of different cultural backgrounds solve similarly certain well-
structured, small scale problems. Although he admits this to represent a
modest sense of objectivity, he concludes that “the high level of intercultural
articulation that is able to occur among people of different backgrounds
suggests that it provides cognitive scaffolding for a lot of other reasoning
tasks as well” (p. 381). In a similar vein, the African philosopher Henry
Odera Oruka (1991) shows how the thoughts of the wise of any community
could satisfy scholarly standards, especially as far as the requirements of
rationality are concerned.
However, it is Hart (1992) who presents a perspective perhaps most helpful for the appreciation of the need for and possibility of GGT. He starts by depicting the human sense of reason or understanding in terms of her mind’s capability to move from what is present to the senses, immediate presentation, to what is beyond this. Hart refers to this act of transcendence as re-presentation that takes place with the help of memory (re-presentation of past perceptions and experiences) and imagination (re-presentation of future events and actions to be). But the ability to transcend the here-and-now is not merely temporal. In words of Iso Kern, quoted by Hart:

Reason has shown itself to us as that which reaches into sensibility; it has shown itself as understanding shaping sensibility in various ways. As understanding, reason is depresencing, transcendence of the immediate sensible standpoint, re-presencing of other standpoints, of the past and future, of one’s own and that of others, of actual and possible, in remembering, planning, empathic perception of Others; as such it is a capacity for truth, in so far as “truth” means the overcoming of the particular sensible points of view with a mind to the universal consideration, i.e., in “understanding,” of other viewpoints. (Kern, 1976, p. 213)

Hart moves on, then, building on Held’s (1980) interpretation of Heraclitus’ doctrine of logos (reason) as “the same for us all”, as that with the power to connect and unite all humans, to claim that “the experiencing of the world as ‘the same for us all’ is inseparable from an original self-displacing to Others and other points of view” (p. 649). He sees, furthermore, the ability of reason to unite many points of view as those pertaining to “the same”, primarily in it enabling humans to appropriate the sense of plural dative “to us all” for which “the same” obtains. Thus, to the extent we actualize the potential “us all”, view our actions in terms of the good of others, and affirm the world being the same for us, we can be considered moral agents. In other words, humans are moral by reason of the fact that they share a world with other agents, on the basis of a unifying power of reason. It is interesting to note the way in which Hart’s argumentation harmonizes with Munroe’s (1998) findings about the unitary worldview of altruists presented in the previous chapter, as well as what has been presented about the universality of rationality, and its use as a means to reach unity without sacrificing diversity.

It is against the background of the above discussions that the irrationality of what is supposed to be the very standard of rationality, and what is the most prevalent form thereof, namely Western rationality, becomes revealed. When rationality and the practice of reason are viewed, not merely as formalized algorithms, but as contextually determined, i.e. having to be embedded in a tenable and ethical worldview, it is not hard to discern the unreasonableness of the materialistic perspective and the individualistic axiology that frame Western thinking and that defy the cosmological and
socio-political realities presented in previous chapters. The fact that indigenous or non-Western cultures follow a process of thinking that is, for instance, more holistic or ecologically sensitive, does not signify incongruence between culturally determined rationalities, but rather dissonance between rationality and irrationality. From a systemic point of view, the way Western science and technology have been and are being socially implemented is irrational, as can be deduced from the unsustainable predicament they have brought about. The fact that Western democracy has not been able to correct these destructive developmental bearings, that the country regarding itself the global bastion of democracy and freedom represents one of the major impediments to sustainable development, belie the ethical deficiency in Western thinking further weakening the fiber of its alleged rationality. It seems to me that both those who uphold the supremacy of Western reasoning, especially in its ethical and political manifestations, and those who flee from its hegemony to the haven of relativism, are not cognizant of the above conclusions. As soon as the Western mode of (irrational) reasoning, camouflaged as rationality per excellence and embodied in axiological and societal forms, is dethroned, it will be much easier to recognize the feasibility of true rationality as a universal, albeit variegated, approach to assume regency.

6.2 Globally relevant teacherhood: some key considerations

Before embarking on the task of outlining a globally relevant teacher identity and role, we need to recapitulate and interconnect some of the conclusions arrived at hitherto. I have defined the concept of relevance as the identification and matching of the fullest positive potential of the processes of globalization, on the one hand, and of the teacher role, on the other. The most comprehensive justifiable potentiality space representing globalization was found in the (self)transformation of societies and individuals, guided by a cosmopolitan imagination, and manifesting itself in the creation of a novel third culture – or a new world civilization, in the words of Brameld. Such an unprecedented societal regime would unfold through the dynamic processes of forming and implementing a social imagination, a worldview and an identity based on the recognition of the oneness of humanity and a consequent sense of global solidarity. This ideational potential, both in the way of its constituent ideas and their structural embodiments, is predicated on a fundamentally spiritual and ethical perspective.

Although the Reconstructionist view of the primary societal, and thereby, educational goals elaborated here is admittedly utopian, we have shown that it is neither naïve nor hegemonic. What can guard the approach from
becoming stagnant, tunnel-visioned, or preferential to certain stakeholders, is a welcoming attitude towards the challenges offered by the Other, whether in form of their manifestations within a person’s own mind, own culture or from any external source, adherence to a rational dialogue open to explanatory critique, and a truly democratic process of collective social experimentation, reflection and verification, both in theory and through action. We have noted that the significance of freedom is not solely, or even primarily, in liberty to actualize one’s choice, but rather in the possibility of arriving at that choice without biasing influences, originating from either one’s own psyche or from other actors. A central challenge in connection with the two last points is emancipation from the materialistic, individualistic and egoistic orientation embodied in neoliberal capitalism and consumerism.

6.2.1 Cosmopolitan imagination through a new cosmology

As I already concluded in the previous chapter, all of this leads to two main considerations with significant educational implications: a vision of a justifiably desirable future for the global society, and the ability of humans as agents to intentionally implement the required transformations for the realization of such a potential. As far as the former aspect is concerned, although it is possible to argue for its main features, and indeed there already exists, as we have discussed earlier in this work and will demonstrate later on through empirical examples, a universal agreement on them, it is not a static, but rather a dynamic, image that needs to be specified and constantly developed through a process of social learning. However, it is important to re-emphasize the need for a novel conceptual framework as a prerequisite for imagining and building a new world. O’Sullivan (1999) portrays this requirement as the “fundamental educational task of our times” involving a necessary choice between a sustainable and interdependent global planetary habitat and the global competitive marketplace (p. 45). He expounds on the theme by calling for a new cosmology, a new grand narrative, a grand story of the universe that, on the basis of scientific evidence, would help us comprehend the oneness, wholeness and interdependence of the universe, including human beings as the bearers of conscious self-awareness (Berry, 1989). In these postmodern times, every kind of grand narrative will be suspect for being (mis)used as a means of oppression and hegemony. Yet, in view of the momentousness of the historical transformative challenge facing humanity, and as an alternative to the grand narrative of the global marketplace, O’Sullivan considers it vitally important to construe the grand story of the organic unity of the universe, beyond personal and bioregional stories. This view is closely akin the similarly cosmologically grounded perspectives of Bartelson and of the Ubuntu philosophy, presented in
Chapter 4 and 5 respectively, that reveal the primary identity of all humans to be based on their membership of the human race.

An important function of such a grand story is that it opens up the possibility for experiencing an intellectual and aesthetic awe that has deep existential significance. One aspect of this wonderment has to do with the realization of the uniqueness of the times we live in, the fact that “we pass this way once and education in the late twentieth century has its one-time only challenges” (O’Sullivan, 1999, p. 195). Another aspect has to do with the simultaneous experiences of humility, fragility, beauty and belonging related by astronauts that have been able to look at our planet floating in space, or as expressed by Young (1983): “This beautiful blue bubble of matter holds many wonders still unrealized and a mysterious future waiting to unfold” (p. 266).

While our early ancestors felt their own smallness and the grandeur of the universe due to their relative impotence and lack of knowledge, we can experience the same, though now as a manifestation of our increased knowledge and mature understanding. It is a wisdom imparted to us by many of our cultural heritages, and now facilitated by our modern science, that, paradoxically, true knowledge and understanding, bring us to new questions, demonstrate to us more clearly our relative ignorance, and open doors to undreamt mysteries. As these are both the incentives and the rewards of engaging in learning, a sense of wonderment is noteworthy for all educational activity. By providing a framework for a holistic educational approach, a grand narrative makes it possible to pursue a type of education where the scientific and the ethical-spiritual knowledge systems are perceived as integral parts of each other (Miller, 1996; Moffett, 1994).

A cosmologically moored grand story, like the cosmopolitan imagination, is, furthermore, an inspirational driving force for social action. It offers a plot with the help of which individuals can analyze the socio-historical processes they are involved in, the possibilities and problems contained therein, and find ways to transformative solutions, as well as their personal roles in them (Gare, 1995). The broadest and deepest existential sense of human creativity, thereby, the galvanizing potential of a transformative narrative for this age of transition, and the ramifications of these for educational praxis are communicated with poetic intensity by O’Sullivan:

At this point in time, the educational venture needs to experience human activities as continuation of the creativity that brought about the emergent galactic systems and shaped the elements; that brought the planet earth into existence within the solar system; that brought forth life in the fantastic variety of its manifestations; that awakened consciousness in the human order; that enabled the great cultural sequence to take place. There is an unbroken continuity in the creative process throughout this total expanse of universe development. In our very physical and psychic constitution we are totally involved in that single, vast, creative process that reaches across all
6.2.2 Nature and possibilities of human agency

This collective, creative learning process, we have suggested, can be best spearheaded by the young generation. Essentially, it implies that children and youth would be able to act consciously and effectively as globally transformative agents. In order to be able to educate and lead their students in the realization of this vital historical task, teachers need to themselves be able to assume such a role. In other words, the key questions that we need to address, if we are to be able to construe the ideal type of a relevant teacher identity and role, pertain specifically to the possibility of human agency, as well as, more generally, to human nature.

Whether the being and becoming of social life should be understood as an aggregate of actions by individuals or as workings of emergent social structures has been an ongoing debate in sociology (Guneriussen, 1997). In the past couple of decades, a number of most prominent sociologists have advocated what Guneriussen (1997, p. 327) calls a synthetic view of individual actors and social structures, that is, a co-determination of the two seemingly opposite perspectives. Two such theoreticians are Crespi (1989) and Sztompka (1991), both of whom construe their concepts of agency and social action on the basis of the idea of a paradox or a tension between fatalism and voluntarism, between determination and indetermination. According to Crespi (1989, p.98) actors have two simultaneous but opposite needs of being integrated in the social system so as to be able to communicate and interact with others, and of being autonomous in order to be able to maintain their own inner identity. Extreme sociability would lead to the dissolution of the actor’s identity into a mere social role, while extreme unsociability would deny her the possibility of communicative interaction with others and the loss of her own Self. “Oscillation” or “unstable equilibrium” between these opposed needs is the only tenable alternative available to the actor.

Sztompka (1991) builds similarly his rationale on what he calls “fundamental ontological traits of human (i.e. social) existence”, consisting of two sets of dynamic tensions between structure and action, and between continuity and transformation (pp. 16–17). He goes on to develop an elaborate conceptual framework that leads to “the ultimate characterization of social reality, as a living socio-individual field in the process of becoming” (p. 95). In the process, he defines society as comprising of human individuals and their actions. These are the only elements with an ontological existence. Social structures are seen by Sztompka as merely attributes of reality that manifest the emergent properties of human relationships (p. 61). Crespi (1989) comments on the interrelationship of
actors and structure in a similar manner. For him the genesis of social structures is based on an interactive dynamics between societal institutions and the actions producing them, as a result of which social structures become, on the one hand, autonomous products of action and, on the other, conditions for the production of social actors and action (p. 97).

The views of Crespi and Sztompka are closely related to those of Giddens whose theory of *structuration* shows the dual nature of structure as "both the medium and the outcome of the practices which constitute social systems" (Giddens 1981, p. 27). While structures shape people's practices, these, in their turn, reproduce structures, making human agency and structure complimentary rather than opposite to each other. Giddens refers to human agents as "knowledgeable", as people who know what they are doing and how to do it, and as “enabled” by structures to act (Giddens 1976, p. 161). Such a view of human agency suggests that people are capable of being creative and innovative, and thereby, potentially able to transform the structures that have enabled them to act in the first place.

Building critically on Giddens’ work, Sewell (1992) recasts the metaphor of structures as entities with the dual components of mutually constitutive "schemas" and "resources". By schemas, Sewell is referring to the fundamental tools of thought, their resultant conventions and principles of action, and cultural assumptions, presupposed by formal social rules. Furthermore, schemas are generalizable procedures that can be applied in or extended to a variety of interactional contexts. Aesthetic norms, general principles for collective societal action, and metaphors, such as the body representing a hierarchical system, are examples of schemas that can be used in numerous different situations. Resources appear in two varieties: nonhuman and human. The former include animate and inanimate, natural and manufactured objects, while the latter consist of physical, cognitive and affective endowments. What both have in common is that they serve as means for maintaining or enhancing power. Even though resources are unevenly distributed, an aspect of human agency lies in the fact that every member of society has access to some kind of resources. The fundamental difference between schemas and resources is to be found in their ontological status. Schemas are thought of as having a "virtual", non-concrete existence, while resources are "actual", in the sense of being observable. Yet, both have tangible effects. The above-mentioned mutuality, whereby schemas and resources presuppose and produce each other, is illustrated by Sewell (1992, p. 13) through the example of the factory. The dual nature of a factory expresses itself in the fact that a factory, as an actually existing nonhuman resource, could not exist without certain operating rules reflecting the capitalist labor contract, while these virtually existing schemas, in their turn, require the physical form of a factory in order to exist and manifest themselves. According to Sewell, structure is not static but dynamic, “the
continually evolving outcome and matrix of a process of social interaction” (p. 27).

From his conceptualization of structure, Sewell draws certain interesting conclusions as to the nature of agency. On the one hand, agency implies an ability to affect, to some degree, the structures of social relationships one is situated in, on the other, knowledge of schema and access to resources, i.e. the very existence of structures, make it possible for agents to act against or with others. A capacity for agency, for having desires and intentions and for acting creatively, is an immanent aspect of human nature. But this capacity is, analogously to the capacity to use language, a general potentiality that will be realized according to the specific schemas and resources available to a person in a given structural setting. As power resides in structures and the forms of agency they enable, the transformational efficacy of an agent is a function of the schemas she masters and the resources she can access. Finally, the nature of agency is both individual and collective. In fact, to Sewell, agency is fundamentally social or collective inasmuch as

The transpositions of schemas and remobilizations of resources that constitute agency are always acts of communication with others. Agency entails an ability to coordinate one's actions with others and against others, to form collective projects, to persuade, to coerce, and to monitor the simultaneous effects of one's own and others' activities. (Sewell, 1992, p. 21)

Bandura (2001), approaching the question of agency from the perspective of social cognitive theory, depicts the capacity to exercise control over the nature and quality of one's life as the essence of humanness. According to him, efficacy beliefs, i.e. people's beliefs in their capability to exercise some measure of control over their own functioning and over environmental events (Bandura, 1997), constitute the foundation of human agency. It is people’s belief in their power to produce desired effects and to deter detrimental ones through their actions that motivates them to engage and to persevere in challenging situations. Bandura considers also efficacy beliefs to be decisive factors “in shaping the courses lives take by influencing the types of activities and environments people choose to get into (2001, p. 10). Social cognitive theory does not view human agency as merely an individual capability but recognizes also the existence of collective agency (Bandura, 1997). Just like in the case of individuals, a shared belief of a group’s members in their collective ability to produce desired outcomes constitutes a core factor in collective agency. While Bandura (2001) classifies perceived collective efficacy as an emergent property based on the synergistic dynamics of group members’ transactions, he points out its dependence on the underlying individual efficacy beliefs. Finally, as Giddens, whom he refers to, and others cited earlier in this section, Bandura (2001) stands for the mutuality of agency and structure. To him, human functioning is rooted
in social systems, which means that individual (or collective) agency operates within a structural framework of mostly regulatory mechanisms by persons carrying out socio-cultural functions through roles they occupy (Giddens, 1984). The rule structures of social systems, however, allow a broad range of personal variation in their interpretation, enforcement, adoption, circumvention, and even active opposition.

In order to understand even more clearly the various aspects of global transformative agency that is central to the formulation of an ideal type of a socio-historically relevant teacher role, I would like to further deepen my explorations into the embeddedness of such agency in human nature. In connection with our discussions on the inherent normativity of the educational praxis, I have already highlighted certain important elements of human nature, as I regard it. It is now time to elaborate further on this theme that, interestingly and tellingly enough, is afforded no or little attention in programs of teacher education internationally.

6.3 Global transformative agency and human nature

Conceptualizations of human nature often attempt to portray humans as they are, whereas, from the perspective of potentiality spaces, the important question is what human beings can be. Both everyday experience and scientific research substantiate the fact that we often behave instinctively, subconsciously, self-centeredly and aggressively – just like any animal species. Humans are, however, demonstrably also capable of acting with reflective consciousness, for the realization of the common weal, and altruistically. The human condition can, thus, be represented by a two-dimensional potentiality space where the characteristics common to all higher order animals constitute one dimension, and those particular to human beings another. In practical reality, human activity is usually some mixture of socially conditioned behavior and ethically driven, conscious action. In order to better appreciate the implications of this inner tension, we need to address issues pertaining to human nature that are usually biased by an essentially reductionist Western approach. One has to do with the nature of rationality, on the one hand, and affectivity, on the other. In most of social science literature, rationality is portrayed as something cold and limiting. Even Brameld, writing about his educational grand vision, emphasizes that his conceptualization “embodies the belief that truth and value are not the merely intellectual, bloodless entities that rationalism has so commonly taught but that they are at least equally the causes and effects of strong interests and allegiances” (1970, pp. 193–194).

Let us start by examining the various connotations of the affective domain in the light of a practical example. It is common to talk about motherly love as something highly idealized, even as the purest form of affection. Yet, if
motherly love is interpreted as the instinctive care and protection of one’s offspring, this would seem to be a genetically induced reaction common to all more developed animals. Even a tendency to self-sacrifice, motherly and other, exists among social animals, such as ants. So, why should the motherly fondness demonstrated by a human being evoke special adulation and admiration? Such a response would be only justified in the case the attention shown by the mother towards her child could be shown to have resulted from a decision taken through conscious contemplation under circumstances where the mother would not be subject to any form of psychological or other pressure. In other words, what would transform an otherwise socially and genetically programmed behavior into ethical action is the presence of a rational process. Far from being cold and bloodless, rationality is what, in this case, brings true warmth and life to what in its absence could be justifiably interpreted as a mechanistic, even reflexive mode of behavior.

To build further on this example, we can assume that a mother, who feels a keen sense of love and solidarity towards her children, also has these same feelings towards a number of other people, such as her husband, her siblings, and close friends. Then there are others, such as acquaintances and colleagues towards whom she feels a certain affection and solidarity, but not as strongly as towards the first group. We could continue in the same way, cohort by cohort to others in the mother’s neighborhood, country, and finally all of humanity. If one were to reason, as it were layer by layer these contingencies of people receiving an ever weaker dose of affection and solidarity, one would be hard pressed to come up with a proper justification for why group $G_{a+1}$ should receive a qualitatively different treatment than group $G_a$. Thus, a rational analysis would demonstrate that if love and solidarity are desirable and ethical goods, they should be applied to all members of the human species equally. Especially in a world where the constitution of justice and even ecological sustainability require seeming sacrifices from those unfoundedly privileged, nothing less than such a universal application of the sentiments of love and caring can ultimately amount to much more than fine rhetoric. Once again, we see that a rational approach can induce and motivate a beneficial emotional response. An empirical verification of this example is provided by Munroe (1996) who in her study of 25 altruists concluded that the explanatory factor common to them all was their worldview in terms of how they perceived their relationship with their fellow humans. For altruists, all members of the human race are connected to one another through a common bond of humanity. Hence, what altruists have in common is a notion of all people in the world being one.

It seems that the uncritically materialistic and skeptical premises of mainstream social science have created a conceptual and linguistic flattening of reality, the loss of an ontological dimension. Even though we make a
certain distinction between the use of the word love in the context of a young man being enchanted by a young woman’s facial features, and the circumstances of a German family risking their lives to hide Jews in their home, our explanatory apparatus reduces both to psychological needs, even seeking evidences of ultimate self-interest in both. Yet, already ancient Greeks suspected a qualitative difference between what they termed respectively *agape, philia, storge,* and *eros* – all of which translate as “love” in English. What is referred to as Platonic love for one’s fellow-human beings can be considered an enactment of a rationally accepted idea or ideal, beyond the range of experience of any dog or gorilla, whereas sexual attraction between two human individuals is demonstrably a biological-psychological reaction common to practically all animals. The former exemplifies reasoned action, as discussed in Chapter 4, the latter often subconsciously driven behavior.

There is no less fervor and intensity in a rationally-based sentiment than in a physical emotion, as evinced by Mahatma Gandhi who lived much of his life in celibacy, but dedicated to the idea(l)s of freedom, human dignity, and national unity. If anything, the dimension of deliberate, willed ethicality, reached through rational thought, renders a sentiment much more lasting and of higher ontological quality than an emotion resulting from the biological and social programming of the brain. This latter kind of what I would like to call one-dimensional emotionality can be regarded as something happening to us, as manifested in the English expression “falling in love”, while the two-dimensional ethical-rationally based sentiments are consciously and intentionally willed by us. Nussbaum (1999), a modern representative of a line of thinking dating back to the Middle Ages, (see Chapter 4) presents the “power of moral choice” (p. 57) residing in “the core of rational and moral personhood” (p. 70) as the basis of the equal dignity and worth of all human beings.

But all cognitions are not either of uniform character. Powers of reasoning are (mis)used both for justification of individual behavior and for rationalization of dominant societal structures. Earlier in this text, we have acknowledged the possibility of false consciousness and the ability of explanatory critique to reveal it. So, it seems that, as with affective phenomena, cognitive-rational ones can also fall into two qualitatively different categories, representing two dimensions. This view is supported by Yong’s (2008) interpretation of Cheng Yi’s Neo-Confucian conception of moral knowledge. Huang’s starting point is a phenomenon discussed in Western philosophy, referred to by ancient Greeks as *akrasia* that translates both as “weakness of the will” and as “incontinence” or “unrestraint”. In a situation where a person is found acting intentionally differently from what she believes sincerely she could and ought to do, weakness of will is evoked as an explanatory mechanism. The core of the issue has, then, to do with how rationality or rational knowledge is implemented in action. Cheng’s
elucidation of a dissonant relationship between a person’s rational knowledge and action is based on a distinction he makes between two qualitatively different forms of knowledge: knowledge from hearing and seeing and knowledge of/as virtue which is, furthermore, described as genuine or deep knowledge. What are being juxtaposed against each other are directly or indirectly externally obtained knowledge and internal knowledge coming from inner experience. The decisive difference between the two kinds of knowledge lies in the fact that deep knowledge, genuine knowledge, and knowledge of/as virtue is knowledge gained through one’s inner experience, understood by one’s mind, grasped by one’s heart, and is therefore the knowledge that inclines one to act accordingly, whereas shallow knowledge, common knowledge, and knowledge from hearing and seeing is the knowledge one gains through external experience; even if it is understood by the mind, it is not grasped by the heart and therefore does not incline one to act accordingly. (Yong, 2008, p. 447)

Thus, according to Chen’s view, a weak-willed person, by Socratic and Aristotelian standards, is in fact an ignorant person, as the kind of knowledge she is party to is not genuine knowledge. Central to Chen’s conceptualization of two levels of knowledge is the process whereby the knower’s relationship with knowledge is established, rather than the contents of that knowledge. The key factor in the process of attaining to knowledge of/as virtue is the involvement of what is referred to as the heart. Neither Chen nor Yong in his commentary explicate what exactly is meant by that notion. If we try to conceptualize the heart in relation to the earlier discussed ideas of the third birth (Uljens, 2004) and human autonomy (Deci and Ryan, 2004) on the one hand, and Habermas’ (1984) theory of communicative rationality, on the other, we can ascribe at least two important complementary aspects to this mechanism of human nature: One is the assumption of responsibility for one’s rational processes, manifested in commitment to an ongoing search after what is true and right, as well as in engagement in reflective, metacognitive thinking, being constantly vigilant about not subjecting oneself to the unreflected influence of someone else’s beliefs. The other has got to do with the intentions and interests in pursuing a rational process, and involves a conscious poise of learning, deliberate openness to criticism and questioning that upsets the psychological equilibrium of comfortable certainty, and the goal of employing rationality for service to humanity with which one stands identified. This last feature points to the importance of the question of identity that has been briefly touched upon at various points above, but that will be more thoroughly discussed later on in this chapter.

To sum up, it can be argued that, both what is generally referred to as affectivity and emotions, and what is usually termed rationality or the use of
the intellect, can be understood on two different dimensional levels. When expressed on the lower dimensional level, the two, alone or interactively, lead to egoistic, unethical, or perhaps more accurately, aethical, behavior. The potential of distinctively human nature lies in the synergetic exercise of higher dimension sentiments and rationality in the process of self-transformation, of human becoming, of individual and collective third birth. A similar picture is painted, as I understand it, by Erich Fromm (1955). Fromm’s starting point is his interpretation of the Biblical story of Adam and Eve, their tasting of the fruit of the tree of knowledge, and their subsequent expulsion from Eden as an allegorical representation of historical facts. Fromm sees this story as depicting man’s loss of his original home in nature and his animal lifestyle to which he can never return. He has to find a new home and that he can only do by creating a distinctly human world and by becoming truly human himself. Human birth, that of the individual as well as of the entire mankind, signifies having to irreversibly leave behind the definiteness of animal instincts and to enter into the uncertainty and openness of human existence. Human beings have, thus, the dual character of having fallen out of nature but still being in it, of being partly divine, partly animal, partly infinite, partly finite (p. 24).

So the satisfaction of animal needs, or functioning in the one-dimensional mode, as I have conceptualized it, does not, according to Fromm, bring human beings true happiness, not even sanity. What I find here is an implicit critique of the Maslowian (Maslow, 1954) approach to need satisfaction, i.e. having to proceed from the fulfillment of basic (animal) wants to the realization of higher order requirements. What seems to happen, especially within the paradigm of consumer capitalism, is that initial exclusive emphasis laid on the satisfaction of primitive needs gets people fixated on these, so that even when they have achieved them, they will desire only more of the same. Even what may appear as striving towards a more sophisticated objective, such as educating oneself, becomes essentially instrumental to the securing of the basest and most ego-centric interests. To appreciate the direction and meaning Fromm would have human learning, the unfoldment of human potential, take, we need to turn to how he develops the theme of human birth, very much like we have seen Uljens do in Chapter 4:

Birth then, in the conventional meaning of the word, is only the beginning of birth in the broader sense. The whole life of the individual is nothing but the process of giving birth to himself; indeed, we should be fully born, when we die – although it is the tragic fate of most individuals to die before they are born. From all we know about the evolution of the human race, the birth of man is to be understood in the same sense as the birth of the individual. When man had transcended a certain threshold of minimum instinctive adaptation, he ceased to be an animal; but he was as helpless and unequipped for human existence as the individual infant is at birth. The birth of man
began with the first members of the species *homo sapiens*, and human history is nothing but the whole process of this birth. (Fromm, 1955, p. 25)

We find a similar holistic approach to the human condition, as put forth by Fromm, in especially the later work of Paulo Freire (Mayo, 2005). Just like Fromm (1942), who considers all-encompassing love, solidarity and reason as the most significant human powers, Freire (1995, p. 181) expresses his wish to be remembered as “a man who loved, who could not understand a life existence without love and without knowing. Paulo Freire lived, loved, and he tried to know.” Freire (1998b) also viewed humans as unfinished works in process, whose lives should be a continuous quest for greater coherence of their humanity through solidarity with and learning from the Other.

I have, earlier in this text, referred to Delanty’s notion of cosmopolitan imagination. This concept brings to our attention the significance of imagination and creativity in the functioning of human transformative agency. Bengt Johanisson (2010) makes a very interesting and important proposal in stating that entrepreneurship, in the deepest and broadest sense of the word, “is a generic human characteristic that is intrinsically associated with human existence itself” (p. 201). The eminent contemporary Estonian writer, Jaan Kross, has given beautiful poetic expression to this view in his poem *Maailma avastamine* (*Discovering the world*) (1971), where he, referring to Columbus, states that “All human beings were born in Genoa”. Johanisson substantiates his bold assertion by referring to both theoretical works and empirical research, by him and others, pertaining to entrepreneurial characteristics of children. For children, due to the developmental dynamics of their age, considering alternatives, and thereby alterations, in worldviews and identities is quite natural. Hence, children exemplify and embody the above-elaborated processes of human becoming. From the point of view of the dominant adult population, whose psyches and social positions bank on stability, children’s playful approach to and experimentation with life may appear as a weakness. However, the very opposite is true: Children’s spontaneity and explorative attitude constitute an asset in far-from-equilibrium system states, such as the one humanity is living in today (Lee, 2001), so much so that, especially through their engagement in the realm of digitalized virtual reality, for the first time in the annals of human history, children are ahead of adults in their ability to deal with an instable and change-prone environment.

