Global Comparative Education

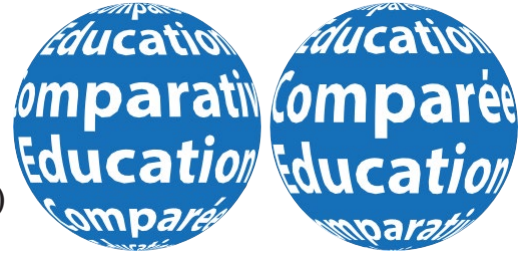*Journal of the* **World Council of Comparative Education Societies**
(WCCES)

Global Comparative Education

Journal of the World Council of Comparative Education Societies (WCCES)

Éducation Comparée Mondiale

Revue du Conseil Mondial des Associations d'Éducation Comparée

*Educación Comparada Globa*l

Revista del Consejo Mundial de Sociedades de Educación Comparada

Всеобщее Сравнительное Образование

Журнал Всемирного Совета Обществ Сравнительного Образования

全球比较教育

世界比较教育学会联合会会刊

التربية المقارنة العالمية

مجلة المجلس العالمي لمختلف مجتمعات التربية و التعليم المقارنين

ABOUT THE JOURNAL

حول المجلة, 关于期刊, A propos du journal, О ЖУРНАЛЕ, Sobre la Revista

The *Global Comparative Education* is an open-access, peer-reviewed journal that aims to contribute to the comparative education literature by creating spaces to present critical analyses of the differences and commonalities within education worldwide (formal, informal, and non-formal), with an explicit focus on increasing and widening social justice globally, keeping in mind that for instance UNESCO to which WCCES is affiliated declared education a human right more than half a century ago. The Journal welcomes article submissions in the six UN languages: Arabic, Chinese, English, French, Russian, and Spanish.

The Journal seeks articles that are diverse in numerous aspects and perspectives including, but not limited to: theories, methodologies and methods, pedagogical practices/tools/resources, policies, and scope/nature of comparison (e.g., geographically, culturally, linguistically, economically, historically, and population (gender identity, race, ethnicity, sexual orientation)) and any other grounds of differentiaon as they relate to educational processes, especially with comparative perspectives. Special focus will be given to providing space for historically under-represented areas of comparative education and transfers of knowledge (e.g., Global South to Global North). *Global Comparative Education* is the official journal of the World Council of Comparative Education Societies (WCCES).

حول المجلة

ا التعليم المقارن العالمي هو مجلة مفتوحة الوصول إليها من قبل الأقران التي تهدف إلى المساهمة في أدب التعليم المقارن من خلال خلق مساحات لتقديم تحليلات نقدية للاختلافات الرسمية وغير الرسمية)، مع تركيز صريح على زيادة العدالة الاجتماعية وتوسيع نطاقها على الصعيد العالمي، مع الأخذ في الاعتبار (و القواسم المشتركة في التعليم في جميع أنحاء العالم وترحب المجلة. المقارنين أعلنت أن التعليم حق من حقوق الإنسان منذ أكثر من نصف قرن التعليم و التربية مجتمعات لمختلف العالمي أن اليونسكو التي ينتمي اليها المجلس بالرسائل المقدمة باللغات الست للأمم المتحدة: العربية ،الصينية ،الانجليزية ،الفرنسية ،الروسية والإسبانية.

الموارد والسياسات / وتسعى المجلة إلى مقالات متنوعة في جوانب ووجهات نظر عديدة منها على سبيل المثال : النظريات والمنهجيات والأساليب والممارسات التربوية / الأدوات وأية أسس أخرى للتمايز من حيث)والنطاقات / طبيعة المقارنة على سبيل المثال: جغرافيا،وثقافيا ،لغويا ،اقتصاديا ، تاريخيا، وديموغرافيا (الهوية الجنسية، العرق، التوجه الجنسي . وسينصب تركيز خاص على توفير حيز للمجالات ذات التمثيل الناقص في مجال التعليم المقارن ونقل المعارف (مثل الجنوب .صلتها بالمناهج التعليمية، وخاصة مع المنظورات المقارنة التعليم المقارن العالمي هو المجلة الرسمية للمجلس العالمي لجمعيات التربية التعليم المقارنين) العالمي إلى الشمال العالمي.

关于期刊

《全球比较教育》是一本公开、经过同行评论的杂志，目标是通过呈现对世界教（正式的、非正式的、和不正式的）异同点的批判分析，促进比较教育文献的发展。特别是由于比如 WCCES 附属其下的联合国教科文组织（UNESCO）在半个世纪之前就曾宣告过人权，所以本期刊尤其会着重分析日益严重、影响范围扩大的全球性社会公平问题。本杂志欢迎以下六种联合国语言提交的文章：阿拉伯语、中文、英语、法语、俄罗斯语、西班牙语。

本杂志寻求在诸多方面与视角多样化的文章，包括但不仅限于：理论、方法论、教学法的实践/工具/资源、政策、比较的视野/本质（比如，地理地、文化地、语言学地、

经济地、历史地、人口地（性别身份、民族、人种、性取向），以及与教育过程，特别是比较教育视角之下的问题有关的其他差异之处。特别关注历史上被忽视地区的比较教育和知识交换（比如，南方世界和北方世界）。《全球比较教育》是世界比较教育学会联合会的官方杂志。

A PROPOS DE LA REVUE

Éducation Comparée Mondiale est une revue accessible et évaluée par les pairs ayant pour but de contribuer à la littérature relative à l'éducation comparée en offrant des espaces pour présenter des analyses critiques des différences et des similitudes au sein de l'éducation (formelle, informelle et non formelle) dans le monde entier, en mettant un accent explicite sur le renforcement et l'élargissement de la justice sociale à l'échelle mondiale, tout en mettant l'accent sur le renforcement et l'élargissement de la justice sociale à l'échelle mondiale, et en gardant à l'esprit que, par exemple, l'UNESCO à laquelle WCCES est affilié, a déclaré l'éducation comme un droit de l'homme il y a plus d'un demi-siècle. La Revue accepte des articles présentés dans les six langues de l'ONU: l'arabe, le chinois, l'anglais, le français, le russe et l'espagnol.

La Revue recherche des articles variés dans de nombreux aspects et domaines, y compris, mais sans se limiter aux: théories, méthodologies et méthodes, pratiques / outils / ressources pédagogiques, politiques et la portée / la nature de la comparaison (par exemple, sur le plan géographique, culturel, linguistique, économique, historique, et démographique (identité de genre, race, origine ethnique, orientation sexuelle)) et tous autres sources/ problématiques/questions de différenciation en ce qui concerne les processus éducatifs, en particulier avec des perspectives comparatives.   Une attention particulière est accordée aux régions historiquement sous-représentées en éducation comparée et aux transferts de connaissances (par exemple les pays du Sud et du Nord). Education Comparée Mondiale est la revue officielle du Conseil Mondial des Associations d'Éducation Comparée (CMEAC-WCCES).

О ЖУРНАЛЕ

Всемирное Сравнительное Образование - это рецензируемый журнал в свободном доступе, целью которого является вклад в литературу по теме сравнительного образования, путем предоставления критических анализов об общих и отличительных чертах в образовании в мировом масштабе (в форматах обязательного и дополнительного образования, а так же видов образования вне определенного образца), с акцентом на расширение и увеличение социальной справедливости в глобальном масштабе, имея в виду, что, например, ЮНЕСКО, к которой относится WCCES, объявила образование правом человека более полувека назад. Журнал приветствует публикации статей на шести языках ООН: арабском, китайском, английском, французском, русском и испанском.

Журнал ищет статьи, которые разнообразны по многим аспектам и взглядам, включая, но не ограничиваясь следующими темами: теории, методологии и методы; педагогические методики, инструменты и ресурсы; законопроекты; различные области и сферы для сравненительных анализов (например, географической-, культурной-,

лингвистической-, экономической-, исторической направленности, а так же вопросы народонаселения, такие как гендерные и рассовые различия, этническая принадлежность, сексуальная ориентация), а также любые другие основания дифференциации, связанные с образовательными процессами, особенно со сравнительными перспективами. Особое внимание будет уделяться областям, исторически недопредставленным в сравнительном образовании и вопросам передачи знаний (например, с Юга на Север в глобальном понимании). *Всемирное Сравнительное Образование является* официальным журналом Всемирного Совета Обществ Сравнительного Образования (WCCES).

SOBRE LA REVISTA

Educación Comparada Global es una revista de acceso abierto, de revisión por pares cuyo objetivo es contribuir a la literatura de la educación comparada mediante la creación de espacios para presentar análisis críticos de las diferencias y de los aspectos comunes dentro de la educación en todo el mundo (formal, informal, y no formal), con un enfoque explícito en incrementar y extender la justicia social globalmente, teniendo en consideración por ejemplo que para UNESCO, de quién el WCCES is afiliado, ha declarado a la educación como un bien social hace más de medio siglo. La revista da la bienvenida a la presentación de artículos en los seis idiomas de la ONU: Árabe, Chino, Inglés, Francés, Ruso y Español.

La revista busca artículos que sean diversos en numerosos aspectos y perspectivas, incluyendo pero no limitándose: teorías, metodologías y métodos, practicas/herramientas/recursos pedagógicos, políticas, y el alcance/la naturaleza de la comparación (p.ej., geográfica, cultural, lingüística, económica, histórica y de población (identidad de género, raza, origen étnico, orientación sexual)) y cualquier otro campo de diferenciación en relación a los campos educativos, especialmente con perspectiva comparada. Se prestará especial atención en proveer espacio para aquellas áreas históricamente sub representadas en educación comparada y en la transferencia de conocimientos (p. Ej., Sur Global hacia Norte Global). Educación Comparada Global es la Revista Oficial del Consejo Mundial de Sociedades de Educación Comparada (WCCES).

TABLE OF CONTENTS

قائمة المحتويات :: 目录 :: *Table des Matières :: Содержание :: Tabla de Contenidos*

PROFILES OF COMPARATIVE EDUCATION SCHOLARS

Editorial: Persevering and Remaining Agile in Managing the Ongoing Impacts of COVID-19

N'Dri T. Assié-Lumumba
Cornell University

It is with a sense of special gratitude that we welcome the long-awaited volume 5 (Nos. 1-2) of *Global Comparative Education: Journal of the WCCES,* our peer-reviewed academic periodical produced in this unusual year 2021. Initially, the journal was scheduled to appear twice annually, in March and September every year. However, the unique challenges related to COVID-19 provoked the long delay of the process. Hence, numbers 1 and 2 have been combined under volume 5. It is also worth recalling that according to our original plan and continued practice, we publish articles in any of the six official languages of the United Nations, namely: Arabic, Chinese, English, French, Russian, and Spanish.

As an indication of this multi-language commitment the abstract of each article published in any of these six languages is translated in the other five languages. Of critical importance is the need to uphold the practice of including in each issue at least one article in one of these languages besides English. As it has been regularly reported in the minutes of our Bureau and Executive Committee meetings, we are striving to avoid falling by de facto into an English only publication. Pressing requests to help promote and sustain this commitment have been made regularly to our WCCES community which is endowed with its wealth of scholarly qualifications with language mastery across the globe. It has often occurred that if several articles that are ready for an issue are all in English, we have to wait for articles submitted in other languages to undergo the usual rigorous process of peer review and meet all the requirements before the issue can be released.

I am hereby reiterating my request of the support of our community in submitting articles in these six languages. I also request the indulgence of those whose papers, usually in English, must wait until we have the multi-language requirement met. This request for patience and understanding is addressed to the authors of regular articles in English, authors of the profiles as well as our distinguished colleagues who constitute the foci of the profiles.

The rationale for a WCCES multi-lingual publication in this journal and also in the *World Voices Nexus: The WCCES Chronicle* is a reflection of my enduring commitment for inclusiveness and providing diverse possibilities for publishing to better cater to the needs of the broader comparative education community. In addition, it was also expected to tap into the vast expertise of WCCES in these languages.

In this issue of the *Journal*, you will read the following exciting articles on broader themes and specific case studies from different parts of the world, four profiles, and two book reviews:

1) Seven articles:

"Universalité des Mille et une nuits où l'éducation vainc la barbarie" by Aïcha Maherzi , *"Promoting Global Education through Team Leadership and International Dialogue" by* Nagwa Megahed, *"Framing Nationalism Amidst Conflict Migration: Multiple Identity Discourses Among Jordanian Boys in Amman's Public Schools"* by Patricia K. Kubow, *"Éducation inclusive et métier d'enseignant: quelles mutations professionnelles ? Regards croisés entre le Brésil et la France" by* Keyla Santana and Régis Malet, *"The Role of Internal Reserves in Students' Knowledge Quality Improvement in Kazakhstan"* by Askarbek Kussainov, *"Building a sustainable culture of student writers: One school's journey in Cairo, Egypt"* by Cathy Miyata, and *"Adult learners' self-direction in group learning"* John K. Boateng, Esther J. K. Attiogbe & Victoria Mwinsumah Kunbuor;

2) Four profiles of comparative education scholars:
"Profile of a Comparative and International Education Leader: Gu Mingyuan" by Teng Jun and Ding Ruichang, *"Profile of a Comparative and International Education Leader: Ruth Hayhoe"* by W. James Jacob, *"Profile of a Comparative and International Education Leader: Ka Ho Mok"* Weiyan Xiong, *"Profile of a Comparative and International Education Leader: Shen-Keng Yang"* by Ya-Wen Hou;

3) Two book reviews:
Academic Activism in Higher Education: A Living Philosophy for Social Justice by Nuraan Davids and Yusef Waghid, Singapore: Springer, 2021, ISBN: 978-981-16038-9-6, reviewed by Marianna Papastephanou and *Shadow education in Africa: private supplementary tutoring and its policy implications, by* Mark Bray, Hong Kong, Comparative Education Research Centre, The University of Hong Kong (in collaboration with Centre for International Research in Supplementary Tutoring [CIRIST], East China Normal University), 2021, 91 pages, US$16 or free download, ISBN 978-988-14241-9-8, <https://cerc.edu.hku.hk/books/shadow-education-in-africa-private-supplementary-tutoring-and-its-policy-implications/>.

I wish to renew my profound appreciation to all the contributors in this issue, with special gratitude to those whose articles were accepted earlier but publication had to be delayed until this issue. We also thank those whose submissions were not accepted for publication in this issue and encourage them to revise their papers, following the recommendations of the reviewers and to resubmit them to the GCE or a shorter version of 3000 words to the *Chronicle*. I am most grateful to the entire editorial team, especially Eve Coxon, Co-Editor & Book Review Editor with additional copyediting of articles in English; Eve has been a true pillar for the journal; W. James Jacob who has served as Associate Editor in charge of the Profiles and Copyediting of the submissions in English; and Aïcha Maherzi, Associate Editor responsible for Copyediting the submissions in French. I also want to thank the anonymous reviewers of the submissions in all the languages, including those who reviewed articles that are not published in this issue or are not accepted for publication**.**

My special gratitude goes to the Editorial Management team: Alex Mhone and Francisco Mitumba and the Language-Specific Management Team comprising of Ahmed Grecham (Arabic), Rulin Xu (Chinese), Rassidy Oyeniran (French), Larissa Forster (Russian), and Mercedes Victoria Andres (Spanish) for translating the abstracts. I want to acknowledge their hard work and true dedication and for enabling us to fulfil our commitment to the six official UN languages through the translated abstracts.