This leading edge comes to the young at the price of them having to occupy two worlds simultaneously – an established one dominated by adults and predicated upon dependence and subjugation, and an experimental one where children and their peers call the shots under the flag of imagination and play. What Johanisson concludes from all this is that, while adults are at pains to recast their entrepreneurial identity, the school may encourage, but
can only temporarily restrain, children’s naturally entrepreneurial approach to life. In order to foster and guard the innate entrepreneurial capabilities of our young, we need to, as was already pointed out in Chapter 4, reconstruct childhood as something valuable in itself, rather than a mere period of formation into an adult. I started earlier on in this chapter by reiterating the concept of the children and the youth of the world best qualifying as the early nuclei, the spearhead of the necessary and possible global societal transformations. This idea has now been further consolidated by a deeper appreciation of the natural suitability of the young to the role of transformative agents, one with regard to which they are superior in comparison with (most) adults.

Having delved into some of the fundamental conditions for the realization of global transformative agency, the time has come to look more specifically into its manifestation as a professional teacher role. I will start my examination of this point by discussing holistically the “being” and “becoming” of a teacher, and subsequently construing a conceptual framework within which the ideal type in question can be outlined.

6.4 On an analytical teacher Gestalt

What in essence makes a person a teacher? What distinguishes the teaching profession from others? What is the psycho-social anatomy of a teacher? These are the kind of questions that come to mind as one reaches for some sort of a Gestalt of a teacher, on the basis of which one could, then, gain insight into what a certain teacher role would imply. This issue is accorded a comprehensive treatment by Korthagen (2004), who in his pursuit of a theoretical model for framing the question Who is a good teacher?, has arrived at one he has termed simply “the onion” as it is presented in way of a number of concentric circles, representing a hierarchy of levels of change. Korthagen refers to what is often called the “Bateson model” as the source of inspiration for his own model. What, as I gather, is meant by this, is Bateson’s notion of various levels of learning, based on Bertrand Russell’s “theory of logical types”. This kind of modeling essentially brings to our attention the fact that we must differentiate between statements and statements about these statements – they cannot both be members of the same class. Thus we can talk about learning as one class of phenomena, learning about learning as a distinct class and a higher level phenomenon, learning about learning about learning as a yet different phenomenon on an even higher analytical level, and so forth. (Visser, 2003). Korthagen’s onion model represents five levels or layers of factors with “mission” in the center, followed by “identity” as the next level, then “beliefs”, “competencies”, and “behaviour” as the outermost ring. This conceptual framework is
qualitatively very similar to the stratification models of educational praxis by Jank and Meyer (1997) and Løvlie (1974) presented in Chapter 4.

Although I find some aspects of Korthagen’s approach helpful, there are others which I disagree with. According to Korthagen’s model, teacher behavior is more readily subject to change than teacher beliefs. In some cases this is certainly true. For instance, it would be easier to effect a change in a teacher’s way of teaching the multiplication table than in her beliefs about evolutionism vs. creationism. But, then again, altering a teacher’s belief pertaining to the importance of horizontal communication with students could ostensibly prove easier than bringing the teacher to implement this belief by actually teaching in a radically different manner. So, rather than all behavior being more malleable than any belief, some behaviors or beliefs are more malleable than others. There are some strongly rooted core beliefs or deeply ingrained behavioral patterns that stand for who I view myself to be, or habitually am, while other, more peripheral beliefs and behavioral patterns are more open to change, for they do not embody the axis of my being or the essence of my life history. The connection between beliefs and behavior is further complicated by at least two closely related viewpoints. One is what we have just discussed above regarding akrasia. The other is the distinction between espoused theories, the worldview and values people believe their behavior is based on, and theories-in-use, the worldview and values actually implied by their behavior. In other words, the issue is not the congruence between belief and action, but between two different “theories of action” (Argyris et al., 1985, p.82).

An important characteristic of the teaching profession, as Korthagen rightly mentions, is that it involves and engages one practicing it as a whole person, that it eliminates the separation between the individual human and the professional practitioner, in a different way than most other professions (McLean, 1999). Thus, the question What constitutes a teacher? in an essential sense becomes synonymous with What constitutes a human?. I would like to propose a model that highlights three aspects of human, and thereby, teacher being and becoming. Let me begin with what Korthagen refers to as behavior. As already indicated earlier, I would like to distinguish between behavior as activity similar to that of any more highly developed animal, and action as exclusively human type of activity, based on reflective consciousness and emanating from ethical rationality and sentiments, and representing a higher dimension of the potentiality space of human nature. Thus, my starting point is what I would like to call the individual’s (educational) action repertoire. By definition, such an action repertoire is a manifestation, an enactment of a set of beliefs, or guiding principles, a term used to highlight their ethical character. The guiding principles that direct a person’s actions are embedded in and elements of a more or less coherent and internally explicated belief system, a worldview. At the core of one’s worldview are belief sub-systems pertaining to the nature of a good person
and that of a good society. These, in turn, are construed on the basis of the belief sub-system containing the perceived meaning of life and one’s personal existence. Korthagen’s innermost level of “mission” and Dilts’ (1990) “spirituality level” constitute closely similar conceptualizations of the core of one’s worldview. If we consider actions as surface structure phenomena, worldviews and guiding principles are the deep structures or the underlying mechanisms.

Action can be portrayed as a vector, whose two main features are its direction and its force. Direction, here, stands for the ethical contents of action, whereas force refers to the mental passion and spiritual energy with which action is initiated and pursued. The key determinants of the orientation of a person’s/teacher’s action repertoire are her beliefs pertaining to her image of a good society and a good human being. The driving force of her actions, on the other hand, emanates from her judgment of the degree of (in)congruence between her view of a desirable society and the reality of the current societal state, combined with her notion of human agency. The prevailing global societal order can be viewed as (1) in the main desirable or (2) in the main not desirable. Those holding the former view may detect deficiencies in the present global society but consider them to be of secondary importance and/or to be overcome in due course, while those regarding the world according to the latter may perceive many positive developments and/or potential for desirable changes but feel a need for a paradigmatic transformation in the way society is thought about and run. Human agency can be conceptualized (A) as entailing the possibility and need of influencing the structures of the societal order or (B) as referring to the possibility of merely adapting to an existing societal order.

The above two alternative ways of viewing the current state of the global society and the nature of human agency can interact to form four categories of worldviews (see Table 2). I will proceed to briefly describe and label each as a specific mode of perceiving the world. The combination (1A) stands for the viewpoint that the prevailing societal system is desirable and can and should be actively perpetuated, the \textit{reproductive mode}. The combination (2A) represents the notion that the current social structures are not desirable but can and should be actively reconstructed, the \textit{transformative mode}. The combinations (1B) and (2B) both refer to an interpretation of social reality whereby human individuals can and should only try and become functional cogs in respectively today’s or tomorrow’s established societal machinery, the \textit{adaptive mode}. 
<table>
<thead>
<tr>
<th>BELIEFS REGARDING PRESENT STATE OF SOCIETY</th>
<th>BELIEFS REGARDING HUMAN AGENCY</th>
<th>MODE OF WORLDVIEW</th>
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<td>(1) Prevailing order is in the main desirable</td>
<td>(A) Humans can and need to influence societal structures</td>
<td>(1A) Reproductive mode</td>
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<td>(1) Prevailing order is in the main desirable</td>
<td>(B) Humans can only adapt to societal structures</td>
<td>(1B) Adaptive mode</td>
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<td>(2) Prevailing order is in the main undesirable</td>
<td>(B) Humans can only adapt to societal structures</td>
<td>(2B) Adaptive mode</td>
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<td>(2) Prevailing order is in the main undesirable</td>
<td>(A) Humans can and need to influence societal structures</td>
<td>(2A) Transformative mode</td>
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The intermediary system between the belief system and the action system is the system of *identities and roles*.

I am using the word “intermediary” in the sense of a mechanism functioning at an analytical level between that of the worldview and of the action repertoire, and thus interacting with, being shaped by and shaping both. This can be easily understood within the framework of a dramaturgical allegory, where a role taken on by an actor operates as the intermediary between the script (worldview, guiding principles) and the actor’s acting skills (action repertoire). Furthermore, I am using the terms identity and role as a closely interlinked conceptual pair, where identity stands for the answer to the questions *Who am I?* and *What is most important in who I am?*, and role as an enactment of identity, answering the questions *How can/must I be and act as who I am?* And *What are the most important ways in which I can/must be and act?* Having framed the concepts of identity and role in the context of a human/teacher Gestalt, it will be possible to proceed to probe more closely into its nature as a final preparatory step before forming the Weberian ideal type.

### 6.5 Nature of teacher identities and roles

The concept of identity while, as Stier (1998) points out, a vague, ambiguous and frequently disputed concept, has received broad attention, within practically every field of social sciences. In the following examination of the term, I will focus on teachers’ professional identity, mainly within a Vygotskian theoretical framework, as I feel it best helps us understand the dynamics of interactions between individuals and social systems with regard to identity formation. To begin with, commentators emphasize the centrality of teachers’ identities to their axiological and other belief systems, their professional commitment, their self-efficacy, their actions, both within the
confines of the school and beyond it, and their sense of job satisfaction, thus confirming the intermediary function we have allocated them (Day et al. 2003; Day et al. 2006; Hargreaves and Dawes, 1990). Van Huizen et al. (2005) in their elucidation of teachers’ professional identity from a Vygotskian perspective, state that it “consists in commitment to an image of teaching that is both publicly and personally meaningful and underlies and directs the acquisition and further development of professional knowledge and skills” (p. 275). The close association of action and meaning in Vygotskian theory, according to them, implies that teachers have to orient themselves to the meanings associated with the practice they are participating in. This does not mean that teachers should passively receive the meanings offered to them, but rather that they should “clarify and define their own allegiance and commitment to teaching as the core of their professional identity” (p. 276).

The fact that individuals develop personal meanings through engagement in social practices means that the personal, trans-personal and supra-personal levels of meaning assignment are interactive, that there is a dialectic relationship between “collective meaning and personal sense-making”, due to the fact that we are both shaped by and, in our turn, shape our worlds (Edwards, 2009, p. 160). It is also important to note that as the construction of new meanings is dependent on the meanings a person bears with her into a situation, teacher candidates, differently from students of almost any other profession, bring to their educational process the preconceived meanings assigned to teaching as a result of years of observing teachers at various school levels (Lortie, 1975, p. 66). An important insight that the Vygotskian approach leads us to is that the key aspect in the making of a teacher lies in her being helped to identify a meaning structure, an image of good teaching that induces her commitment, and for whose realization she is willing to develop her professionalism as well as her innermost self.

In the previous chapter, we have already noted that identity is not a simple or even a singular construct. Indeed, Mishler (1999) talks about multiple sub-identities comparing them to a chorus of voices. It is, thus, an important challenge for teachers to harmonize and balance these voices. Furthermore, we have already noted that the teacher profession particularly requires integration of professional identities with personal ones. To Wenger (1999), identity can serve as an integrative nexus that “combines multiple forms of membership through a process of reconciliation across boundaries of practice” (p. 163).

Formation of a professional identity is a dynamic and ongoing process. This process involves, as has already been implicated, both an individual and a collective aspect that are dialectically interrelated. Individuals identify with communities of practice, in this case teachers as a general professional group or teachers at a given school as a specific collective of practitioners, but they also negotiate their own individual meanings and identities within and in
relation to these communities of practice. (Wenger, 1999). In his Romanes lecture *Reason before Identity*, Sen (1999) emphasized the individual’s freedom to determine her own identity rationally, rather than just detect it and adopt it as one does a family name, and presented this available choice as an important decision. Beijaard et al. (2004) approach this same point from another angle stating that professional identity formation is not merely in response to the question regarding one’s current identity, but also in answer to the question about who one wants to become.

6.5.1 Teacher role and the question of agency

Implicit in all that we have discussed about identities, especially from a Vygotskian perspective, has been the question of agency. We have seen that teachers can and must use their possibilities as agents to actively engage in the construction of their own professional identities. The centrality of agency becomes even clearer as we move on to study the phenomenon of professional roles as enactments of identities. In sociology, the concept of role theory has been closely linked to the structure-agency relationship by providing an explanatory linkage between the two. Thus, role theory has become an embodiment of the agency vs. structure controversy, resulting traditionally in two opposing approaches within that theory – the *structural* and the *interactionist* school (Zurcher, 1983). The former views roles as a constraining and determining mechanism, whereas the latter seeks to emphasize the creative possibilities provided by the role to an individual. These two orientations are, however, not irreconcilable, and there have been attempts at showing their possibilities of convergence (Stryker and Statham, 1985).

Perhaps the best developed theorization of this stance is Callero’s (1994) novel conceptualization of *role as a resource*. Callero begins by defining a role as a *culture object*. This implies the following: Cultural objects are real, objective and meaningful features of the social world. Their only fundamental difference from physical objects lies in the fact that they cannot be verified through what Callero calls “contact experience”, but their reality is rather established through their recognition and pragmatically effective use as means of social interaction.

A specific characteristic of roles as cultural objects is that they are ultimately used to construct the self. Aside from their practical function, roles as cultural objects have also a cognitive and symbolic significance which enables a role to transcend a connection to any particular person or position. On the other hand, roles as cultural objects cannot be regarded as solely subjective but, by definition, have to be sharable and ultimately enacted. As cognitive mechanisms, roles are “performance images” that serve to guide action (Schwalbe, 1987). This function of theirs is, indeed, central to the idea of roles being resources. Finally, roles as cultural objects
are more than behavioral expectations. They can evoke a variety of responses that, beyond behavioral norms, involve cognitions, emotions and interpretation.

Callero goes on to develop his conceptualization of role as a resource on the basis of Sewell’s above-portrayed model. Roles vary in terms of the meaning they carry as cultural objects (variation in type) and the way they are employed as means of creative social action (variation in use). This distinction is in keeping with Sewell’s notion of structural schemas and resources: “Thus variation in role type is experienced at a ‘virtual’ level of reality in a manner consistent with structural schemas, whereas variation in role use exists at the ‘actual’ level of reality in a manner consistent with structural resources” (p. 235).

Roles and social structure, according to Callero’s model, are viewed as mutually constitutive of each other. As roles are embodiments of the interactive dynamics of structure and agency, they are both enabling and limiting. Having explained the variability of roles with regard to their type and use, Callero presents a number of propositions concerning these divergences. I will take up some of them that are relevant to the purposes of this chapter, and that support the conceptualization of roles as an intermediary construct: Variations in role type involve degree of cultural endorsement, i.e. the extent to which a role is accepted and recognized as a legitimate cultural object. While the level of cultural endorsement affects the employment of a role as a resource, the range and frequency of role employment contribute, in their turn, to its endorsement. Another type-related variable is the situational contingency of a role, the degree to which a role is context-dependent. Factors pertaining to role use include the utilization of roles to define self and the other for which purpose they are well suited due to their nature as generalized and situationally transcendent cultural objects. This defining process can take either the form of a collaborative interchange where the parties agree on the role resources to be used or that of identity bargaining. Roles are also used in thinking, functioning as perspectives through which we organize and structure the world around us. Finally, roles are recurred to as non-deterministic guides for action. A special case of this is when roles are mobilized as resources that both structure and facilitate collective action.

With this view of roles as resources, and in the light of the above discussion on identities from which roles emanate, it is possible to further broaden and deepen the conceptualization of roles as cognitive-affective constructs with an intermediary function, namely in way of acknowledging that this intermediary character does not pertain only to the connection between an individual’s personal worldview with its guiding principles and her action repertoire, but also to the interaction between the individual as an agent and other individuals, as well as the societal structures within which the individual operates. One way to think of roles as concise embodiments of
meanings in and for action, of theories-in-use, and as evokers of commitment, is to consider them in terms of *metaphors*. It is from this vantage point I will now conclude the task set for this chapter, i.e. the formulation of an ideal type of the role and identity of GGT.

6.6 Socio-historically relevant teacher role as a metaphorical ideal type

The idea of viewing teacher professional roles as metaphorical constructs is widely employed. A broad spectrum of role designations are available ranging from “teachers as technicians” (Scheffler, 1968) to “teachers as political actors” (Carlson, 1987), from “teachers as intellectuals” (Giroux, 1988) to “teachers as tinkers” (Hatton, 1988), and from “teachers as artists” (Delamont, 1995) to “teachers as clinicians” (Calderhead, 1995). Smyth (1998) presents a model of three rival conceptualizations of the teacher role comprising “teachers as technicians”, “teachers as artists/craftspersons/bricoleurs” and “teachers as intellectuals/political actors”. Fenstermacher and Soltis (1998) have come up with a categorization of three approaches to teaching which correspond to three respective teacher roles: the executive, the therapist and the liberationist.

6.6.1 Heuristic model of a three-level teacher role taxonomy

I would like to propose a heuristic model of three alternative teacher roles, relevant to our purposes. These role formulations are derived from notions of what constitutes the pivot, the organizing principle of a teacher’s role. They are presented in form of conceptualizations similar to what Brown (1978, p. 126) refers to as *root metaphors*, i.e. meta-schemata that provide a general framework for analogical thinking concerning a broad range of phenomena and experiences, in this case related to teaching and learning. My approach is akin to that taken by Martinez, Sauleda, and Huber (2001) who portray metaphors as means whereby teachers can gain a certain vantage point or perspective to their practice. Leino and Drakenberg (1993) in their in-depth analysis of metaphors applied to the field of education, present *generative metaphors* as one of the three types especially relevant to the study of educational phenomena. Referring to Bowers and Flinders (1990, p. 51), they point out that generative metaphors can ”generate broad conceptual frameworks that structure our experience”, and in line with Schön (1988, p. 278) conclude that these can produce ”different and conflicting ways of seeing” (p. 27). In a later work, Drakenberg (1995) explains that a central function of metaphors is ”to provide us with conceptual maps so that we may
interpret and bring order and meaning to the external world” (p. 66). Block (1992, p. 44) uses the term *macro-metaphors* to signify general representations of the role of the teacher.

The suggested three role depictions are not exclusive of each other, but rather form a conceptual set of Russian dolls, a taxonomy of potentiality spaces, where a higher level role concept includes that of the preceding level(s), while introducing a new dimension. In Callero’s (1994) terms, while the taxonomy represents a hierarchy of increasing usage of resources, it also reflects a graded decrease of cultural endorsement. In other words, the highest taxonomy level stands for the relatively most complete use of the potentialities of structural resources and schemas, but the least culturally endorsed role notion. Each dimension, each ideal type of a teacher's role, is based on a core belief about what is the most essential task of a teacher, the primary purpose of education and the most important mandate of the school. The lowest level role concept is that of “teachers as technicians/programmers”, whereby the central task of a teacher is regarded as passing on to students or making students parties to a body of necessary factual/theoretical (subject) knowledge and a range of important skills. This represents the most traditional and the globally most prevalent notion of the teacher profession, while it seems to be undergoing a twofold renaissance in our times. Firstly, in what has become characterized as a knowledge society or an information age, access to and familiarity with advanced, specialized forms of knowledge and skills have become decisive determinants of a country’s competitiveness in the international market economy, and thus measures of individual success. Secondly, resulting from this state of affairs, a managerial and economistic approach to education that views education primarily as an instrument for securing the nation’s economic status in the world market, and that consequently promotes a back-to-the-basics practice of education, is winning ever increasing grounds.

The next level role concept is that of “teachers as mentors/therapists”, referring to the fact that attending to students’ personal and social development occupies a core position in the work of a teacher. Teachers who have adopted this role image do not consider teaching/learning of subject knowledge and practical skills to be unimportant, but insufficient. To them, the primary purpose of school education is to foster the human persona as an entity, resulting in individuals who experience harmony in their inner lives as well as in their relations with other people. This role metaphor coincides with Fenstermacher’s and Soltis’ (1998) depiction of teachers as therapists, developed later on into “fostering teachers” whose purpose is to educate their students into authentic individuals with a sense of responsibility for their own being and becoming, as well as the ability to make the required choices in the process. In such an educational process, “the student’s authenticity is not cultivated by acquiring remote knowledge that is unrelated to the quest for personal meaning and identity” (p. 27).
The final level role concept is tantamount to the ideal type that I set out to formulate in this chapter. Borrowing an expression from Lachicotte (2009), I designate it “teachers as world-makers”. I would like to draw now on the various lines of thought, developed earlier in this chapter, to elaborate on the implications of this notion of what it means to be a teacher.

6.6.2 Salient features of the world-maker teacher role

The most fundamental aspect of world-maker teachers is that they are persons with a transformative worldview. This transformative perspective is rooted in a view that humanity is at a historically unique phase of its development rife with unprecedented challenges and potentialities. Consequently, the ideal type is characterized by positive beliefs about both human agency, as manifested in confidence in the teacher’s own agentic efficacy and the potential of that in her students, and with regard to transformability of societal structures. The sense of agency means that world-maker teachers seek to master existing, and to construe new transformative structural schemas. Their self-image is one of societal entrepreneurs, involved in a historical creative process. As far as societal transformation is concerned, they are committed to the reconstructive goal of a novel world civilization which, while benefitting from the best legacies of all cultures and axiologies, constitutes a radically new reality. To world-maker teachers, this global utopia is predicated upon a cosmology of the wholeness and interdependence of the entire universe, with focus on the premise of the oneness of humanity and an ensuing sense of global solidarity and responsibility.

The cosmopolitan imagination inspiring the world-maker teacher’s view of a global societal potentiality space is coupled with her understanding of the distinctively human. She is aware of the higher dimension of human nature – reflective consciousness, altruism, ethical rationality, and orientation towards reasoned, transformative action – and strives to facilitate a twofold learning process involving the construction of knowledge of/as virtue and ultimately the third birth towards human becoming, in interaction with reconstructive experimentation in developing sustainable forms of societal structures. Thus, individual and collective humanization, the realization of true human potential, both in terms of agency and structures, cohere as the core, of her mission. In the words of Theodore Brameld, the teacher as a world-maker is set to search for, commit himself to, and identify with the most meaningful whole which he is capable of grasping… The commitment that education now requires crystallizes in the goals of a convergent mankind, whose ultimate concern is expressed partially in cultural renewal that planned
evolution now makes realizable; partially, also, in the courage to be human – fully human… (Brameld, 1970, p. 184)

Such a teacher aims at integrating her personal and professional identities around the concept of transformative agency, thereby both helping her students to develop as world-makers, and providing them with a role model of what that can mean. Finally, teachers as world-makers – like children – live and operate in two worlds simultaneously, and hence act as an interface between them: the world to be reconstructed and the one to emerge as reconstructed. To put it differently, our ideal type is characterized by multiple identities, in terms of attachment and belonging, all of which become integrated in the overarching identity synonymous with the title of one of the most outstanding works of Theodore Brameld (1976) – “the teacher as world citizen”. As has been already pointed out in the previous chapter, world or global citizenship connotes commitment to a not yet existing societal reality, as a result of which world citizens live their lives in and for a world in making.

With their way of thinking about teaching, teachers as world-makers view teaching/learning of subject knowledge and practical skills, and fostering/experiencing personal and social development as being truly meaningful within the broader framework of agency in relation to a justifiably desirable global society. Removed from that context, the argument would go, you get highly trained people who design and operate machinery that brings about environmental havoc, or seemingly harmonious individuals with functional networks of relationships who engage in crimes against humanity, either actively or by their passive indifference. From another perspective, it could be stated that for teachers who act as technicians/programmers the focus is on the subject matter, for those who act as mentors/therapists on the learner, and for those who act as world-makers on a societal ideal, an achievable utopia. Considering the low degree of cultural endorsement allotted the role of teachers as world-makers at this stage, teachers choosing that role identity will hardly find a community of practice (Wenger, 1999) to enter. As I discussed earlier on, at a point of transformative shift from one paradigm to another, the significance of individual initiative, in relation to inputs originating from community and institutions, becomes relatively more significant. In order to hasten the nucleation of a new community of practice, world-maker teachers need to seek association with similarly oriented colleagues, and to create by design a professional community that usually would emerge as an unintended result of a repeated pattern of practice.
6.6.3 Empirical embodiments of the teacher role taxonomy

While the outlined role concepts are fundamentally heuristic and primarily embedded in a logical structure rather than empirical findings, they are supported by the latter. An example of this is a study carried out by Mahlios and Maxon (1998) where a total of 253 teacher candidates were asked to create metaphors to describe their notion of teaching. Four dominant themes emerged from the data: teaching as nurturing, teaching as guiding, teaching as stimulating, and teaching as telling. The first category coincides with the notion of teachers as mentors/therapists, while the last three indicate variations of the concept teachers as technicians/programmers. Block (1992) found the two most commonly used macro-metaphors about the teacher's role to be that of "the teacher as a contracted professional" and "the teacher as a providing parent". The former has conceptual affinity with the idea of the teacher as a technician/programmer, the latter with that of the teacher as a mentor/therapist. In a study of successful teachers in the Southwest region of the United States, Mike Rose (1995) came to the conclusion that "a defining characteristic" of good teachers was their "tendency to push on the existing order of things", an "ability to live one’s working life with a consciousness of possibility, an ability to imagine a better state of things" (p. 428). In a similar vein, Jokikokko (2005) in her study of interculturally trained Finnish teacher candidates found that they considered "hope, idealism and courage" as important aspects of intercultural teacher competence (p. 76). These depictions could very well refer to the role of teachers as world-makers.

What are more exactly the salient guiding principles and action repertoires of teachers as world-makers? How can these be conceptualized in a way that they satisfy global criteria for a good teacher, as well as fulfill requisites for an educator whose role enactment would benefit the entirety of the global village? These are the kind of questions that point us in the direction of wondering about the ways in which GGT lives out her role as a world-maker, a task I will have to dedicate myself to next.
In order to formulate the guiding principles and action repertoires of GGT in relation to the role concept of teachers as world-makers, they have to be construed so as to contain the main elements of that transformative process that role depiction embodies. In Chapter 5, I took up phase transformation through nucleation, as an analogical model of transformative processes, and it is this model I will use in order to identify the guiding principles and action repertoires characterizing GGT. In our example of a body of water turning into ice, in order for phase transformation to be initiated and eventually completed, the water temperature would have to fall below the freezing point. The greater the decline in temperature, i.e. the difference between the initial and the below freezing point temperatures, the faster the body of water will turn into ice. This temperature difference can be called the driving force of the nucleation process. Moreover, with the sinking of temperature below the freezing point, it will be more economic, from the point of view of energies required, for the atoms to slow down their pattern of movements – similarly as it would feel more comfortable for a person, who has been running and jumping around in a jogging suit, to diminish his exertions when put in a straitjacket. We say that, given the new temperature conditions, the atoms would find a better equilibrium in a state of relative composure. Equilibrium does not necessarily refer to a static state. Leaving the realm of chemistry for a moment, let us consider the walking of a human being. Every step taken gets him initially out of equilibrium, until the foot touches the ground again, and the body reaches a new equilibrium state. So, walking can be viewed as a dynamic and continuous process of abandoning one equilibrium state in order to arrive at a new temporary one that is again given up for the next, and so forth.
By way of analogy, we can conclude that a transformational process, in the human life world, is set in motion through a future-related vision, a utopia, whose capacity to induce change and action is proportionate to its disparity from the conditions current in society. Hence, one of the features of our generic ideal type is that GGT acts as an inspirer, creating the driving force for individual and collective transformation, through her use of utopian visions of the future. Although this theme will be fully developed in the following section, let me just briefly mention at this point that this does not mean that the beaconing image will be a solidified or even a ready one. A new developmental phase is synonymous with a higher order potentiality space. Like any space, it is defined by certain fundamental parameters but, by the virtue of that same fact, allows for practically limitless number of creations and recreations within those broad confines. As the terms inspirer and driving force ought to communicate, the approach of GGT is one of invitation to walk a new talk.

A nucleus is formed as individual atoms that have transformed their behavior gather to form a novel assembly. From another perspective, individual atoms gain a new character and role as constitutive parts of a nucleus. Individual and collective transformations on the molecular level, thus, mutually define and enable each other. They are two complementary aspects of the same dynamics culminating in nucleation. This analogical model fits well the points raised earlier on about the nature of human agency and the exercise of role as a resource. The second characteristic of GGT is that she acts as a responsive explorer, engaged herself and leading her students in the twofold process of individual and collective transformational learning. With the qualifier “responsive”, I would like to draw attention to two facets of GGT’s practice of leadership in learning: empathy, referring to the ability to understand the developmental needs of others and to view reality from their perspective, and creativity, meaning that one can recognize the potentialities and be able to help realize them in an individual, a group or a situation. The term “explorer” signifies an open, questioning, critical, collaborative, and dialogical approach to learning, while pursuing, at any given moment, a definitive goal.