I wish to acknowledge my colleagues of the WCCES Secretariat who provided important input into the process of publishing this issue, particularly Dr. Kanishka Bedi, Executive Director of WCCES and also editor of *World Voices Nexus: the WCCES Chronicle* for his valuable contributions on numerous fronts.

It has been more than a year since the COVID-19 pandemic hit the world. And it continues to disorient individuals and communities and ravage human life in many parts of the world. At WCCES, this year we lost several colleagues to this terrible pandemic: Professor Michael Cross, the Founding-Director of Ali Mazrui Center for Higher Education Studies (AMCHES) at the University of Johannesburg (South Africa). He was a regular participant and presenter in CIES as well as WCCES events. The First WCCES Symposium and its first ever retreat and Symposium were hosted by his Center in June 2018. Michael is the co-author of a book entitled *Comparative Education for Global Citizenship, Peace and Shared Living through uBuntu* along with Kanishka Bedi, Sakunthala Ekanayake, and myself, based on peer-reviewed papers presented during this symposium and other chapters contributed by colleagues later. The book is ready to be published under WCCES Brill I Sense Book Series, which we are dedicating to the memory of Professor Cross, the exemplary human being and an accomplished scholar. Professor Cross was the Chair of the WCCES Peace Education Task Force.

Last year, the pandemic claimed the life of Professor Dennis Banda, the President of the Southern African Comparative and History of Education Society (SACHES), a constituent society of the WCCES. This tremendous loss was intensified by the gloomy news of friends, colleagues, and relatives succumbing to the virus all over the world. There are several members of constituent societies who lost their lives to this disease as well. Others were fortunate to survive the disease after contracting it with variable severity and immediate and long-term effects. Therefore, more than ever, especially with new variants, we must remain vigilant and follow the Covid Appropriate Behavior (CAB) wherever we are, while getting ourselves vaccinated as soon as possible noting that given the context of the prevailing global system, where access to the vaccine is still unequal.

I appeal again to the entire comparative education community, the leadership and other members of the constituent societies, members of the different standing committees to submit and encourage members of these societies, graduate students, various networks, and the broader community of comparative education to participate and submit articles in order to have holistic, diverse, vibrant, and sustainable scholarly publication outlets offered by WCCES, including this journal. Articles on the ongoing COVID-19, race relations and other factors of social differentiation and engaging the broader educational systems are highly encouraged.

It is a great honor for me to continue to serve as the Editor of the *Global Comparative Education: Journal of the WCCES*, in my second term as President of WCCES. I appreciate any feedback and suggestions as we continue to strive to achieve, sustain, and enhance the status of a top, and relevant journal striving to be accredited while remaining online with free access. Let us remain agile and forward-looking in navigating the prevailing context.

Happy reading!
Best Wishes for Joyous Holidays and a Healthy, Productive, and Fulfilling New Year 2022!

Universalité des *Mille et une nuits* où l'éducation vainc la barbarie

Aicha Maherzi
Université de Toulouse, France
Université d'Alger, Algérie

A partir des contes des *Mille et une nuits*, l'image de Shahrazade s'est construite de façon séculaire, essentiellement par des hommes. En Orient, les conteurs comme les auditeurs, étaient des hommes. En Occident, les traducteurs, les critiques, les cinéastes, les artistes et tout bord, sont tous des hommes. Ses « fans » de tous les temps, le sont généralement. Ils sont tous intrigués sinon séduits par les contes eux-mêmes mais aussi et surtout par la position dominante et confortable du roi Shahrayar qu'une fille de vizir amuse et distrait avec des contes fabuleux et merveilleux, durant mille et une nuits. La représentation de la femme aux charmes multiples mis totalement au service de l'homme, n'a cessé de se renforcer durant des siècles et de nourrir l'imaginaire de ce dernier. La vision de femmes belles, sensuelles, obéissantes, soumises, extravagantes et intrigantes au besoin, flatte sa virilité et son orgueil d'homme s'imaginant tout puissant. Pour contrer cette image millénaire, nous voudrions porter un regard nouveau sur le rôle réel de Shahrazade qui a été tant occulté et qui est pourtant fondamental pour l'humanité. Après avoir replacé l'œuvre dans son origine et dans son contexte ancien/nouveau, nous nous poserons un certain nombre de questions quant au symbole du pouvoir de cette femme sur le comportement humain, notamment celui de la violence et de la barbarie. L'accent sera mis sur la force de l'éducation et de la culture dans la possible marche de l'humanité vers la paix. Le sujet est plus que jamais d'actualité !

在《一千零一夜》的故事中，沙赫拉扎德的形象在几个世纪前就被男性建构起来了。在东方，讲述者和听众都是男性。在西方，翻译家、评论家、电影制片人、艺术家等也都是男性。一直以来他的 "粉丝 "一般都是男性。他们都被故事本身所吸引，特别是被沙赫拉亚尔国王的主导和舒适地位所吸引，一个大臣的女儿在一千零一个晚上用神话般的美妙故事来娱乐和分散注意力。几个世纪以来，具有多种魅力、完全为男人服务的女性形象不断加强，并丰富了男性在这方面的想象力。特别是，美丽、感性、顺从、奢侈和耐人寻味的女性形象奉承了男性的阳刚之气和想象自己是万能的男性骄傲感。为了反驳这一古老的形象，我们想重新审视沙赫拉扎德的真正作用，它被掩盖了，但却是至关重要的。在将作品置于其起源和新旧背景中后，我们将就这一女性在对人类行为，特别是涉及暴力和野蛮的力量象征提出一些问题。重点将放在教育和文化在人类可能迈向和平方面的力量上。这个主题在当下具有极强的现实意义！

According to the Tales of One Thousand and One Nights, the persona of Shahrazade was created and established for centuries mostly by men. In the East, both storytellers and listeners were men. Similarly in the West, men were the translators, critics, film makers, and artists. Fans throughout history, mostly men, were intrigued, and even seduced, by the tales themselves and especially the dominant and comfortable position of king Shahrazade whom vizir's daughter

entertains and amuses with fabulous and wonderful tales for One Thousand and One Nights. The depiction of a woman possessing numerous seductive features to appease the man has continued to be reinforced for centuries and to feed the imagination of the latter. The picture of beautiful, sensual, obedient, submissive, extravagant women, at times full of intrigues, cajoles his virality and his manly pride, imagining him as all-powerful. To counter this thousand-year-old image, we would like to critically examine anew the actual role of Shahrazade whose position has been utterly obscured while it has a fundamental meaning for humanity. After locating this work in its old/new Eastern context, a number of questions are raised about the symbolism of this woman's power over human behavior, particularly on violence and barbarism. The power of education and culture will be emphasized towards the potential advancement of humanity toward peace, which is a relevant and timely issue.

Согласно сказкам «Тысячи и одной ночи», образ Шахразады создавался и формировался на протяжении веков в основном мужчинами. На Востоке и рассказчики, и слушатели были мужчинами. Точно так же на Западе переводчиками, критиками, режиссерами и художниками были мужчины. Поклонники на протяжении всей истории, в основном мужчины, были заинтригованы и даже соблазнены самими сказками и особенно доминирующим и удобным положением короля Шахразады, которого дочь визиря развлекает и веселит сказочными и чудесными историями в течение тысячи и одной ночи. Изображение женщины, обладающей многочисленными соблазнительными чертами, чтобы успокоить мужчину, продолжало укрепляться на протяжении веков и подпитать воображение последнего. Картина красивых, чувственных, послушных, покорных, экстравагантных женщин, временами полных интриг, льстит его мужской гордости, воображая его всемогущим. Чтобы противостоять этому тысячелетнему образу, мы хотели бы заново критически исследовать фактическую роль Шахразады, положение которой было совершенно неясно, хотя оно имеет фундаментальное значение для человечества. После размещения этой работы в ее старом/новом восточном контексте возникает ряд вопросов о символизме власти этой женщины над человеческим поведением, особенно в отношении насилия и варварства. Сила образования и культуры будет акцентироваться на потенциальном продвижении человечества к миру, что является актуальной и своевременной проблемой.

Según los Cuentos de las mil y una noches, la personalidad de Shahrazade fue creada y establecida durante siglos principalmente por hombres. En Oriente, tanto los narradores como los oyentes eran hombres. De manera similar, en Occidente, los hombres eran traductores, críticos, cineastas y artistas. Los fanáticos a lo largo de la historia, en su mayoría hombres, se sentían intrigados e incluso seducidos mismo por los cuentos y especialmente por la posición dominante y confortable del rey Shahrazade, a quien la hija del visir entretiene y divierte con cuentos fabulosos y maravillosos para *Las mil y una noches*. La representación de una mujer que posee numerosos rasgos seductores que apacigua al hombre se ha seguido reforzando durante siglos y alimentando la imaginación de este último. La imagen de mujeres hermosas, sensuales, obedientes, sumisas, extravagantes, a veces llenas de intrigas, confirma su virilidad y su orgullo varonil, imaginándose todopoderoso. Para contrarrestar esta imagen milenaria, nos gustaría examinar críticamente de nuevo el papel real de Shahrazade, cuya posición ha sido completamente oscurecida mientras tiene un significado fundamental para la humanidad. Después de ubicar esta obra en su antiguo / nuevo contexto oriental, se plantean una serie de preguntas sobre el simbolismo del poder de esta mujer sobre el comportamiento humano, en particular sobre la violencia y la barbarie. Se enfatizará el poder de la educación y la cultura para el potencial avance de la humanidad hacia la paz, que es un tema relevante y oportuno.

Introduction

Ecrire aujourd'hui sur les *Mille et une nuits* est une véritable gageure car cette œuvre fait partie de ces monuments littéraires les plus lus, les plus étudiés et les plus commentés dans le monde. Elle a suscité et suscite encore une prolifération de commentaires multilingues à tel point que le chercheur peut se demander s'il vaut encore la peine de s'y pencher une fois de plus pour l'analyser, la crainte de tomber dans la répétition et la banalité, celle de suivre les chemins battus, étant bien réelles.

Tout semble en effet avoir été dit sur ces contes. Presque tout devrions nous dire. Car il reste toujours quelque part un petit coin à explorer, un petit point à exploiter, une possibilité de s'en approprier, un petit espace libre à occuper. Ne dit-on pas que toute œuvre n'appartient plus à celui qui l'a écrite mais à tout chacun qui la lit et l'interprète ? C'est ce qui a permis la multiplicité de commentaires originaux d'œuvres datant des temps les plus reculés. Le regard des uns et des autres, porté sur ces dernières n'est heureusement pas unique et uniforme. Sa pluralité fait la richesse de l'œuvre elle-même et aussi de celle du patrimoine culturel de l'humanité. Pour ces raisons, parions que *Les Mille et une nuits* n'ont pas encore révélé tous leurs secrets. En effet, en termes d'apports nouveaux, des versions aussi originales les unes que les autres pourront voir le jour à tout moment de l'histoire à venir.

Notre modeste contribution s'inscrit dans cette trajectoire de leurs mille et unième interprétations. Nous nous proposons d'analyser la question de leur origine, de leur transmission orale à travers les âges grâce à des « professionnels » tels que le *« qas,* le *rawi,* le *meddah ou* le *'achiq »* tous spécialistes de l'oralité, tous versés dans l'art de conter et de faire rêver un public assoiffé du merveilleux et de l'étrange. Nous verrons la valeur de la nuit chez les Arabes et comment Shahrazade, tout en peignant la condition humaine, y exerçait « sa science » thérapeutique sur un patient nommé Shahrayar, roi , malade de désir de vengeance et féminécide. Nous montrerons en dernier lieu, l'impact de l'action éducative sur l'homme pris dans l'engrenage de la déraison, de la violence et de la barbarie.

Origine des Mille et une nuits ?

Cette question s'est beaucoup posée chez les érudits orientalistes du XIX° siècle et elle continue à préoccuper certains esprits décidés à prouver que ces contes ne sont pas arabes. On palabre beaucoup et on tente ainsi de les éloigner de la sphère des productions arabes en insistant lourdement sur le fait qu'elle ont tantôt une origine persane, tantôt sanscrite ou grecque. Les démonstrateurs sont nombreux et seul Sylvestre de Sacy, savant arabisant de première heure, traducteur de beaucoup de textes arabes dont la *Muqaddima* d'Ibn khaldun, maintint l'idée que cette œuvre, dans son origine comme dans sa forme et son contenu, demeure purement arabe. Il nous faut à ce niveau, faire deux remarques importantes :

- d'abord les Arabes eux-mêmes ne considéraient pas que c'était une grande œuvre littéraire que cet ensemble de contes qui fut enrichi à travers le temps d'abord par des conteurs à l'imagination fertile et ensuite par des scribes - les uns aussi anonymes que les autres - au style fort léger en comparaison avec les monuments de la production du verbe arabe. Les gens de la « khassa » ceux qui formaient l'élite intellecutelle et culturelle, étaient enclins plus à sublimer la poésie qu'à entretenir ce genre de prose destiné à la « 'amma, » ce public de profanes qui était fasciné par des conteurs qui le tenaient en haleine d'un soir à l'autre, le destrayant mais aussi le fédélisant à leur voix comme l'a fait Shahrasede, la principale héroïne des *Mille et une nuits* avec son auditeur Shahrayar, elle qui a inventé en quelque sorte les feuilletons qui font partie aujourd'hui des programmes populaires de toutes les télévisions du monde.

Ces contes ne pouvaient en aucun cas s'inscrire dans les annales des grandes productions littéraires. La perfection du verbe est la spécialité des Arabes bien avant l'Islam où fleurissait déjà une poésie exceptionnelle. Jacques Berque dira que les Arabes sont suspendus entre le verbe et le ciel. Quant à revendiquer *Les Mille et une nuits* comme « purement arabes », c'est le dernier des soucis des anthologies littéraires arabes. Cette œuvre des Mille et une nuits, découverte par l'Occident, a survécu en Occident et s'est répandue par l'Occident qui l'a adoptée et adaptée dans une et mille formes artistiques. Elle est devenue son objet de pridilection pour la création et la recréation au sens anglais d'entertainemment.

Nous pouvons dire aujourd'hui que l'oeuvre appartient à l'Occident et au monde entier grâce à l'Occident sur lequel l'Orient exerce une sorte d'attraction perpetuelle. Un Orient étrange,

exotique, si proche de lui et si lointain à la fois. Un Orient qui fait rêver mais qui intrigue et inquiète en même temps. Un Orient aux facettes multiples et aux histoires de rêves aux réalités possibles, de magie, de djins terribles. Un Orient aux richesses inouies, aux femmes belles et sensuelles, aux parfums énivrants, au climat doux et où la dolce vitae est pérenne. Un Orient de voyages extraordinaires qui ouvrent les portes à tous les possibles jusque là impossibles ! L'Occidal, en recherche de sensations fortes, trouve celles-ci dans les *Mille et nuits* une liberté de s'évader et un lieu de cration par l'imaginaire et e recréation au sens anglais d'entertainment

Les femmes des *Mille et une nuits,* en seront souvent le centre. Elle vont être un objet de désir inassouvi, de rêves infinis tant elles sont attirantes, tant leur beauté est éclatante avec leurs bijoux faramineux, leurs intérieurs feutrés et embaumés de mille et une senteurs. L'égo masculin occidental prit désormais la relève de celui de l'oriental et donner le spectacle d'un *Majnoun Layla* à l'amour inassouvi, ce fou de Lyla qui erre dans un désert sans repères. Ces contes miraculeux,, découverts et traduits par Galland, ont nourri l'imagination de plusieurs générations occidentales et n'ont pas fini de répandre leur influence à travers toute la planète, mondialisation oblige. Mais qui a dit que l'origine du succès des *Mille et nuits* n'est pas occidental ? Qui prétendrait que cette oeuvre n'es pas finalement universelle grâce au départ à la France ?

-*Ensuite, il faut reconnaître que cette question de leur origine est surprenante* en elle-même car si une fois déterminée l'origine « exacte » de ces contes, en quoi cela changerait-il l'extraordianire destin de cette œuvre qui est devenue par la force des choses universelle ? Qu'apporterait-on de plus en la déclarant arabe ou non ? Les Arabes eux-mêmes n'ayant jamais été préoccupés par cette question. Ils savaient, ils notaient, ils reconnaissaient qu'ils devaient beaucoup aux autres civilisations et cela sans aucun complexe mais souvent avec reconaissance et fierté. D'ailleurs, aucune culture, aucune civilisation n'est venue, *ex nehilo.* Il faut toujours un point de départ existant, pour avancer. Les emprunts sont la première caréctéristique de leur construction et de leur développement.

La civilisation arabo-musulmane est née en sauvant non pas une seule œuvre mais tout un patrimoine culturel mondial qui était alors menacé de disparition totale. Ils n'ont jamais nié ce qu'ils ont appris de la Grèce antique, de Byzance, de la Mésopotamie, de l'Inde et de la Perse. Ils reconnaissaient explicitement que leur culture profane - opposée à celle qui est religieuse qui elle, était proprement musulmane - devait beaucoup aux apports de diverses civilisations qu'ils ont sauvées de l'oubli et de la destruction. Ils ont systématiquement organisé des quêtes de multiples données scientifiques et culturelles de provenances diverses. Il y avait une véritable frénésie d'ouverture à l'autre à travers ce désir de science et de culture.

Des savants missionnaires furent envoyés spécialement là où la science et la culture avaient jadis fleuri. Ces derniers bénéficiaient de bourses conséquentes offertes par des mécènes indépendants ou par pouvoir lui-même, tous amoureux de la science et de la culture. Et ils étaient nombreux à être chargés de recueillir des manuscrits dans plusieurs contrées du monde. Manuscrits que les savants mutiethniques ont traduits dans des lieux prestigieux comme « *Bayt al Hikma* » ou « Maison de la sagesse » créée au XI°siècle à Bagdad, pour traduire, commenter, expliquer, expliciter, analyser tout l'héritage qui leur était venu des autres civilisations pour non seulement pour s'en imprégner et développer leur capacité intellectuelle à fin de les faire fructifier et les transmettre aux autres générations. Ils ont eux-mêmes complété ces sciences et cette culture en innovant, en inventant, en produisant de nouveaux savoirs, de nouveaux éléments culturels et en apportant ainsi leurs propres contributions qui ont-elles-mêmes servi au développement d'autres civilisations. La construction de la civilisation universelle dont nous profitons aujourd'hui encore, s'est faite par une multitude d'apports des autres cultures, celle du monde arabo-musulmanes n'est pas des moindres.

Toutes les cultures ont suivi d'ailleurs le même schéma et le même cheminement pour se construire. Aucune n'est née *ex nihilo* et aucune n'est venue du néant. Il y a toujours un « *rien* » au départ, c'est le *quelque chose* de la langue française et le *chay* de la langue arabe. *Chay* étant le « *x* » de l'algèbre, une inconnue certes mais qui existe bel et bien et qu'il convient de trouver. La culture a besoin de ce *rien*, de ce *chay, de cet « x »* pour pouvoir s'élancer, découvrir d'autres horizons et devenir grâce à tout cela qui sert d'élément déclencheur, indépendante. Elle est à l'image d'un être humain qui, lorsqu'il est enfant, s'appuie sur les adultes qui l'accompagnent dans son éducation et son développement avant de devenir un jour une personne autonome et responsable à part entière.

La civilisation arabo-musulmane s'est toujours appuyée sur des sciences et des cultures qui ont précédé les siennes propres. Ses savants n'ont jamais omis de citer fidèlement leurs sources, ce qui a fait défaut, il faut le rappeler, à d'autres contrées où l'honnêteté intellectuelle n'était pas de mise et où les plagiats étaient devenus systématiques pour ne parler que de l'époque médiévale. Les musulmans étaient fiers d'avoir eu accès à un véritable trésor de l'humanité qu'ils rassemblèrent, entretinrent et exploitèrent à bon escient. Cette entreprise leur était facilitée par la multiplicité des ethnies en présence et par la tolérance qui régnait alors entre les hommes de religion, de tendances et de croyances diverses. Plusieurs cultures ont été ainsi mises en relation et enrichies par les uns et les autres dans une même langue qui était alors l'arabe, langue du Coran, langue alors incontestée, de culture et de science.

Pour avancer, il faut savoir monter sur les épaules des aînés, disait Nietzche. C'est ce que la civilisation arabo-musulmane a su faire quant aux sciences profanes. Elle a atteint son apogée.

grâce à tous ces apports de départ, classés dans le registre des *«ulum ad-dakhila* » ou « sciences étrangères » alors que les sciences propres aux musulmans l'étaient dans celui des *«'ulum ad-diniya*» ou sciences religieuses.

Les sciences étrangères et les sciences religieuses n'étaient d'ailleurs pas considérées comme incompatibles. L'obligation de rechercher la science profane même en Chine faisait partie de la foi selon un *hadith* du Prophète qui a reçu lui-même la première sourate coranique dans une forme injonctive : « lis au nom de ton Seigneur ! » La lecture ici est entendue comme l'apprentissage de la science. Dans le Coran, Adam a une prééminence sur les tous autres anges parce que Dieu lui a appris « le nom des choses » c'est-à-dire la science elle-même.

La supériorité et la sacralité des savants est une chose admise chez les musulmans.

Le prophète a comparé l'encre avec laquelle écrivent les savants au sang des martyrs et il a dit que la mort d'une tribu est préférable à celle d'un seul savant. Le Coran questionne ainsi les croyants : « est-ce que ceux qui savant sont égaux à ceux qui ne savant pas ? » tranchant sur cette question, il dit « l'aveugle ne peut égaler celui qui voit ». La science est une lumière sans laquelle les hommes sombreraient dans l'obscurité et l'obscurantisme. Les Arabes l'avaient compris. Emprunter aux autres savants est donc un devoir en Islam. C'est ce qu'ont fait les Musulmans. Mais l'héritage des Anciens n'est pas resté enfermé dans un coffre et gardé sans modification aucune jusqu'à ce qu'ils viennent à le remettre un jour à d'autres comme l'affirme une certaine histoire qui a voulu gommer leur apport à la civilisation universelle. Les Arabes - c'est-à-dire « tous ceux qui parlaient la langue arabe et qui pratiquaient la culture arabe » selon une définition du savant arabisant André Miquel - ont développé et enrichi ce qu'ils ont reçu des Anciens. Ils n'ont pas hésité à nommer *Maîtres* les savants qui les ont précédés dans d'autres aires culturelles. Plus tard, ils devinrent eux-mêmes maîtres à leur tour puisqu'ils léguèrent à l'Occident, ce qu'ils ont appris des autres et ce qu'ils ont eux-mêmes apporté. Beaucoup d'historiens et savants en témoignent aujourd'hui et veulent rétablir l'histoire des sciences et des civilisations dans sa vérité.

Sans la contribution des Arabes, point de civilisation occidentale ! Madeleine Grawitz dans son monumental ouvrage *Méthodes des Sciences sociales* (aux éditions Dalloz 1967 à la page 15) dira par exemple que « les Arabes n'ont pas été de simples intermédiaires mais les Maîtres et éducateurs de l'Occident latin. » Cela ne diminue d'ailleurs en rien les efforts des Occidentaux et leur culture, bien au contraire. Pourquoi occulter cette vérité et présenter ces mêmes Arabes comme de simples facteurs qui leur auraient remis une lettre cachetée sans même avoir pris connaissance de ce qu'elle contenait ? Si c'était le cas, le patrimoine scientifique et culturel d'aujourd'hui aurait été bien maigre et peut-être même inexistant. Que serait-il advenu par exemple de l'astronomie si les Arabes l'avaient laissée telle qu'elle était considérée par la Grèce antique où son enseignement était interdit par une loi et où des savants qui transgressèrent cette loi le payèrent de leur vie ? Dans l'acte même de transmission, il y a forcément enrichissement.

Les Arabes n'ont pas suivi les Grecs en interdisant à leur tour l'astronomie. Ils ont compris la valeur et la portée de cette science niée et refusée par leurs prédécesseurs et ils n'ont pas hésité à lui donner un statut de discipline à part entière, autorisant et encourageant partout son étude et son enseignement. Des observatoires ont été construits dans les principales villes de leur empire et les recherches sur le sujet fleurirent. L'astronomie transmise à l'Occident n'est plus la même que celle qui existait dans la clandestinité chez les Grecs. C'est une science élaborée avec une méthodologie qui a fait ses preuves qui a été léguée à leurs successeurs qui l'ont enrichie à leur tour pour en faire ce que nous en connaissons aujourd'hui. Ainsi va à travers les âges la transmission du savoir.

Pour revenir aux *Mille et une nuits,* l'apport premier de l'Inde et de la Perse nous semble évident, mais ce sont les Arabes qui leur ont donné ce caractère monumental que chacun connaît. Les Occidentaux en firent un *bestseller* de découverte de l'Orient étrange, exotique et quelque peu « inquiétant. » La pyramide de la civilisation universelle, s'érige par l'apport de chaque culture qui y contribue en y posant sa pierre sans laquelle l'édifice ne peut tenir. A partir du moment où nous avons compris cette vérité, la question de l'origine des *Mille et une nuits* apparaît mineure. Oui, au départ ces contes sont d'apports extérieurs à la civilisation arabe, oui, nous y retrouvons des traces indiennes, persanes et même grecques. Mais cela ne change rien au fait que les *Mille et une nuits* demeurent arabes. Arabes par l'Egypte et la Syrie, arabes par tout l'empire arabo-musulman où elles ont été entretenues et se sont épanouies, arabes par la langue dans laquelle elles nous sont parvenues, arabes par le cachet propre au contexte du monde arabo-musulman de l'époque, arabes par un style typiquement arabe, etc. Une fois cela dit, accepté et assumé, où est donc le problème ? Continuer après nombre de « savants » à « triturer » ce sujet, nous paraît totalement dérisoire et bien vain.

Il est à signaler que ce genre de tentatives stérile s'inscrit dans la recherche de preuves de disqualification de la civilisation arabo-musulmane elle-même. Certains tentent de prouver que chaque grand savant arabe est de part son « origine », étranger à l'arabité alors même que lui-même s'inscrit et revendique son appartenance à la civilisation arabo-musulmane. Pourquoi *a posteriori* et donc à son insu, lui nier son identité première à laquelle il était volontairement attaché ? De quel droit lui enlever cette qui faisait sa qualité ?

La même chose se constate chez certains chercheurs orientalistes lorsqu'ils désignent comme étant des « convertis à l'Islam » tels ou tels savants musulmans. En vérité, insister ainsi sur le fait qu'ils étaient avant leur conversion juifs, chrétiens ou mazdéen, - donc étrangers à l'Islam - ne nous renseigne en rien sur la qualité de leurs œuvres mais plutôt sur l'idéologie de leurs biographes. Ils étaient musulmans par choix et il est évident que de leur temps, ils n'auraient pas apprécié qu'on les désigne autrement. D'ailleurs tous les musulmans des premiers temps n'étaient pas au départ, des musulmans. Ils l'étaient devenus et ils étaient considérés

définitivement comme tels. Il est inutile de rappeler chaque fois l'origine de leur croyance et accoler à leurs noms une religion antécédente.

En ce qui concerne *les Mille et une nuits*, l'origine importe peu encore une fois. Elle est en fait une et multiple. Elle est héritée par les uns et les autres non pas dans sa totalité mais en partie seulement, pour être ensuite assimilée et enrichie par un souffle nouveau et cédée à d'autres générations qui n'en ont prendront que ce qu'ils voudraient bien prendre, l'ajusteront au besoin, à leur mode, à leur désir et à leur convenance, oubliant en passant des pans entiers qui la composaient mais y apportant des variations, des nouveautés qui feront de leurs legs un bien propre à eux. Ainsi se transmet également la culture en général. Celle-ci n'est pas totale dans son contenu lorsque nous la recevons, elle est partielle et demande à être développée, enrichie pour donner une autre plus adéquate à notre présent et au changement que nous voulons non subi mais souhaité. D'un héritage, nous façonnons un autre sûrement plus personnel. La culture comme la société qui la produit, subit le changement, se transforme tout en préservant certains pans du legs qu'elle reçoit des Anciens, participant du même coup à sa pérennité et à la construction de ce que nous appelons la civilisation universelle. *Une tradition orale bien ancrée* Il n'existait pas de texte écrit original des *Mille et une nuits* qui sont une parole chaque fois dite, entendue, modelée, transformée et enrichie au gré des sensibilités des conteurs et des auditeurs au fil du temps.

Des scribes ont par la suite tenté de les fixer et de leur donner une forme écrite pour favoriser certainement leur pérennité alors que la parole qui ne s'est jamais tue, l'assurait déjà. Plusieurs manuscrits virent ainsi le jour mais ils ne sont en aucun cas la transcription exacte de ces nuits contées oralement. Nous savons que le discours écrit retient peu de choses de la totalité de l'expression orale chargée elle, de mille et une émotions, et de mille et une sensibilités. La parole est rebelle et ne se réduit pas facilement à l'écrit. Elle est spontanée, libre et par conséquent plus riche.

D'ailleurs toute la culture des Arabes antérieure à l'Islam était essentiellement orale. La poésie considérée comme leur patrimoine ou *« diwan »* était elle-même orale. Lors de joutes organisées autour de la *Kaaba*, les plus beaux poèmes se déclamaient devant un public sensibilisé aux critères de beauté de l'époque et qui apprenait par cœur les vers des meilleurs poètes et les transmettait aux générations uniquement par la parole. Plus tard, lorsque l'écriture fut valorisée et systématisée par l'enseignement de l'Islam, cette tradition orale ne disparut pas pour autant. En Irak par exemple, dans la ville de Basra qui prospérait au bord de l'Euphrate, un marché important nommé *Mirbad*, réunissait régulièrement les poètes, les clients et les marchands. On déclamait alors des les plus beaux poèmes et le public connaisseur, jugeait la valeur de ce verbe si longtemps préservé par la tradition orale. D'ailleurs, dans leur transcription des contes, les scribes n'ont pas pu se défaire des caractéristiques de l'oralité, échappant ainsi à l'immobilisme. Ils circulaient dans des versions différentes, préservant certains contes de base et inventant d'autres. Des histoires contées longtemps de vive voix ne pouvaient une fois écrites, effacer totalement des traces d'une tradition orale séculaire.