We remember, from what was explained previously in Chapter 5, that the consolidation of nuclei involves a tug of war between the atoms assembled as embryos and surrounding ones in a different phase. It was said that the transformation of an embryo into a nucleus requires a critical mass of atoms in the embryo. This is the classical view of the dynamics of nucleation. More recently, a group of scientists (Abyaneh et. al., 2009) have discovered that there must be more to the process, as they found that applying the traditional formula would obtain the absurd result of less than one atom being the threshold for an assembly that can nucleate. These researchers, using the conceptual tools of quantum electrodynamics (QED), arrived at the conclusion that, aside from the quantitative criterion of number of atoms,
there is an even more important qualitative parameter of what they called *coherence* between the assembled atoms. We can see, then, that coherence or a successful resolution of conflict and friction, both between the atoms constituting the nucleus, and between these and the atoms immediately surrounding the nucleating embryo, is a key to phase transformation. Following this cue analogically, we arrive at the third hallmark of GGT, namely functioning as a *synergizing harmonizer*. The idea here is that, very much like an orchestra conductor, GGT will not want to achieve superficial or forced accord through uniformity, but rather will help to bring diverse elements into a dynamic, synergetic unity in diversity.

Having formulated the ideal type of GGT to consist of three salient components of inspiring driving force, responsive explorer and synergizing harmonizer, I would now like to look more closely at each of these aspects one by one in the following sections of this chapter. I have brought up previously the concepts of *guiding principle* and *action repertoire* in connection with the way a teacher carries out her professional role. “Guiding principle” stands for those beliefs that provide the rational-ethical base and orientation for a teacher’s actions. I use the term “action repertoire” to connote those capabilities and skills at a teacher’s disposal that enable her to enact her guiding principles. We are helped to gain a better understanding of the mutuality of these two aspects of being and becoming a teacher by Hannah Arendt’s (1958) revival of the Aristotelian concept of *praxis*, where what I have referred to as guiding principles and action repertoires interact to bring about the practical realization of ideas. Arendt draws our attention to the fact that Western philosophy too often has focused on the contemplative life (*vita contemplativa*) and has neglected the active life (*vita activa*). She calls “praxis” the highest and most important level of the active life. Indeed, according to Arendt, our capacity to analyze ideas and engage in active praxis is what makes us uniquely human. The notion of praxis is also closely related to that of action competence, mentioned earlier in this study. As I continue now to explore the three facets of GGT, I will do so by discussing a number of salient guiding principles and action repertoires that are constitutive of praxis with regard to each facet.

### 7.1 GGT as an inspiring driving force

We have discussed the driving force of a transformative process as constituted by the creative tension between the current state of affairs and a future one that represents a higher order potentiality space with relatively more fully developed rational-ethical possibilities. This need, as we have already seen, was very clearly perceived by Brameld and Counts, hence their emphasis on the utopian future-orientation of Reconstructionist education:
The common denominator of its [Reconstructionism’s] beliefs is a passionate concern for the future of civilization. It centers attention, therefore, upon clear-cut cultural goals, which, because they are idealizations of human and especially social potentialities, are in the historic stream of utopian philosophy. (Brameld, 1950b, p. 407)

**7.1.1 Utopian and future-oriented education**

In a later work of his, Brameld (1956, p. 24) defines utopianism as “any construction of the imagination that extends beyond the here-and-now to become a far-reaching idealization of human, especially cultural, potentialities”. Brameld is, however, insistent on this not denoting some form of emotionally tinted daydreaming. Referring to Mumford (1933), he distinguishes between “the utopias of escape” and “the utopias of reconstruction”, identifying the Reconstructionist project with the latter, a practically realizable form of utopia. This stance is coherently and comprehensively argued, as was presented in Chapter 4, through Brameld’s conceptualizations of “truth as social consensus” and the “group mind”, as well as through the function of critical rationality in relation to them. Of no less significance is Brameld’s emphasis on commitment, a rational-ethical disposition evoked by a utopia and central to its action-inducing power. Brameld elaborates in his writings on various substantive aspects of what he considers a justified societal utopia in these historically unique times. The core of his utopian image is the notion of a world civilization emerging from a sense and practice of the organic oneness of humanity. As reflected in an earlier quoted passage, Brameld’s vision (1956, p. 171) was not merely one of international collaboration, but rather one of a radically new world order involving a world government, whose authority would be supported, on the one hand, by world citizenship and, on the other, by an international peace-keeping force superior to the military power of any constituent member of the global commonwealth. Brameld (1970) is, however, careful not to portray his futures thinking as any form of teleology, but as a worth-while and realizable objective requiring conscious and sacrificial exertions, or what he refers to, in scientific terms, as “a hypothesis eminently worth testing” (p. 187).

From a more specifically educational point of view, Brameld (1970) regards the dynamics of focusing on aspirations pertaining to an ideal future state of affairs, as one of self-fulfilling prophecies, or of “future expectations that are more likely to occur because we are already convinced that they will” (p. 34). Futuristic educational praxis, in this sense, requires, according to him, both definition of revolutionary and desirable ends, and development of tested, scientifically grounded means that can ensure their achievement (p. 35).
We have already noted that in these postmodern times, utopia is not the order of the day. Postmodern relativism rejects any transcendental notion of human nature, any form of societal unity and coherence of identity, and any possibility of truth (Flax, 1990), depriving people of a consistent and holistic worldview. However, Hicks (1998), explains how what he calls “revisionary postmodernism” as an equivalent of Griffin’s (1992) “constructive postmodern thought”, “offers a way forward and a ground for hope” for those who want to think about the future critically and creatively, by making possible “the recovery of values and wisdom marginalized or discarded by modernism and encourages the re-membering rather than dismembering of ourselves, our communities and the biosphere” (p. 220). So, as long as postmodernism is not intent on throwing out the baby with the bathwater, leaving us with the empty tub of cynical relativism, it can contribute to the hope-evoking project of utopianism. Although the conservative, monolithic and hegemonic one-eye perspective of neoliberalism, considered the ambassador of the opposite camp, is diametrically divergent in terms of its core ideas from those of postmodernism, its implications for utopianism are the same. Both the overperplexedly fragmented and the oversimplifiedly clear-cut future outlook negates a utopian approach, thereby annihilating hope.

7.1.2 Education for hope

It is hope that embodies the driving force created by the discrepancy between the prevalent situation and a future system state that represents a higher order realization of the positive system potentiality. Perhaps for this reason, a number of contemporary thinkers have regarded utopia as a condition for hope, and spoken of the necessary interconnection between utopia, hope and education. Among the foremost of these is Paulo Freire, who though not explicitly talking about utopianism, coined the phrase “pedagogy of hope” (1994) in relation to the possibility of a more ideal future: “I do not understand human existence, and the struggle needed to improve it, apart from hope and dream. Hope is an ontological need… Hence the need for a kind of education in hope,” (pp. 8–9). Lewis (2006) addresses the dialectical relationship between education and utopia-based hope, explaining that all educational practices pivot around a utopian approach that can range from radical critical pedagogies to conservative No Child Left Behind-type of conservative policies. Correspondingly, all formulations of utopia are inherently interlinked with the issue of re-education (p. 6).

In this same article, Lewis (2006) expounds the utopian moment in the works of three main figures of the Frankfurt School Critical Theory, arriving at the end, as I interpret it, at a conclusion that is the starting point for the
Reconstructionists, namely that utopia is an integral aspect of educational praxis seeking socio-historical rather than perennial relevance.

7.1.3 Guiding principles for teachers as inspiring driving forces

7.1.3.1 Ultimate and realistic hope

Against this background, what are the guiding principles followed by a teacher that acts as an inspiring driving force for her students development, and what does this imply more specifically? To start with, GGT follows the principle of hope, together with its ancillary principle of commitment. By the latter, I mean that the teacher believes in the importance of being an active participant in individual and societal transformative processes, in taking these processes to heart, in assuming responsibility for the realization of the fullest potential of the world we share, and thus in withstanding the tendency, so common among Western academics, to objectify social reality by analyzing it but not engaging with it. The kind of hope I have in mind is what Halpin (2003), borrowing from Gabriel Marcel via Joseph Godfrey (1987) calls ultimate hope. It is, according to Godfrey, “aimed” at social objectives, confident in face of recognized impediments, and cognizant of the magnitude of what is at stake (1987, p. 14). It is hope derived from a utopian vision of the future, from understanding the existence and dimensional qualities of a higher order potentiality space than the one representing the present order of things. Thus, GGT believes in the transformability of the status quo, in individuals and societal structures alike. She uses her imaginative powers in a process of utopian distancing that helps her to become rationally convinced of the fact that the way things are is neither inevitable nor immutable (Bauman, 1976, p. 13). She is adventurous and willing to experiment, to take risks, and to see “mistakes” as opportunities for further learning (Halpin, 2003, p. 16), as she is realistically confident that rationally and ethically based collaborative human action can advance structural societal transformations through the creation of social nuclei of a new social phase:

Hope alone is to be called ‘realistic’, because it alone takes seriously the possibilities with which all reality is fraught. It does not take things as they happen to stand or lie, but as progressing, moving things with possibilities of change …. Thus hopes and anticipations of the future are not a transfiguring glow superimposed upon a darkened existence, but are realistic ways of perceiving the scope of our real possibilities, and as such they set everything in motion and keep it in a state of change. Hope and the kind of thinking that goes with it consequently cannot submit to the reproach of being utopian, for
they do not strive after things that have ‘no place’, but after things that have ‘no place as yet’ but can acquire one. (Moltmann, 1967, p. 25)

[Moltmann’s talk about “no place” is with reference to the word “utopia” which was created by Thomas More through a humorous conflation of two Greek words: eutopia (good place) and outopia (no place)]

7.1.3.2 Future as an ontological imperative

The ontological solidity of GGT’s conceptualizations of utopian future emanates from at least two facts. Firstly, as indicated by the notion of potentiality space, GGT is not focused on the future as something totally separate from the present and the past. Interestingly enough, the utopian ideal of a just and united world where harmony does not prevail at the expense of diversity is to be found in all world religions, and in the traditions of all peoples, indigenous and other. From the point of view of an ecologically sustainable global order, the ancient worldviews of many native cultures, such as whanau of the Maori, the notion of the interrelatedness and unity of all animate and inanimate phenomena, can contribute vital and fundamental elements to the previously discussed cosmopolitan imagination of a third culture. GGT’s notion of time coincides, thereby, with Augustine’s who considered the future to exist, as an expectation in the mind, at the present moment (Turetzky, 1998). The teacher is, to put it differently, looking to identify “the forces and resources within the present social order that are capable of transforming it for the better in the future, so as to provide a significant dynamic for action in the here and now” (Halpin, 2003, p. 59). In terms of our nucleation analogy, we can think of the coexistence of the present and the future as the simultaneity of two phases, while the transformative process is ongoing.

Brameld (1956), too, addresses the ontological status of the future. Not only does he see it inseparably connected to the present, but as possessing a higher ontological status “for like the past, it is of indefinite duration and thus possess a degree of coherence lacked by the fleeting present” (p. 69). He, furthermore, asserts that the future is necessary to understanding both the past and the present. Using the practical example of building a house, Brameld (p. 70) points out that when laying the foundations of a building, one’s decisions and actions are determined by the structure of the upper stories, as indicated in the blueprints, though these will be built later in time. Brameld (pp. 70–71) quotes Cassirer as a spokesman of the Reconstructionist position on the future, to emphasize that living in the future is a necessary part of human life, without which higher level human cultural activities would not be possible. By the virtue of this fact, the future is even more than the Augustinian expectation of the mind. It is an imperative of human life. Through its symbolic significance, this imperative “reaches beyond man’s
immediate practical needs, reaching in its highest form “beyond the limits of his empirical life” (p. 71).

7.1.3.3 Hope as a relational construct

Secondly, the realism of the kind of utopia envisioned by GGT is supported by its being public and, alike the resultant hope, “fundamentally a relational construct” (Ludema, 2000). So, far from being a lone fighter against the windmills of her times, GGT believes in a collaborative transformative learning process, both in relation to her students, colleagues and the general public. As has been presented in previous chapters, this implies a willingness to engage in a rational-ethical dialogue open to explanatory critique, and to seek “truth as social consensus”. While GGT holds to certain ideas about the fundamental features of a utopian global society, explicated in the previous section of this chapter, and about what I would like to call the “utopia of human becoming”, in line with what was defined in Chapter 6 as the highest potential of humanity within the two-dimensional potentiality space of human nature, she is always seeking opportunities for collective learning situations that would lead to a fuller understanding of their various implications. Not only is utopia, as hope, “only possible at the 1evel of the us …and does not exist on the level of the solitary ego” (Marcel, 1951, p. 10), but it needs to be grounded in practice lest it become naive and conducive to hopelessness, pessimism and fatalism (Freire, 1994, p. 8). This realization constitutes a bridge to the action repertoire through which the guiding principles pertaining to teachers as inspiring driving forces can be expressed.

7.1.4 Action repertoire for teachers as inspiring driving forces

7.1.4.1 Using the power of imagination

A key instrument for the educational use of utopia is the appropriate employment of the power of imagination, in the twofold sense of being able to form mental models that go beyond pure verbalism, and being able to think of things that have not, as yet, become actualized materially or ideally, to be creative in one’s thinking. Our imagination of a transformed state of society, our innermost selves, or any given situation, both helps us understand and analyze the thing being imagined in a new and better way, and consequently creates a basis for hope. It is the rational-ethical cognitive and affective combination of these two that results in what we call inspiration. John Dewey in his summary of his educational core beliefs, My Pedagogic Creed (1897), emphasizes the importance of fostering learners’
imaginative power. He urges educators to spend more time on fostering “the child’s power of imagery” so as to enable her to form “definite, vivid, and growing images” of the subjects taught (p. 79).

More recently, Kieran Egan (1988, 1997, 2005) has developed, as the title of one of his books indicates, an imaginative approach to teaching, with an arsenal of practical methods that he refers to as “cognitive tools”, comprising, inter alia, stories, metaphors, mental imagery and play. Referring to the wide usage of reflection in teacher education, Conway (2001) makes a point about how this is “temporally truncated”, as reflection is mainly directed to past experiences and their “analytical remembering”. Instead, he urges, there should be greater emphasis on what he calls “anticipatory reflection” that builds upon “generative imagination”.

What the utopian use of the power of imagination practically connotes can, according to Halpin (2003), be deducted from the very method by which More’s (2001) *Utopia* was formulated, and which Halpin designates as “thought experiment”. Halpin elucidates that in his *Utopia*, More did not present a detailed plan for societal reform, but rather provided an “imaginative illustration”, a thought experiment of what would be possible if one dared to think outside the box of the prevalent viewpoints (p. 52).

7.1.4.2 Futuristic thought experiments and planning

I have, in Chapter 5, tried to demonstrate the need for re-conceptualizing our global world order in accordance with the possibilities revealed by a two-dimensional potentiality space, and summarized in terms of a cosmopolitan “third culture”. In this context, I referred particularly to the need to reconstruct the notion and practice of democracy that currently are marked by an uncritically bestowed stamp of universal approval. GGT would lead and involve her students in thought experiments pertaining to fundamental aspects of social life as democracy, or essential aspects of their own being, becoming, and identity.

An integral part of systematic action for the realization of utopian imagination and thought experiments is planning. Conventionally, planning takes it starting point in the existing situation, and proceeds then step-by-step to chart the way into an unknown future. From Moltmann’s (1971, p. 178) observation that “unless hope has been aroused and is alive, there can be no planning”, we can derive a radically different approach to planning for action. The utopian, hope-driven planning process starts with an image of a desirable future state. Using an image, like the closing scene of a film, as the point of departure facilitates dialog on it, as well as the subsequent reaching of “truth as social consensus”. It is easier to arrive at a genuinely mutual understanding of a situation when it is portrayed as a living image, instead of mere abstract verbalization. Mental “films” can be compared, analyzed together, and scripted and directed collectively. Once the goal situation to be
reached has been agreed upon, this mode of planning proceeds backwards in time from the future towards the present moment. The questions asked follow the pattern of “If we are to have situation A at the point in time T1, what is the situation B that we need to have, let us say, one month before that at the time T2?”, until the planners have arrived at their present moment. Both the final image and every step on the way to it will be, of course, open to continuous critical examining, especially in the light of experiences gained on the way. But there is a sense of a clear goal that induces hope and energy. In many ways, this approach to planning builds on the psychological dynamics utilized by athletes when they prepare for their performance through mentally imagining the process involved.

7.1.4.3 Acting as an exemplar

A central aspect of GGT acting as a dynamic source of inspiration is the main element of a teacher’s functions in East Asian cultures. Thatamanil (2008, p. 327) points out that in the influential Indian Hindu tradition of Advaita Vedanta “the pedagogical relationship between guru and disciple is intense and indispensable because it is the primary matrix within which the spiritual transformation of the disciple is accomplished.” The critical mission of the teacher, in terms of what we are discussing here, is to act as an embodiment of a utopia pertaining to human agency and the full potentialities of humanity in general. It is by the virtue of this capacity to exemplify the utopian goal that the master can help the disciple reach it for himself. Reversely, the student reveres the teacher, not as Mr or Ms so-and-so, but as the here-and-now manifestation of the utopian concept, in a sense “the word made flesh”. A similar conceptualization of the teacher-student relationship can, according to Kasulis (2008), be found in relation to the Japanese philosophy of kokoro. Kokoro is usually translated as “heart and mind”, thus referring to the central meeting point of emotive and cognitive sensitivities. To Kasulis, the deeper meaning of the concept “involves a propensity for engagement, a sensitivity expressed as either being in touch with something else or being touched by it” through which meaning is created (p. 146). Such responsiveness can be cultivated only through a holistic curriculum and by avoiding the extremes of “coldhearted detachment and self-indulgent sentimentality”. For this to happen, apprenticeship under a master is a key requirement. The master supplies the apprentice with a paradigmatic epitome of kokoro, and offers him the gift of “a model for a wise course of living” (p. 152). When the teacher is aware of the student learning by emulating him, his every action becomes an element of his pedagogy, and their practice of exemplary action becomes mutually responsive and intertwined.

Sigurdsson (2008), referring to the selfsame master-disciple relationship in the Confucian tradition, engages with the question that has been taken up
on several occasions and from various angles in this study: Does not a pedagogy based on the recognized authority of the teacher-master contain the danger of becoming restrictive indoctrination? Sigurdsson’s conclusions are akin to Brameld’s notion of “defensible partiality” in that he differentiates between what Freire (1972, p. 49) tagged as “the banking concept of education”, i.e. “making deposits of information” that the teacher considers to “constitute true knowledge”, and the teacher providing the cognitive and axiological framework, the scaffolding with the help of which the student can creatively pursue her own learning. Confucian educational philosophy makes this kind of liberating apprenticeship possible by instructing the master to hint, to point the student in a certain direction, but not go with him the whole way:

Thus, when junzi teach, they lead and do not herd, they motivate and do not discourage, initiate but do not proceed to the end…initiating without proceeding to the end results in reflection… Good singers induce people to carry on developing the tunes. Good teachers induce people to carry on developing the ideas. (From a Confucian commentary quoted by Sigurdsson, p. 262)

The Danish educational philosopher Peter Kemp (2005) takes up this same issue of the teacher acting as an authoritative example by reviving the ancient Greek concept of mimesis referring to imitation or representation (of reality) in arts, especially drama. Kemp illustrates the way one can learn through mimesis by citing what his own master-figure, the well-known French philosopher Paul Ricoeur, had once told him about how he had learned to become a philosopher: “I read Sartre, Merleau-Ponty and others, and then I wanted to do it a bit better” (pp. 177–178). Kemp goes on to explain absence of the concept of master-apprentice relationship based on mimesis in the current Western educational discourse due to the fear that it would lead to blind imitation and disregard for theory. He calls for a revitalization of the practice of mastership by teachers. Arguing from a perspective identical to that we have witnessed in East Asian philosophy, Kemp sees the advantage of the teacher as a master in that from such a position the teacher can seduce (I have used the word “inspire” in the same sense) the student to break loose from the restricting circle of her ego and her personal understandings. But we are afraid of being subjected to this seduction and to set our trust in the master. This fear, however, is not rational, as there is nothing worrisome in accepting the true authority of a teacher that does not emanate from domination and does not demand blind obedience, but rather emerges from the experiences that she, but not the student as yet, has mustered. Kemp regards it both impossible and ridiculous to try and be totally different from everyone else. Instead, he says, it makes
sense to first try and become like the master, and then do it a bit better than him.

To summarize, we have seen that in the notion of GGT as an inspiring driving force, ideas that traditionally are often seen as dichotomous and even diametrically opposed, such as authority and liberation, individual and collective, goal-oriented and experimental, committed and open-minded, normative and critical, intimate and universal merge into complementary conceptual entities. Such novel syntheses can be created, because the human mind, individually and collectively, has the capacity of transformatively recasting its perception of reality, and then transforming reality to accord with the new perception. Unlike animals, humans are not merely capable of adaptation to environmental changes, but of changing the societal environment in line with their axiological and ontological images. In other words, the future does not just happen to us, but we are relatively free to create our future as we want it to be. These realizations are inspirational. They have also brought us to the point where we need to better understand the guiding principles and the action repertoires that enable GGT to actually implement the process of learning from and for a global utopia.

7.2 GGT as a responsive explorer

We have already in the previous chapter referred to Columbus as, all political and multicultural considerations aside, a prototype of an imaginative entrepreneurial mind, in the deepest sense of the word. What the story of the Genoa-born seafarer exemplifies is how one can combine a utopian goal (finding a new seaway to India) with open and critical inquiry (defying conventional practices of sailing). At the end, the original goal may prove to require even fundamental adjustments, but just as the journey can affect the final conceptualization of the goal, the goal, on its part, is necessary for creating the inspiration, the seduction for setting out on and persevering through the journey. Thus, to qualify as a responsive explorer, GGT has to maintain a dynamic equilibrium between commitment to the goal(s) of the expedition, on the one hand, and responsive openness both to the needs and wishes of the fellow-sailors and the experiences emerging during the expedition, on the other. Or, conceptualizing it slightly differently, leading an expedition requires preparatory planning before the start of the voyage, and while at sea, implementation of the plans with responsiveness towards how the unfolding reality stands in relation to the plans made. Translated into educational lingo, GGT needs to successfully relate her leadership of learning situations to her curricular planning — no modest challenge, considering the reality of classrooms around the world, in terms of number of students per teacher, as well as the diversity of student backgrounds and knowledge bases.
This latter feature brings to our attention another central aspect of being a responsive explorer, namely the ability to bring individual and collective learning into a complementary relationship. In its early beginnings, compulsory universal education represented, as it still does in many countries, a mass approach to teaching and learning. By this I mean that the students were considered and treated as a homogeneous monolithic group, who did the same things, the same way during the same time span. It was (and is), in many ways, like a scene in an old cowboy movie where they are moving a big cattle of cows from one location to another. The title of Ellen Key’s international bestseller, *The Century of the Child*, authored in 1900, proved a prophetic characterization of the twentieth century educational thinking. Educational theories and practices in the West, especially owing to the influential work of Piaget, became focused on the individual student as the “lone seeker of knowledge” (Feldman, 2000, p. ix). As the works of the Soviet psychologist, Lev Vygotsky, were translated into English and spread into the Western world, towards the end of the twentieth century, they, together with the legacy of his American contemporary, John Dewey, caused a shift of emphasis from a child-centered perspective to one underlining the significance of socio-cultural contexts and the inter-personal mode of learning. In Feldman’s (2000, p. xiii) words, this meant a movement from the “Age of the Individual to the Era of Community”. In the Reconstructionist educational approach, the two facets of personal/individual and social/collaborative learning are viewed as an integrated whole. GGT as a responsive explorer needs to be aware of developmental possibilities and be able to foster them both with every individual’s potentialities and those of the learning collective in mind.

7.2.1 **Guiding principles for teachers as responsive explorers**

7.2.1.1 **Transformative learning**

If we use a recently published anthology, *Contemporary Theories of Learning* (Illeris, 2009), comprising original contributions from sixteen internationally most influential learning theorists, as a map of the current terrain of thinking about learning, we find conceptualizations of learning with the individual in their limelight, and those bringing the social settings of learning to the stage, to be pretty much equal in numbers. The article providing an overview of transformative learning appears to be of special relevance to our purposes. This concept of transformative learning was first introduced by Jack Mezirow (1978) within the context of adult education. In this more recent chapter, he defines it as:
the process by which we transform problematic frames of reference (mindsets, habits of mind, meaning perspectives) – sets of assumption and expectation – to make them more inclusive, discriminating, open, reflective and emotionally able to change. Such frames are better because they are more likely to generate beliefs and opinions that will prove more true or justified to guide action. (Mezirow, 2009, p. 92)

The general logic of this approach is similar to what we have argued previously about the relationship of the ideational to the material dimension of a potentiality space or with regard to how action repertoires stand relative to guiding principles: What Mezirow calls “frames of reference” are cultural and linguistic structures, containing cognitive, conative and affective elements, through which we construe our experiences into meaningful and coherent entities. They create, thus, preconceptions that direct our perceptions, beliefs, and “line of action”, whereby we follow a certain procession of mental or behavioral activity, usually rejecting perspectives that do not harmonize with our preconceptions. Mezirow’s formulation of what constitutes transformative learning theory draws on Habermas’ (1984) conceptualizations of instrumental and communicative modes of learning. The former refers to learning which enables us to control or manipulate the environment and to improve performance or prediction, while the latter signifies understanding what is meant when we are communicated with, involving also the purposes and authenticity of the one communicating. Transformative learning theory implies a metacognitive assessment of both instrumental and communicative reasoning that comprises, on the one hand, critical (self-)reflection on assumptions and, on the other, full and free participation in dialog to validate a best reflective judgment. Such reassessment of and willingness to radically alter fundamental ontological and axiological orientations is an essential aspect of what we have witnessed Brameld speak for, even beyond the confines of adult education, and what GGT would be expected to hold important.

But Mezirow’s conceptualization of transformative learning has been criticized, as he acknowledges in his chapter in Contemporary Theories of Learning, for not accounting for various aspects of learning within the context of critical social action, such as the issues of power, and thereby being restrictively psychologizing. These grievances are brushed aside by Mezirow through the apologetics of his brand of transformative learning constituting a reappraisal of every approach, whereas certain more pronouncedly politically orientated conceptualizations of learning are allegedly uncritical towards their own premises. Such an accusation, as a way of defense, seems unjustified in the light of the Reconstructionist position. Obviously, every theoretical perspective, including Mezirow’s, has its postulates that are not the objects of its primary investigation. So, while subscribing to the essential principles of transformative learning, as
formulated by Mezirow, GGT looks into an even wider horizon of learning that, in line with Brameld’s and O’Sullivan’s ideas, comprises engagement with a transformative cosmology and a transformative view of the global societal regime. Thus, learning to GGT is for and through social transformative action, while involving personal transformation as its complementary pair.

7.2.1.2 Nyerere’s ujamaa and learning communities

This approach to the central questions of educational praxis is exemplified also in the ideas of the late Ugandan president and social innovator-reformer Julius Nyerere (1922–1999). Nyerere’s educational approach stems from his vision of a good society as a blend of socialism and communal life, whereby the traditional cultural values and responsibilities associated with kinship are extended to embrace the entire nation. Nyerere’s view of socialism, as his entire thinking about development (synonymous with rural development in the socio-historical context he was facing), was people-centered, based on the concept of the primacy of people over things or the benefits of material production. The so-called ujamaa (familyhood) villages, built upon the principles of collaboration and self-reliance, became the practical workshop for these ideals. Nyerere’s societal initiatives had a clear pedagogical foundation of transformative learning leading to a utopian understanding. Hence, he emphasized that people should not be talked into starting an Ujamaa village by promising them rewards and benefits resulting from such a decision. The decision should rather be made based on the understanding that the chosen method is the only option to a life of freedom and dignity. Only when the ideological foundations of an Ujamaa village are understood by those involved in it can the project become truly sustainable. People will persevere in and exercise the necessary self-discipline in their collective efforts when they have comprehended what they engaged in and why. Otherwise, highly probable initial setbacks can destroy the process (Nyerere, quoted in Minogue & Molloy, 1974, p. 66).

Aside from his socially reconstructive ideas, Nyerere formulated a distinct educational philosophy with two main lines of thought: education for self-reliance and (adult) education for life-long learning and liberation (Kassam, 1995, p. 250). The principles of education for self-reliance particularly relevant to GGT’s view of Reconstructivist transformative learning are: (1) The school curriculum should include productive work that would provide meaningful learning experience through the integration of theory and practice. (2) Teachers and students should together plan and carry out productive activities. (3) Students should become self-confident and co-operative, and develop critical and inquiring minds (Kassam 1995, p. 253). Nyerere’s notions pertaining to adult education are even more clearly aligned with the perspective arrived at in this study about the complementary
mutuality of individual and collective transformative learning, and about the true nature of humanity’s developmental potentialities and needs. As a set of principles, they appear to me as equally applicable to all age groups, and as highly relevant to GGT. Considering his lucidity of expression, I find it worthwhile to quote Nyerere at some length:

It is in the process of deciding for himself what is development, and deciding in what direction it should take his society, and in implementing those decisions, that Man develops himself. For man does not develop himself in a vacuum, in isolation from his society and his environment; and he certainly cannot be developed by others. Man’s consciousness is developed in the process of thinking, and deciding and of acting. His capacity is developed in the process of doing things.

But doing things means co-operating with others, for in isolation Man is virtually helpless physically, and stultified mentally. Education for liberation is therefore also education for co-operation among men, because it is in co-operation with others that Man liberates himself from the constraints of nature, and also those imposed upon him by his fellow-men. Education is thus intensely personal. In the sense that it has to be a personal experience – no one can have his consciousness developed by proxy. But it is also an activity of great social significance, because the man whom education liberates is a man in society, and his society will be affected by the change which education creates in him. (Nyerere, 1978, p. 28)

Nyerere goes on to point out that we initially embark on learning because we want to do something. However, as we develop our capacity, we start learning because we want to be more conscious and understanding persons. He warns against what I would like to call “knowledge consumerism”, the fact that learning aimed at “accumulation of knowledge or, worse still, the accumulation of pieces of paper which represent a kind of legal tender for such knowledge”, is not conducive to development, but rather a symptom “of the disease of the acquisitive society – the accumulation of goods for the sake of accumulating them.” Hence, in order to contribute to development, education must be an integral part of life (ibid, pp. 28–29).

Nyerere’s educational model has its more recent Western counterpart in what is referred to as learning communities. In its broadest sense, this concept refers to a learning partnership of an array of groups and institutions that join forces to synergistically pursue societal change, and to increase their collective self-reliance, in Nyerere’s terminology, or as Himmelmann (1994, p. 27) puts it, to achieve “collaborative empowerment”. A classroom or a school can also operate as a learning community where the young and the adults practice collaboration as acts of “shared creation and/or shared discovery” (Schrage, 1990, p. 6).
7.2.1.3 Learning process and experience as an expedition

The Expedition Inside Culture (EIC) association is a decade old, international educational organization, striving to address gender, cultural, and ethnic issues and tensions in emerging and established democracies. As the name of the organization suggests, its basic educational approach is in line with the idea of teachers acting as explorers, and learning being like an adventurous expedition. In order to implement this view of education, EIC has developed a special methodology in which the concept of learning community, both in terms of the internal dynamics of the student and teacher group and with regard to its interactions with the local community, plays a central role. Based on its experiences of learning expeditions in diverse cultural settings around the world, EIC has developed interesting thoughts about the significance and workings of a learning community (Fischer & Mazurkiewicz, 2009). Alike Nyerere, those working with the EIC methodology see self-reliance in learning as an important goal. This requires, according to them, deep involvement in and assumption of responsibility for one’s own learning, which becomes possible when the learning community operates as a network of equals, without any superiors in the learning process. Thus,

[the specific advantage of the teachers can not come from the fact that he or she has read a textbook earlier, but from the willingness to serve as a resource person or an advisor who has experienced similar situations before and is still eager to learn, not only about content, but also about the process and himself or herself. Teachers have to admit, agree and act according to the belief that during this process they learn together with their students. (Mazurkiewicz, 2009, p. 25)]

An exploring, dialogic learning community has certain prerequisites, chief among them a “culture of trust” (Taylor, 2002, p. 43), which allows team members to dare experiment or attempt to put into place new ideas, as well as sufficient time allocated to deliberation and reflection. With that, every member of the learning community can be expected to participate actively in various discussions, not out of fear of punishment if one does not, but based on a common understanding of the fact that the issues discussed are of importance and relevance.

7.2.1.4 Learning in and for the real world

Aside from the principles enshrined in the above conclusions, GGT is guided by another essential aspect of Nyerere’s educational vision, namely belief in the importance of making school learning relevant for real life, in particular the transformative needs and potentialities of society and the learners involved. In other words, GGT as a truly responsive leader of a learning
expedition must believe in the value of authentic life experiences as the raw material from which meaningful learning can be processed through dialog and reflection. There are two aspects in building a bridge between school and the societal reality it is embedded in: seeing the world in the classroom, and seeing the classroom in the world. The former refers to viewing the classroom and the school as sort of miniature societies, models of the full-size local, national and global societies. Given the multicultural and multiethnic composition of a vast number of educational institutions and settings the world around, this does not call for a wild stretch of imagination. The latter perspective invites to linking school learning with seeking active transformative impact upon the local community surrounding the school, and thereby engaging in the shaping of a desirable global society. At the core of these two complementary approaches, there is the idea of a class or a school as a potential early nucleus or “social vanguard” (Brameld, 1956) of the earlier discussed third culture.

An important issue, brought to fore by a focus on learning as transformative social action, is the meaning and practice of true democracy. We need to ask whether the required global transformations are best served by traditional categories of political action, such as voting in support of a party-political system, or perhaps by engagement in the development of a new game with new rules through participation in alternative forms of political activity, such as civil society organizations. Already in the antiquity, the essential feature of democracy was what more recently has become known as “deliberative democracy”, the direct and regular participation of citizens in discussions and actions pertaining to the life of society. In fact, one could talk about the ideal of a politically active life where societal engagement was not only an infrequent parenthetic insertion, but rather the central plot of one’s life script. It was for this reason that stigmatization as an “idiot” was reserved for those whose lives did not manifest such logic, but who dedicated their time and energies to the pursuit of their personal affairs.

But learning communities involved in authentic socially transformative learning contain also certain extra bonuses, sort of positive by-products of deliberative engagement. Any real society runs on the basis of division of labor, whereas classroom miniature societies tend to be places where at least the intended objective is to create groups of young people homogeneous with regard to how and what they learn. Not so with learning communities that provide a setting where the differences in individuals’ learning styles, knowledge baselines, and capability profiles can be readily discerned as natural and as a resource, rather than a problem, where every participant is simultaneously a teacher and a student. Furthermore, real-life relevance endows the knowledge dealt with at schools with meaningfulness that greatly enhances its appropriation by the learners. Finally, the dialogical and social learning mode of learning communities provides regular opportunities
for reflection and thus the development of metacognitive skills. Nyerere’s conceptualization of the intimate mutuality between individual and collective learning, together with the dynamics of a learning community, help us better understand the complementary nature of the two aspects of responsiveness as I have defined it: empathy and creativity.

7.2.1.5 Curriculum as enactment of utopia

GGT’s curricular principles, as all her other guiding principles, are clearly rooted in her worldview. Thus, her curricular planning model is in congruence with Kelly’s (1999) “developmental model” of curriculum planning that has its basis on clearly defined procedural principles which, in their turn, are derived from specific views of humanity, society, and human development (p. 87). A central concern that emerges from our discussions to this point is how to make the curriculum an embodiment or a model of the human and societal ideals to be promoted, because GGT realizes that “…curriculum debates, implicitly or explicitly, are always debates about alternative views of society and its future” (Young, 1998, p. 9). Reflecting on this question, I have arrived at the conclusion that traditionally a class or a course is something a student takes. The notion of taking a course contains the assumption that someone has prepared a ready learning package, very much like a package tour for tourists, which you simply need to follow and take in. This approach to a class/course readily turns it into a consumable commodity. With consumerist logic, students who buy into the raison d’être of the educational system, take or choose classes/courses that they feel could be enjoyable or that are unavoidable, obligatory instrumentalities in their reaching for academic qualifications that will get them into the desired job.

In stark contrast to this prevalent way of thinking, the axiological moorings of GGT call for a conceptualization of a course as something one makes. This means that the above-discussed transformative perspectives to the prevailing societal order, to human nature, and to learning are expressed in engaging the students as active creators of the class/course they have chosen to participate in. Seeing a class/course as something you make, rather than something you take, is the curricular rationale for learning communities, communities of sailors out on expeditions. What action capabilities are then central to responsive leadership for transformative explorations of our inner selves and our global societal potentiality space? This is the question we must address next.
7.2.2 Action repertoire for teachers as responsive explorers

7.2.2.1 Making the class into a model miniature society

Helping to create a functional transformative learning community requires most importantly ability to develop a learning environment and to pursue learning processes that embody the structure and dynamics of the utopian societal order. For instance, if universal and active participation is considered a feature of the good society, it should not be merely discussed and theorized, but practiced as an integral part of life in the class. In other words, GGT is capable of catalyzing her class into a collective walk of the talk. What this implies is that the class, the learning community, collaboratively engages, with the leadership of GGT, in gradually but systematically constructing a miniature society that provides all the participants with the experience of building and living in an alternative world. From the ashes of decontextualization, school learning rises reconstructed as authentic learning – not for a deferred future life, but in and as life here and now. No longer is school and the learning it offers a limbo where one awaits entry into the heaven of relevance and applicability. From the suggestion that curricula be perceived as “cultures of curriculum” (Joseph et al., 2000, p. 13), I deduce that GGT should be able to pursue curriculum design as a dynamic, ongoing process of creating, living and developing a culture of explorers.

The forming of the learning community into a nucleus of the aspired utopian society goes hand-in-hand with impacting the real world through initiatives within the local community. One model of the latter is what I have called Neighborhood NGOs (Namdar, 2010), and is ideally operated with the leadership of a number of teachers acting as a teaching team. Students form small groups that go out to the local community, and start out with identifying a developmental need and potentiality of interest to them. This phase is carried out through conducting interviews, observing, and studying relevant documents, such as newspapers. Having thus arrived at an aspect of the life of the community to work with, the students will need to gain insight into its nature, its developmental potentialities, and methods whereby these can be realized. Here, teachers can thematically organize the curriculum to address the substantive and procedural issues, and thereby make the school curriculum relevant to social transformative action. Also, visits to experts and organizations in the local society can be arranged at this stage. The next step is that of formulating a plan of action, involving a future vision, deciding on procedural dynamics and action strategies, formulating key questions, coming up with ways of recruiting collaborators, and acquiring various resources. These measures having been taken, it is time to start implementing the plan construed according to the approach of planning...
backwards in time from the desired goal situation. The working of the students’ Neighborhood NGO spirals on, through the practice of collective metacognition. As this example shows, an element in GGT’s action repertoire is being informed of and able to collaborate with societal actors, such as NGOs, outside the realm of the school.

7.2.2.2 Fostering thinking skills

We have already taken up the action repertoire elements pertaining to the use of imagination and metacognition. Aside from these important capacities, GGT should be able to exemplify to and foster in her students other cognitive skills of lateral and analytical, inductive and deductive thinking. The critical point here is for the teacher to consciously target cognitive processes as an educational issue to be worked with, rather than presuming that thinking proficiency will develop either through maturation or merely as a by-product of other activities. To become self-reliant learners and independent thinkers, students need to gain an understanding of how they think and how they can further develop their thinking. Two aspects of thinking demand GGT’s special consideration, more so as they are generally neglected in school teaching. One is the primacy of fruitful questions over right answers. A dangerous damage caused by typical school education is that it gets students fixated on learning the right answers already formulated by someone else, instead of seeking knowledge and understanding through good and new questions. Tragically, the ability to ask questions, so strongly developed in young children, is badly eroded once they enter the world of the school. Far from being a mere cognitive technicality, skillfulness in formulating questions has vital ethical and existential ramifications. It is only through our ability to formulate good questions that we can find ways out of the thinking boxes we all are confined by, perceive alternate possibilities of reasoning, and be able to think critically. In brief, questions are our key to true human freedom, facilitators of our third birth. The other important cognitive attitude and capability is to be willing and able to penetrate into the deep structure, the underlying mechanisms of phenomena, instead of engaging with their symptoms.

In connection with developing thinking skills, the concept of learning styles (Honey & Mumford, 1983; Greenberg, 1992) or multiple intelligences (Gardner, 1999), though criticized for the lack of empirical support for their claims, and while not perhaps valid in detail, bring to attention the necessity of being able, as a teacher, to employ variegated approaches in promoting learning. Such pedagogical dexterity is also required in order for GGT to be able to alter between using the student’s previous knowledge as scaffolding for further learning, as proposed by Vygotsky, and challenging the student’s existing conceptualizations, as Socrates used to do. Indeed, everything that has to do with creating and leading a learning community, where individual
and collective learning complement each other, and where the diversity of participants is gladly embraced, hinges on a balancing act. The collective life of people from multifarious backgrounds involves always potential conflicts and need for interpersonal adjustments. How these are resolved is essentially a question of how power is conceptualized and practiced. This is where the last trait of GGT enters the scene.

7.3 GGT as a synergizing harmonizer

At the beginning of this chapter, I likened the function of GGT as a synergizing harmonizer to that of an orchestra conductor who helps create a harmonious sound out of a multiplicity of different instruments and composition parts. Mazurkiewicz uses the same metaphor in describing the dynamics of a functional learning community:

Good teaching is like playing in a jazz band where musicians are in constant contact with themselves, the audience, melody and rhythm. They can manage their instrument playing in such a way that it allows them to play together with the whole band, but also to be aware of their abilities and desires (so that they can have a solo part at the best, appropriate, moment). Good musicians play their solo only when the moment allows for it – in a way that is adequate to the needs, emotions, abilities and the story told by the music. Good teaching is like playing jazz. That teaching allows us to hear all the voices and supports democracy and diversity. It is not about being identical, it is about having equal access, being included, feeling responsible, cooperating with the world, taking part in decision making, and being active. It is not easy but it is not impossible. (Mazurkiewicz, 2009, p. 29)

A jazz band, or any musical ensemble, is not only a potential context of conflicts and disharmony. When things work even relatively well, the various instruments and their sounds blend together to create a synergistic whole, which is far more than the sum of its component parts. Just like the coherent assembling of water molecules results in a nucleus that, beyond being a collection of elementary particles, constitutes a building-block of a new phase of the substance.

7.3.1 Moral cultivation in and through aesthetic activity

The music-related metaphor gains further significance when we consider it in the light of Chinese philosophy (Stroud, 2008) that does not make a sharp distinction between the intrinsic and instrumental uses of aesthetic experience. In the Analects, the central work of Confucianism, Confucius addresses the issue of human self-cultivation, and employs the term ren (humanity) as the hallmark of the actions and dispositions of the junzi
(exemplary person). *Ren* is about harmony both within a person and in her relationship with others. The latter aspect implies a systemic and synergistic understanding of human development insofar as “the person of *ren* establishes his character by also establishing the character of others; he establishes his prominence by also building the prominence of others” (Analects 6:28, p. 422). Confucius guides those intent on moral self-cultivation to study music and rites (Analects 13:13, quoted in Stroud, 2008, p. 423). According to Stroud, this injunction can be interpreted both as referring to a causal and an experiential dynamics. In the first sense, the very activity of playing music with others is conducive to development of empathy and other desirable traits. The latter meaning of the relationship between aesthetics and moral development points to an analogy whereby the aesthetic experience provides a person with the feel of moral cultivation.

For Confucius, moral development happens in stages, with the ultimate stage being one where the *junzi* does not find himself in struggle with anything, either inner or outer. The exemplary person is so “attuned”, to use Confucius’ musical metaphor, to what is desirable and right as to want only and all things it should want. Analogically, Analects (3:23, quoted in ibid p. 424) describe proficiency at playing music to progress in two steps: First, one learns to play in harmony with others; second, one learns how to improvise when playing together with other musicians. One has, at the end, learned to bring the individual and collective aspects of one’s being and moral cultivation into an integrated balance. One has achieved both inner harmony and harmony in relation to others as mutually enabling capabilities. Hence, there is neither struggle nor doubt, only willing doing of what is right in relation to oneself and to others which become synonymous.

The Chinese philosopher and commentator on Confucius, Xunzi, takes this reasoning a step further, and argues that music and ritual are not merely analogously significant, but intrinsically moral practices. Xunzi’s position is predicated upon his notion of human nature which, according to him, is in its initial condition prone to evil or disorderly, but that can and must be reconstructed into what he calls an acquired nature. This transformative process has to do with human desires, such as envy, hate, a liking of profit, and bodily senses seeking satisfaction that, if followed, inevitably lead to disorder and unhappiness. The direction of the required transformation is, on the one hand, from a disorderly to an orderly satisfaction of desires and, on the other, from a disposition and behavior driven by an external force to actions prompted by love for doing what is right, emanating from within the person. Participation in rites not only facilitates such a transformation but, more importantly, embodies it. Thus, one’s experience of expressing emotions in an orderly and controlled manner in ritual settings motivates one to pursue moral cultivation that makes it possible to live an ethically good life in everyday situations beyond the confines of rites.
In a similar manner, Xunzi sees music as a source of unity and harmony, an experience that can help order human action by the virtue of the fact that it constitutes an experience of unified and harmonious action. The capacity to improvise music in harmony with other players is analogous to the Confucian concept of the stage in one’s moral development when moral conduct becomes a natural expression of one’s self. Experiencing unity of desire when playing music becomes a transformative force as it instantiates moral cultivation, particularly with regard to unity and harmony in social relationships. As we have discussed in an earlier section of this chapter, a master can inspire moral development through the dynamics of mimesis. Both in the case of music and rites, their transformative power lies in that they go a step further: they provide us not only with an example to behold but a personal experience to appropriate. To summarize, Confucian philosophy shows us that aesthetic experience can be used analogically “both to say something about moral experience…and to motivate further moral development” (ibid., pp. 435–436).

There are several implications for our formulation of GGT as a synergizing harmonizer in the Chinese philosophical conceptualizations briefly presented above. I will take them up in the following section in connection with the principles guiding GGT in her actions as a synergizing harmonizer. But before that I would like to clearly explicate the fact that the fundamentals of the reasoning carrying Chinese philosophy, as in the case of practically all forms of non-Western thinking, stand in stark contrast to some of the essentials of the postmodern outlook. Concepts such as harmony, truth and unity are antithetical to the postmodern discourse. To just cite one typical example, Wardekker (2009) argues that personal identities are irreconcilably disintegrated due to underlying conflicting loyalties and commitments. It is in this polyphony of inconsistently chaotic selves that, according to Wardekker, we recognize the pattern of the diversity in our outward environment, and find the possibility of world citizenship, of committing ourselves to a diverse and conflict-ridden world. Throughout this study, I have attempted to demonstrate the contestability of the postmodern relativist position. Therefore, in the following I will focus on elucidating perspectives that coincide with those of Confucian philosophy.

7.3.2 Guiding principles for teachers as synergizing harmonizers

7.3.2.1 Learning as engagement with truth

“What makes teaching a livable experience?” asks Smith (2003b, p. 308), and states that the answer should be sought in ways that “life is discovered to be worth living through teaching” (p. 309). The portrayal of teaching as
enactment of a (morally) good life by Smith parallels the above-presented notion of music and rite as embodiments of ren. Cognizant of how his statement goes against the postmodern relativistic grain, Smith concludes that teaching can only be living if the classroom, the learning community, we could say, is “first and foremost a place of truth-seeking, truth-discovering, and truth-sharing” (p. 309). Just as Confucian philosophy sees the process of moral development as movement from external to internal sources of motivation, Smith considers the instrumental use of teaching as an unauthentic act of implementing a non-negotiable curriculum to be restrictive of what he calls “teaching-as-truth-dwelling”, in need of being transformed into a true, future-creating encounter with students.

Smith’s conceptualization of truth is commensurate with the one propounded in this study. I have tried to show that there is a third alternative to a perennialist, static, simplistic view of “truth as an evident fact”, and the cynical, relativistic, disemboding “everything goes” approach, both of which are essentially fundamentalist in character. This third way recognizes the existence of an objective truth, both with regard to ethics, ontology and methodology, which becomes successively unraveled as we learn to approximate it ever better through a collective dialogical process based on ethical-rational thinking – or in Brameld’s terms – through social consensus by the group mind. The hallmark of truth, in this sense, is that the more of it we discover, the vaster we recognize its undiscovered parts to be, as every answer gives rise to a multitude of new questions, and every clarity opens doors to new uncertainties. All of this would appear self-evident to any physical scientist. As I have hinted before, it is predominantly the social scientist that resents the notion of truth, and is keen to throw the baby away with the bathwater of religious dogmatism, cultural hegemony or political demagogy in repulsion towards which she has construed her reactive position.

Akin to Confucian philosophers, Smith links increasing familiarity with truth to the process of human maturation in its deepest sense. To him, what he calls “personal truth” is “a way of living in the world that is attuned to the way of the world’s actual unfolding” emanating from the experience that “I can never know it [truth] completely but only live within the thresholds of human possibility, defined by the limits of what I know and what I have yet-to-know, what I understand and what is yet to be revealed” (pp. 312–313). We have repeatedly during the course of this study seen that the autonomous agent, isolated from the interactive network of human collectivities and community, is an ontologically empty abstraction. Most recently, we have learned from Chinese wisdom that moral maturation into an ordered and harmonious life, the subjugation of destructive egoistic desires, becomes possible as we learn to truly play the music of life together with other musicians. In other words, diversity, contrary to how it is commonly regarded, constitutes a valuable resource, not an irksome problem. While
emphasizing the necessity of recovering personal truth in this era of globalization, Smith equally underlines the fact that this is only possible relationally: “If there is to be truth in the world, it will be only truth-as-shared, something between us. Such is the foundation for ethics in the age of globalization” (p. 314).

7.3.2.2 Diversity as a valuable resource

In defiance of our traditional knee-jerk reaction to the contrary, GGT believes in encouraging and welcoming diverse points of view from both others and herself as indispensable contributions towards the expedition of truth discovery she is leading. To Smith, the prospects of harmony goes deeper than just truth-sharing between people. He proposes that our engagement with truth contains the ultimate promise of bringing concord to our relationship with the world, of enabling us to feel at home in it. With this notion of “truth-as-home” as her starting point, GGT is faced with a twofold challenge of healing her own possible estrangement from the world, so as to be able to lead others home (p. 315). In further elucidating the nature of truth-as-home, Smith explains that I need to become “one with it, and it with me, and something new is brought into the world from out of us both” (p. 316). He then goes on to give true art as an example of this intercourse: the product of artistic activity transcends both the artist and the material with which he interacts to create a work of art. Smith’s thinking offers us a new vista to the Confucian view of music-making as moral cultivation. Progress in ren is made possible by the fact that egoistic desires have to be subjugated in order for the person to become one with the music, at its rather than ego’s terms. Out of the ashes of the denounced ego, the phoenix of creative Self arises, making participation in art a transformative, not an enslaving experience.

These lines of reasoning are also followed by Brameld (2000) in his formulation of social-self-realization as the “supreme, encompassing value of human life” (p. 92). In this term, Brameld summarizes all the above discussions: “It is the realization of the capacity of the self to measure up to its fullest, most satisfying powers in cooperative relationship with other selves.” (p. 93), thus providing a watchword for a guiding principle directing GGT as a synergizing harmonizer. Due to its binary and dialectic nature, social-self-realization is to Brameld a characteristic of individuals and groups alike. It is of particular interest to note that he considers authentic, original expressiveness as a necessary prerequisite of achieving social-self-realization, be it individually or collectively. Brameld elucidates this point by stating that “Social-self-realization is the ethical manifestation of the esthetic meaning of creativity” (p. 93), once again bringing to our attention the analogical and experiential linkage between aesthetics and ethics, and supporting the ancient Latin phrase “Pulchritudo splendor varitatis”
(“beauty is the splendor of truth”). Finally, Brameld offers social-self-realization as the criterion by which to judge the quality of a learning community.

7.3.2.3 Primacy of phronetic, relational and reflective knowledge

Potential conflicts and hence need for synergetic harmonizing in schools are not confined to relationships between people, but also concern various forms of knowledge. This issue is brought forth by Gustavsson (2000) who referring to Aristotle’s three categories of knowledge or three intellectual virtues – episteme (scientific, generic, universal knowledge), technē (technical knowledge and skills applied as art and craft), and phronesis (prudence, pragmatic knowledge, ethical deliberation with reference to praxis) – raises the question as to their relative prominence and significance in educational settings, especially in relation to what I have earlier on referred to as holistic humanistic education (Bildung). A similar query is presented by Flyvbjerg (2006) in relation to the making and methods of social science in general. Both Gustavsson and Flyvbjerg, as Aristotle himself, arrive at the conclusion that while all three forms of knowledge are needed for a well-functioning society or learning community, phronesis has a priority among them. Aristotle justifies this by pointing out that phronesis contains the other two intellectual virtues. Flyvbjerg further elaborates the theme explaining that

\[ \textit{Phronesis} \text{ is most important, from an Aristotelian point of view, because it is that intellectual virtue that may ensure the ethical employment of science (\textit{episteme}) and technology (\textit{technē}). Because \textit{phronesis} today is marginalized in the intellectual scheme of things, scientific and technological development take place without the ethical checks and balances that Aristotle and, later, Max Weber, saw as all important. (Flyvbjerg, 2006, p. 71)} \]

Phronesis involves value analysis as well as value judgments as a basis for action. It embodies a choice, where universal principles are applied in particular cases, mainly as guided by the agent’s experience. Thus, through phronesis, Aristotle emphasizes the significance of “both the collective (the state) and the particular, rules and circumstances, directives and deliberation, sovereign power and individual power” (p. 74).

Gustavsson and Flyvbjerg alike underline the importance of dialog as an aspect of phronesis. Flyvbjerg (ibid, p. 80) does so by referring to the semantics of the Greek word \textit{dialogos} which literally means “between-reason”, thus implying a relational usage of rationality. Quoting Nietzsche about objectivity consisting of complementary plurality, rather than absence, of interpretative perspectives, Flyvbjerg, combining Brameld’s notion of
social consensus with the concept of explanatory criticism, argues for a
dialogical process, where diverse interpretations are weighed by their
demonstrated validity (p. 79). Gustavsson, completes the picture with
painting in openness of the mind, empathetic viewing from alternative
perspectives, and personal involvement as some of the most salient aspects
of dialog in the context of phronesis.

I would like to supplement the phronesis view of knowledge with two
categories of the knowledge typology presented by Park (2001). Park talks
actually about four kinds of knowledge, the first of which – representational
knowledge (functional subtype) – is analytic, aimed at prediction and control
of events, and formulated as correlational or causal relationships between
variables, and thus closely related to Aristotle’s episteme. The second
category of representational knowledge (interpretive subtype) refers to a
hermeneutic approach to knowing whereby the knower and the known are
united in a process of knowing that produces changes in both. Interpretive
representational knowledge is integrative, seeking to assemble the puzzle
pieces of knowledge into a meaningful whole or pattern. But it is Park’s
conceptualizations of relational and reflective forms of knowledge that I
would like to look into more closely due to their complementary overlap
with phronesis.

Relational knowledge is constituted in situations when we make an effort
and come to know another human being or other human beings both
cognitively and affectively. In the relational form of knowing, the focus is on
the unique features of those to be known, in contrast with the generalizing
interest of representational knowledge. This view coincides with Aristotle’s
notion of friendship involving knowing the second person as a particular
entity, not as a representation of a universal principle. The rationale of
relational knowledge is not based on the utility of the knowledge gained, but
rather on the value of it as an end in itself. Relational knowledge is construed
through various forms of interaction, and it leads to further interaction and
connecting. The prerequisites for the kind of interaction that leads to
relational knowledge are respect, caring, sincerity, authenticity and trust.
Relational knowledge is also mutual in the sense that it is both generated by
and directed at all those involved in the process, and becomes part of them.
According to Braaten (1995), this form of knowing is the real basis of
solidarity and community, as well as an important part of the foundations of
human rationality.

Reflective knowledge is a notion derived from the critical theory tradition
which points out that meaningful human knowledge involves not only
understanding the world, but also changing it. In other words, knowledge
must be normative and action-oriented, as well as descriptive and
explanatory. The concept of “conscientization” developed by Paulo Freire
(1970) as the basis of his pedagogy of liberation, contains the duals aspects
of consciousness and conscience, and thus reflects the normative and
cognitive processes that constitute this form of knowledge. Reflective knowledge involves both individually and collectively practiced critical normative evaluation and discussion by actors in relation to their life conditions as well as the appropriate action to be taken. Based on the view of humans as autonomous agents capable of responsible and effective action, reflective knowledge creates collective autonomy and responsibility.

Action is an integral part of reflective knowledge. The relationship of action and reflective knowledge can be viewed from at least three different perspectives. Firstly, through the notion of “praxis” one can see the primacy of action with regard to the interrelationship of theory and practice in which human activity shapes history, produces an understanding of the world, and thereby contributes to people’s actualization as free social agents (Vazquez, 1977). Secondly, social action in the form of critical societal engagement results in the actors gaining a practical understanding of the indeterminacy of social structures and the ways in which the status quo can be successfully challenged. Through political activism we learn how the world works, and discover ourselves and our possibilities as autonomous agents. Thirdly, the spiraling reciprocity of action and reflection constitutes the ore of what could be called the metacognitive processes of societal learning.

GGT as a synergizing harmonizer is guided by an integrative perspective to different forms of knowledge. She, however, prioritizes phronetic, relational and reflective modes of knowledge, as they, due to their integral connection with ethical considerations and their action-orientation, best serve the purposes of individual and collective transformation. Finally, there is a crucial aspect of human life and of educational praxis that has been implicit throughout our discussions up to this point, especially in the section pertaining to teachers as synergizing harmonizers, and that GGT needs to take a stand towards, namely the issue of power. Although the following treatment of this all-important theme cannot do justice to its pervasive nature in all aspects of human life, it will provide sufficient grounds for determining a justified view of power to be associated with GGT.