Les différents manuscrits retrouvés font preuve de liberté dans la mesure où elles résistent à l'ordre, à la logique de l'écrit. Leur structure est celle que lui avaient donné les conteurs de vive voix, souples et sans frein, souvent sans rigueur aucune. D'ailleurs les hommes de « *l'Adab* » ou les humanités, ne reconnaissait pas cette forme de littérature sans style à leurs yeux. Frappée par l'oralité, elle semblait non recherchée et vulgaire, ne pouvant par conséquent s'inscrire dans le registre des œuvres littéraires reconnues.

La langue orale utilise des moyens que la langue savante se garde bien d'employer au risque d'être traitée de légère. Shahrazade en a usé pourtant à profusion et les a légués aux conteurs arabes qui ont entretenu ces contes à leur manière à travers les siècles les rendant pérennes.

Les *Mille et une nuits* n'étaient d'ailleurs jamais racontées dans leur totalité en une seule fois. Ce sont des épisodes qu'il faut suivre nuis après nuit. Une superstition assurait une mort certaine à quiconque achèverait de les conterd'un seul coup. Leur infinité est ainsi assurée. Repris de bouche en bouche, au fil du temps, ils sont dits à des publics divers tous subjugués par l'étrange et le merveilleux, tous pris au piège du rêve et de l'évasion. Des publics dont l'attentive écoute assurait aussi la perennité de ces contes. Le chiffre « mille et une » n'est que symbolique, il dit surtout la longue durée du temps. Cette œuvre devrait porter ce titre : *les Contes qui ne finissent jamais.* Ils opéraient une magie sur l'imaginaire des auditeurs qui les reprenaient à leur tour, y ajoutant ou retranchant ce qu'ils leur semblaient opportun, prolongeant ainsi le plaisir à l'infini.

Des conteurs gardiens de la tradition orale

C'est qu'il n'y avait pas tous les moyens dont dispose l'homme arabe pour se distraire, gagné qu'il est aujourd'hui par le mode de consommation occidental où la télévision a remplacé les conteurs ou « *qussas* » jadis si nombreux dans son environnement. Les conteurs avaient une fonction sociale importante. Ils distrayaient mais étaient aussi sensés informer et former leur public à la religion ou à la politique du moment, les deux étant très liées. Dès le VII° siècle, les premiers khalifes de l'empire omeyade comprirent l'importance de ces conteurs quant à l'implantation définitive et au renforcement de leur règne. Ils encouragèrent en nommant officiellement leurs meilleurs dans les mosquées. Ils étaient chargés d'apprendre la religion à la population mais surtout de favoriser dans leurs contes le pouvoir en place. C'est ainsi que les gens apprenaient par exemple que le Prophète mort un siècle auparavant, avait béni d'avance l'empire omeyade ! Lorsque les 'Abbassides prirent le pouvoir, les bénédictions changèrent de camp et se firent en leur faveur.

La religion était mêlée aux mythes, aux fables, à tout ce que l'imagination de l'homme pouvait inventer. Il s'agissait de frapper l'esprit des croyants et surtout d'imposer le pouvoir en place. Les *« qussas »* pouvaient subjuguer les foules par leur seule parole, par leur mimique, par leur ton sérieux ou dramatique, par leur attitude bienveillante ou de rejet, par l'expression de joie ou de tristesse de leur visage, par leur contentement affiché ou même par leurs larmes généreusement versées et par leurs sanglots non retenus. Aucun écrit ne peut rendre ces émotions partagées par la foule attentive et souvent crédule.

L'expression orale a des moyens que ne peut posséder l'écrit. Dans les contes des *Mille et une nuits*, elle est vivante, agrémentée d'une gestuelle tout autant expressive, parsemée de légendes, de fables, d'anecdotes, de proverbes, de mythes, de superstitions, de sentences, de rumeurs, de oui dire, de faits invraisemblables, de digressions et de multiples citations poétiques populaires. La voix suggestive du conteur, ses intonations changeantes, son jeu théâtral, ses soupirs, ses larmes, sa gestuelle exagérée, sont perçus directement par l'auditoire. Le vécu réel de la communication entre énonciateur et récepteur stimule ici l'imagination et est créateur d'émotions intenses. Les gens pleurent, rient et donnent des signes de satisfaction en criant en commun : *« Allah ! Allah ! »*

Les *« Qussas »* n'ont d'ailleurs pas totalement disparu. Ils furent par la suite, remplacés par les « *Meddah* », préposés aux éloges du prophète et de la religion musulmane, des panégyristes qui voyageaient à travers le monde musulman pour conter la « *sira* » ou l'histoire d'un héros connu et vénéré par tous, en l'occurrence le prophète Mohamed lui-même. Ils passaient de village en village, de ville en ville, organisant des « *halaqat* » ou cercles d'auditeurs sur les places publiques pour conter à leur façon l'aventure des premiers musulmans. Ils s'aidaient d'un instrument de percussion. Leur passage était une véritable fête pour les enfants qui leur faisaient procession et formaient un public fidèle. Les femmes n'étaient pas exclues de la partie puisqu'ils allaient vers elles, se mettaient devant les portes de leurs maisons, chantaient la gloire du passé de l'Islam. Ils recevaient en contre partie un bol de nourriture, une galette chaude, des

œufs, de la semoule et rarement quelques pièces de monnaie dérisoires. Ces *« meddah »* ont existé et existent encore sous des noms divers. Dans les pays musulmans de l'ex-Union Soviétique par exemple, c'est le *« 'achiq »* (littéralement : le passionné) un troubadour qui chante aussi l'histoire glorieuse des musulmans en jouant avec un instrument de musique. Il anime également les fêtes de sa communauté.

Des *Qussas (*du verbe *qassa : conter) des Rawi* (du verbe *rawa : rapporter, raconter) des Meddah* (du verbe *madaha* : faire l'éloge (sous entendu ici de la *« sira »* ou de l'histoire du Prophète), des *'achiqine* (du verba *« 'achaqa »* qui veut dire aimer à la passion, sous entendu le prophète Mohamed) sont très proches car tous racontent et chantent à leur manière l'histoire d'un passé exceptionnel. Ils sont tous versés dans la connaissance des premiers temps de l'Islam. Temps souvent imaginés, enjolivés et glorifiés à l'envie.

L'histoire des premiers musulmans est le sujet de prédilection de ces conteurs. Elle est faite de victoire et de gloire. Elle dit par exemple comment s'est battu courageusement *Sayyidina* Ali, cousin et gendre du prophète contre les mécréants ou « *kouffar* » et comment il a vaincu à lui seul des centaines de milliers de soldats ! La population s'emparait de ces contes brodés et les enrichissait à son tour par des rajouts de son cru. Des romances sont créées, décrivant des ennemis féroces, des victoires grandioses, donnant des chiffres étourdissants et mentionnant des miracles inattendus. Autour de personnages et d'évènements connus en Islam, ils inventaient un peu/beaucoup des faits de grandeur et de succès qui satisfaisaient un auditoire de croyants acquis d'avance.

Dans l'histoire du Maghreb, est également contée de la même façon l'odyssée des *Banu Hilal*, tribu guerrière venue d'Egypte au Moyen âge. L'héroïne principale au nom de *Djaziya,* est l'équivalent de Shahrazade dans les *Mille et une nuits*. Très belle, convoitée par des chefs puissants, elle ne se laissait pas surprendre et savait résoudre les problèmes les plus complexes. Avec intelligence et bravoure, elle savait faire face à la cruauté et à l'adversité. La tradition orale transmettait son histoire de génération en génération et quelques chercheurs tentent aujourd'hui de la recueillir par écrit.

Valeur de la nuit chez les Arabes
Usant de son intelligence, du charme de sa voix, contant toute la nuit, Shahrazade se taisait dès qu'elle voyait apparaître le matin. Elle se faisait réserve et discrétion. « *Fa adraka Shahrazad as-sabah fa sakatat 'ani al-kalami al-mubah* : le matin a pris de cour Shahrazade, elle s'arrêta de prononcer la parole qui était libre de se déployer durant à sa guise la nuit. » La nuit autorise la parole et la libère ! La lumière du jour elle, ne lui est pas propice.

Dans les familles maghrébines, lorsque qu'un enfant demande en plein jour qu'on lui conte une histoire pour se distraire, les adultes répondent « attention, si je le fais, tes enfants seront chauves ! » Il est permis de lui conter des histoires de princesse et de méchante « *ghoula* » ou ogresse que brave un héros toujours invincible pour libérer sa bien aimée, uniquement à la tombée du soir, lorsqu'il est sur le point de dormir. Cela le bercera et lui permettra de rêver.

Opposée au jour, la nuit a une valeur particulière dans l'inconscient collectif arabe. C'est la compagne des amoureux, des penseurs, des savants, des héros et des jouisseurs aussi. Elle est apte à donner les conditions idéales pour que l'homme donne libre cours à son imagination. Face au jour tumultueux et laborieux où tout se voit et se sait, où seule la communauté prévaut et où l'individu se doit d'être dans la pudeur et l'effacement, la nuit est l'amie de ceux qui veillent. Elle libère et protège leur parole, leur assurant calme et discrétion. Elle les berce et génère leurs rêves et re-génère leur force. C'est le moment de repos, de fraicheur après les chaleurs du jour. Moment propice pour mieux agir sur l'esprit de l'autre aussi. Les langues se délient en toute quiétude, le rêve est permis. L'imagination est souveraine.

La nuit est un terme qui a de riches significations chez les Arabes. Significations que ne saisirait pas facilement un étranger à leur culture. Voici une anecdote qui illustre ce propos. Dans les années soixante dix, un journaliste d'une radio française rendait compte de l'évènement qu'est la production de la célèbre chanteuse égyptienne Oum Kaltoum à l'Olympia à Paris. Il connaissait l'arabe mais n'avait probablement pas encore pénétré ses subtilités. Il rapportait : « la cantatrice a commencé son chant par *ô nuit ! Ô nuit ! Ya lil ! Ya lil !* Elle répète la même expression *ô nuit ! Ô nuit !* » Il se tait un moment puis continue : « elle reprend ô nuit, ô nuit ! A présent, elle change d'intonation et dit encore : « ô nuit, ô nuit, ô nuit, *ya lil, ya lil, ya lil !* » Il attendait visiblement que la chanteuse rentre dans le vif du sujet mais ce sont des vifs applaudissements des spectateurs qui arrivent et saluèrent ce *« ô nuit, ya lil »* mille fois répété. Le journaliste s'en étonne car pour lui, la chanson n'était qu'à son début !

En fait elle ne l'était pas et beaucoup de messages ont été dits, transmis et sentis par les auditeurs ! Ce qu'il aurait du expliquer, c'est que chaque fois que la cantatrice prononçait *« ô nuit ! »* un sens différent et nouveau est convoqué pour toucher la sensibilité de la salle composée pour la plupart de spectateurs arabes vivant en France qui eux, sentaient et comprenaient parfaitement à quoi renvoyait la sémantique de cette expression.

Moment donc très important dans l'imaginaire arabe, la nuit est aussi le lieu de tous les amours et de toutes les nostalgies de l'être aimé. Elle renvoie à cette *Layla*, femme aimée avant l'Islam dont le nom signifie justement *Nuit,* et dont un homme s'est épris mais à qui sa main fut refusée. Il a sombré dans la folie. Il fut nommé à juste titre *Le fou de Layla* ou *Majnun Layla*. Errant dans le désert, il chantait son amour et son désespoir dans de très beaux poèmes repris de bouche en bouche et parvenus jusqu'à nous.

C'est la nuit que Shahrazade a choisie pour guérir l'âme meurtri de son roi. La nuit était sa meilleure alliée. Elle utilisera tous ses secrets pour délivrer petit à petit, dans le secret et la discrétion, un homme enchaîné par la haine et le désir de vengeance. Pour parvenir à ses fins, elle a eu à sa disposition un temps très long, celui de mille et une nuits où elle va déployer ses qualités de femme sensible avec une prodigieuse érudition, une intelligence fine et surtout une grande connaissance de la nature humaine. Elle savait que pour panser les blessures aussi profondes soient-elles, elle avait besoin de patience et d'un temps très long, celui d'une nuit répétée mille et une fois et condensée dans une parole, la sienne. Une parole qui a traqué les démons qui habitaient les profondeurs d'un homme. Grâce à sa détermination, elle a fini par les chasser.

Shahrazade peint la condition humaine

Comment une femme a traité et décrit la condition humaine dans les *Mille et une Nuits ?* Car il s'agit bien d'une description des comportements, des faits et paroles des hommes, de la vie des uns et des autres, de leurs rêves et de leurs désirs, de leurs instincts et des démons qui peuvent les habiter, de la barbarie et de la méchanceté qu'ils peuvent adopter. Comment cette même femme, va procéder pour sauver sa vie et celle des autres femmes ? L'intéressée, fille du premier vizir de ce roi féminicide, menacée de mort qu'elle a épousé pour sauver les autres femmes de sa vengeance, va s'atteler nuit après nuit à distraire et humaniser son éventuel propre assassin en lui contant l'histoire renouvelée des hommes, l'aventure humaine dans ce qu'elle a de tragique et aussi d'issue favorable à l'humain. C'est Shahrazade qui va étaler devant lui, des histoires de vies étranges et fantastiques, des faits glorieux, des actes héroïques, des personnages sortant tout droit de l'imagination. Elle faisait vivre la fiction, le fantastique, le fabuleux, le merveilleux « *'ajib* » et l'étrange « *gharib*. » Tout cela n'a, en dehors de l'objectif de distraire le roi du mal qui le ronge, qu'une fonction, celle de dire et de décrire la condition humaine dans son aventure complexe.

L'univers de cette œuvre renvoie sans cesse à celui de la vie réelle. C'est un univers extravagant certes, versant sans cesse dans l'excès mais qui ressemble à bien y voir, à celui des hommes dans leur réalité. Une histoire faite de remous, de tourmente, de recherche effrénée du gain, de convoitise, de désir de jouvence et d'éternité, d'illusion et de désillusion à répétition sans que l'homme en ait tiré leçon pour se calmer et s'assagir.

Shahrazade peint la nature humaine dans sa nudité qui n'est pas que bonté. Elle décrit la perfidie, la fourberie, la propension à la trahison et au mensonge, la tyrannie, l'injustice, le désir de vengeance, la violence et tous les vils penchants des humains. Elle décrit l'infortune, la faim, le vol, la tromperie, l'abandon par les siens, la solitude, la peur de l'homme devant l'inconnu, devant le danger, devant l'autre souvent présenté comme ennemi.

Le décor diffère bien sûr et les lieux renvoient à ceux de l'imagination. Ce sont des endroits immatériels, des grottes, des mers, des montagnes, des plaines, des routes sans distance et sans temps. Les héros peuvent les atteindre en un clin d'œil parce que les moyens de transport sont magiques, parce que des djinns les traversent sans encombre en un clin d'œil. Des châteaux passent d'une ville à une autre, de maître à un autre sans aucune difficulté. Un monde en constant mouvement. Tout peut se rapprocher et tout peut s'éloigner au grès des fortunes, des alliances entre es humains et des forces cachées. Tout est de l'ordre du possible. Tout eu s'accélérer. Le tems n'a pas la même valeur que celui que nous connaissons, les années sont des heures ou quelques minutes à peine entrevues, à peine consommées.