7.3.2.4 Significance of inner power and integrative-collaborative power

Perhaps the most renowned theoretician of power, Foucault, sees power as a “multiplicity of force relations” that constitute social relationships (1979, p. 92). Thus, to him, power is omnipresent and ever immanent in human action and interaction, rather than being concentrated in particular loci or situations. Building on Foucault, Hayward (1998, p. 2) conceptualizes power as “a network of social boundaries that constrain and enable action for all actors”. She then goes on to demonstrate that freedom is the capacity to act on these boundaries, “to participate effectively in shaping the social limits
that define what is possible” (ibid, p. 21). Crespi (1989) detects a close conceptual affinity between the notions of power and phronesis, and finds power manifested mainly in acts of decision-making. Drawing on all these perspectives, I would like to focus on power as the ability to bring about change – both with regard to specific actors and to the social and material environment in general. Obviously, power connotes equally much a capacity to maintain the status quo in face of attempts to effect change, but as my interest is in exploring possibilities of transformative agency, I will concentrate on power in relation to change. In this context, Woehrle (1992), regarding the issue of power from a feminist point of view, distinguishes three forms of power: "power over," "power to," and "power with." In a similar fashion, Boulding (1989) presents a metaphorical typology of power as “the stick”, “the carrot”, and “the hug”. From such analyses we can conclude that not only can power manifest itself in various ways in human interactions with other agents and societal structures, but that the variegated forms of power can become intermingled.

The designations “power over” and “the stick” refer to the type of power that could be termed coercive power. This kind of power operates through a spectrum of methods from threat of embarrassment to yielding physical or discursive force, and is the most familiar and researched type of power. With “the carrot”, Boulding refers to exchange power, involving implied or delivered returns in exchange for occurrence of desired action. “Power to” points us in the direction of the above-mentioned characteristic of power as a means to change. But it is the relatively little explored form of integrative-collaborative power (“the hug”, “power with”) that I feel is most relevant to understanding the workings of transformative agency. Not only is this type of power free from the antagonistic features of the zero-sum logic, it turns the exercise of power into a synergistic dynamics whereby the power of one actor increases the powers of others, or where the combined power of agents, as in the case of nucleation, amounts to more than the sum of their individual powers. Boulding considers integrative-collaborative power the most basic and potent of his three forms of power, because the other two cannot exist without some degree of integration, whereas integration and collaboration are possible without either domination or trade-offs. Arendt (1970, p. 41) condones this view by claiming that "power corresponds to the human ability not just to act but to act in concert.”

Another category of non-zero-sum, collectively enriching power is that of ‘power within”, shaped by one’s identity and self-conception of agency, which has been presented by Nelson and Wright (1995) and Rowlands (1995) within the context of the participatory development discourse. The more the individual succeeds in developing her inner power, the more she can become a source of strength and a promoter of autonomy for others. Crespi’s classification of power contains a practically synonymous genre of power termed inner subjective power:
Inner power manifests then itself as wisdom, love, practical capacity, etc. Inner power removes the need to dominate or control others. The individual who has developed inner power cannot only affirm his relative autonomy from others but also recognize his relative dependence on them, that is, the fact of being involved from the beginning in the intersubjective relation. (Crespi, 1989, p. 104)

Combining the notion of power as an inherent aspect of all human interaction and the features of integrative-collaborative power, we come to the realization that this form of power gives expression to two fundamental, interacting characteristics of human life: the need to belong and the sense of agency. Integrative-collaborative power enables us to experience belonging to the local as well as the global community through participation in formulating common utopian visions and engaging in the praxis of working toward them. Seen from another angle, it provides us opportunities of practicing our agency in concert with others. Consequently, it is through integrative-collaborative power that the true potentialities of a given society are discovered and realized. Inner power, as a sub-class of integrative-collaborative power, reveals the latent possibilities within the individual and directs her to use her capabilities for the well-being of her fellow-humans. For all these reasons, integrative-collaborative power is essentially transformative. In Delanty’s terms, it is a means and expression of societal self-transformation or as Brameld would put it, of social-self-realization. Hence, this conception of power acts as a guiding principle for GGT.

To even better appreciate the significance of power considerations for the teaching profession, we need to take stock of two interrelated points made by Brameld (2000) in this connection. Building on the notion of “knowledge as power”, he firstly draws our attention to the fact that knowledge and power as such are amoral, and can be used towards either immoral or moral ends (p. 46). It is education, “education as power”, that singularly has the required generative force “potentially great enough to combat all the degenerative human forces”. Ultimately and concretely education as power to Brameld signifies “education competent and strong enough to enable us, the majority of people, to decide what kind of a world we want and how to achieve that kind of world” (p. 49).

In the context of a learning community, the exercise of power entails fostering and demonstrating encouragement, respect, even love, by and towards each member. This does not mean that there will not be conflicts, but it does imply that there is a shared belief in the necessity and possibility of resolving any conflict through deliberation. It also presupposes that every member is helped to both feel and act as an important member of the learning community, as well as for one’s self-development. A culture of encouragement, respect and love empowers those showing and those receiving these attitudes alike, as it provides optimism and hope by opening
up new potentiality spaces. In order to avoid coercive and belligerent uses of power, ethical rationality becomes the vehicle of power. What I mean by this is that the only way to arrive at collective decisions and to resolve conflicts in a democratic spirit is through rational reasoning. Power resides in whatever can be concluded collectively on the basis of critically weighed ethical-rational arguments. As Siegel (2010) puts it, if citizens are to wisely determine the course of societal development, they must be able to formulate arguments and to evaluate their own and others’ arguments on the basis of principles pertaining to reasoned argumentation (p. 8).

Indeed, so central is the dialogic use of reasoned, rational arguments to democracy that when the requirements of democratic participation and non-democratic cultural traditions or values collide, democracy should trump cultural difference (Siegel, 2010, p. 10). How can GGT influence the construction of a truly democratic and participatory culture within schools? This leads us to the action repertoire necessary for GGT as a synergizing harmonizer.

7.3.3 Action repertoire for teachers as synergizing harmonizers

7.3.3.1 Leading Cooperative Transformative Learning

The central theme of the action repertoire for GGT as a synergizing harmonizer is the initiation and development of a dynamics within a learning community that can be depicted as “unity in diversity”. All the salient aspects of this approach can be found crystallized in a process that I have termed Cooperative Transformative Learning (CTL) (Wright and Namdar, 1994). The basic rationale of CTL is to provide a process whereby a group of people can collectively formulate visions, devise action strategies and successively develop both of those in a mutual pursuit of transformations within themselves and in their environment.

CTL requires its participants to be willing to make anything, even the most axiomatic and taken-for-granted notions, a matter of deliberation. Diversity of viewpoints is seen as an important resource that helps explore the issue being consulted on from multiple perspectives. Of central importance is the disassociation of persons from statements. Ideas are not regarded as belonging to any one person. Once a participant has expressed a thought, it becomes a collective possession that can be viewed critically by everyone, including naturally the person who initially spoke it. In this way, participants need neither feel defensive about their contributions to the learning process nor apprehensive of hurting another participant by making critical comments.
Equally important as the ability to critically explore various perspectives is that of seeing the potentialities in and building upon other participants’ contributions. In an ideal situation, the mutual understanding or solution arrived at is a collective creation, and nobody either can or cares to trace back the various individual contributions leading up to it. The decisions arrived at, and thus all the contributions towards them, need to be based on rational arguments as well as relevant ethical principles. An especially significant aspect of this approach is to consider all issues being consulted on from a global perspective. From an epistemological perspective, CTL represents a process of “knowledge-making” within a public context, rather than one of “knowledge-getting” (Kelly, 1999, p. 44). This implies that phronetic, relational and reflective modes of knowledge are in the limelight, and that learning and social action are closely integrated.

7.3.3.2 Turning diversity and even differences into a strength

GGT is able to draw on diversity as a resource. In order to be able to do that, she needs, like an orchestra conductor, understand how variegated capabilities, interests, viewpoints, and experiences can be related to the learning tasks being collectively worked on. One practical aspect of this is guiding students to help others who are struggling with learning, in areas that they themselves are proficient at. As different students have different fields of strength, a culture of reciprocity is created, where excellence is not something to boast about or to be exploited for personal prestige, but rather as a means to serving and supporting others in their learning, as part of the collective developmental process. Regular involvement in the process of CTL will prevent unnecessary conflicts from arising. Yet, clashes of various kinds are to be expected in the course of a collective learning enterprise. GGT needs to know how to turn discord into a learning experience, and thus, as in certain kinds of martial arts, use the force within a situation of initial disunity against that tendency to achieve a higher level of harmony. But there are clashes of differing viewpoints that, when presented without an accompanying confrontation between personalities, are conducive to creating the spark of truth. Such rational discussions should be promoted by GGT as one expression of her appreciation of diversity.

7.3.3.3 Creating a climate of trust

CTL requires a certain milieu, ethos, or culture of the learning community as an optimal operational environment. It is up to GGT to prepare this soil by showing love toward each student, by seeing and bringing to the attention of the individual concerned, as well as the entire group, the positive qualities and strengths of every member of the learning community, and by building an atmosphere of trust. Trust grows when not only is every person respected
as they are, at any given stage of their development, but where there is no talk about “making a mistake”, only about learning. In a culture of trust, you do not feel you need to keep back any thought or action you consider valuable yourself. Indeed, you feel at ease to experiment, to challenge conventions, to examine limits. It is therefore synergy grows more readily in a climate of trust. As has been discussed, aesthetics, both experientially and instrumentally, help bring about a suitable setting for CTL. Hence, GGT would have to be able to make moral and pedagogical use of arts and music.

7.4 The globally good teacher: Some concluding remarks

In the past two chapters, I have tried first to justify the very effort of formulating the ideal type of the globally good teacher, and subsequently to engage in doing it. As a Weberian ideal type, GGT is an abstracting theoretical construct. The way I have gone about defining it, in terms of two aspects of (1) a globally relevant identity and role, and (2) a set of guiding principles and action repertoires, has been through a method of logical analysis. In other words, I have tried to explore what the salient features of guiding principles and action repertoires would be if they were to embody the role of “teachers as world-makers”. In principle, the list of such characteristics could be almost unending. Therefore, I have tried to contain the aspects taken up within a minimum number essential to the distinguishing makeup of a world-maker teacher role.

It will have become obvious that as in the case of any real life object, the various attributes, abstracted for heuristic purposes of analysis, are in reality closely interrelated, even overlapping. At this stage, I would only want to state this observation, as I will comment on these interrelations more thoroughly in the last chapter of this work. In summary, it can be said that the core of the guiding principles and action repertoires of the globally good teacher consists of employing the process of Collaborative Transformative Learning in order to create and develop a learning community as a means towards the realization and as an embodiment of a utopian vision of individual and collective human potentialities. Although, as I have already earlier pointed out, such a conceptualization of what it means to be a teacher is not currently prevalent either in practical reality or even as a prominent theme of the educational discourse, anywhere in the world, it accords with what ethically and rationally thinking people globally can accept as being beneficial for the global development of human society. As has been seen, the central aspects of this ideal type have been proposed with reference to educational and philosophical ideas rooted in a variety of cultures.
What now remains to be examined is whether GGT has any empirical correspondence, whether the heuristic construction can be substantiated in the light of existing practices, however untypical they may be. The aim of such a mapping of the educational terrain would not be to proof anything, merely to test the applicability of the ideal type in real life educational thinking and praxis. Moreover, this reality check could reveal overlooked necessary components of GGT. The following chapter will be dedicated to the study and discussion of the ideal type of the globally good teacher in the light of some relevant examples of its real life empirical instantiations.
In the preceding chapters, I have attempted to construe the ideal type of GGT in two steps. First, I have sought to delineate the professional identity and role of teachers that would be justifiably relevant to the challenges and possibilities of our times, of the age of globalization. That aspect of the ideal type as my point of departure, I have, subsequently, formulated a number of guiding principles and action repertoires that, if subscribed to and practiced by a teacher, would logically result in the possibility and an increased probability of the realization of her identity and role as a world-maker. In other words, the guiding principles and action repertoires implied by the three component aspects of an inspiring driving force, a responsive explorer, and a synergizing harmonizer, if and when constitutive of a teacher’s praxis, would enable her to enact her professional role as a world-maker. In the process, I have also carried out a philosophical-theoretical exploration of the possibility of the ideal type. It now remains to examine the credibility of GGT in the light of empirical examples of its realization in various real life contexts.

In my survey of various instantiations of GGT, I have arrived at three categories of what could be referred to as case studies. One category comprises various types of official policy documents, national and international, that contain indirect or direct implications for the teaching profession. Conceptualizations and educational practices of teachers and schools with a view on educational praxis matching that represented by the ideal type compose the second category. Teacher education programs with relevant rationale and aims make up the final category. Below, I will present two cases within each category, highlighting those aspects that exemplify the ideal type. At the end of this chapter, I will make an analysis of the ideal type in relation to its empirical counterparts.
8.1 GGT in policy documents

8.1.1 International documents pertaining to desirable global futures

As the ideal type of GGT has been developed in response to the possibilities and challenges of globalization, I thought it would be interesting to examine whether it corresponds with the transformational aspirations of humanity with regard to a future global society, as reflected in a selection of international policy documents. Considering the large number of international agreements and conventions in existence, it initially felt like a daunting task to choose a few representative ones. My starting point was to focus on documents that were (a) as universal as possible in their range of influence and their legitimacy, (b) broad in their sphere of contents portraying a holistic societal vision and plan of action, rather than addressing a specific issue, and (c) relevant and applicable to the work of schools and teachers. It soon became clear to me that the concept of sustainability, and its derivatives sustainable development or sustainable future, formed the core rationale in the vast majority of relevant international documents formulated within the past two decades or so.

Furthermore, I concluded that agreements and conventions established under the auspices of the United Nations best fulfilled the above criterion (a). I have chosen four international documents, all of them formulated under the aegis of the United Nations Organization, to represent the transformational aspirations of humanity in terms of visions and plans for a desirable global future. A couple of these declarations are even widely known by the general public, but all of them can be considered key international documents by the virtue of the fact that they address highly significant areas of human endeavor in a global futures perspective, and have been and are having long term influence on policy-making and policy implementation internationally. There is a high degree of convergence in the provisions of these documents based on the sustainability approach. I have excluded documents pertaining to human rights issues as I do not consider those fulfilling the above criterion (b), and as there already exists a corpus of work on human rights education. Finally, I would like to explicate and emphasize that the international documents selected constitute some of the most universal and legitimate agreements on what the international community aspires to in way of its common desired future. It is neither within the scope nor the focus of the present study to discuss the various problematic issues pertaining to the process that has produced these documents or to critically analyze their contents.

I am fully aware of the fact that both my choice of international documents and statements within them are open to criticism concerning
selection criteria. Obviously, my choices have not been based on the criterion of objective representation but the aim of finding correlations with the ideal type. In other words, I have sought such documents and those elements in them that would help verify the empirical validity of GGT construct. The chosen documents are, in the chronological order of their appearance, *Rio Declaration on Environment and Development* (1992), henceforth to be referred to as RD; *Copenhagen Declaration on Social Development and Programme of Action of the World Summit for Social Development* (1995), henceforth to be referred to as CD; *United Nations Millennium Declaration* (2000), henceforth to be referred to as MD; and *Johannesburg Declaration on Sustainable Development* (2002), henceforth to be referred to as JD. These four documents will, hereafter, be referred to by the abbreviation GD. The analysis of these documents has been carried out in three steps or stages.

### 8.1.1.1 Applying document analysis to international documents

The initial task was to identify in each GD those statements that could have a bearing on the work of schools, and thus of teachers, either on the ideological or on the action level (see Chapter 2). Two difficulties presented themselves at this point. Firstly, some statements seemed to refer to both levels simultaneously. For instance, the passage from RD, “Women have a vital role in environmental management and development. Their full participation is therefore essential to achieve sustainable development”, was considered both a declaration, on the ideological level, of the significance of the role of women, and an indication, on the action level, of the necessity of a course action to ensure the realization of this role. Secondly, the greatest challenge turned out to be the identification of statements that could be omitted as irrelevant to the world of education.

Even though some of the points in the GDs directly addressed or explicitly bore upon educational institutions, practically all of the clauses seemed, at the first reading, to have some sort of educational implications. This was especially the case with statements pertaining to the ideological level, resulting in the inclusion of practically all the statements categorized as implying fundamental values or principles. With regard to the action level, I finally decided to omit statements such as

> Communicable diseases constitute a serious health problem in all countries and are a major cause of death globally; in many cases, their incidence is increasing. These diseases are a hindrance to social development and are often the cause of poverty and social exclusion. The prevention, treatment and control of these diseases, covering a spectrum from tuberculosis and malaria to the human immunodeficiency virus/acquired immunodeficiency syndrome (HIV/AIDS), must be given the highest priority. (CD)
Indigenous people and their communities and other local communities have a
vital role in environmental management and development because of their
knowledge and traditional practices. States should recognize and duly support
their identity, culture and interests and enable their effective participation in
the achievement of sustainable development. (RD).

due to its direct applicability to the work of schools. I was aware of the
subjectivity associated with drawing these kinds of distinctions, and focused
thus primarily on internal consistency in my categorization.

At the next stage, the statements categorized as representing the
ideological and action levels in the four GDs individually, were integrated in
order to find a number of themes within each level, indicative of the GDs as
an entity. Some themes emerged as a result of statements from all the GDs
examined, such as the theme “Solidarity” on the ideological level that was
construed on the basis of the following statements:

Global challenges must be managed in a way that distributes the costs and
burdens fairly in accordance with basic principles of equity and social justice.
those who suffer or who benefit least deserve help from those who benefit
most. (MG);

Recognizing the importance of building human solidarity, we urge the
promotion of dialogue and cooperation among the world’s civilizations and
peoples, irrespective of race, disabilities, religion, language, culture or
tradition. (JD);

We commit ourselves to this Declaration and Programme of Action for
enhancing social development and ensuring human well-being for all
throughout the world now and into the twenty-first century. (CD); and

All States and all people shall cooperate in the essential task of eradicating
poverty as an indispensable requirement for sustainable development, in
order to decrease the disparities in standards of living and better meet the
needs of the majority of the people of the world. (RD).

Others were derived from just one GD, like the theme “Human-centered” on
the ideological level that was identified on the basis of the statement
“Human beings are at the centre of concerns for sustainable development”
(RD).

Although this process required a certain degree of abstraction, analysis
and interpretation, beyond what was directly given in the various document
texts, the attempt was made to keep this to a necessary minimum, in order to
capture as much as possible of the detailed richness of the document
stipulations. The degree and kind of analytical abstraction and categorization
can perhaps best be depicted through a concrete example. The following statements were jointly represented by the ideological level construct “Future-oriented”:

The right to development must be fulfilled so as to equitably meet developmental and environmental needs of present and future generations. “RD;

We commit ourselves to this Declaration and Programme of Action for enhancing social development and ensuring human well-being for all throughout the world now and into the twenty-first century. (CD);

We recognize that sustainable development requires a long-term perspective and broad-based participation in policy formulation, decision-making and implementation at all levels. (JD).

The last stage in the document analysis of the GDs was carried out in three steps. The first one constituted a refinement of Berg’s original method, as the themes or concepts representing the ideological level of the GDs collectively were ordered as a conceptual hierarchy from the most fundamental and comprehensive (at the base) to the most specific and restricted (on the top). The second step comprised a similar process with regard to the themes and concepts of the collective action level of the GDs. Only in this case, the conceptual hierarchy consisted of a two-strata structure where the lower conceptual stratum served as a description and exemplification of the higher one. The third step of this stage involved matching, where possible, the themes and concepts of the collective action level of the GDs with those of the ideological level.

8.1.1.2 Outcome of document analysis performed on international documents

The chart below (Table 3) shows the final result of this document analysis. The various hierarchical strata of the ideological and action levels have been coded with the abbreviation IL for the ideological and AL for the action level, followed by a digit indicative of the hierarchy stratum, e.g. (IL 1) or (AL 3). Where several themes or concepts appear in the same hierarchical stratum, lower case letters are used to differentiate them, e.g. (IL 3a) or (AL 4c). The lower hierarchical stratum of the action level has not been coded but instead expressed in italics.
Table 3. Guiding principles and action repertoires implied by a number of international UN documents

<table>
<thead>
<tr>
<th>(IL 1)</th>
<th>Interdependence of political, social, economical and environmental factors in sustainable development</th>
</tr>
</thead>
</table>
| (AL 1) | a) Changing patterns of production and consumption  
|        | b) Exchanging and promoting technological and scientific knowledge  
|        | c) Fighting against obstacles to sustainable development |
| (IL 2) | a) Future-oriented  
| (AL 2) | a) Promoting life-long learning |
| (IL 3) | a) Freedom  
| (AL 3) | Making use of all forms of education, including non-conventional and experimental means of education, such as tele-courses and correspondence courses, through public institutions, the institutions of civil society and the private sector  
|        | b) Promoting intercultural and interracial harmony  
|        | c) Reconceptualizing labour  
|        | Encouraging voluntary social activities |
| (IL 4) | Active participation by citizens  
| (AL 4) | a) Promoting public awareness and democratic participation  
|        | Working collectively for more inclusive political processes, allowing genuine participation by all citizens in all countries  
|        | Engaging disadvantaged groups as partners in development  
|        | Educating people about their rights and possibilities  
|        | Encouraging educational institutions, the media and other sources of public information and opinion to give special prominence to the challenges of social development and to facilitate widespread and well-informed debate about social policies throughout the community  
|        | Promoting analytical and critical thinking  
|        | b) Cooperation of people and states  
|        | Ensuring that humanity’s rich diversity, which is our collective strength, will be used for constructive partnership for change and for the achievement of the common goal of sustainable development |
Empowerment to full realization of personal potential

Giving effective response to material and spiritual needs of individuals
Stimulating entrepreneurial skills

<table>
<thead>
<tr>
<th>(AL 5)</th>
<th>(IL 5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Giving effective response to material and spiritual needs of individuals</td>
<td>Empowerment to full realization of personal potential</td>
</tr>
<tr>
<td>Stimulating entrepreneurial skills</td>
<td></td>
</tr>
</tbody>
</table>

(Al 6) | a) Vital role of women | b) Vital role of the indigenous people | c) Special role of the youth |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Promoting participation of women</td>
<td>b) Promoting the culture and participation of indigenous people</td>
<td>c) Mobilizing youth as a global resource</td>
<td></td>
</tr>
</tbody>
</table>

The guiding principles and action repertoires implied by the GDs can be now directly read from Table 3. To be absolutely clear, what the table indicates is, for instance, that teachers would be guided in all their educational pursuits by the principle of youth having a special role in realizing the transformational aspirations of humanity (IL 6c), and, furthermore, that they should be able to take action that would lead to mobilizing youth as a global developmental resource (AL 6c).

8.1.2 Swedish policy document regulating teacher education

My second case pertaining to official documents is the Swedish policy document for regulation of initial teacher education from the year 2000. In Sweden, a totally new model of initial teacher education was introduced by a government bill in 2000. Subsequently, the government modified the ordinance (högskoleförordning) that defines the structure and sets the objectives of programs of initial teacher education. This policy document was very concise in its formulations (some 600 words). In points where clarification was required, and for a deeper understanding of the intended new model, providers of initial teacher education were to consult the over 100 pages long government bill (Swedish Government, Proposition 1999/2000-135). Furthermore, the Swedish legislation offered universities the freedom of setting their own objectives beyond those prescribed by the national policy documents. In this respect, the Swedish approach differed fundamentally from that in most other countries. Where increasingly many educational systems aim at clearly defined and easily assessable competencies in form of specified standards (Fischman & McLaren, 2005; Moreno, 2007), the former Swedish one opted for more generally formulated objectives as well as a high degree of institutional autonomy, and thereby diversity and creativity, in their implementation.

Moreover, the government bill Proposition 1999/2000-135 grounded its educational and organizational proposals in a comprehensive ethical and sociological analysis of the Swedish as well as the global society. Contrary to the kind of regulatory documents that deal with issues such as attending to
diversity and equal opportunity as instrumental to (school) subject learning, the Swedish ones portrayed access to knowledge as an important means to societal development and a significant aspect of democratic citizenship:

Development involves an increasing social complexity. Globalization, technical development and ecological sustainability are examples of current political issues whose management requires good knowledge. Education and development of knowledge also have a key significance for democracy and citizens’ participation in society. (Proposition 1999/2000-135)

The teacher’s role as a bearer of knowledge and values, with the aim of creating social and cultural encounters, seems to become ever more significant which results in demand also for ethical and moral action. (Proposition 1999/2000-135)

To be sure, the Swedish decision-makers also regarded education primarily as a key factor contributing to a thriving economy. Yet, this view was complemented and balanced with a broader view on education:

Swedish corporations compete in the world market with advanced products, mainly by virtue of a well-educated labor force. Education creates both employment and growth which, in their turn, constitute the foundation for welfare. At the same time, good knowledge has in itself a great value as it provides people with the possibilities of living a richer life. (Proposition 1999/2000-135)

As the above-quoted statement about the relationship of education and economic growth and welfare reveals, the Swedish document subscribed fundamentally to a societal framework based on materialism in general and market economy in particular. It explicitly presented, however, certain openings towards the possibility and even necessity of societal reconstruction:

The teacher’s role as a bearer of knowledge and values, with the aim of creating social and cultural encounters, seems to become ever more significant which results in demand also for ethical and moral action. The teacher’s role will, therefore, be increasingly connected to the ability to create personal encounters. The professional tasks become more personal than role-defined. Rather than assuming a role or adopting a tradition, every teacher must conquer and deserve her own role – and thereby her authority. (Proposition 1999/2000-135)

Teachers are an important professional group for the realization of the contents of the UN convention on children’s rights. It is, therefore, important that teachers-to-be are informed about the contents of the convention, and are trained to work in a way that children’s rights are safeguarded in school and in society at large. (Proposition 1999/2000-135)
The rapid societal changes imply also that it becomes more important than formerly to develop children’s and students’ capability to understand and manage societal development. The pre-school, school and adult education must be a strong power for changing society through their ability to develop people’s knowledge and skills. Here the teacher has a key role. (Proposition 1999/2000-135)

Growing environmental problems and an increasing gulf between the rich and the poor make increasing demands on the international work of solidarity in order to together solve the environmental problems and in order to achieve a fair distribution of prosperity and to maintain ecologically sustainable living conditions as a basis for a high quality of life for future generations. (Proposition 1999/2000-135)

The Swedish government bill supports a number of more specific aspects of GGT, too. One of these is the importance of being able to live constructively with diversity:

Society is becoming increasingly multicultural which leads to an increasing demand for understanding and respect towards different cultural identities. (Proposition 1999/2000-135)

The new teacher assignment involves working in a society characterized by ethnical and cultural diversity. (Proposition 1999/2000-135)

Beyond the particular issue of diversity, Proposition 1999/2000-135 emphasized an educational approach where ethical considerations have center stage. This perspective was closely linked to the ideals of democracy. Democratic values were not regarded simply as either individually or collectively espoused abstract conceptual frameworks, but the importance of their implementation in daily action was underlined, as well as their entailment in terms of the holistic development of the student spelled out:

The teacher assignment involves a great responsibility to promote and inculcate society’s value foundation in relation to children and students. It will become a common foundation only when children and students are given the opportunity to reflect on it and to translate it into practical action in their own daily lives. Students’ active engagement and taking stands is thus necessary. Children and students must learn to respect and engage in democracy and democratic rules of the game. (Proposition 1999/2000-135)

The school and teachers must prepare the students for a responsible life in a free society with respect for fundamental democratic values. (Proposition 1999/2000-135)

… if knowledge is to be developed, it must be felt to be meaningful…The teaching profession is about creating the conditions for the development of various capabilities within the learner. (Proposition 1999/2000-135)
Finally, the attention paid to the need for teachers to help students develop their mind-sets, ways of thinking and cognitive strategies is noteworthy in the light of GGT:

A teacher must also be able to challenge children’s and young people’s conceptions, and to point out other cultural experiences, artistic languages and cultural encounters. (Proposition 1999/2000-135)

To educate children and students who independently pose questions, seek answers and who try out various interpretations of facts and experiences is an essential aspect of the teacher’s assignment. (Proposition 1999/2000-135)

8.2 GGT manifested in the ideas and practices of schools and teachers

8.2.1 Global College, Stockholm

The first case I would like to refer to in this category is a upper secondary school in Stockholm, Sweden, called the Global College (Globala gymnasiet), with an educational profile, as the name clearly suggests, focusing on global justice and sustainable development – both in terms of underlying values and educational methods adopted. I will take up points from key school documents, the pedagogical practices of the school, as well as statements made by two of the founders and heads of the school that exemplify various aspects of our ideal types. All the data pertaining to the Global College is obtained during the fall term of the academic year 2010–2011.