Les palais sont d'une splendeur que l'imagination a de la peine à décrire, remplis d'une richesse inouïe où des hommes vivent dans un luxe déroutant et dans un raffinement exceptionnel. L'existence de créatures sublimes parées de couronnes incrustées de pierres fines, habillées somptueusement, entourées de serviteurs multiples et se prélassant sur des divans moelleux, fait rêver à merci. Shahrazade peint avec imbroglio les magnificences, les fastes et les splendeurs de cours pas totalement imaginés mais elle puise dans la réalité de celles des khalifes tel Haroun Ar-Rachid, présent lui-même dans les contes, participant de nuit à des aventures étranges, débusquant ça et des vérités cachées. Ce sont des jardins féériques qui surgissent de nulle part, des mondes paradisiaques, des fleurs exotiques des plus belles, des arbres fruitiers des plus rares et des lacs et des fleuves des plus rafraîchissants. Tout cela est de l'ordre du rêve mais pas tant que cela car il rappelle les splendeurs d'une ville surnommée *« madinat as-salam »* ou « ville de la paix » qu'était Bagdad à l'époque de sa gloire et qui est le lieu privilégié de plusieurs aventures des *Mille et une nuits.*

Shahrazade va convoquer aussi tous les styles, toutes les rhétoriques, tous les faits qui sortent de l'ordinaire, toutes les situations d'extravagance de ses héros pour interpeler l'imaginaire de son auditeur, pour distraire son mari et l'éloigner des démons de violence qui l'habitaient.

Concernant la population des *Mille et une nuits*, toutes les classes de la société seront présentes, des plus pauvres en tenue de mendiant aux plus riches en tenue d'apparat, de femmes riches, belles et vertueuses ou d'autres démunies et laides, d'hommes jouisseurs et violents, de moines austères, d'enfants innocents et de progénitures malignes. Les relations entre les uns et les autres sont complexes à l'instar de celle de notre vie. Un prince peut se retrouver sous l'effet d'un coup de sort, jeté loin des siens, prisonnier dans un corps d'animal tandis qu'un individu banal, pauvre et insignifiant peut se retrouver à la tête du plus puissant des royaumes.

La vie réserve bien des surprises dans les *Mille et une nuits* comme pour les humains dans leur quotidien. Tout est éphéméride, rien ne dure. Les fortunes passent, les grandeurs s'affaiblissent, les rois tombent et les royaumes s'effritent. C'est là une influence certaine de l'Islam qui est omniprésent dans cette œuvre, affirme que tout est éphéméride et ne demeure « que la face de Dieu. » Dans le verset 35 de la sourate 18 du Coran, une parabole dit qu'un riche propriétaire de très beaux vergers ayant affirmé avec certitude que ces derniers ne pourront jamais périr,

s'est retrouvé très vite à se frapper les mains de désolation car tout fut aussitôt détruite et ses terrescomplètement ravagées par un vent très violent dit le verset 43 de la même sourate. Telle est la leçon ultime des *Mille et une nuits* qui nous invitent à moins d'arrogance, à plus de modestie et à moins de certitude. Al-Ghazali, savant musulman du XII° siècle disait que celui qui ne doute pas, ne peut réfléchir. Celui qui ne réfléchit pas ne peut voir et celui qui ne voit pas demeurera dans l'aveuglement et la perte.

Les Mille et une nuits nous ouvrent les yeux sur ce que nous sommes et sur ce que nous devons être. C'est une représentation de la condition humaine dans ce qui peut faire sa misère et sa grandeur. C'est la description de la vie tout court avec ses aléas, ses pièges, ses dessous, ses tentations, ses déviances, ses surprises et le choix donné aux hommes d'y succomber ou d'y résister. Des mauvais génies viennent se mêler à ces derniers pour les pousser vers le mal. D'autres bons génies viennent les orienter vers le bien. Les hommes. Leur destinée sera transformée dans un sens ou dans l'autre selon le choix qu'ils auront fait de suivre les premiers ou les seconds. Des sujets humains métamorphosés en animaux par une femme au pouvoir magique, redeviennent des humains grâce à l'intervention de forces surnaturelles. Tout peut être sauvé au moment où l'on pense que tout est perdu. L'espoir est le mot clef de toute cette condition qui n'est jamais définitive où les fortunes ne sont jamais sûres et où les coffres peuvent se vider ou se remplir en un clin d'œil selon les comportements des un et des autres. Les faits et méfaits des hommes, leurs excès en toute chose, leurs plaisirs débordants, leurs désirs exagérés, leurs comportements imprévisibles de courroux, de jalousie, d'envie, de vengeance et de violence extrême parfois, ne sont pourtant pas une fatalité.

Pour contrebalancer ces caractères qui tirent vers la malveillance, la conteuse Shahrazade va inviter toutes les figures du bien, de la vertu, de la piété, de la générosité, de la bienfaisance et de la clémence. Le monde n'est pas que tableau noir. Il est aussi espérance dans l'humain qui est capable d'aller vers de beaux lendemains. C'est cette multitude d'individus, de personnages hétérogènes, d'êtres étranges qui passent de l'état animal à celui d'humain et vice versa et qui animent constamment ce monde maintenu en mouvement, changeant et souvent inquiétant des *Mille et une nuits.* Monde complexe mais encore une fois pas si différent de celui des hommes dans la réalité. Un monde qui s'inscrit dans la « mêmeté » et dans la différence, dans la singularité et dans la pluralité, dans l'ici et dans l'ailleurs, dans le local et dans l'universel, dans le temporel et dans l'intemporel. Un monde tantôt de bas étage tantôt de grandeur et de vertu. A la peinture des hommes et de leurs travers, de leur inconsistance, de leur inconséquence et de leur inconscience incarnés dans des personnages maléfiques, des sorcières malignes, des Djinns sans état d'âme, répond donc celle d'un monde idéalisé de bienfaisance, de solidarité, d'entente et d'amour où la capacité de l'homme à agir pour le bien, où ses possibilités de devenir meilleur, où sa magnanimité, son pardon, son esprit d'équité, sa solidarité et son désir d'élévation sont du domaine du possible.

La religion est souvent évoquée. Elle est là pour réguler les relations entre les êtres humains, pour faire l'équilibre entre eux et leur environnement. C'est un thème omniprésent et Dieu est invoqué à tout moment, le prophète de l'Islam est loué partout, l'Islam lui-même imprègne le cœur de ses héros. Le christianisme, le judaïsme, le Zoroastrisme sont également présents mais pas autant que l'Islam. Le mal et le bien se côtoient. Aux êtres les plus vils, créatures inventées ou réelles, s'opposent des âmes de grandeur et de générosité, des êtres bienveillants et bénéfiques pour eux-mêmes et pour leur société. Comment d'ailleurs faire la part des choses et classer ces êtres et ces objets, ces animaux et ces palais, ces vies débridées et ces desseins brisés aussitôt cousus et reconstruits ? Comment se retrouver dans cet amas d'êtres animées et d'objets inanimés ? Comment faire la part de ce qui est de l'ordre du réel et ce qui de l'ordre de l'imaginaire ? Comment séparer le bon grain de l'ivraie dans ces *Mille et une nuits* où la joie

côtoie la tourmente, où la douceur fait face à la brutalité et à la violence où le moral côtoie l'immoral, où l'intelligence et la bêtise se disputent l'esprit des hommes ?

En fait, les *Mille et une nuits* suivent une logique, celle de la vie qui apparaît désordonnée mais qui a son ordre propre. Un ordre d'un monde bien réel, fait de contradictions, d'éléments en apparence si épars mais qui entretiennent entre eux des relations et forment un système où rien n'est laissé au hasard. Tout est ordonnancement, tout est clarté intérieure. Il faut seulement savoir déchiffrer.

Un texte de Borges cité par Michel Foucault dans la préface de son ouvrage *Les Mots et des choses,* est à ce niveau un exemple édifiant. L'auteur décrit une taxonomie chinoise propre à nous donner le vertige mais qui pourrait correspondre tout à fait à celle des *Mille et une nuits.* Les animaux y sont classés en : « a) appartenant à l'Empereur, b) embaumés ; c) apprivoisés, d) cochons de lait, e) sirènes, f) fabuleux, g) chiens en liberté, h) inclus dans la présente classification, i) dessinés avec un pinceau très fin en poils de chameau, l) et cætera, m) qui viennent de casser une cruche, n) qui de loin semblent des mouches. » Cette classification déroutante dans son désordre apparent répond en réalité à un ordre cohérent que seule notre ignorance de l'Autre nous empêche de voir et de comprendre. C'est « notre impossibilité nue de penser cela » qui fait barrière à saisir cet ordre et cette logique qui nous échappent parce que nous demeurons fermés à *sa* culture, à *sa* façon de penser le monde et de voir la vie. Souvent notre grille de lecture de l'autre est si étroite, si pauvre que nous voyons flou, troublés que nous sommes par notre étroitesse d'esprit. Nous retrouvons effectivement dans les *Mille et une nuits,* posé ce problème central des relations à autrui, celui de son acceptation ou de son rejet, de l'entente ou de l'intolérance. Le racisme va de soi et la violence faite aux autres y est régulière. Une véritable jungle où les plus forts dévorent pour ainsi dire les plus faibles, où ces derniers usent de ruses et de subterfuges pour survivre et s'en sortir. L'être humain y est ainsi mis à nu. Il y est décrit simplement dans ce qui fait son animalité mais aussi dans ce qui fait son humanité.

Les *Mille et une nuits* apparaissent ainsi comme une immense fresque de cette condition qui est la nôtre. Avec beaucoup de fards et de couleurs, nos faits et gestes, nos actes insensés, nos défauts et nos pulsions les plus intimes sont étalés au grand jour et racontés par une femme durant la nuit. Nous croyons qu'elle nous conte les histoires des autres, en réalité elle nous conte. Nous sommes son sujet de prédilection même si tout est dans l'emphase et le fantastique pour nous tromper. C'est de notre propre condition dont il s'agit. Nous croyons rire des autres alors que nous rions de nous-mêmes, nous croyons pleurer à cause des autres alors que nous pleurons à cause de nous-mêmes. Invitation à la réflexion, à la rationalité, les *Mille et une nuits* sont aussi de véritables chant et hymne des sens. Car les sens ne sont point négligés. Tout est fait pour les privilégier alors que ces contes sont éminemment rationnels, profondément réalistes à y voir de près. L'odorat est flatté par les senteurs exquises des multiples fleurs des jardins, par les parfums rares dont les femmes s'enduisent, par l'odeur de l'encens importé de l'Arabie heureuse. L'ouïe est convoquée par les chants, la musique, la poésie récitée par des voix douces, le conte est déroulé de nuit en nuit sans fin. La vue n'est pas du reste et la beauté des femmes, celle de la nature, celle des palais fantastiques, celle des jardins féériques, est là pour ravir le regard. La description détaillée des couleurs, des lieux, des personnages, de leurs habits et de leurs parures, est là aussi pour le bonheur des yeux de celui qui est à l'écoute du conte. Pour le goût, le culinaire est bien présent dans les multiples plats les plus délicieux, dans les mets les plus rares, dans les desserts les plus exquis, dans les boissons les plus enivrantes et dans les tables les mieux garnies. Tout est invitation au rêve et à l'évasion. L'auditeur ne peut que se laisser bercer et guider vers des chemins empruntés par les héros chanceux des *Mille et une nuits,* ceux qui conduisent à la distraction, au plaisir, à la délectation et à la pleine jouissance. Certes, ce n'est là que le fruit de l'imagination. Mais c'est ce qui aide l'homme à

supporter sa dure condition d'homme. A la fin de son ouvrage *Sisyphe,* Albert Camus dit : « il faut imaginer Sisyphe heureux ! » L'imagination est un leurre mais nous en avons besoin pour supporter l'absurdité de notre existence.

Une thérapie de l'âme

Nous savons donc que le moment le plus propice pour les contes est la nuit qu'occupe pleinement la voix du personnage central qu'est Shéhérazade qui va inventer mille et un contes pour ravir l'esprit d'un roi blessé et habité par le démon de la vengeance. Elle va l'intéresser en aiguisant sa curiosité et en le faisant rêver. L'objectif est de lui faire oublier la tromperie et la trahison dont il a été victime de la part d'une épouse infidèle. Elle veut soigner son être de l'intérieur et lui faire abandonner son projet funeste de tuer une vierge à chaque aube après l'avoir épousée. Il s'agira pour elle de panser sa blessure, de le guérir et du même coup de sauver sa propre vie et celle des autres femmes. Consciente du rôle qu'elle allait jouer, elle avait demandé depuis le début à son père : « par Allah ô père, marie-moi à ce roi car ou je vivrai ou je serai la rançon pour les filles des musulmans et la cause de leur délivrance. » Défi qu'elle va relever jusqu'au bout en s'adressant au moi le plus profond de ce roi sur lequel elle va agir de manière insidieuse et progressive. C'est sa façon à elle de pratiquer la pédagogie d'une haute psychologie. C'est là son style d'exercice de la thérapie. En contant les aventures de héros multiples, en dévoilant des secrets d'ensorcellement et de magie, en décrivant des lieux mythiques et fabuleux, des actes surprenants, et étonnants, Shahrazade va détourner son attention du crime qu'il s'était promis de commettre au lever de chaque jour. Elle lui contera mille et une histoires, les unes plus merveilleuses, plus extraordinaires et plus étranges que les autres. Et à travers sa parole de pédagogue et de thérapeute, elle va tenter soir après soir de chasser de son esprit toute trace de mal, de rancune et de vengeance. Nous devinons son assurance malgré la menace qui pèse sur sa propre tête, usant de son art de conteuse et de sa voix séductrice devant un roi qui n'entend dans la nuit que celle-ci et qui, sous l'effet d'un enchantement renouvelé ; se laisse bercer et guider vers des chemins insoupçonnés.

Dans les *Mille et une nuits*, Shahrazade joue avec les oppositions (ou *Adhdad),* forme chère à la littérature arabe. Le mal se dresse contre le bien, la nuit contre le jour, la méchanceté contre la gentillesse, la laideur contre la beauté, la perversité contre la vertu, le mensonge contre la vérité, les mauvais djinns contre les bons djinns, la guerre contre la paix, etc. Ainsi vont les *Mille et une nuits* qui content la condition des hommes inscrite dans les contraires, les conflits, les désirs de dépasser des instincts les plus bas et la capacité de l'homme à s'élever vers les hauteurs. Le conte devient un instrument régulateur du psychisme individuel et par la suite social. L'humanité défaite est chaque fois reprise en main par l'espérance renouvelée. Le roi va sans s'en rendre compte, petit à petit renouer avec l'humain, il va progressivement s'affranchir de ses instincts de violence, de son âge d'enfant gâté qui casse le matin l'objet avec lequel il a joué la veille. Il va en fin de compte se délaisser du droit qu'il s'était donné de supprimer la vie. La tyrannie du pouvoir absolu va être vaincue par l'intelligence et la voix miraculeuse d'une simple femme !

Les Mille et une nuits prennent alors une autre dimension. On oublierait les figures des femmes qui, la plupart du temps y sont présentées comme objet de désir et de palisir ou sous des traits condamnables, ne faisant preuve que de ruse et de tromperie, de mensonge et de tricherie. A travers la personalité de Shahrazade, la gente féminine va redresser la tête, reconquérir sa dignité et sortir victorieuse de mille et une aventures avec en prime des lettre de noblesse. Grâce à une femme, Sharayar, son époux, malade au départ de ses fantasmes et de ses démons, finit par guérir. Les travers peuvent être redressés, l'éducation peut opérer des miracles. L'art peut sauver l'homme du gouffre de la bêtise.

Mais que reste-t-il de tout cela une fois que le tour des jouissances des sens est fait, une fois que les contes aient été nuit après nuit déroulés face à un auditoire attentif et impatient ? Que reste-t-il après que l'imagination ait exploré tous les coins et recoins des penchants de l'homme ? Que reste-t-il après l'érotisme exploité à merci par certains esprits férus d'exotisme et aussi de gain ? Que demeure-il après que l'obsession d'un certain imaginaire sur la femme orientale au corps splendide et parfumé, tout de voile transparent vêtue, couverte de bijoux de valeur, lascive, sensuelle et prisonnière d'un palais des *Mille et une nuits* ?

Au fait, quel est la signification du symbolisme de ces mille et un contes ? Quel message a voulu nous transmettre Shahrazade au-delà des stéréotypes et des préjugés sur la femme en général et sur la femme musulmane en particulier ? Pour répondre à ces interrogations, il nous faudrait écrire tout un livre. Mais résumons-nous ici et disons qu'il nous reste en fait l'essentiel : l'objectif abouti pour lequel a travaillé Shahrazade durant mille et une nuits celui de sauver par l'art l'humanité qui, plongée dans l'ignorance et la barbarie aurait été vouée à la disparition. A travers les contes millénaires des *Mille et une nuits*, la question principale, nous l'avons dit, interroge l'éducation par l'art sur sa fonction auprès des hommes. Cette dernière, peut-elle sauver le monde des violences multiples et de la barbarie ?

 Oui, nous répond amplement Shahrazade, *e*lle qui a vaincu la tyrannie et sauvé le genre féminin de la menace de disparition par le seul art de conter qui a agi sur l'imagination et l'esprit d'un roi féminicide, aussi cruel que Barbe bleu lui-même. Qu'auraient fait d'ailleurs les hommes une fois que toutes les femmes auraient péri sous le glaive du bourreau du roi Chahrayar ? La guerre et encore la guerre probablement. La guerre jusqu'à se décimer entre eux et faire disparaître jusqu'à leur dernière trace ! La violence faite aux femmes est sûrement nocive pour les hommes eux-mêmes, c'est une violence faite à l'humanité entière car sans les femmes, le monde de l'humain cessera simplement d'exister.

 -Oui, nous répond aussi *Djamilia* du livre qui porte son nom, du Kirghiz Aït Matov faisant ainsi écho des siècles plus tard à la voix de Chahrazède. Aragon nous a juré dans sa préface que cette histoire « est la plus belle histoire d'amour du monde ». Un chant sublime s'y élève d'une pureté diamantaire et arrive à lui seul, à abolir des coutumes absurdes, figées et aliénantes pour les êtres humains. L'art du chant libère l'homme et lui donne le droit à la plus belle des choses : celle d'aimer et d'être aimé. Là, l'amour triomphe sur des tyrannies millénaires grâce à l'éducation par l'art.

-Oui, nous répond l'adage populaire français : « la musique adoucit les mœurs ». D'ailleurs la musicothérapie rentre petit à petit dans les mœurs et on reconnait la valeur de cet art pour panser les âmes blessées.

-Oui, nous répond les œuvres des peintres qui offrent la beauté aux regards qui s'en approchent et s'en approprient. C'est une émotion, un langage nécessaire à l'humanisation du monde. La peinture parle aux cœurs et dit l'indicible. Dans le silence, elle crée et façonne les sentiments des âmes. Dans le silence, elle se donne, s'offre aux regards intérieurs. Dans le silence, elle informe, éduque, ouvre les esprits et réjouit l'âme en profondeur. D'autres formes d'art peuvent éduquer l'homme à voir et à apprécier le beau et à s'en imprégner pour apaiser ses passions animales et valoriser son humanité.

 -Oui, nous répond encore Shahrazade qui, avec des contes merveilleux, avec sa volonté et son intelligence, parle à l'imaginaire d'un tyran sanguinaire qui finit par être séduit par l'art et oublier de commettre des crimes au quotidien. Sharazed deviendra au fil du temps la mère de ses enfants. Le barbare s'est transformé en humain.

Shahrazed invite les hommes au rêve et leur suggère de prendre possession de vastes espaces insoupçonnés, verdoyants et fertiles, qui les feront grandir, qui poliront leur cœur et leur esprit

et qui les transformeront en les réconciliant avec eux-mêmes, avec les autres et avec leur environnement. Des espaces libérateurs du joug de la haine et des violences destructrices. Porteuse de vie, la femme mère qu'elle finira donc par devenir elle-même, elle défendra la vie avec comme seules armes, sa vaste culture et son art de conter et d'éduquer l'esprit. L'éducation dans l'Encyclopédie *Lisan al-Arabe* d'Ibn Mandhur, est l'acte d'élever les gens vers la Perfection qui elle, est Dieu lui-même. Shahrazede a réussi à élever le sens de l'humain.

L'éducation est une arme puissante contre l'ignorance et la bêtise. Sans violence et en douceur, la pédagogue Shahrazade nous rappelle cette vérité : l'homme est un être d'éducation et de culture. Sans ces deux faces inséparables, il ne peut en aucun cas accéder à l'humanité. Elle a usé de la non violence pour vaincre la violence ! Elle a utilisé l'art de conter pour adoucir les mœurs, pour éduquer l'homme pour l'extirper de son animalité,. Elle s'est servi de l'éducation pour abattre la tyrannie !

La parole de la conteuse qui provoque surprise, étonnement, admiration et satisfaction s'adresse en vérité à tous les hommes de tous les temps. Elle est éminemment universelle. Son message est sans équivoque ; elle exhorte ces derniers à prendre soin de l'éducation et de la culture, seules capables de faire barrage à la haine, au conflit et à la barbarie. C'est cela le vrai message des *Mille et nuits* ! C'est ce résultat du long labeur d'une seule femme dont la flamme en fin de compte et des contes aussi, a su éclairer telle une lune, toutes les mille et une nuits de l'humanité. Après tout ce qui a été dit, décrit et mis en scène par les Orientaux aussi bien que par les Occidentaux orientalistes et autres, après toutes les interprétations savantes et profanes, seule demeurera inscrite dans nos esprits la figure de cette femme prodigieuse qui, symboliquement a porté secours à toute l'humanité menacée de disparition totale ! En sauvant sa propre tête, elle a assuré la vie de celle d'abord de la progéniture royale. En sauvant les autres femmes, elle a assuré celle la continuité de l'humanité.

Les *Mille et une nuits* donnent le plus beau rôle à Shahrazade, une femme de qualité comme toutes les femmes peuvent l'être. C'est une œuvre éminemment féministe. Elle est hymne à la fécondité. Elle hymne à la liberté. C'est un chant merveilleux dédicacé à la femme et à son pouvoir de séduction, à sa capacité de convaincre l'esprit le plus rebelle, à installer la paix dans les cœurs les plus durs. Le monde peut se rassurer : sa fin n'est pas proche quoiqu'en disent certains. L'art est sera vivant à travers la transmission ! Les femmes capables d'enfanter la vie, elles sont capapbles aussi d'éduque les hommes à l'amour, à la beauté et à l'espérance. Ceux qui viennent d'une tradition orale ou non, mesureront la force de leur verbe et leur capacité à bien exprimer l'indicible et à agir sur l'imaginaire des enfants comme des grands. Redisons-le, c'est un roi tyran, feminicide qui aurait pu faire disparaître toutes les femmes de son royaume, qui a fini par oublier son désir de vengeance et de violence envers le genre féminin. Il a fini par être père d'enfants, symboles du renouvellement des saisons, du retour du printemps et de la continuité des générations. Oui, le royaume fut sauvé par et grâce à une femme. La relève pour l'humanité entière est assurée. Ces enfants que Shahrazade a fini par donner à un mari guéri des ses fantômes, de ses fantasmes, de sa tyrannie et de sa barbarie, nous font en effet comprendre que l'humanité n'est pas perdue. Elle ne sera pas stérile. La vie continuera par la femme porteuse et protectrice de cette même vie justement. Shahrazade signifie en persan « l'enfant de la ville ». Elle symbolise l'urbanité et la civilisation. Elle est elle-même ce « *Ich* » de l'hébreu qui signifie simplement *la femme.* Elle est le *« 'Ich »* qui désigne en arabe *le nid* dans lequel s'abrite la vie. Elle est également et avant tout la *« 'Icha »* qui veut dire *la vie* elle-même ! Mais dites-moi, qui douterait encore de l'extraordinaire pouvoir de la femme ?
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*Note : Nous publionns aujourd'hui l'intégralité de cet article sous le nouveau titre : « Universalité des Mille et une nuits où l'éducation vainc la barbarie » dont une partie est parue en février 2020 dans *Chronicle.*

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Promoting Global Education through Team Leadership and International Dialogue

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When thinking of global education, sustainable development and culture of peace and non-violence, often, people think of theoretical frameworks and global strategies, forgetting about contextualizing these frameworks to national and local community contexts, hence, giving them adequate meaning and real sense. Focusing on the Egyptian context, this research examines an initiative for promoting global education that was undertaken in the years of 2016 and 2017 in a private university in Egypt. It is well known that since 2013 in the post-revolutionary Egypt, clashes, confrontations, and violent actions took place. Extremist violence and general insecurity led to a strong desire for social stability, economic recovery, and cultural transformation. Egypt's Strategy for Sustainable Development 2030 Vision included four areas of the seven priority areas of the 2016 UN's Plan of Action to Prevent Violent Extremism. These four areas are community engagement for social solidarity; gender equality and empowering women; youth empowerment; and education, skill development and employment facilitation. A documentation research methodology, with literature review, was employed to analyze the process and outcomes of the global education initiative and the leading role of a team of national and international faculty members and experts (from Jordan, Tunisia-UNESCO Regional Office, and the United States). The leading team engaged with university colleagues and students in international dialogue on conflicting issues such as equity, justice, non-violence and peace building, and global citizenship. They also collaborated in developing a teaching module for integrating universal values in the university teaching and learning. The process and outcomes of this documentary research show case of using team leadership and international dialogue to promote global education in the university practice.

Keywords: Global education, team leadership, international dialogue, citizenship, human rights, civic and peace education, university teaching and learning, Egypt, Tunisia, Jordan

عند التفكير في التعليم العالمي والتنمية المستدامة وثقافة السلام واللاعنف ، غالبًا ما يفكر الناس في الأطر النظرية والاستراتيجيات العالمية ، متناسين وضع هذه الأطر في سياقات المجتمعات المحلية والوطنية ، ومن ثم منحها المعنى المناسب والمعنى الحقيقي. مع التركيز على السياق المصري ، يركز هذا البحث على مبادرة لتعزيز التعليم العالمي تم إجراؤها في عامي 2016 و 2017 في إحدى الجامعات الخاصة في مصر. من المعروف أنه منذ 2013 في مصر ما بعد الثورة اندلعت اشتباكات ومواجهات وأعمال عنف. أدى العنف المتطرف وانعدام الأمن العام إلى رغبة قوية في الاستقرار الاجتماعي والانتعاش الاقتصادي والتحول الثقافي. تضمنت استراتيجية مصر للتنمية المستدامة 2030 أربعة مجالات من المجالات السبعة ذات الأولوية لخطة عمل الأمم المتحدة لعام 2016 لمنع التطرف العنيف. هذه المجالات الأربعة هي مشاركة المجتمع من أجل التضامن الاجتماعي ؛ المساواة بين الجنسين

وتمكين المرأة ؛ تمكين الشباب؛ والتعليم وتنمية المهارات وتيسير التوظيف. تم استخدام منهجية بحث التوثيق ، مع مراجعة الأدبيات
، لتحليل عملية ونتائج مبادرة التعليم العالمية والدور الرائد لفريق من أعضاء هيئة التدريس والخبراء الوطنيين والدوليين (من
الأردن ، المكتب الإقليمي لليونسكو - تونس ، والولايات المتحدة). شارك الفريق الرائد مع زملاء جامعيين وطلاب في حوار دولي
حول قضايا متضاربة مثل الإنصاف والعدالة واللاعنف وبناء السلام والمواطنة العالمية. كما تعاونوا في تطوير وحدة تدريسية
لدمج القيم العالمية في التدريس والتعلم بالجامعة. تُظهر عملية ونتائج هذا البحث الوثائقي حالة تطبيقية لاستخدام قيادة الفريق
والحوار الدولي لتعزيز التعليم العالمي في الممارسات الجامعية .

在思考全球教育、可持续发展以及和平与非暴力文化时，人们往往想到的是理论框架和全
球战略，而忘记了将这些框架与国家和地方社区的背景相结合，从而赋予它们充分的意义
和真正的意义。本研究以埃及的背景为重点，研究了2016年和2017年在埃及一所私立大学
开展的促进全球教育的举措。众所周知，自2013年以来，在革命后的埃及，发生了冲突、
对抗和暴力行动。极端主义暴力和普遍的不安全感导致了人们对社会稳定、经济复苏和文
化转型的强烈渴望。埃及的《2030年可持续发展战略愿景》包括2016年联合国《防止暴力
极端主义行动计划》七个优先领域中的四个领域。这四个领域是社区参与促进社会团结；
性别平等和赋予妇女权力；赋予青年权力；以及教育、技能发展和就业促进。为了分析全
球教育倡议的过程和结果，以及由国内和国际教员和专家组成的团队（来自约旦、突尼斯-
教科文组织地区办事处和美国）的领导作用，采用了文献研究方法，并进行了文献审查。
领导团队与大学同事和学生就公平、正义、非暴力与和平建设以及全球公民权等冲突问题
进行了国际对话。他们还合作开发了一个教学模块，将普世价值融入大学教学中。这个文
献研究的过程和结果显示了在大学实践中使用团队领导和国际对话来促进全球教育的案
例。

Paix et de la non-violence, les gens pensent souvent à des cadres théoriques et à des stratégies
mondiales, oubliant de contextualiser ces cadres aux contextes communautaires nationaux et locaux,
leur donnant ainsi une signification adéquate et un sens reel. En se focalisant sur le contexte
égyptien, cette recherche examine une initiative de promotion de l'éducation mondiale qui a été
entreprise dans les années 2016 et 2017 dans une université privée en Égypte. Il est bien connu que
depuis 2013 dans l'Égypte post-révolutionnaire, des affrontements, des affrontements et des actions
violentes ont eu lieu. La violence extrémiste et l'insécurité générale ont conduit à un fort désir de
stabilité sociale, de reprise économique et de transformation culturelle. La Stratégie égyptienne pour
le développement durable Vision 2030 comprenait quatre domaines parmi les sept domaines
prioritaires du Plan d'action 2016 des Nations Unies pour la prévention de l'extrémisme violent. Ces
quatre domaines sont l'engagement communautaire pour la solidarité sociale ; l'égalité des sexes et
l'autonomisation des femmes ; l'autonomisation des jeunes; et l'éducation, le développement des
compétences et la facilitation de l'emploi. Une méthodologie de recherche documentaire, avec une
revue de la littérature, a été utilisée pour analyser le processus et les résultats de l'initiative
d'éducation mondiale et le rôle de premier plan d'une équipe de professeurs et d'experts nationaux
et internationaux (de Jordanie, du Bureau régional Tunisie-UNESCO et des États-Unis). L'équipe
dirigeante s'est engagée avec des collègues universitaires et des étudiants dans un dialogue
international sur des questions conflictuelles telles que l'équité, la justice, la non-violence et la
consolidation de la paix, et la citoyenneté mondiale. Ils ont également collaboré à l'élaboration d'un
module d'enseignement pour l'intégration des valeurs universelles dans l'enseignement et
l'apprentissage universitaires. Le processus et les résultats de cette recherche documentaire montrent
un cas d'utilisation du leadership d'équipe et du dialogue international pour promouvoir l'éducation
globale dans la pratique universitaire.