8.2.1.1 Students as transformative agents

The vision statement of the Global College was construed around the core concept of transformative agency, and was therefore formulated for the most part from the perspective of what the school and its pedagogy/teaching can offer the students. In other words, the students, in their role as societal reconstructors were at the heart of the vision statement. The following sentences from that statement illustrate the point:

The Global College will, moreover, act as a forerunner in developing pedagogical methods in order to increase young people’s engagement in issues pertaining to global development, and their possibilities to participate in and influence societal development. (www.globalagymnasiet.se)
The teaching must provide the students with the ability to… work for the realization of their visions and to reflect on their actions… understand the global world situation, both problems and possibilities for change. (www.globalagymnasiet.se)

Similarly, one could read the following in the introductory text on the school homepage:

The Global College is for you who have recognized global environmental issues and injustice in the world, and who wants to learn more, understand, and have an impact. We want to have your commitment, your will to change and to achieve something… (www.globalagymnasiet.se)

The official school brochure further assured: “We especially encourage creativity and personal initiatives.” This same emphasis on students as active agents came up repeatedly in my interview with the two school leaders. In fact, the deputy principal felt that a decisively important aspect of the teacher role identity had to do with the teacher’s view of students. According to the school leaders, the teachers at the Global College had generally speaking a positive view of the students as young people “endowed with power and creativity”. The school principal related how at a recent open house event they had introduced the rationale of the school in terms of the great challenges being faced by the world, and the need for sustainable development in response. This meant, he went on to explain, that his teachers must be able to educate world citizens who could participate in the processes of sustainable development which, in its turn, necessitated that teachers believed in this. “This to me is the foundation of what we are trying to do here”, he underlined. He finally confirmed that

If one looks at the teachers and the students that seek to this school, they are clearly politically oriented, in the broadest sense of the term political, in that they are engaged in promoting sustainable development and a more just global world. (Global College principal at interview)

8.2.1.2 Need for a societal paradigm shift

The two school leaders were very clear about the fact that the school does not stand for any specific partisan political ideology, in terms of specific goal prioritizations and methodological choices. The principal, however, elaborated at some length on the challenges of globalization, and the need for “a paradigm shift”, for “new, holistic way of thinking and understanding the world”, based on the principles of sustainable development. He emphatically pointed out that his school was one of the few actors, in a society characterized by people being “stuck in their small boxes, and operat[ing] things from within them”, who worked with this vision. This
meant that they had to constantly fight their way forward against the societal main stream. “I feel that people pay lip service to sustainable development, and throw it in here and there, as something that must be there, rather than taking it seriously”, the principal said.

**Learning together and for the world beyond the school**

Learning and working together, as well as engaging with the world outside the school were distinctive features of the Global College. These orientations were clearly stressed in introductory presentations of the school, as well as its mission statement:

> Half of the time you will be working with interdisciplinary projects, where you, together with 5-6 other students, will engage with a variety of current issues. (www.globalagymnasiet.se)

> You will not only learn within the school walls. We want you to meet with people who have personal experiences and knowledge of important issues. The school has close contacts with organizations, authorities, universities, and corporations… In our three programs, we offer various forms of practical experiences and exchange possibilities both in Sweden and abroad. (www.globalagymnasiet.se)

> The teaching must provide the students with the ability to…experience that she/he develops together with and learns from other people. (www.globalagymnasiet.se)

A specific leaflet on project work, downloadable on the school homepage, described in greater detail the processes involved in this pedagogical method. Some of the most relevant points from the point of view of learning communities were as follows:

> Project work is characterized by a problem-oriented method, i.e. the answers to the questions posed in the project are not known in advance, but the students and the teachers seek and construe answers together. (www.globalagymnasiet.se)

> Project work is mainly carried out in project groups. It is important to point out that this does not free students from individual work. (www.globalagymnasiet.se)

> The project pedagogy is based on continuous dialog within the project group, as well as between the teachers and students. (www.globalagymnasiet.se)

Conceptualizations pertaining to these aspects of learning came also up in the statements by the two school leaders. On the one hand, they saw interdisciplinary project work as making it necessary for teachers to want
and to be able to construe a holistic curriculum around the core of sustainable development, to overcome “ethnocentrism in terms of the subject they teach”, and to be open to approaches differing from theirs, as well as curious to learn about other subjects’ perspectives. On the other, they felt this learning method banked on the students’ active participation, and required that the teachers and the students together create knowledge and, thus, together arrive at a picture of reality. “Here, the role of the students is very important”, the deputy principal told me, “because they can and do come up with alternative views, based on information they have found, and thus complement and question what the teacher has taught.”

The principal felt it was important to extend the students’ learning beyond the school walls. Students needed to understand how the world outside the school thought and worked. They had to hear other messages other than the ones they liked to hear, to be made aware of contrary arguments, so that they would be able to debate for their own point of view. Another way learning was pursued beyond the confines of the classroom was optional three-week long field trips during the last College year, carried out to India, Malawi and Nicaragua. Here, the students were offered the opportunity to not only acquaint themselves with a new culture, but also to apply their knowledge of global issues in real life settings.

8.2.1.3 Practicing what you preach in the school

I was told by the principals that the school consciously tried to practice within its own daily life what it wanted the world to be like. This objective was embodied in the highly developed structure of student democracy within the Global College. The school redeemed its promise that the students will be offered “much influence concerning teaching and the working environment through clear structures for student democracy”. The three-tier structure being referred to consisted of a so-called School Conference where six students, six teachers and the principal deliberated about major issues pertaining to the life of the school, on the highest level. Regular Grand Meetings were a forum where all students and teachers could have their opinions and recommendations heard. The School Conference could delegate some points to be discussed at a Grand Meeting so as to obtain the benefit of advice from a broad representation of the student body. Finally, there were biweekly Student Meetings where students in each class get to discuss things, and to formulate questions to be handed on to the teacher teams. One indirect indication of how well this system worked is the fact that in a statistical survey carried out in 2009 among all the high schools in Stockholm, the Global College students expressed a degree of satisfaction, clearly above the average of all schools, about their possibilities to influence matters attending their learning and about the way their views are listened to by their teachers.
8.2.1.4 Teacher collaboration and thematic pedagogy

In my interview with the school leadership, the importance of collaboration between different subject teachers was brought up repeatedly. The school principal considered it a paradigm shift in teaching that in his school teachers reflected upon and tried to understand the role of their own subject in a broader perspective:

In order to understand and be able to act in relation to problems of sustainable development, teachers need to be able to work in an interdisciplinary manner, to understand the vantage point of various disciplines, and to see how things are interconnected, and what their respective role is in the entity. (Global College principal at interview)

But the principal’s sight was set higher than just the internal workings of his school. He talked to me about the need for “some sort of foundational global values system” that could serve as a basis for promoting sustainable development through a multidisciplinary approach.

8.2.1.5 Teachers, thinking skills, and encouragement

The school principals portrayed even a number of other aspects of the Global College of particular interest to us. One of these is the attention paid to developing the students’ thinking skills. In the school vision statement, one could read that “[t]he teaching must provide the students with the ability to think creatively, critically, and analytically”. The principal expounded that teachers needed more time to engage in discussions with students, in accordance with the Vygotskian view of learning, and to challenge the students’ ways of thinking. He went on to stress that, though requiring courage, it was especially important for teachers to bring to foreground different perspectives in a world of oversimplified answers.

Another point was the function of the teacher as an encouraging guide. I got to hear that the Global College teachers did not want to be the “best in the class”, the one in the limelight. Quite to the contrary, they were at their happiest when they saw their students perform, participate, and exert influence. The College teachers felt genuine pride for their students’ achievements. They were cognizant of the potentiality, the commitment, and the power residing in the students, and were willing to find it, to bring it forth, and to develop it. This meant that teachers functioned as a kind of catalyst and a guide, helping the students interpret the complex overflow of information, and leading them in a direction that engages with futures issues.
8.2.1.6 Conception of knowledge
Beliefs concerning the nature of knowledge were addressed by the Global College deputy principal as a matter of great consequence. He considered a teacher’s view of knowledge a significant aspect of her role identity. In the Global College, knowledge was regarded as something construed, changeable, constantly developing, and critically debatable. It was certainly not something that came in ready-made blocks that could be neatly placed “in the book shelf of the student’s brain”. Knowledge, the school leader believed, had to even “contain ethical, moral values”.

8.2.1.7 Role of the school in society
Finally, the school deputy principal had thought-provoking musings concerning the role of the school in society. He held that the school traditionally tended to reproduce societal structures. It was as if the teacher would say: “I will tell you how society works and we will make it continue that same way.” But this approach does not work any longer. Today, the school must be “one of the actors who create society in real time and together with the students”. In terms of power, the school has this middle position, he continued clarifying, on the one hand, to provide a critical view of the prevailing societal order but, on the other, to fulfill a normative function of putting forward its own values. It is important for the school to be politically independent, but then it must also be a bearer of its own values. It must be able to present and promote those values it considers as important. “So, I feel the school must perhaps gain a new function in society”, the deputy principal concluded.

8.2.2 Frank – a teacher for world citizens
A teacher who has worked for years in a Swedish small town high school, as a member of a teacher team dedicated to promoting students’ sense and skills of agency, constitutes the second case in this section. I will refer to him by his first name, Frank. Frank saw the role of a teacher as a “global transformative agent”, fostering students as world citizens, dedicated to creating a better world. He talked about helping students develop “action competence” or “action preparedness”, the ability to have impact on real world structures. With such a teacher role in mind, Frank felt that the teacher should approach, first his class and then the entire school, as a model miniature society. More practically, this implied that the teacher would make every effort to include everyone in the class, as well as to promote a good humane ethos, an empathetic spirit among and between staff and students in the entire school.
8.2.2.1 Responsible learners learning together

Preparing students for their role as socially transformative agents with a global perspective was, according to Frank, primarily a matter of teaching methods. He viewed teaching methods as tools for creating readiness for action among the students. An important aspect of the learning strategies employed by a transformative teacher is that students learn with and from each other, and that they increasingly assume responsibility for their own learning:

This sense of responsibility, I believe, can eventually lead to their preparedness to actively participate in creating a better society, to them being able to go out to the world, collaborate with other people, feel closeness to them and a commitment towards improving the world. (Teacher Frank at interview)

It is important that teachers create a learning environment where students can work side-by-side, to develop their sociability that is being negated by society around us. However, to Frank, educating world citizens was not merely a matter of methodological orientation, it concerned also choices of learning contents, in terms of working towards a sense of global justice, that there should not exist such differences in people’s living conditions in the world as there do, or feeling empathy for and solidarity with people whose lives are touched by such problems as environmental catastrophes. He, moreover, appreciated the significance of teacher collaboration. Indeed, Frank has worked for years as a member of a harmoniously functioning teacher team that focused cooperatively on its educational model, in face of both open and covert opposition from within the school it operated in.

Frank’s team of teachers, quite similarly to their colleagues in the Global College, had created a learning environment structured in form of coordinated project groups. Both within and between these student groups, the dynamics was based on a balance between individual responsibility and collective collaboration. In every project group, each week one student had the role of the group leader. One of the tasks of the group leader was to email the teachers about the progress of the project at the start of each week. The student group would get together at the beginning of each week to look at what they had done during the preceding week and to plan for the forthcoming one. The students could and did book teachers to come and give them a class on a topic the students felt was relevant for the purposes of their project work. They had specific questions that the teachers had to often themselves do some research to find answers to. This feature enriched the quality of the learning community comprising all teachers and all students.
8.2.2.2 Project work with real world impact

The kind of projects Frank and his colleagues set up for their students all had to do with entering and impacting the world outside the school. Here are some illustrative examples of how they worked: The board for democracy of the county council in the county where Frank’s school was situated had heard about his team’s way of working, and asked them to have their students carry out a study about young people’s interest in democracy. Each student group went out and mapped out various aspects of young people’s involvement in and encounters with democracy. The study resulted in a thick report that the students presented to the county council at their venue, and to the general public on the local radio. County council’s homepage carried this report for many years. The students also came up with suggestions to the county council about how it could develop its homepage so as to be more interesting and attractive for young people. Another project involved students finding out about student democracy and student participation in various schools in the area. At the end of the project, a hall was rented, and the boards of education of the local municipalities were invited to hear the results. The students had interviewed younger students, and portrayed their perspective. They had carried out their analysis in the theoretical framework of various perceived functions of the school and different student roles. In the case of one of the municipalities, the students had very critical comments to present, which made the politicians upset, and led to a heated discussion. But the students were able to present their arguments clearly and coherently. In yet another project, the tables of power and influence were turned, and the student groups got to plan, deliver and evaluate the program for an in-service training day for teachers. The teachers had always complained about such programs being boring and irrelevant, but the students managed to design and implement the program so as to receive high marks from the participants.

The way Frank saw it, when what the students do and learn at school takes place in a context outside the school walls, the students feel there is a meaning in what they do. For instance, in the case of the county council, they got to have an impact, and could see that their contribution was useful. And they saw that it was not that difficult to engage in societal issues, that such a thing was within their powers and capacities. In one project which started with research into three local municipalities, and where the student groups had to come up with suggestions for improving various aspects of life in these with the young people’s needs in mind, one of the student recommendations was taken up by the local decision-makers who formed a youth council in the municipality. So, it has not only been a case of students feeling they can make a difference but of them actually acting as societal change agents.
8.3 GGT in programs of teacher education

8.3.1 Educating teachers as global change agents

As my first case in this section I would like to refer to an international course of teacher education I initiated in the early 1990s, and taught with the collaboration of colleagues from several different countries and continents, at what was then Växjö University (currently called Linné University) in Sweden. This course was to a large extent a result of an international working conference “Teachers as Global Change Agents”, hosted collaboratively by Hertzen Pedagogical University of Russia and Växjö University and held in St Petersburg, Russia, in June 1991. At this conference, some thirty educationalist, representing all continents in equal numbers (itself an unusual feature in the Western-dominated world of academic gatherings), came together to plan a model core curriculum for teacher education aimed at fostering teachers as globally transformative agents. The outcome was a curriculum structure with two overall objectives of nurturing in the participants:

the cognitive and value orientation enabling them to possess a vision of a global human society and study all phenomena in a global perspective, and the ability to bring about changes in their immediate surroundings that will contribute toward a transformation into the kind of global society envisioned by them. (Namdar, 1993, p. 181)

These general aims were further broken down into a number of abilities to be attained by the teacher candidates. The intended abilities were divided under two headings as follows:

‘Think globally’ – To develop within the students a global perspective and enthusiasm for learning:

The ability to accept or internalize multicultural diversity.

The ability to identify and reflect on their own ethnocentricity.

The ability to identify and develop universal interdisciplinary themes.

The ability to formulate a view of human nature and its manifestations in different cultures at different historical points in time.

The ability to evaluate whether the learning process contributes to unity in diversity (integration of diversity).

‘Act locally’ – To develop within the students the capacity to facilitate change:
The ability to carry out action research/participatory research.

The ability to empower others to act as change agents.

The ability to identify systems and to examine problems and solutions from a systemic view.

The ability to facilitate group processes.

The ability to identify and internalize the qualities of change agents. (Namdar, 1993, pp. 181–182)

One concrete yield of the St Petersburg conference was the course I am to depict, and to which reference was made in the Introduction part. This one term, whole time program was run three times during the spring terms of 1993–1995, with the titles of “Education in an Era of Global Change” and “Education and Social Reconstruction”. The participants of the first course group came from Russia, Sweden, and the US. The second year, we had, in addition to these countries, teachers and teacher candidates from Kenya and Lithuania. Those attending the third year came from Bolivia, Japan, Mexico, Russia, Sweden and the US. Although each year’s program was in some respects different from that of the preceding year, due to an ongoing process of evaluation and development, certain central features remained fundamentally unchanged.

8.3.1.1 Students getting to form their course

Every year, the program consisted, by and large, of three main components. The first one was a Foundations module dedicated to the basic concepts and methods of the course, such as “Cooperative transformative learning”, “My town anelloin the world, the world in my town”, “Salient features of a desirable global society”, “Human nature and global citizenship”, “Transforming social reality: from vision to action”. First and foremost among these themes was that of Cooperative Transformative Learning, referred to already in the previous chapter. There were several important aspects to the way this process approach was implemented in the Växjö courses. One was that most of the learning took place in form of either whole group or small group discussions. Even the infrequent presentations by the teacher educators were usually done dialogically. It was made clear from the beginning that all were course “participants”, acting simultaneously as learner and teachers. Another was that all learning was directly related or relevant to real world issues and situations. But the foremost, and perhaps most radical, idea here was that instead of offering the participants a ready course schedule, I came with a basic syllabus outline, and the participants
themselves could and had to decide how to carry it out in detail. This meant, of course, that I myself did not know how it would all turn out.

For almost all the course participants, every year, this turned out to be the initially most trying experience of all. The majority of the participants were relatively young undergraduate students, but even those of a more advanced age group or academic background were totally unused to a learning setup where the teacher did not have full control. Far from feeling a sense of empowerment and freedom, most participants were at first overcome by uncertainty, suspicion, even fear. These sentiments were expressed both openly during the sessions and in the evaluations and reflections done in written form and orally at the midpoint and end of each course. But once the initial period of disquiet and skepticism was put behind, and the participants saw how it all worked, there was no going back. In the final year, two of the American students returned home towards the beginning of the course, as they thought this was no real learning situation. Several others were, at that point, also expressing misgivings about the dynamics of the course. To me this was the supreme paradoxical dilemma: Should one abandon a democratic approach due to majority will, i.e. should one let democracy kill itself?

Then, I realized, that if I was to be true to the concept, I did not have to carry the burden of this decision alone. So, I took it up to deliberation with the group, and expressed my personal views and the intentions of the course, in terms of developing their transformative agency and collective, collaborative learning. I explained that as the world did not come ready, well-functioning and ready-to-use to us, it would be misleading to have a course that did all that, if the course was to prepare us to engage with the real world. When we started consulting about all this, I did not have any clue where we would end up. I was not even sure how I would cope with it, if the group or its majority wanted to abandon CTL. The ensuing consultation was thus both exciting and educative. As it turned out, the majority of the participants wanted to continue with CTL. Now, several of those who had not said anything before, raised their voices in defense of a process they thought was valuable and that they did not want to give up. It also became clear that the alternatives were not to sail ahead as thus far or to leave the ship. So, the group decided that the process would be refined by delegating the decision-making to a course council comprising one person from each discussion group and me. This way, the planning process would not be as cumbersome as before, but the basic idea would be retained.

What is then the function of the teacher educator in a learning set-up driven by the course participants collectively? This was the question I had to reflect on, and as the student participants clearly had the same query in mind, to present the answer to them, seeking legitimation for it. This is the consensus we arrived at: I would act as a guide for our collective expedition and as a devil’s advocate helping to question taken-for-granted notions. I
would also try and model the processes and methods we were learning together by. My way of interacting with the student participants would, thus, provide them with a practical example of how they, in their turn, could work with their students-to-be.

8.3.1.2 Student thinking in the foreground

Another feature of the course the students found shocking was that “the reading materials listed for the course were seen as resource material for the participants to use as they saw the need rather than information over which there would be an examination” (Wright and Namdar, 1994, p. 4). The reason for this was to encourage independent analytical, lateral, critical and holistic thinking on the part of the participants. When specified books or articles become the focal point of a course, there is the danger that students concentrate on being able to reproduce the contents of these sources, rather than actively and intelligently interacting with them. Our way of using the literature led to the participants gradually realizing how much undigested raw material for reflection they already had. Just taking in more information was going to amount to simply more of the same, more puzzle pieces without any clear picture emerging. Processing and applying the information already gathered in the context of questions and situations relevant to the participants, on the other hand, transformed it into meaningful and usable knowledge.

8.3.1.3 Getting a practical feel of social change

The Foundations module was followed by ones that took the participants into even closer encounters with the societal reality and possibilities of impacting it. Field work took place partly in collaboration with local and national NGOs operating in the city of Växjö. The participants got to observe how these organizations worked with various issues, and in some cases to participate themselves in their operations. Activities like setting up a stall at a local exhibition or visiting the NGO Forum at the World Summit for Social Development in Copenhagen were also examples of this kind of exposure to how societal change is pursued by those consciously engaged with it. The other type of field work during the middle part of the course involved the course participants, in small groups, leading groups of students of a local secondary school to plan and implement small projects that in some way would contribute to global change. These projects covered a broad range from collecting clothes to be sent to Africa to a visit to Lithuania to meet and discuss global and societal questions with students of a secondary school there.
8.3.1.4 Preparing for change agency in the home field

The final module of the course would be one where the various knowledge and experiences gained were brought together and reflected on, a paper on a topic of personal or group interest was written individually or in small groups, and plans were made for how each participant would carry on her/his role as transformative agents upon return to her/his home environment. This was always a challenge, because the participants would have to leave the supportive climate of the learning community they had created and face the often challenging realities of society or school on their own. As I mentioned above, there were every year teacher educators from other countries joining me for a period of the course. Two colleagues, one from the US guiding the group in constructing thematic curricula, and the other specialized in pedagogy for social justice from Australia, participated in every course. We teacher educators each had our own particular style and angle, yet shared a common general view about the need and possibility of global transformations. We all considered ourselves world-makers. Our complimentary diversity was appreciated by the participants in their evaluations.

At the outset of each course many of the participants did not know where the others’ countries were on the map. We started always as a group of individuals, but ended as a community of explorers. In some cases, lasting ties of close friendship were established between people from opposite sides of the globe. In all cases, the participants discovered how their visions of a desirable global society were essentially so similar, whether they came from Nairobi or Missouri, but also that they had something valuable and new to learn from others whose perspectives shed light on areas that were dark spots for them. An important realization was the one imparted by several of the participants that had participated in other courses with international participation: It was a totally different experience to sit in a lecture hall together with other students from various other countries, and to interact dialogically with people from different cultures as members of a learning community.

8.3.2 Moral Leadership – teachers as promoters of rural community development

The final empirical case pertains to one of three innovative programs portrayed and analyzed by Miller and Mucci Ramos (1999) in their report *Transformative Teacher Education for a Culture of Peace*. Sharing Hutchinson’s (1996) vision, the authors conceptualize transformative teacher education as being “concerned with empowering teachers to become agents of hope and possibility, people confident that their work can generate new connections, new levels of awareness, and new possibilities for a peaceful
One of the examples they give of such kind of teacher education program is the Moral Leadership program of the University of Nur, Santa Cruz, Bolivia, aimed at training rural school teachers, many of whom were disillusioned with Marxist ideology, as community development agents. Emphasis was placed on the role that rural teachers can play in aiding communities to pursue their own path of development by analyzing their own needs, establishing their order of priority, and managing their own projects. Rural teachers, acting as facilitators, could serve as a source of initiative, knowledge, and guidance in community organization, in the empowerment of grassroots organizations, and in the management of their projects (Anello, 1997).

The nature of the Moral Leadership program in teacher education can be best understood against the background of the general approach of the University of Nur to higher education, which is:

To contribute to an educational process that facilitates individual and social transformation through the development of human capabilities, fostering a dynamic coherence between the intellectual, spiritual and physical dimensions, for the establishment of a just, peaceful, and harmonious global society. (www.nur.edu)

8.3.2.1 Moral capabilities and development work

According to Nur’s way of thinking, the mere technical preparation of human resources resulting from the transfer of information and knowledge is insufficient to bring about a personal and collective transformation in service of the common good. While carrying out the traditional roles of a university – teaching, extension activities, and research – the University of Nur has taken upon itself two additional ones that guide its functioning and development: Developing moral capabilities, and integrating concepts of development with focus on the importance of understanding the integrative and disintegrative forces that promote peace and world citizenship, through an analysis of modernization and globalization trends.

Moral Leadership can, thus, be regarded as an approach to teacher education, and to the teacher role, where the two aspects of fostering moral capabilities and promoting understanding about the possibilities and challenges of development are closely integrated. The more general socio-political background to this approach is the instability of democratic governance in Latin America, which requires rooting in moral leadership in order to become sustainable. Nur's notion of moral leadership was to provide the students with opportunities to discover that they had the option and obligation to search for, adopt, live by and structure their institutions in accordance with moral principles. Leadership was not seen as an elitist power position, but as a role of societal service and responsibility that
required the development and exercise of moral capabilities. Each student was encouraged to develop her/his capabilities, in general, as part of their process of personal transformation, so as to be better prepared to serve humanity. Thus, personal learning was viewed in the context of collective development. Nur’s Moral Leadership concept was predicated on a view of human nature that acknowledged essential nobility at the core of every human being. Their premise was that when we look for that nobility in others, believe in it and show that belief in our actions, the great majority of people begin to develop their potential nobility, initiating the process of personal transformation.

8.3.2.2 Dynamic processes of seeking and implementing truth

Furthermore, the unfolding of true human potential was considered to take place through commitment to the fundamental moral responsibilities of searching for and recognizing truth, and of applying those truths recognized in all aspects of one's life. Such a view of fundamental moral responsibility was non-dogmatic insofar as nobody was seen to be in the position of telling someone else what morality she had to accept. The point was, rather that everyone had the moral responsibility to search for principles on which she could base her life and actions. Having identified these, the student was to conscientiously try and base her decisions and actions on whatever principles she had accepted to date, while maintaining an open mind willing to investigate "new" principles whenever she might encounter one in the course of her studies or life. This is a contingent view of truth which implies investigating different points of view and trying to discover the facts related to whatever situation one is working with. Each student was then encouraged to develop a principle-based vision of the desired future of the community whose development she was to help advance. Together, the development of the vision and the investigation of contingent truth, developed the student's ability to make a sound assessment of her current situation, and to, collaboratively with others, develop a realistic vision of a desired future state as well as a realistic course of action that would move the community from its current condition to the preferred state collectively identified.

8.3.2.3 Personal, interpersonal, and societal capabilities

The Bolivian university has, through a systematic process of theoreticizing, action, and reflection, identified 18 personal, interpersonal and societal capabilities which contribute to the exercise of moral leadership. These are:

Capabilities that contribute to personal transformation
The capability to evaluate one's own strengths and weaknesses without involving the ego: self-evaluation.

The capability to learn from systematic reflection on action within a consistent, evolving conceptual framework.

The capability to take initiative in a creative and disciplined way.

The capability to endeavor, persevere and overcome obstacles in the achievement of goals.

The capability to oppose one's lower passions and egocentric tendencies by turning towards higher purposes and capabilities: self-discipline.

The capability to manage one's affairs and responsibilities with rectitude of conduct based on moral and ethical principles.

The capability to think systemically in the search for solutions.

Capabilities that contribute to improve interpersonal relations.

The capability to imbue one's thoughts and actions with love.

The capability to encourage others and to bring joy to their hearts.

The capability to participate effectively in the process of consultation in group decision making.

The capability to be a loving and responsible member of a family.

The capability to create and promote unity in diversity.

Capabilities that contribute to social transformation.

The capability to create a vision of a desired future based on shared values and principles, and to articulate it clearly and simply so that it inspires in others a sense of commitment towards its fulfillment.

The capability to understand relationships of domination and to contribute towards their transformation into relationships based on reciprocity, sharing and mutual service.

The capability to contribute to the establishment of justice.

The capability to commit oneself to the process of empowering educational activities.
The capability to serve on institutions of society in ways that assist their members to develop and utilize their talents and capabilities in service to mankind.

The capability to perceive and interpret the meaning of present-day social processes and events in the light of an appropriate historical perspective.
(www.nur.edu)

8.3.2.4 Logistics of the Moral Leadership teacher education model

In practical terms, the program for teachers in rural Bolivia was carried out in a distance learning format, employing a methodology based on integrated processes of study, action, and reflection. There were twelve modules, on themes such as “moral leadership”, “community organization”, “participatory research”, “empowerment education”, and “project management”, each with their own reading and writing assignments. In addition, the teacher education model involved three-day workshops where issues of transforming social reality and the participants’ evolving views of their leadership roles were discussed. At a later stage, the participating teachers got an opportunity to deepen their understanding by leading community groups through certain modules of the program. Finally, the participants engaged in community-based activities related to the module themes. The teacher groups were supported by a supervisor who works with them throughout the program.

8.4 Analysis of the correlations between the ideal type and the empirical examples

Having presented six cases of three categories of educational instantiations of GGT, it now remains to examine how and to what extent the examples provided actually reflect the ideal type being studied. Such an analysis is expected to show whether the ideal type, in fact, has empirical applicability and an ontological status beyond that of pure theoretical construct. Furthermore, it can potentially reveal further aspects and considerations with regard to the ideal type that have not been noted when formulating it as a conceptual formulation. I will start with looking at the underlying identity and role of teachers as world-makers in relation to the empirical material, and subsequently proceed to review the guiding principles and action repertoires that are supposed to manifest the former. What I am looking to achieve with this approach is to demonstrate that even empirically there exists a correlation between the two aspects of the ideal type, in such wise
that the teachers who could be described as being globally good teachers have the role identity of a world-maker.

8.4.1 World-maker teacher role in light of the empirical examples

8.4.1.1 World-maker role and the aspirations of the world community

The concept of “world-maker” is open to multiple interpretations, but in the present study, I have defined it in relation to the processes of globalization and to cosmopolitan imagination. Thus, it has been of primary interest for me to see how this role image stands in relation to the kind of teacher role implied by documents that are supposed to reflect the collective aspirations of the international community with regard to desirable future development of the global society. As has been already pointed out, these conventions and agreements have not been formulated with educational perspectives solely or even centrally in mind. And it is in this very fact that their value for my purposes lies: The teacher role that can be derived from these documents tells us something about what would be relevant to the expressed needs and goals of humanity, rather than being meaningful merely within the mostly hermetically sealed world of institutionalized education.

The implications of the above Table 3, summarizing the guiding principles and action repertoires implicated by the selected international UN documents, for a teacher’s professional role are open to interpretation. Consequently, teachers with different role identities could each see the same statement as being aligned with their own approach. One can, for example, interpret “Equality” (IL 3d) or “Promoting intercultural and interracial harmony” (AL 3b) as referring to fostering a certain kind of attitude in a person’s individual interactions with others of differing ethnic or socio-economic origins, or as a call to educate students to become socially active citizens dedicated to promoting certain kinds of societal structures, as well as upholding certain values in their personal relationships. Even statements, such as “Exchanging and promoting technological and scientific knowledge” (AL 1b) or “Active participation by citizens” (IL 4) that seem to be more clearly in line with one or other of the three teacher roles presented in Chapter 6, are nonetheless far from unambiguous in their potential meaning.

The hermeneutic difficulties notwithstanding, I have made an attempt of categorizing the various statements of the ideological and action levels in Table 3, in relation to my teacher role taxonomy, in order to see how each of the roles are justified and supported by the GDs (Table 4). When placing a statement in a category, I have followed a minimal-matching rule, whereby a statement is associated with the teacher role it would require or support if the
statement were interpreted in the simplest justifiable terms. This way of thinking is in line with the conceptualization of the three teacher roles as a three-level hierarchy analogical to a set of Russian dolls.

Table 4. Teacher roles implied by international documents

<table>
<thead>
<tr>
<th>TEACHER ROLE</th>
<th>IDEOLOGICAL LEVEL</th>
<th>ACTION LEVEL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teachers as technicians/programmers</td>
<td>(IL 2b), (IL 2c), (IL 3a), (IL 3b), (IL 3d), (IL 5)</td>
<td>(AL 3b), (AL 5)</td>
</tr>
<tr>
<td>Teachers as mentors/therapists</td>
<td>(IL 1), (IL 2a), (IL 3c), (IL 4), (IL 6a), (IL 6b), (IL 6c)</td>
<td>(AL 1a), (AL 1c), (AL 4a), (AL 4b), (AL 6a), (AL 6b), (AL 6c)</td>
</tr>
</tbody>
</table>

Based on the analysis presented in Table 4, the following conclusions can be drawn about the relationship of the GDs and teacher roles: All teacher roles can find some justification in the GDs, although the role concept “teachers as technicians/programmers” is only weakly supported. Teachers acting as mentors/therapists would have no difficulties justifying their role identity in relation to the provisions of the GDs. However, “teachers as world-makers” is the role description most strongly implied by the GDs, and the only one matching the entire range of documents statements. The themes and concepts of strata 1–3 of the ideological level refer to the characteristics of a desirable global society that stands in stark contrast to the prevailing societal order, and, thereby, denounces it. Even considering their genesis, the GDs cannot be regarded in any other light than as expressions of transformational aspirations by the international community.

8.4.1.2 World-maker role instantiated in the other empirical cases

The world-maker teacher role is more or less apparent in all the other empirical cases as well. Most clearly it can be perceived in the role assumed and promoted by the teacher educators in the two cases presented in the category of programs of teacher education. Both of these course examples build explicitly on a transformative worldview mode. They both also recognize the need for teachers to want and to be able to, together with their students, formulate a justified vision of a transformational future, in terms of society as well as individuals, and to understand and have mastery of the processes leading towards that desired future. The cosmopolitan orientation is absent in the Bolivian program, whereas it has a more systematized view of the individual transformative capabilities involved.
Sweden’s former policy document for teacher education is the least pronounced embodiment of the world-maker teacher role among all our cases. Although it links the teaching profession to upholding democratic values and societal skills, it can be justifiably interpreted that this is to happen within the framework of the existing democratic order, as it is currently functioning in Sweden. But even here one can detect cues for pursuing the education of world-maker teachers. Firstly, the very flexibility and purposeful openness to interpretation build into Proposition 1999/2000-135 have a transformative flavor to them. Secondly, democracy, as a general approach to socio-political life is understood to imply at least the possibility of radical change. Thirdly, passages such as the following one refer to a global social analysis in the light of which the world-maker role can be understood to be not only permissible, but actually called for:

The rapid societal changes imply also that it becomes more important than formerly to develop children’s and students’ capability to understand and manage societal development. The pre-school, school and adult education must be a strong power for changing society through their ability to develop people’s knowledge and skills. Here the teacher has a key role. (Proposition 1999/2000-135)

The two school and teacher examples constitute the middle ground in relation to our value-based ideal type. In terms of the underlying world view mode implied, both of the portrayed cases clearly reflect a transformative worldview. Frank’s talk about teachers as transformative agents and his emphasis on world citizenship can be considered closely akin to our world-maker teacher concept. The Global College’s mission statement objectives to “increase young people’s engagement in issues pertaining to global development, and their possibilities to participate in and influence societal development”, or to help its students better understand “the possibilities for change” in the global world situation, can easily be read as presupposing a world-maker role on the part of the teacher. Also, the principal’s reference to world citizenship as an educational goal, together with his admittance that the teachers (as well as the students) in his College are “clearly politically oriented” in the sense that “they are engaged in promoting sustainable development and a more just global world”, and his statement concerning the need for a global value system, speak to the same point.

However, we saw above the principals’ unease with the idea that their school would have the students construe a specific utopian image of the desirable global society. While engaging students in a survey of obstacles and possibilities to developing a more sustainable and just world, it seems to be left to the students to determine personally what that might entail in more exact terms. I will soon return to this important point. A similar trait, though in a different form, can be detected in Frank’s narrative. Here, the students
were not explicitly offered even the kind of normative futures view as sustainable development. The thought seems to have been to provide them with experiences of agency through engagement in the socio-political life of the local community. This required a world-maker role identity on the part of the teachers, as exemplified by Frank, but not to the fullest extent enactment of our formulation of the ideal type.

8.4.1.3 World-maker role concept and global citizenship

But then there is the intriguing issue of world citizenship as a concept mentioned both by Frank and the Global College principals. I have also referred on a few occasions above to this term. What does it really communicate? Does it stand for a certain normative view? To do justice to such a vast theme as a sideline of this study would be naturally impossible. But there are two specific aspects of world citizenship brought forth by our present discussion that I would like to address here, and thereby to bring added clarity to our understanding of the concept of world-maker teachers.

Looking at global citizenship as an educational ideal, de Ruyter (2010) argues that there are undeniable dangers in holding an ideal as something realizable with regard to a societal state. The possibility of ensuing evil to others follows from the ideal being pursued at any cost as it is so highly valued, and feasible to actualize. As Berlin (1990) points out, the risk of detrimental consequences increases if people are lead by utopian single or coherently integrated ideals. Thus, de Ruyter offers liberal democracy as a societal ideal that by the virtue of its underlying premises of individual freedom, to the extent that it does not infringe on another person’s, is insured against suppressive measures. This fear of a potentially blinding or at least limiting idealism may be the explanation to why the Global College has not wanted to define an ideal of global society in any more concrete or exact terms than those of sustainable development and global justice.

The difference of approach here with the two programs of teacher education, and for that matter with the Reconstructionist stance, lies in these propagating the importance of a collectively, albeit temporarily, agreed utopian image as a basis for concerted action. As I read them, Brameld’s and Counts’ perspectives with regard to this point, constitute a critique of the excessively minimalistic and essentially individualistic rationale of the liberal democratic program. It may be that in his science-fiction like book, The Teacher as World Citizen: A Scenario of the 21st Century (1976), Brameld depicts the world in the year 2000 in some ways as a typical liberal thinker of his times would, with positive attention paid to socialistic solutions, such as practical non-existence of money and the kibbutz model, to humanistic psychology, and to freedom in expression of sexuality. But differently from most of his contemporaries, he paints a picture of a utopian world order where a World Community of Nations, raised on the tenets of a
Declaration of Interdependence, and complete with global institutions, is securely established, largely with the aid of educational processes. More recently, Sypnowich (2005) has put forward a view of global citizenship that she links it with the notion of human flourishing. According to her, global citizenship entails a moral responsibility to see to the physical, social and spiritual flourishing of the entire humanity. This perspective is far from being new. Montesquieu is quoted to have stated:

If I know of anything advantageous to my family but not to my country, I should try to forget it. If I know of anything advantageous to my country which was prejudicial to Europe and to the human race, I should look upon it as a crime. (Quoted in Schlereth, 1977, p. 191)

Likewise, Mazzini (1961), a leading figure of Italian unification and an early protagonist of European unity, considered our primal duties, the foundation of all the lesser ones, to be towards humanity in its entity:

You have duties as citizens, as sons, as husbands, as fathers…but what makes these duties sacred and inviolable is the mission, the duty, which your nature as men imposes on you. (Mazzini, 1961, p. 41)

We have already seen the approach whereby the Reconstructionists can conciliate global citizenship, predicated on a collectively specified utopian cosmopolitan imagination, with the requirements of diversity and human freedom. Their position is paralleled, as we have seen, by Siegel (2010) in his views about the inseparability of democracy and a public, rational process of values assessment. In a like manner, Carr (1999), Gutmann (1987), and Ryn (2003) are aware of the self-defeating outcome of unqualified tolerance. To be sustainable, Gutmann (1987, pp. 30–31) feels, tolerance needs to be supported by critical reflection, “rational deliberation among ways of life”. Paradoxical as it may superficially seem, being able to take others with opinions differing from ours seriously, we need to be in a position to enter with them in a respectful but frank and honest discussion about the acceptability of their views. Such a process not only enables us to avert condoning behavior detrimental to human wellbeing and dignity, but makes it possible to collectively set up and work towards a utopia without the effort turning into something evil or hegemonic as feared by Berlin.
8.4.2 Guiding principles and action repertoires of GGT in the light of the empirical examples

8.4.2.1 GGT developed through the analysis of international documents

Even after a cursory reading of the information in Table 3 above, it is clear that the guiding principles and action repertoires yielded by the document analysis of GDs are, in the main, concurrent with those I have associated with the ideal type of the globally good teacher. The reference here is to the meaning content rather than the wording of these constructs. There are, however, some interesting differences, especially in way of added perspectives or emphasis offered by the analysis of GDs. I would like to take up two of these that I feel contribute in a substantial way to the further development of our ideal type in terms of its applicability to practical life situations. At the most general level of guiding principles, GDs bring to attention the interrelatedness of the various aspects of development. GGT would benefit from an added explication and accentuation of a holistic perspective to the possible and required societal transformations that constitute the contents of the cosmopolitan imagination. Realizing and being able to promote the vital role of women and indigenous people in setting and implementing the global transformative agenda is another important amendment to be made to GGT in the light of the international documents.

Such an adjustment in the construction of GGT is of no little consequence, considering that the ideal type is supposed to be globally acceptable and relevant. These traditionally, and even currently, subjugated and silenced groups, have a marked significance, as they represent such a vast part of the human race. The role of these segments of humanity is also taken up by Inayatullah (1998) in his commentary concerning futures studies: “Futures are more likely to come from the non-West, from the indigenous traditions… Others marginalised by the victory of world capitalism, women..., too, can offer alternatives” (p. 59). We have already acknowledged the leading role that the young can play in global transformations due to their relative detachment from the prevalent societal regime and its underlying conceptual and axiological framework. Inayatullah’s perspective is based on identical reasoning, as he proclaims the necessity of looking for “truth outside the margins” and “beyond postmodern chique” (p. 58), at a historical juncture when what is at stake, after all, is nothing less than the destiny of civilization.
8.4.2.2 GGT as an inspiring driving force instantiated in the empirical examples

In all of the cases presented, the teacher’s work is or is supposed to be future-oriented. We have seen the Swedish policy document refer to “rapid societal changes” and their implications for both students and their teachers, as well as to the demands of solidarity to collectively and globally secure “ecologically sustainable living conditions… for future generations”. By the same token, the Global College’s central rationale of sustainable development, by its very definition, engaged the students with the future of humanity. The projects Frank related were the most implicit with regard to future-orientation, but even they, as they involved various ways of changing the societal status quo, could be said to embody futures thinking. The two programs of teacher education contained the most explicit and emphasized futures perspective. Aside from its outspoken purpose to empower its teacher students to help their communities to create a better future for themselves, the Bolivian initiative had within its list of capabilities to be fostered within the students the capability “to create a vision of a desired future based on shared values and principles, and to articulate it clearly and simply so that it inspires in others a sense of commitment towards its fulfillment.” Likewise, the international course held in Sweden had the formulation of a vision of a desirable global future as one of its central themes. Furthermore, both programs had their participants develop, among themselves as well as together with others they were to work with, more specific images of desired societal or personal states, and design the process for achieving them.

As all the example cases contain some degree of orientation towards the future and moreover are based on a belief about the efficacy of human agency, one could conclude that they all implicitly contain a message of hope. Here again, the cases pertaining to programs of teacher education are more apparent and emphasized in their conscious propagation of hope in both people as agents and in processes. One important aspect of this lies in the fact that these, among all the examples, include clearly articulated views on human nature, which is one of the main sources of justified hope. The absence of such an element in the other examples is both intriguing and important to note.

Logical and hypothetical conclusions aside, the empirical material does not include any direct references to the development and use of the power of imagination or of thought experiments aimed at exploring radically new ways in which societal institutions and processes could be reconstructed. Likewise, the notion of the teacher as an exemplar, a master, is only and even then rather mildly, represented in the international teacher education program, where it was agreed that the teacher educator would model the kind of actions and processes the student participants could follow in the mimetic sense proposed by Kemp in the previous chapter. One explanation to this is
that in the Swedish cultural context, teachers tend to be extremely wary of anything even hinting at an authoritarian role. The very word “power” has a negative connotation to Swedish ears. In the Bolivian case, too, the teacher educators probably have tried consciously to distance themselves from the kind of authoritarian style commonly attached to the teacher role in that part of the world, and exemplify moral leadership as empowerment of the students. Though it has to be noted that the University of Nur has in its list of capabilities “The capability to imbue one's thoughts and actions with love” and “The capability to encourage others and to bring joy to their hearts” that can be associated with the kind of master identity we are referring to.

All in all, it can be concluded with good grounds, i.e. on the basis of the formal evaluations made and the receptivity accorded them that, both the two school-related cases and the ones concerning teacher education, embodied teacher action that was experienced as inspiring and conducive to developmental dynamics by the students.

8.4.2.3 GGT as a responsive explorer instantiated in the empirical examples

There are plenty of evidences regarding the component of GGT referred to as responsive explorer across the entire spectrum of empirical examples. To begin with, the former policy document for teacher education in Sweden makes clear references to the issue of diversity as a hallmark of the present-day learning environment. The document also expects teachers to “prepare the students for a responsible life in a free society” and “for ethical and moral action”. But it is not for a future societal role that the students should be prepared. The former teacher assignment in Sweden involved providing children and students with the opportunity to reflect on foundational ethical values, and to translate them “into practical action in their own daily lives.”

This element of learning linked to the surrounding local, national, and global society is even more pronounced in the other categories of examples. Frank’s team of teachers taught exclusively through projects aimed at understanding better and having impact on the local communities constituting the school’s catchment area. Project work was a major feature of learning at the Global College, too. The project approach to learning easily and naturally combines the creation and development of a dynamic learning community with engagement in the life of society, thus realizing most of Nyerere’s principal educational concepts. It furthermore incorporates, in our examples, essential elements of transformative learning. The way teachers in Frank’s team were available to introduce students to the areas of knowledge these had asked for, and the consequent learning challenges faced by the teachers, as well as the kind of close transdisciplinary collaboration carried out by the teachers at the Global College, together with all the facets of
students collective learning provide excellent examples of a learning community in the making and in action. The degree of participation in the decision-making allowed to the students, and the fact that the projects do not have a previously known outcome, make the projects also into learning expeditions.

So is also the case with the two examples of teacher education programs. The Bolivian model operated from the outset in the rural communities outside the walls of the university, and sought to enable the participating teacher students to form and foster learning communities both among themselves and together with groups of villagers they are serving. In a like manner, we have seen that the international course contained two modules dedicated to field work in order to offer sufficient exposure to real life situations. Additionally, the major part of the last module was preparation for impacting one’s local community upon return home. The participants were consciously led by the teacher educators to become a closely-knit learning community where the student participants had almost total control over the directions and contents of the learning expedition, thus integrating the curricular process and contents, and genuinely making rather than taking the course. The action repertoire element of forming the class or group of learners into a model miniature society, while implicit in all that has just been commented, is most evidently instantiated in the case of the Global College. We can recall the setting up of a sophisticated system of student democracy and participation, beyond the pedagogy of project work, as a conscious effort to make the school into a localized example of a truly functional democratic society.

The other aspect of fostering thinking skills becomes also confirmed through the empirical material. The Proposition 1999/2000-135 expects teachers to be able to” challenge children’s and young people’s conceptions” and “to educate children and students who independently pose questions, seek answers and who try out various interpretations of facts and experience”. A similar message is given by the vision statement of the Global College that the school “must provide the students with the ability to think creatively, critically, and analytically”. The University of Nur has the capabilities “to learn from systematic reflection on action within a consistent, evolving conceptual framework” and “to think systemically in the search for solutions” in its list of capabilities for personal transformation.

8.4.2.4 GGT as a synchronizing harmonizer instantiated in the empirical examples

In this part we have the guiding principle and action repertoire pertaining to diversity. We have already seen that all our examples, in various ways, embody these. Not only is the heterogeneity of the student body and the
multiplicity of the perspectives it brings into each learning situation endorsed both by the former Swedish policy document and all the educational field examples, but in the cases of the Global College and Frank’s teacher team, even the integration of diverse subjects and teacher expertise into more comprehensive thematic units is regarded a source of strength. Likewise, the learning processes promoted in all the examples, from the accent on fostering action competence by Proposition 1999/2000-135, to the project pedagogy employed by the two Swedish groups of teachers, to the methodologies and the capability “to participate effectively in the process of consultation in group decision making” promoted by the Bolivian teacher education program, and finally to the course at Växjö University where, on one occasion, the very dynamics of the learning community were brought under question and decided upon by the participants collectively, bear close resemblance to or are identical with what I have termed CTL.

If we then turn to the notion of knowledge implied in the various examples, we find that the former policy document for teacher education in Sweden perceives “[t]he teacher’s role as a bearer of knowledge and values, with the aim of creating social and cultural encounters, seems to become ever more significant which results in demand also for ethical and moral action”. This statement can be interpreted as a call for or at least an opening up to phronetic and integrative forms of knowledge. Both of these are supported by the linking together of knowledge and values, and by the aim given for their use, while the proclaimed need for “ethical and moral action”, in connection with knowledge, points towards phronesis in particular. The vice principal of the Global College talked also about knowledge with an ethical aspect, and the kind of knowledge I have called reflective knowledge, as constituting a highly important part of the teacher role. In the cases of the projects Frank’s teacher team has worked with, and the Bolivian teacher education program, phronetic, integrative and reflective knowledge are part and parcel of the described undertakings. At the international teacher education course, the secondary status allocated to course literature, the topics of the introductory modules, as well as the field work arrangements, together involved all the three above forms of knowledge, too.

In the Proposition 1999/2000-135, we read that “[t]he professional tasks become more personal than role-defined. Rather than assuming a role or adopting a tradition, every teacher must conquer and deserve her own role – and thereby her authority.” If we recapitulate simultaneously the statements of the Global College principals about how their school’s teachers would work to empower their students, and take pride in their success and achievements; the way Frank and his colleagues were available to the students, and let them occupy the front lines of encounter with the local society; the Nur University’s emphasis on the capabilities “to understand relationships of domination and to contribute towards their transformation
into relationships based on reciprocity, sharing and mutual service”, “to commit oneself to the process of empowering educational activities”, “to serve on institutions of society in ways that assist their members to develop and utilize their talents and capabilities in service to mankind”; and the fundamental objective of the international teacher education course to foster a sense of inner and collective power in the course participants, we find the aspect of power associated with GGT as a synchronizing harmonizer instantiated in all of our empirical cases.

Finally, we have the concept of learning as engagement with truth. The only example where this guiding principle is realized is that of the Bolivian Moral Leadership program. As we have seen, the idea of the individual’s responsibility and freedom to search after truth, as a dynamic process, and of her moral obligation to use whatever principles she has, at a given time, arrived at as criteria for her decisions and actions, is a central one to the educational philosophy of Nur University, its guiding principle par excellence.

8.4.3 Some final comments about the ideal type in relation to empirical reality

We have seen in the above analysis that all the major aspects of both of the ideal type have their empirical counterparts. So, while it is not by any means common for teachers to live and work as world-makers, there are those who do. There are entire schools and universities, and particular teacher teams and courses that identify with that type of role and live and act by it in all their educational encounters. This concurs with the earlier discussed concept of “role as resource”, negotiability of individual (role) identities in communities of practice, and individual sense-making in relation to role identities (Chapter 6). Our empirical examples have, moreover, shown that a world-maker role is not one leading to reactive or ad hoc measures, but a fountainhead of proactive, conscious, and planned transformative actions. It has been discussed how this role image is akin to what Brameld already at least some forty years ago, referred to by the appellation “teachers as world citizens”. This latter role description has in common with the world-maker conceptualization an underlying primary identification with, and a sense of solidarity and responsibility towards entire humanity, as well as an orientation towards the future.

The guiding principles and action repertoires associated with GGT were also found to have their instantiations in real life situations. Through the analysis of a few selected international UN agreements and conventions, we became cognizant of the need to add awareness of the vital role of women and indigenous people, as well as the ability to promote their participation in societal development to the guiding principles and action repertoires of
GGT. Realization of the spearhead role of children and youth with regard to global transformations is already implicit in the concept of teachers as world-makers. We could also see that the various components of the two ideal types were represented empirically to different degrees. Thus, for instance, appreciation of diversity as a resource was strongly present in all the examples, whereas viewing the teacher as a master figure in the Confucian and Kempian mimetic sense was weakly discernible in only one case. This is understandable in terms of the uneven prominence of various structural schemas and discursive topics in the field of teaching.

Examining the relationship between the ideal types and empirical examples has revealed that the practical reality is complex and messy in the sense that various components of GGT were found to be intertwined. For instance, the projects used by the Global College and Frank’s teacher team can be said to practically embody all the various guiding principles and action repertoires of GGT. It is of course for this very reason the method of ideal types was put forward: it helps abstract and isolate key aspects of a phenomenon in a neat manner available to theoretical constructs. The fact that both aspects of the ideal type were instantiated in the analyzed cases could be seen to suggest that there is a correlation between them. In other words, following the guiding principles and implementing the action repertoires of GGT should increase the probability of thinking and action in accordance with the world-maker role.

Survey of the empirical examples has also enhanced the credibility of GGT as representing a globally acceptable praxis. Such a conclusion can be especially drawn on the basis of two of the cases: the selected international UN documents, representing the aspirations of the international community, and the international teacher education course – with its background of the international working conference – that stood for the ideas and ideals of a culturally very broad spectrum of academics, educators and student teachers. It is, furthermore, confirmed by the fact that most of the major elements of GGT have been practiced by educators in cultural settings as different from one another as Bolivia and Sweden. This is an important finding, considering that the rationale behind formulating and verifying the ideal type of GGT has been to identify the main components of a globally relevant core curriculum for teacher education.
9 Logbook entries at the end of the expedition

One way to conceptualize a study like this, in line with what has been expressed earlier about ways of engagement with knowledge and the world, is to think of it as an expedition. Each work of research can thus be regarded as a journey through which one seeks to refine the existing maps of the waters and territories probed, and/or to show that there are new, possible, hitherto undetected sailing routes, or roads less traveled by. Furthermore, each expedition reveals new questions to be asked, new places to be seen, new wonders to be intrigued by. The process is far from a linear one, and every seafarer’s logbook tells a multistranded story where the warp and weft of the quest become increasingly interwoven into a colorful pattern. I have tried consciously to impart some of this sense of exploration by taking up certain central themes repeatedly, in various contexts and from diverse perspectives, and to show how they weave together into a beautiful conceptual carpet, yet one still hanging on the loom unfinished.

9.1 Teacher profession and teacher education at a critical socio-historical juncture

The starting point for this study, as for the Reconstructionist educational reasoning, was that humanity is undergoing a unique phase of its development, characterized by unprecedented opportunities and dangers resulting from historically new levels of global interaction and interdependence in every field of human endeavor, commonly referred to as globalization. As this reality is omnipresent in all aspects of life, pervading even the well-guarded bastions of schools and classrooms the world around, teachers must come somehow into terms with it. Logically, as well as in the
light of empirical evidence, we can identify three different stances that
teachers can take.

They can ignore or downplay the exceptionality of the situation, or to
simply play along, considering the prevalent circumstances as inevitable or
of no greater consequence. This is perhaps the most common reaction that is
explainable by at least two facts, a psychological and a sociological one.
Firstly, as the human psyche is fundamentally entropic in nature, it seeks
always the least energy demanding equilibrium state, even if that requires
hiding one’s psychological head in the bush. Secondly, dominant ideological
or societal regimes tend to present themselves as only and natural
alternatives, thereby camouflaging their normative foundations, on the one
hand, and making it seem unnecessary and impossible to counteract them, on
the other. Hence, in country after country – and Sweden is a particularly
alarming example, as it has hitherto stood as one of the few contrary
specimens – we have seen how education has become prostituted as
primarily a means for improving the international competitiveness of the
national economy, with all that such a rationale entails.

Teachers have also the choice of rebelling against what is, as we have
seen, conceptualized by many, laymen and academics alike, as evil
globalization. Educational thinkers in several camps, notably those of the
critical school, encourage teachers to disclose the ugly features of
globalization, equated with an inhumane neoliberal market economy, to their
students, and to engage them in a fight against this present-day dragon. To
me this seems like a futile approach, at least on three accounts. For one, if
globalization is a one-eyed Cyclops, embodying the combined strength of
multinational corporations and world markets, any attacks against it are
bound to either merely slightly slow the monster down or to irritate it. The
outcry of the teachers’ unions and all the rhetoric as to the importance of
schooling and education notwithstanding, budget cuts have taken their toll in
education, the US being a chief instance. For the other, battling against
anything usually limits the antagonist’s responses, as they have to be
formulated in terms of the force that is being opposed, leaving it in a sense
still calling the shots. This is one of the points communicated by Orwell’s
Animal Farm. Thirdly, a reactive response can even comprise a critique of
the prevailing system without offering a real alternative. Awareness and
identification of wrongs is a necessary starting point but, when not
accompanied with vistas of a superior option, it can lead to apathy and
frustration.

Finally, there is the option for teachers to follow the Reconstructionists’
recommendation, and see that the most decisive and urgent question facing
them is, how they can practice their profession in a way that would be
relevant to the historical needs and possibilities of the global society –
something that could be termed a transformative response. This would call
for an independent assessment of the situation, as well as a proactive
approach to developing and implementing the appropriate measures. Such a
stance is, however, not conceivable without the teachers involved sharing at
least three Reconstructivist positions: their analysis of where the world is
currently at, their conviction that a truly radical reconstruction of the global
society, with all it implies, is possible, and their belief that teachers can and
should consider it the core of their profession to act as promoters of a new
global civilization, to enact the role of world-makers.

Just like the teaching profession can evince different responses towards
the processes of globalization, the school as an institution can assume or be
ascribed diverse mandates in its relation to society. The traditional and still
most common mandate is one that can be metaphorically called “the school
as a copying machine”. The idea here is that the school is geared to
reproducing the existing societal order. More specifically, today politicians
expect the school to use the systemic features of consumer capitalism,
religious or political fundamentalism, or whatever is the societal order of the
day in a given country, and their concomitant views of human nature and
important competences, as an original, producing as many copies of it as
possible with maximal effectiveness. This is the “effective schools”
paradigm, with its insistence on measurements, evidence-based procedures,
and publicized league tables. In its less sophisticated versions, it simply
seeks to mass produce citizens who are easily governed, of greatest possible
utility to the national economy, and, in the case of a limited few, candidates
for civil service positions.

In the past decades, the reproductive mode of education has proven
somewhat problematic due to acceleration of social change. To put it
metaphorically, the original tends to be outdated by the time the first copy
comes out. Many progressive educational thinkers and practitioners have
understood this. Hence, they have brought it to public attention that we are
engaged in educating the young for a future that cannot be foreseen, one that
will be very different from the present societal reality. Based on this fact,
they conclude that a reproductive mode of education is outdated and
dysfunctional. Instead, they would have us teach the young various forms of
knowledge and skills that would equip them to effectively adapt themselves
to whatever future might be awaiting them. I would like to refer to this type
of mandate for the school as “the school as a chameleon”. Although the
chameleon mode sounds very different from the copy machine one, they
share a fundamental similarity: Both conceptualizations of the school
mandate are derived from the notion of the future as a given. In the former
case, the future will be created by some mysterious or at least uncontrollable
societal forces, while in the latter, it will simply be a perhaps slightly
renovated repetition of the past. The greatest danger in this type of societally
adaptive education is that it can lead to technically well-educated people
becoming pawns of any ideologue, as was the case in Nazi Germany.
A genuine alternative to both of the above approaches is to regard “the school as a spearhead”, to use Olof Palme’s expression. This mandate is rooted in a fundamentally different view of the future as the above two. While the school operated as a copy machine or a chameleon seeks to adapt to the future, when regarded as a developmental spearhead, the school is oriented towards creating a justifiably desirable future through a conscious and planned transformation of the present. Such a mandate has manifold implications. A central one involves a reconceptualization of the relationship between society and the school. According to the Reconstructionist and Palmean perspective the traditional division of roles, where the school merely reflects and reproduces societal structures, can be reversed. The school can and should assume a lead role, acting as a center of possibility, a space of possible action, a ground for societal experimentation, contributing to the reconstruction of the global society. There are at least two reasons why one can be rationally hopeful about the school being able to fulfill such a task. One has to do with the relatively high level of autonomy exercised by the school as an institution. It is usually considered a worrisome fact that the school is in many ways lagging behind the developments otherwise taking place in society. Even scientific advances take a long time to find their way into school books. Schools seem to live lives of their own, a bit like medieval castles, aloof from the concerns of the peasants outside their gates. This phenomenon can be viewed more positively as a token of the relative independence the educational system can exercise. One could logically reason that if the school can utilize its autonomy to maintain its internal traditions, it could also take advantage of this freedom for other objectives, such as promoting societal reconstruction.