Размышляя о глобальном образовании, устойчивом развитии и культуре мира и ненасилия,
люди часто думают о теоретических основах и глобальных стратегиях, забывая о
контекстуализации этих основ в контексте национальных и местных сообществ, а,
следовательно, о придании им адекватного значения и реального смысла. Сосредоточив
внимание на египетском контексте, в этом исследовании рассматривается инициатива по
продвижению глобального образования, которая была предпринята в 2016 и 2017 годах в
частном университете в Египте. Хорошо известно, что с 2013 года в послереволюционном

Египте происходили столкновения, противостояния и насильственные действия. Экстремистское насилие и общая незащищенность привели к сильному стремлению к социальной стабильности, экономическому восстановлению и культурным преобразованиям. Стратегия Египта в области устойчивого развития на период до 2030 года включает четыре области из семи приоритетных областей Плана действий ООН 2016 года по предотвращению насильственного экстремизма. Этими четырьмя областями являются вовлечение общин в социальную солидарность; гендерное равенство и расширение прав и возможностей женщин; расширение прав и возможностей молодежи; а также образование, повышение квалификации и содействие трудоустройству. Методология исследования документации с обзором литературы была использована для анализа процесса и результатов глобальной образовательной инициативы и ведущей роли команды национальных и международных преподавателей и экспертов (из Иордании, Туниса - Регионального бюро ЮНЕСКО и Соединенных Штатов). Ведущая команда участвовала в международном диалоге с коллегами по университету и студентами по конфликтующим вопросам, таким как равенство, справедливость, ненасилие и построение мира, а также глобальное гражданство. Они также сотрудничали в разработке учебного модуля для интеграции универсальных ценностей в преподавание и обучение в университете. Процесс и результаты этого документального исследования демонстрируют пример использования командного лидерства и международного диалога для продвижения глобального образования в университетской практике.

Cuando se piensa en la educación global, el desarrollo sostenible y la cultura de la paz y no violencia, generalmente las personas piensan en los marcos teóricos y las estrategias globales olvidándose de contextualizar estos marcos teóricos en los contextos comunitarios nacionales y locales, dándoles así un significado adecuado y un sentido real. Centrándonos en el contexto de Egipto, este trabajo de investigación examina una iniciativa para promover la educación global que se llevó a cabo en los años 2016 y 2017 en una universidad privada en Egipto. Es bien sabido que desde 2013, en el Egipto post revolucionario se produjeron choques, enfrentamientos y acciones violentas. La violencia extremista y la inseguridad general llevaron a un fuerte deseo de estabilidad social, recuperación económica y transformación cultural. La estrategia de Egipto para la Visión 2030 del Desarrollo Sostenible incluye cuatro áreas de las siete areas prioritarias del Plan de Acción de Naciones Unidas de 2016 para Prevenir la Violencia Extremista. Estas cuatro áreas son el compromiso de la comunidad para la solidaridad social; igualdad de género y empoderamiento de la mujer; empoderamiento de los jóvenes; y educación, desarrollo de habilidades y facilitación de empleo. Se empleó la metodología de la investigación documental, con revision de la literatura, para analizar el proceso y resultados de la iniciativa de la educación global y el rol de liderazgo de un equipo de miembros de la facultad y expertos nacionales e internacionales (de Jordania, Túnez, la Oficina Regional UNESCO y los Estados Unidos). El equipo lider se involucró con colegas universitarios y estudiantes en un dialogo internacional sobre temas conflictivos como la equidad, la justicia, la no violencia y la construcción de la paz y la ciudadanía global. También colaboraron en el desarrollo de un modulo de enseñanza para integrar los valores universales en la enseñanza y el aprendizaje en la Universidad. El proceso y los resultados de este trabajo de investigación documental muestran el caso del uso del liderazgos de equipos y el dialogo internacional para promover la educación global en la práctica universitaria.

When thinking of global education, sustainable development and culture of peace and non-violence, often, people think of theoretical frameworks and global strategies, forgetting about contextualizing these frameworks to national and local community contexts, hence, giving them adequate meaning and real sense. Focusing on the Egyptian context, this research examines an initiative for promoting global education that was undertaken in the years of 2016 and 2017 in a private university in Egypt. It is well known that since 2013 in post-revolutionary Egypt, clashes, confrontations, and violent actions took place. Extremist violence and general insecurity led to a

strong desire for social stability, economic recovery, and cultural transformation. Egypt's Strategy for Sustainable Development Vision 2030 emphasized four areas of the seven priority areas of the 2016 United Nations' Plan of Action to Prevent Violent Extremism. These four areas are community engagement for social solidarity; gender equality and empowering women; youth empowerment; and education, skill, and employment (SDS Egypt Vision 2030, 2016; United Nations, 2016). This encouraged individual and collective efforts to be undertaken in support of global and local movements to prevent violent extremism and promote universal values for sustainable development, which triggered the planning of the global education initiative and its implementation in a private university in Egypt. A further discussion of the related global and local contexts of this research is presented below followed by the research inquiry, methodology, and the examination of the undertaken global education initiative.

Global and Local Contexts and Discourses

In post-2015, there were vigorous international and national debates, examinations, and evaluations of what had been accomplished in achieving the Millennium Development Goals (MDGs), declared in 2000. The MDGs focused on eight priority areas. These included eradicating extreme poverty and hunger, achieving universal primary education, promoting gender equality and empowering women, reducing child mortality, improving maternal health, combating HIV/AIDS, malaria and other diseases, ensuring environmental sustainability, and developing a global partnership for development (United Nations, 2015b). The United Nations MDGs Report (2015b) asserted that "[a]lthough significant achievements have been made on many of the MDG targets worldwide... Millions of people are being left behind, especially the poorest and those disadvantaged because of their sex, age, disability, ethnicity or geographic location (p.8). In terms of gender equality, "[w]omen continue to face discrimination in access to work, economic assets and participation in private and public decision-making" Furthermore, "conflicts remain the biggest threat to human development" (United Nations, 2015b, p. 8).

It is worth noting that efforts for building peace at regional and national levels, promoted by international organizations, have existed for decades and prior to the issuing of the MDGs. Examples included the UNESCO (1998) sourcebook for teacher education and tertiary level education, titled *Learning to Live Together in Peace and Harmony Values Education for Peace, Human Rights, Democracy and Sustainable Development for the Asia-Pacific Region;* and the UNICEF (2005) instructional guide on *Practicing Peace: A Peace Education Module for Youth and Young Adults in Solomon Islands*. Yet, as reported by the United Nations Office on Drugs and Crime (UNODC, n.d.), "some critical issues such as Security, Rule of Law and Social Justice, while present in the Millennium Declaration, were not operationalized." In their 2013 report, the UNODC established the integrated relationship of security, justice, and development, acknowledging "how they are fundamentally connected to achieving the rule of law" (p. 4). These concepts were approached from a human rights perspective, where understanding the rule of law is perceived as

> a legal and political order based on the values of human rights where human security is guaranteed [… and] enabling conditions for development […] are achieved through clear systems to adopt rules, make decisions, and deliver services that are essential for sustainable development, such as quality education. (UNODC, 2013, p. 8)

Hence, governments are held accountable for enabling sustainable development by offering its social, political, economic, and legal prerequisites, while citizens, who are granted human rights, become agents for cultivating justice in safe and violence-free societies. In a broader sense, security means peace, non-violence, and freedom. It "encompasses both freedom from physical and psychological violence to person or property, as well as freedom from fear and threat of violence… Justice … refers to notions of equity, equality, and fairness" (UNODC, 2013, p. 14).

Remaining gaps and challenges such as human rights violations, inequality and poverty, hindered international and national efforts for peace and sustainability. In response to these challenges, UNESCO (2014) introduced global citizenship education aiming at preparing learners for confronting these challenges. On 25th September 2015, the 2030 Agenda for Sustainable Development was adopted by all UN member states. The 17 SDGs cover "the three dimensions of sustainable development: the economic, social and environmental" (United Nations, 2015a, p. 1). This was celebrated by grassroot organizations such as Peace Direct, stating that "for the first time, the goals recognise the crucial links between conflict and poverty, peace and prosperity" (Peace Direct, 2015). Complementing this remarkable global movement, in 2016, the United Nations' Plan of Action to Prevent Violent Extremism was issued and adopted by the UN general assembly. This Plan of Action included more than 70 recommendations organized under seven key areas: "dialogue and conflict prevention; strengthening good governance, human rights and the rule of law; engaging communities; empowering youth; gender equality and empowering women; education, skill development and employment facilitation; and strategic communications, the internet and social media" (United Nations, 2016). In 2016, many UN member states, including Egypt, issued their sustainable development strategy for 2030 vision. Egypt's Sustainable Development Strategy (SDS) Vision 2030 adopted a social, environmental, and economic multidimensional and integrated framework for sustainable development, and considered the key mentioned above areas to prevent violence, especially the areas focusing on community, youth, women, and education. The SDS Egypt Vision 2030 (2016) declared its commitment for "inclusive sustainable development", "equal opportunities for all", and "closing development gaps" (p. 2).

In the post 2011 revolution, Egyptians experienced different forms of violence. They varied in their perceptions of and reactions to the revolution, with lack of tolerance and acceptance of differences. National and regional conflicts dominated daily debates and fed unrest, violence, and insecurity (Megahed, 2017). For example, many protests had taken place against gender violence, sexual harassment, and above all the "anti-women" articles in the 2012 constitution (Megahed, 2015). According to Megahed and Ibrahim (2017) "sporadic street protests, extremist violence and general insecurity … led to political fatigue and a strong desire for stability" (p.1). During the past decade, progress has been made though many challenges remain. For example, the 2020 UNDP Human Development Report on Egypt's Human Development Index (HDI)[1], stated that "Egypt's HDI value for 2019 is 0.707— which put the country in the high human development category— positioning it at 116 out of 189 countries and territories" (p. 2). Nonetheless, a review by the Egyptian Center for Economic Studies (ECES) of the UNDP (2019) Inequality Index highlighted that

> Egypt's rate of inequality in education reached 38.1 percent, a significant increase
> from the previous year, when it reached 36.9 percent, while in income it reached

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[1] Human Development Index (HDI) "is a summary measure for assessing long-term progress in three basic dimensions of human development: a long and healthy life, access to knowledge and a decent standard of living" (UNDP, 2020, p. 2).

36.5 percent compared to 36.3 percent last year. The health index hovered at 11.6 percent, same as last year. Thus, education is the lowest sector in achieving equality, while income and health follow in rank, respectively… The gender inequality index reached 0.450, as women occupied only 14.9 percent of parliamentary seats, while 59.2 percent of adult women obtained at least a secondary education compared to 71.2 percent of their male counterparts (ECES, 2019, p. 3).

In post 2015, the Egyptian Ministry of Higher Education developed its national strategy for Egypt's 2030 vision; the national strategy was guided by the values of community participation, excellence, justice and equal opportunities, effective and servant leadership, responsibilities and accountability, mutual respect, capability and merit-based opportunities, and transparency (Ministry of Higher Education, 2016, p. 15). Obviously, the value of justice is presented in association with equal opportunities, which represents what is criticized as similar to "color-blind discourses" that ignore diversity and overlook equity for marginalized and disadvantaged groups. These in turn "legitimize and justify the status quo thus preserve an array of system privilege" (Case, Iuzzini & Hopkins, 2012, p. 6). However, promising dynamics began to take place. Engaging communities and empowering youth received higher attention in public and private higher education institutions than before. They are currently presented as main pillars in institutional strategies that guide curriculum programs and extracurricular initiatives and activities (Global University Network for Innovation, 2017; Hassanein & Megahed, 2019; Megahed, 2017; Megahed, Purinton, Elshimi, Skaggs & Aimer, 2018; Megahed & Osman, 2020).

Research Inquiry
The focus of this research is on one of these extracurricular initiatives for promoting global education that was undertaken in a private university in Egypt by a group of faculty members, research and teaching assistants and international peer advisors. The university declares its identity and mission as "a leading English-language, … accredited institution of higher education…[which] offers exceptional liberal arts and professional education in a cross-cultural environment." It defines its vision "to be a world-class University internationally recognized for its leadership and excellence in teaching, research, creative expression and service." Diversity, excellence, integrity, social responsibility, and life-long learning represent the university's core values. The university programs intend to prepare graduates with "proficiency in professional skills, advanced communication skills, critical thinking, cultural competence, and effective citizenship". The latter is defined as graduates who "value service to their local community and to broader causes at the national and international level" (The University Website). The university students and faculty include Egyptians and non-Egyptians from different nationalities.[2]

This research aims at examining the process and outcomes of the global education initiative, undertaken in the above-described university, to demonstrate how embarking on team leadership and international dialogue (on conflicting issues such as equity, justice, non-violence and peace building, and global citizenship) is a means to promote global education in university practice. The research was guided by the following main question:

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[2] To maintain confidentiality of the university identity, the name of the institution is not provided.

How can global education be promoted through team leadership and international dialogue in university practice? This includes the following sub-questions:

1) what are the global and local discourses and contexts surrounding global education?
2) what are the examples of universal values that can be integrated in university teaching and learning?
3) what is entailed in the theory and practice of team leadership and international dialogue for promoting global education?

To answer the research questions, I employed documentation research and literature review as further discussed in the research methodology section.

Research Methodology
In examining the global education initiative, a documentation research methodology was undertaken (Megahed & Ginsburg, 2009; Shah, 2001). According to Shah (2001) "documentation research is a process to help … project teams learn from their experiences. It is an open-ended, inductive process ... that helps to make projects respond to context specific requirements. It is especially relevant for those ... that emphasize the importance of participatory processes" (p.1). In addition, it allows for diffusion of produced knowledge and learning from shared experiences (Megahed & Ginsburg, 2009). As a key leading team member of this initiative, I included in its planning stage, a careful reporting and documentation of all activities undertaken in collaboration with other leading faculty and team members. This enabled developing a compiled and detailed account of the process undertaken in demonstration of team leadership and for engaging in international dialogue for promoting global education in the university experience.

In addition, a "meta-synthesis literature review" was employed. This "involves analysing and synthesizing key elements in [related studies], with the aim of transforming individual findings into new conceptualizations and interpretations" (Cronin, Ryan & Coughlan, 2008, p. 39). Related scholarly research and publicly available international and national documents and resources were identified thematically, focusing on sustainable development, global education, team leadership, and international dialogue as a pedagogical approach. This enabled establishing the contextual and conceptual framework of this research. The global and local contexts surrounding global education, peace, and justice for sustainable development, covered in the introduction section, represent the departing ground for this research. The conceptual framework is discussed in the following section to articulate the definition of global education, team leadership, and international dialogue as applied in this research, while connecting related scholarly literature on these concepts to practice during the process undertaken for promoting global education.