The other reason for regarding the school a befitting candidate for acting as a spearhead of societal transformations has to do with the suitability of the minds of the young as the sites for the early nucleation of new modes of thinking and acting. Taking into account the respect held for teachers in non-Western cultures, the demographic significance of the cohorts of young people in many parts of the world, and the proportion of wakeful hours students spend at school, schools stand a fair chance of being able to influence the section of human society most vital to societal transformation and, thereby, the future of humanity. The decisive factor in this potential process is the teacher: the identity and role she has assumed, the guiding principles she tries to follow, and the action repertoires she has access to. Any changes in national curricula and other policy documents will prove of little avail if the teacher is not appropriately prepared to carry out her tasks. Hence, teacher education is the key site if real changes in the workings of the school and transformations in the social order are intended.
9.2 Main elements of a global core curriculum for teacher education

We have now all the necessary jigsaw puzzle pieces to start putting together the emerging picture of a globally relevant core curriculum that constitutes the ultimate and final objective of the current study. It is neither possible nor has it been the intention to arrive at some detailed formulation of a given curriculum. The aim is, rather, to identify a few key elements upon and around which any number of variations of a globally relevant curriculum can be designed. This final section serves simultaneously as an opportunity to recapitalize, summarize, and draw further conclusions from the points arrived at in the current study up to this point.

9.2.1 Transformativity

In our survey of recent research and commentary on teacher education we noted that the transformative approach was at best hinted at, but not really developed as a discourse or a form of praxis. The fact that the transformative response is the rarest of the three possible can have many explanations. However, just the fact that it is the most demanding one in terms of the combination of required beliefs and skills would suffice to render it the least probable option. Be the reasons for the rarity of the transformative response what they may, transformativity, signifying a combination of the societal aspects, in what Brameld refers to as reconstruction as well as individual ones, in Fromm’s and Uljens’ metaphors of the true or third human birth, is to me the essential feature of a globally relevant core curriculum for teacher education. The most important application of this principle in the preparation of teachers is in the identity and role the teacher candidates are fostered into. The role of teachers as world-makers constitutes the hub of a transformative teacher education curriculum.

But becoming a world-maker teacher is even more than assuming a professional role. At its best, as we have seen several thinkers hint, it involves a transformation in the entire self-identity of the person and her role, not only as a teacher, but as a human being in general. Indeed, as guiding principles are repeatedly realized through action repertoires, a virtuous character is gradually formed which will start acting naturally and consistently in accordance to these guiding principles. It is then that it can be said that a teacher is inspiring or that she has become an explorer. Clearly, the concept of the teacher as a world-maker implies a conscious experience of agency and self-efficacy, together with the awareness of inner power that comes in their wake. World-maker teachers are, thus, driven by a sense of mission that expresses itself in strategic action, both within the confines of the school and beyond it, and in interaction with the students as a role model. The primary curricular principle that allows the development of such a role
is one that calls for designing the modules that constitute the program of teacher education not as courses about individual and societal reconstruction, but as experiences of transformative self-making and world-making. For this to be realized, the teacher candidates must be permitted and required to be actively involved in making the courses, not simply taking them.

Such a curricular precept necessitates also engagement in social action as an integral aspect of learning at school. One way of introducing teacher candidates to this would be by having them do part of their teaching practicum at a civil society organization. Learning to impact society takes place ideally within the framework of a multidisciplinary, project-oriented setup. In other words, teacher candidates need to learn to work with issues, rather than traditional school subject contents. What otherwise is a lifeless body of knowledge is transformed into a meaningful and empowering tool, when it is brought to the process of analyzing and responding appropriately to a developmental potential. Central to transformative school teaching and learning is their involvement of social action. If the principle of transformativity is to reach the world of schools, they need to be transformed from being almost exclusively arenas for theoretical learning, for episteme, for the kind of knowledge that is in the first instance meaningful for continued school education into becoming fields of transformative action, of phronesis, of the kind of knowledge that is relevant to the learners here and now for their reconstructive agency.

Transformativity is, as discussed above, a manifestation of a certain view of time. A transformative curriculum is future-oriented. It sees the significance of learning about the past and the present primarily in that it helps us gain a better understanding of what the future can and should look like. An important aspect of future-directedness is that teachers learn to engage their students in posing novel questions and seeking imaginative answers to them. Cosmopolitan imagination needs to be encouraged and fostered. One concrete example of this, already referred to earlier in this work, would be to have teacher students design a system of democratic governance, not based on the currently prevailing axioms of conflicting group interests and contest for power, but the Ubuntu notion of mutuality, complementarity, and collaboration. Teachers and students, as interactive members of learning communities, should experience the possibility and challenge of creating something genuinely new. Novel, functional solutions, however, can usually be reached only after a period of experimentation. Teacher education programs need to become sites of conscious social testing, and teachers would greatly benefit from learning to conduct participatory action research as a way of leading their learning communities to explore new ways to new goals.

In a world where feelings of powerlessness and being overwhelmed by societal complexity are not uncommon, fostering teachers in the role of
world-makers will not be an easy task. Teacher students need to be provided with examples, biographical or living, of teachers (and teacher educators) practicing the world-maker role, as well as with opportunities of enacting that role themselves. If a paradigm shift is to take place in the teacher profession, it will have to start with a number of individual teacher educators and teachers, teacher teams and their students. This statement is based on the strategic hypothesis, supported by the analogical model of nucleation and phase transformation, whereby individuals and small groups of like-minded persons are the spearheads of societal paradigm shifts, and can have an impact, beyond what meets the eye quantitatively. I have also suggested that, whereas communities and cultures usually emerge out of patterns of relationships and actions not purposefully engaged in with the objective of creating them, it is inherent in the role of teachers as world-makers, and thus in the professional praxis of globally good teachers, to consciously endeavor to create a community of practitioners, a professional culture, within which they can develop as teachers. This realization leads us to a number of interesting questions that are beyond the scope of this work, such as: What are the salient characteristics of a professional culture comprised of globally good teachers? What are the transitional challenges in the cultural shift from the currently prevalent professional culture to that of globally good teachers?

9.2.2 Normativity

I have argued earlier in this study that education constitutes, in its very essence, a normative and teleological praxis. Hence, a curriculum cannot be transformative without having an image of the goal state into which individual and societal transformation is supposed to take place, as well as having identified the kind of processes by which the intended objective will be achieved. As we have seen, such a utopian vision does not have to be either hegemonic or static. But aside from providing a rationale and a compass for the educational praxis, it has a vital function as a driving force for action, by creating a desire for and a commitment to the transformative intent. The twentieth century saw at least the theoretical shift from teacher-centered to learner-centered teaching. Other foci have also been suggested, such as knowledge-centered, value-centered and future-centered education. The kind of educational praxis advocated here can be defined as ideal-based. By this appellation I am trying to point to an orientation that does not represent the views and interests of any one person or group of people. Learner-centered education is predicated on the Rousseauan assumption of the conatal moral completeness of the child, whereas strong forms of teacher-centered teaching have the very opposite as their starting point. In ideal-based education, this polarization of approaches is replaced by a dialogical relationship, whereby a mutually acceptable imagination of the ideal is sought as the normative basis of the collective learning process. In
line with what has been discussed earlier, the process through which such a convergence of thoughts can be reached is one that employs ethical rationality. Consequently, the ideals agreed on are not just outcomes of a utilitarian or even genuine consensus but manifestations of what is considered justifiably true and right by the learning community.

Animals engage only in activities of practical and tangible utility to them. Even though humans share that tendency, they have also the unique longing to transcend. Human beings alone live in a symbolic, as well as a material, world, can be stimulated by their symbolic environment, and are able to act on their beliefs. Ideals and utopias represent an impulse for achieving transcendence, for breaking all limitations, for aiming at the best that is within human reach. Human beings engage in creating knowledge that has no immediate and practical use for them, but that helps them better understand the universe around them and their place in it. Even in arts, we aspire beyond the replication of things as we see them, to the abstract or surrealistic representations of our feelings, dreams and ideals. The ultimate human desire to transcend one’s own apparent physical and psycho-social limitations is reflected in the beliefs and practices of the mystics and some of those professing a religion. Ideals and utopias can be regarded as embodiments of the human desire to transcend, and learning as a learning community an expression of a quest for collective transcendence. An ideal, while construed on the basis of rational-ethical principles, is simultaneously and paradoxically more “real”, in the sense that it concretely visualizes abstract principles, and super-rational, as it activates the potential human attraction to transcendence, goodness, and beauty.

There are three analytical perspectives to norms that I would like to explicitly bring together, in order to draw an important conclusion pertaining to normativity in a globally relevant core curriculum for teacher education. To do this, I would like us to begin with looking at a norm regulating trading interactions, the requirement that a price asked for a good should correspond to its true value. The first observation we can make is that this norm is an instantiation of a broader and more fundamental norm of justice. For this reason, there can be differences of views as to how exactly the price of a good should be set so as to represent its true value. The first observation we can make is that this norm is an instantiation of a broader and more fundamental norm of justice. For this reason, there can be differences of views as to how exactly the price of a good should be set so as to represent its true value. The first observation we can make is that this norm is an instantiation of a broader and more fundamental norm of justice. For this reason, there can be differences of views as to how exactly the price of a good should be set so as to represent its true value. The first observation we can make is that this norm is an instantiation of a broader and more fundamental norm of justice. For this reason, there can be differences of views as to how exactly the price of a good should be set so as to represent its true value. The first observation we can make is that this norm is an instantiation of a broader and more fundamental norm of justice. For this reason, there can be differences of views as to how exactly the price of a good should be set so as to represent its true value. The first observation we can make is that this norm is an instantiation of a broader and more fundamental norm of justice. For this reason, there can be differences of views as to how exactly the price of a good should be set so as to represent its true value.
what has been discussed at length in earlier chapters about the rational basis of norms and their relation to facts and facts-based critique.

When we knit these three threads together, we can arrive at a normative groundwork that, due to its ability to satisfy the criteria of being rationally and factually founded, as well as ontologically most primordial and comprehensive, lends itself to acting as the essential norm for the kind of globally relevant core curriculum being outlined. The norm I have in mind is the oneness of humankind, the Ubuntu principle. According to it, all our aspirations and undertakings should be directed at finding out and implementing what is conducive to the spiritual, social, and material wellbeing of the entire human race. This norm is portrayed skillfully in a well-known poem by the 13th century Persian poet, Saadi:

All Adam’s race are members of one frame;
Since all, at first, from the same essence came.
When by hard fortune one limb is oppressed,
The other members lose their wonted rest:
If thou feel’st not for others’ misery,
A son of Adam is no name for thee.
(www.voicesofeducation.com)

If we take the human body as an analogical representation of humanity, it can be easily seen that the norm of the oneness of humankind enfolds the principle of unity in diversity, demonstrating the mutually complementary and necessary nature of individual and collective flourishing. It also reveals that true justice, solidarity, or sustainability cannot be found outside this conceptual framework. In the present era of human history, if we are to learn to realize the highest and most complete individual and societal potential of the processes of globalization, i.e. to contribute to a transformation into the vision of a cosmopolitan third culture or a new world civilization, our axiomatic point of departure should arguably be the idea and ideal of humanity as one, systemic, and dynamic entity. From this perspective emanates also the notion of global citizenship. In learning to become the citizens of the world, teachers and students together are living in the collective life of humanity a process similar to what every young person has to go through in her journey from childhood to adulthood: While the general end of the developmental path, i.e. adulthood, is, if not deterministic, at least in general terms desirable, the specifics of how each individual’s or, in this case, humanity’s coming of age will be like is a stochastic process that will take shape as a result of the particular decisions made at its various stages.

Globally good teachers would, thus, be educated with the aid of a curriculum that fosters in them the ethical-cognitive understanding of the oneness of humanity as the normative grounding as well as the teleological goal of all learning. The various secondary guiding principles and their
conjoined action repertoires are significant ingredients of a globally relevant teacher education curriculum because and to the extent that they manifest and serve the primal normative principle of global oneness of all humans. Not only does this constitute a rational stance, any other lesser perspective, as can be deduced from the commentaries of those who regard globalization mainly or solely as a destructive and disruptive phenomenon, is right out dangerous. Current systems of education and teacher education are fundamentally irrelevant to the possibilities and challenges of today’s global society, because they operate in a different historical time zone than it does: They follow a logic and address predominantly issues that belong to a different, former age. The ideas and practices that served perhaps well the needs of humanity, engaged in consolidating the nation state and developing industrialization, are definitely not the same as those required for creating a just, peaceful, and ecologically functional global society, characterized by a high level of interdependence, extremely fast communication and transportation, and constant meetings between different cultures.

Even if the general ideal of Ubuntu, of the brotherhood of the children of Adam, can be justifiably held as the primary norm for a globally relevant core curriculum for teacher education, it is far from self-evident what, in detail and in various aspects of its application, it should connote. This indeterminacy is not so much a problem, a shortcoming, but rather an intrinsic feature of the truth-seeking process at the heart of the education of globally good teachers. It is here the principle of unity in diversity becomes enacted in the process of collaborative transformative learning, in truth as social consensus. What makes all this possible, while being itself the core of our common humanity, is our capability to exercise ethical rationality. Fostering this capacity, with the attitudes and skills it implies, inter alia, detachment from even the most taken-for-granted and psychologically significant beliefs, ability to pose new and good quality questions, and propensity to use one’s imagination to visualize novel societal configurations, is central to the normativity of the core curriculum being discussed.

We can see from this that, having opted for a curriculum with explicitly specified transformative goals, one needs to cultivate the ability to detect the full range of developmental possibilities, the highest level potentiality space in a given unit. The very conception of human transformative agency and more specifically, of the globally good teacher, their constituent elements and dynamics, are based on the notion of potentiality in a double meaning: human transformative agency is itself a potentiality, and its possibility is based on the potentialities of the social structure it is embedded in and interacts with. Potentiality is, hence, the final basic element of our core curriculum that I will address lastly.
9.2.3 Potentiality

Recognition of potentiality is a characteristic of the globally good teacher that she can best develop by experiencing a teacher education program that has incorporated this as a basic dynamic underlying its processes. Before making further comments on this third and final main principle around which a globally relevant core curriculum for teacher education can be constructed, I would like to relate a story that illustrates vividly some of the key points in perceiving potentiality. A man had just died and found himself in the next world. He was approached by a figure who told him he could himself choose to go either to heaven or hell, and that in order to provide him with sufficient criteria for his decision, he would be shown both places first. First the man was taken to visit hell. He entered a large room with a number of big tables decked with most delicious dishes and drinks, and empty chairs on both sides of them. The man was surprised as he had been told that hell would be a place of suffering and punishment. Soon he heard a bell ring, and after that a door at the far end of the room was opened, through which a crowd of people entered the room and occupied the chairs on both sides of the tables. The man could see that these people looked very hungry, and soon he realized why this place was called hell. It turned out, namely, that these people had stiff arms that they could not bend. So, they would take some food from a dish, but not being able to put it in their mouths, they would toss it in the air, and then try to catch it by their mouths. In most cases they would miss, upon which they would try the same thing again. After some minutes, the bell rang again, and the hungry people had to leave the tables, having been unable to benefit from any of the foods.

The man was then taken to visit heaven. Here, he entered a room which, to his great surprise, was identical to the one in hell: The same tables, the same delicious foods. And sure enough, soon a bell rang, and a group of hungry-looking people entered the room. The man’s perplexity was increased when he noticed that here, too, the people, now sitting on both sides of the tables, had stiff arms that they could not bend to put the food in their mouths. But then he saw why this room was called heaven: Each person would take some food and place it in the mouth of the person sitting opposite her. This way, all got to eat their fill of the tasty dishes, and when the bell rang again, they could leave the room with their hunger satisfied and their faces smiling. One of the morals of this story is that the very same situation can be judged in different ways as far as its potentialities are concerned. The same setup can be a heaven or a hell, depending on how we diagnose and utilize its potentialities.

An interesting question that arises from the story is whether, in the heaven room, it was the norm of collaboration and mutual assistance that helped them see the possibility of utilizing the foods available by feeding the person sitting opposite to them, or if it was the fact that they could visualize the
possibility of putting food in each other’s mouths that led to them assuming a cooperative attitude. Perhaps mutual feeding was adopted purely as a utilitarian solution, without involving any attitudinal or axiological change. Two conclusions can be logically drawn from this aspect of the story: A certain normative perspective and an identifying ability interact in detecting and realizing potentiality. Even if a normative vantage point may not act as a sole causal factor in the recognition of potentiality, it can effectively hinder it. One’s normative base is, thus, an important variable with regard to one’s capability to recognize developmental potentiality.

Potentiality can be thought of as an expression of the dialectic nature of the human condition, both in its subjective and objective realm. There is an unbridgeable gap between ideals and their realizations. No ideal can be ever said to have been actualized completely, and higher degrees of realization generate a new, qualitatively more advanced ideal reinstating the distance between our strivings and their goal. Potentialities cannot be ever either identified or realized in any final sense. Not only can new potentialities be detected in the same system state through a keener vision, but the actualization of given potentialities can lead to the emergence of new ones. Potentiality is, hence, connected to dynamism in two ways: Potentiality, representing an unreached but desirable and achievable goal induces a dynamic of human endeavor, but just as we seem to have conquered the top of the mountain, a new peak appears within our sight, inviting us to continue climbing higher. Comprehension of this paradoxality brings about intellectual humility and guards against tendencies of fundamentalism and fanaticism.

Given that the globally good teacher has the oneness of humanity as her normative foundation, what are the potentialities she needs to be able to see? The most immediate one must be the potentialities of her own professional role, in the light of the notion of a role as a resource. Hand in hand with this goes her potentiality as a human being. We have discussed, at an earlier stage, the fact that human cognition and sentiments have a variety of qualitative levels. Likewise, a distinction can be made between unreflected behavior and conscious, principled action. A distinguishing feature of the teacher professional role is that it is not possible to be a good teacher, if nurturing the distinctively human is contained in that term, without having, at the same time, realized one’s higher human potentialities. Growing as an educator, in general, and as a globally good teacher, in particular, is not a matter of partaking in technical know-how or reading many academic texts.

At the heart of that developmental process lies, rather, the willed effort of learning to become a learner. A learner, a student, or a novice is not simply someone relatively ignorant, unskilled, or uninitiated. Quite to the contrary, these terms imply a person who has both recognized her inner potentiality space, and willed to realize its highest dimensions. The title of a learner can be justifiably conferred only upon a person who has evinced a passionate
attitude toward identifying and actualizing potentialities within and outside herself, as well as the necessary skills to do so. Learnership can be pursued and attained by human collectives, too, as a result of which they become learning communities. A core curriculum aimed at educating globally good teachers should be oriented towards cultivating dedicated and dynamic learners and learning communities.

Going beyond the individual, we have already elucidated various aspects of cosmopolitan imagination and its significance as a feature of a globally relevant core curriculum for teacher education. In the light of our current discussion, we can further deepen our understanding of it in relation to potentialities and potentiality spaces. Transformativity, as an approach and a set of skills, is enabled by a perspective on the potentialities available in a person, a group of people, or a societal system. In this particular connection, I feel a certain ingredient of the cosmopolitan imagination needs to be emphasized. We have seen the concern of many, predominantly Western, intellectuals over the hegemony of Western conceptual frameworks. Paradoxically, the kind of relativism they offer as a panacea is rejected by the vast majority of non-Westerners. On the other hand, there is an abundance of non-Western intellectual heritage and current thinking, that the majority of Western academics and practitioners, in the field of education, are either ignorant of or indifferent to. In this work, I have tried to bring forth and draw on some few examples of what this treasure house contains. For a curriculum of teacher education to be truly global and globally relevant, it must avail itself of philosophical and educational contributions of a wide spectrum of cultures. This is one of the keys to enabling the teachers being educated to gauge the real potentialities within themselves, in their students, and in societal structures.

These considerations lead us to a closing point where we can perceive the interconnectedness of the three elements of transformativity, normativity, and potentiality in the creative powers inherent in human beings, individually and collectively. The ability to create - in the sense of conscious, goal-oriented action, directed by imagination and rationality – is uniquely human. All those phenomena, from art to technology, from philosophy to social institutions, that constitute civilization and, thereby, really distinguish and relate us to each other as the human race, are outcomes of human creativity. Unreflected, uncritical, and unethical reproduction of behaviors, ideas, and structures manifest only the lowest dimension of human nature. Up to now in human history, we have perhaps witnessed mostly the operations of this lower mode of human existence. However, to be fair, we have to acknowledge also the great creative accomplishments of human individuals and cultures that give us a taste of what truly human creativity can bring about.

As with the human brain, I feel we can safely assume about the human being in general that most of her potentialities are still unrealized. Our
transformative capabilities and the efficacy of our ethical norms have yet to demonstrate their full capacity. This does not, of course, mean that we will ever become perfect in any sense. What it does, however, imply is that it is well within our reach to be incomplete on vastly higher levels than evinced by our past and our present. To cite the title of one of the books referred to in an earlier chapter, this may be the golden opportunity, the transformative turning point, like that from long and gradual childhood to adulthood, to test and exhibit a much fuller range of our creative powers. With this, the circle is closed, and we can see that educating globally good teachers as world-makers is an attempt to unleash human creativity, to actualize true humanity, as never before, through teacher education, thus also releasing the true transformative potential residing in that universal institution. Nothing less than this would seem to be equal to the challenges and promises of the age we live in.

9.3 Strategic possibilities of implementing GGT ideal type

Having summarized my findings in way of primary building-blocks of a globally relevant core curriculum for teacher education, the only remaining task is to conclude how what has been learned through this particular expedition could strategically benefit future wayfarers. Let me begin by explicating the fact that the ideal type of the globally good teacher developed here is in need of much empirical implementation, through which both the ideal type itself and its applications can be further refined. But even in its present primitive form, the concept of GGT can make a contribution to the ongoing international and national discourses and debates on the teaching profession and teacher education. In doing so, it can perhaps be classified as one more voice among those that seek to challenge and criticize the prevailing paradigm of a business-like approach to education as a quantifiable means for promoting national competitiveness in a capitalistic market economy. However, both the intention and potential of the current study is something very different. Far from constituting an effort to merely reveal the weaknesses of an approach, it seeks to formulate a justified alternative to it. In fact, beyond that, my starting point for this work has been to find an appropriate educational response to the socio-historical reality humanity finds itself in today, rather than to react to any particular other educational conceptualization.

This, to me, is the core of the Reconstructionist approach to education and teacher education. As the very name suggests, the objective is to find a relevant role for all forms of educational praxis, given that creating a new kind of global human society is our primary objective. So, the discursive
The contribution aimed at by this study is to highlight an alternative reading of the needs and possibilities of our times in terms of education and teacher education. In addition to the historical perspective thus assumed, this work has also sought to present a relatively less represented cultural view on the teaching profession and teacher education as universal forms of praxis that, by the virtue of their essentially global nature, need to address the processes of globalization, and satisfy global criteria. When we consider any issue, from economics to education, from a genuinely global vantage point, i.e. from the point of view of what would be beneficial for the entire global society, we arrive at understandings and solutions vastly different from those that would have obtained had we assumed a nationalistic or monocultural perspective. It stands to common sense that if education and teacher education wish to participate in the making of a global society, they need to themselves shed off their parochial skins and grow new global ones instead.

More concretely, I expect that the work done here can even help in setting up or developing existing programs or courses of teacher education on different sites around the world that would experiment with the concepts and ideas expounded here. There are two reasons why I consider this a realistic feasibility. Firstly, since I initially started working with the concept of a globally relevant model of teacher education, back in the early 1990s, both academic research and commentary and practical measures, in way of courses and learning materials, pertaining to such a perspective, have greatly multiplied. Furthermore, as international mobility, as well as regional political unification and standardization, notably within the European Union, have increased during the past two decades, the practical need for the kind of conceptualizations offered by this study are more astutely felt. It would seem reasonable to expect that awareness of and, consequently, demand for global and socio-culturally engaged approaches to education and teacher education will keep growing in the years and decades immediately ahead.

Secondly, through even my personal network of colleagues across the globe, I am aware of interest among educationalists and teacher educators for working with the kind of perspectives and issues discussed in the current study. As this general interest can now be substantiated with more specific formulations offered in this work, it does not seem unrealistic to expect that initially a small network of institutions of teacher education can be set up internationally, to test and further develop the ideas and practices contained within the notion of the globally good teacher. In the light of the analogical model employed throughout this study, such an initiative can be regarded as an embryonic instantiation of a globally relevant core curriculum for teacher education. To be able to better assess the prospects of GGT concretely impacting the field of teacher education, we need to take a closer look at what the concept of a core curriculum signifies in this specific case. At its fullest implementation, it refers to a set of ideas and processes around which all the various parts of a teacher education program are constructed, and
which permeate all these different aspects. A more modest alternative, still classifiable as a core curriculum, would be a module or a set of modules, taken perhaps at the outset of a program of teacher education, complemented by a number of other modules that would not necessarily be closely integrated with the core module(s).

Perhaps the most controversial aspect of the relationship between a globally relevant core curriculum and other parts of a program of teacher education has to do with the relative emphasis and scope allocated to the global versus the specifically national or local ingredients of the course. As we saw in the discussion about the relationship between unity and diversity, the common and the particular need not be polarized as irreconcilable opposites, but can be more fruitfully viewed as complementary and essentially interrelated. So, admitting that certain understandings of more local cultural phenomena or societal conditions are necessary contents of any program of teacher education, these are not inherently in any kind of tension in relation to global considerations. Quite to the contrary, both levels of phenomena can be fathomed better in relation to the other. Global abstractions find their embodiments in local dynamics and local processes become properly comprehended in their global context. In other words, a globally relevant core curriculum is not a challenge or a threat to local curricular requirements, but seeks to complete and deepen them.

Pre-service teacher education in most countries is stringently regulated by national standards and regulations. Introducing a globally relevant core curriculum into programs of initial teacher education can hence prove a highly challenging task. The only ostensible exception might be found in some non-Western countries that, due to their ailing socio-economic situation, might be more open and willing to implement even something so radically new. Generally speaking, it would most probably be easiest to experiment with a globally relevant core curriculum either within secondary school teacher education or postgraduate programs. The model of secondary school teacher education in many countries involves separate subject studies, followed by a year or two of pedagogical courses. It is within this latter part of secondary school teacher education that the elements of a globally relevant core curriculum could be tested. Masters programs are relatively speaking easier to start or to restructure than undergraduate programs of initial teacher education. As they are, additionally, opted for by persons with special interest for the theme of the course, they provide a strategically suitable site for trying out a globally relevant core curriculum. Once the ideal type of GGT has shown its workability in a Masters course, it would be easier to get it transferred into a program of initial teacher education. Another similar strategic option would be to implement elements of the core curriculum within an individual course in an undergraduate program, and gradually develop it into a core curriculum proper.
In closing, I would like to make a few final comments about the outcome of this study in relation to its practical applicability. I chose the methodological approach of a Weberian ideal type in order to arrive at the salient and distinguishing aspects of what would characterize, first, the globally good teacher and, consequently, a globally relevant core curriculum for teacher education. Due to the nature of these tasks, it has become evident that the concept of an ideal type is to be understood, not only in the Weberian sense, but also as a normative appellation. The qualifiers “globally good” and “globally relevant” clearly connote rational-ethical desirability. Herein lies both a potential strength and a possible problem in terms of the applicability of the conceptual constructs arrived at.

As we have seen in earlier chapters, mainstream research and discourse tend to have an aversion towards explicit normativity, and instead favor pragmatic or relativistic, supposedly scientific approaches to educational issues. Simultaneously, there is, as also demonstrated earlier in this study, a sideline of academics and thinkers who, in consonance with the Reconstructionists, is seeking dynamic yet clear goals and values. It appears to me that the societal developments that have taken place between Brameld’s efforts and the ones embodied in this dissertation have made the case for globally transformative rationale for teacher education much clearer and more convincing. What has not changed is the fact that at times when a radical paradigm shift is required, rejection by those in power is perhaps the best signal for being on the right track.

An ideal type, whether in the Weberian or a normative sense, is a theoretical construct. When talking with educational practitioners, one often hears their frustration at the way they feel much of academic educational research is distanced from the needs and interests of the field, or simply written in an academic style practitioners find hard to decipher. This study, while theoretically and philosophically accentuated, has sought to be readily accessible to those who would be interested in practically experimenting with the concepts it has outlined, rather than just peruse it with academic eyeglasses. Thus, the hope has been to epitomize the old adage according to which there is nothing more practical than a good theory. It has been my conscious aim to arrive at formulations that are neither too theoretically vague nor too narrowly concrete, but that allow a diversity of practical applications based on clearly defined principles. To the extent that these aspirations have been realized, I will have been able to make a humble contribution to a vital field of human inquiry.
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