Global Education Initiative: Concepts and Practices
The role of education in fostering universal values among citizens of one world living in different nations can be traced back to the 18th century. Nygren et al. (2020), in reference to the League of Nations 1927, stated, "Multilateral efforts for international understanding through global education dates back to the interwar period when the League of Nations found it central to 'develop the spirit of international co-operation among children, young people and their teachers'" (p. 64). Since then, global education has been present in theory and in praxis among scholars, practitioners, and other national and international governmental and non-governmental actors and organizations.

Global Education

Global education embraces "Ideas of education for peace, human rights, and sustainability [which] are today central in efforts to build a peaceful, just, and sustainable world" (Nygren et al., 2020, p. 64). In the reviewed literature, global education is presented as a wide umbrella of education for peace and non-violence, global-local citizenship, human rights, and internationalization of educational institutions and programs through partnerships and exchange programs (Akar & Ghosn-Chelala, 2015; Dorio, 2018; Lehtomäkim Moate & Posti-Ahokas, 2019; Nygren et al., 2020; Standish, 2014; Torres & Bosio, 2020; Zaalouk, 2013). In addition, given education is a socially constructed process, global education has been influenced by the two dominant approaches of human capital and human rights, and the dialectic discourse on higher education and its mission and purpose of whether to serve humanities or economic growth in democratic or neoliberal societies (Dorio, 2018; Lehtomäki et al., 2019; Nygren et al., 2020; Standish, 2014; Torres & Bosio, 2020; Zaalouk, 2013).

Global education as a broader term serves the purpose of this research as it allows for recognition of cultural differences and reduces possible unidimensional dialogue while integrating local and global contexts, challenges, and knowledges. In their examination of higher education (HE) students' perceptions and understanding of global education for global responsibilities, Lehtomäki et al. (2019) found that,

> Different from the policy level goals of internationalization with the emphasis on competitiveness, economic growth and employment prospects and economical gains, HE students have been found to value cross-cultural learning and the sense of global connectedness... Unlike global citizenship, which tends to loosen the bonds between the local and global by binding individuals to global interests, global connectedness values the experience of people being closer, reducing the anticipated distance between cultures and possible tensions between local and global, making sense of the world and learning the required knowledge and skills to engage in securing a better world. (Lehtomäki et al., 2019, p.220).

In this research, global education is defined as an interactive and transcultural cooperating process that recognizes and embraces contextual and cultural differences. One that allows for tackling and engaging in critical dialogue on domestic and global challenges to develop universal values associated with peace, human rights, and social justice for socially responsible citizens. This is particularly needed in higher education institutions. Lehtomäki et al. (2019) further asserted that "spaces for diverse discourses have to be created and actors from beyond the boundaries of academia should be included in global education… Several researchers have supported the liberal–critical discourse as a catalyst for transformative development and social justice" (p. 219).

In the private institution where the global education initiative took place, the university has already established a core curriculum for undergraduate students focusing on developing students as critical learners and socially responsible citizens with global competencies. In addition, the university integrates community-based education and supports research and outreach activities for community engagement and participation (Megahed et al., 2018; Bali et al., 2019). The global education initiative was introduced as extracurricular activities in support of the university efforts for developing student global-local consciousness and awareness as socially responsible citizens.

Team Leadership

The initiative was proposed at first by a team of two, the author of this paper and her colleague Barbara Ibrahim, with a focus on civic and peace education which became later a part of global education as a more precise description for the initiative objectives and activities. Other faculty members and research and teaching assistants then joined this endeavor constituting the leading and supporting teams. The process of team leadership in the global education initiative began with a group of six faculty members supported by five teaching and research assistants from different academic disciplines. They held common interests in critical pedagogy, community-based education, citizenship, and global-local partnerships for promoting universal values and developing socially responsible citizens. The leading team also included three international peer advisors, from Jordan, the UNESCO Regional Office in Tunisia, and the United States[3]. Together they all engaged in several working meetings in planning for possible activities and in defining their individual and collective roles and responsibilities[4].

It is well known that teams play a critical role in the "workforce productivity" and organizational goal achievement (Dugan, 2017). Tiffan 2014) refers to Jon R. Katzenbach and Douglas K. Smith and their definition of "a team as 'a small number of people with complementary skills who are committed to a common purpose, set of performance goals, and approach for which they hold themselves mutually accountable'" (p. 799). Team also is "defined as any grouping of two or more people with specifically defined roles, engaging in interdependent work to advance a set of shared goals" (Dugan, 2017, p. 160). Differentiating between work tasks and teamwork, Dugan (2017) explained that "teamwork is the process of enacting collective team knowledge, skills, and abilities in service of a group's shared goals and differs from task work, which reflects capacities individuals need to complete responsibilities on their own" (p. 160). In team leadership "the focus is on leadership versus leaders acknowledging that multiple individuals may shift in and out of leader roles as a team works toward goal achievement" (Dugan, 2017, p. 162). There are different types of teams, thus team leadership varied to range from a leader, with formal authority, to one who directs team members into "self-governing teams". The latter was the style and approach of leadership that was mostly employed in undertaking the global education initiative.

A "self-governing team" means that the team members have the "locus of authority" to execute tasks and make decisions through a participatory process where team members together influence different aspects of their work. This is versus the work being influenced and determined by the authority of one leader (Dugan, 2017, p. 160). Hence, team leadership "[a]llows for greater participatory involvement of everyone involved in leadership" (p. 164). This type of team leadership (self-governing) is aligned with distributed/shared leadership (Devos, Tuytens &Hulpia, 2014; Dugan, 2017; Harris & DeFlaminis, 2016;) in its "shift away from a singular leader attempting to shepherd group effectiveness and toward the simultaneous emergence of multiple leaders in a group process" to achieve common goals (Dugan, 2017, p. 169).

The author of this paper was responsible for the overall planning, facilitation, implementation, monitoring and documentation of the global education initiative. However, the nature of self-autonomy of faculty members in academia and the self-management of their tasks and responsibilities, the differences in their individual teaching and research interests, and the absence

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[3] The international peer advisors' visits to Egypt were supported by the Salzburg Global Seminar, Austria.

[4] Leading team and supporting team members included the author of this paper, Barbara Ibrahim, Maha Bali, Jason Dorio, Aseel Shawareb, Gabriel ElKhili, and Shaimaa ElSherif, Mona Khalifa, Ahmed Zorkani, Salma ElShayeb, and Dena Riad.

of hierarchical power relations and formal authority among team members, all characterized and influenced the leadership dynamics and approach to form the shared team leadership of the global education initiative.

The team met regularly to discuss possible activities that would contribute to promoting global education in the university's teaching and learning, and to decide which universal values are most related to the Egyptian context and should be fostered among university students. These activities included (1) developing a guiding module with examples of universal values along with their related intended learning outcomes, contextual issues and possible teaching and assessment strategies (see Table 1); (2) piloting the guiding module in a classroom practice and in a professional development workshop with a group of students and a group of faculty members; and (3) organizing a series of seminars to mobilize wider participation by university colleagues and students in international dialogue on conflicting issues (non-violence, civic and peace education, citizenship and human rights, and global citizenship).

Table 1.
Guiding Module for Integrating Universal Values in Teaching and Learning[5]

Values	Intended Learning Outcomes (Students will be able to)	Examples of related contextual issues	Possible teaching activities	Possible assessment strategies
Self-awareness (Self-respect, owning issues, openness, recognizing one's bias).	Discuss the manifestations of personal alienation and identify its roots and causes.	Individual opinion, gender inequality, socio-economic and cultural background (class, education, etc.), geo origin (urban/rural).	Rotating peer-discussion Write a reflective statement (bio) to introduce one's background and interests.	Self-reflection essay; discussion questions.
Respect (Respect of personal choice and respect of	Investigate their own behaviors towards others. Understand how respect for others	Historical, social, economic, and cultural dynamics and factors and their contribution	Small group discussion with guiding questions. Storytelling.	Reflective essay. Self-assessment using open-

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[5] This table was initially drafted during several working meetings of the leading team and supporting team (Nagwa Megahed, Barbra Ibrahim, Maha Bali, Jason Dorio, Aseel Shawareb, Gabriel ElKhili, and Shaimaa ElSherif, Mona Khalifa, Ahmed Zorkani, Salma ElShayeb). It is the result of their group brainstorming and discussions. The author of this paper revised and finalized the table in its current version. A variety of sources were reviewed. However, the main sources that guided the development of this module are:
Integrating Peace Education in Teacher Education: A Teaching Guide. (2013). Forum ZFD (ZivilerFriedensdienst/Civil Peace Service) and Commission on Higher Education, Philippines.
Berghof Foundation. (2014). *Fostering civic and nonviolent education in Jordan: Manual for schools, universities, and teacher training*. Berlin: Berghof Foundation Operations GmbH.
UNICEF. (2005, May). *Practicing Peace: A Peace Education Module for Youth and Young Adults in Solomon Islands.*

Values	Intended Learning Outcomes (Students will be able to)	Examples of related contextual issues	Possible teaching activities	Possible assessment strategies
others' religions, races, classes, genders, origins, beliefs, opinions, choices).	influences their respect for self.	in constructing and shaping individual differences.		and close-ended questions to be conducted pre- and post- class-sessions.
Nonviolence (Violence might include structural, verbal, physical, domestic, interrogate passivism, apathy).	Develop and realize the importance of communication skills in resolving conflicts and spreading a culture of non-violence. Develop awareness of the responsible use of the internet and social media through identifying their negative and positive effects.	Patriarchal context. Domestic violence (female, wife, beating, etc.). Unconscious power of the body language and microaggression.	Case studies. Role playing of conflict situations. Peace table discussion. Active listening activities (space for dialogue). The instructor/ professor as a role model. Identify similar issues in other countries and create the space to discuss these issues.	Pre-and-post class session individual reflection. A class teaching and assessment activity for students to create their own (visual) posters or caricatures to be hung inside the classroom to be absorbed in their daily lives.
Equity in our Diversity (Openness, suspending judgment. Challenging stereotyping and discrimination).	Develop a sense of appreciation for diversity. Develop a sense of inclusion. Recognize different forms of micro-aggressive behaviors.	Marginalized groups. Increased segregation of social classes. Decline of civil discourse in society and in the media. Age differences and rights for children, youth, adults, and seniors.	Classroom debate on equity. Inter-generational dialogue with a guest speaker. Storytelling by community members. Classroom based discussion on a related topic in the news.	Post-class debriefing. Self-assessment and reflection on personal beliefs and values and how they are socially constructed.

Values	Intended Learning Outcomes (Students will be able to)	Examples of related contextual issues	Possible teaching activities	Possible assessment strategies
Social justice (*Intersectionality*, awareness of privilege, to relate the principle of justice with the ethics of compassion and empathy and social responsibility).	Recognize factors that contribute to one's privilege in comparison to others. Recognize the intersect of one's social identity (e.g., family background, class, race, gender) and social location. Identify some global and local factors that contribute to social injustice and recognize their role as responsible citizens.	Social and structured stratification in education and society (proposed topics: single sex schools, language schools vs. international schools, international vs. national programs).	Show videos reporting on cases of injustice (e.g., Population Council, Equitable Access to Higher Education in Egypt https://vimeo.com/129632044 Privilege walk (make students aware of their privileges and disadvantages in comparison to others.	Reflection on video Group discussion Self-reflective essay on social identity and social location.
Solidarity and Global Consciousness (Self and collective identity of global-local citizens)	Identify common interests, and sympathies among people from different cultures. Learn how to care for the earth and environment and preserve the resources. Develop a sense of local and global responsibilities.	Global-local citizenship. International organizations. National and international cooperation for development. Environmental issues. Sustainability, and human rights and responsibilities.	International dialogue with a guest speaker. Small group discussion. Visual presentations on international issues.	Reflective essay. In-class observation and probing questions. Reflective essay on news reports on global social, economic or environmental challenges.

The guiding module includes examples of universal values that the team decided are most relevant to and needed to be fostered in the Egyptian context. They included self-awareness, respect, equity in our diversity, nonviolence, social justice, and solidarity with global consciousness. Each value is presented in alignment with its intended learning outcomes, possible relevant contextual issues,

and suggested teaching and assessment strategies. For example, the values of solidarity and global consciousness include self and collective identity at local and global level. By discussing issues of citizenship, tension in national identity and global citizenship, and global challenges and connectedness, students will be able to identify the ties that bind people together, identify common interests, objectives, and sympathies, identify societal challenges, and define one's responsibilities nationally and internationally, and develop a sense of being a global-local citizen. Some related contextual issues to be discussed would be for example the increasing Arab-West stereotyping (including the demonization of western ideas and concepts), reluctance to leave one's comfort zone, environmental issues, economic gaps and different cultural perspectives, restrictions on social mobility (i.e., travel restrictions or requirements for Egyptians), human rights and responsibilities. Teaching strategies and activities may include, group discussion, video presentation followed by a class debriefing, and a guest international speaker to address and discuss a global challenge.

The guiding module can be customized to integrate these values in existing core cultural courses or in a newly developed course for global education. For example, concurrently with the global education initiative activities, a key member in the leading team, (see Bali et al., 2019) was teaching a course that fulfills the university's "Global World Studies" requirements and includes among its objective to "empower [students] to become global citizens" (p. 154). This has enabled putting into practice some of the suggested strategies in the guiding module, including for instance the engagement of an international guest speaker, one of the three international peer advisors, who shared presentation and activities with students to tackle "dilemmas of citizenship and citizenship education" (Dorio, 2017a). In their "collaborative autoethnography", Bali et al. (2019) reflected on their overall teaching and learning experience during this course for empowering students as global citizens; their discussion revealed that "Encountering otherness […] did not just confine itself to international mobility experiences, but students who faced different perspectives even on-campus were also able to develop intercultural maturity and global citizenship awareness" (p. 199).

In addition, as part of this initiative, a professional development workshop on *Building Space for Dialogue* was organized in collaboration with the university Center for Teaching and Learning. A group of 11 faculty members and instructors participated in this workshop and engaged in activities to practice some teaching strategies for building constructive and critical dialogue, and to foster their interest in employing these strategies in their courses. In the post-workshop evaluation report, the 11 participants strongly agreed (9) or agreed (2) that the workshop stimulated their thinking and inspired them to experiment with new teaching strategies in their courses (Center for Learning and Teaching, 2017).

Furthermore, shared team leadership enabled a wider participation of university colleagues and students in international dialogue. Three seminars, each led by one of the three international peer advisors, were organized for tackling issues of non-violence, civic and peace education, citizenship, social justice, human rights, and global citizenship. The seminars allowed for exchange of knowledge and multiple perspectives and experiences from different contexts (UNESCO, Tunisia, Jordan, and the United States), representing international, national, and institutional levels.

International Dialogue

The seminars organized as part of the global education initiative were attended by faculty members, instructors, and students from different disciplines who are interested in civic and peace

education, global awareness and competencies, and citizenship. The seminars offered a platform for international dialogue which allowed interaction between participants and the international peer advisors. International dialogue is a means "to increase awareness, reduce bias and gain multicultural skills" (Peterson et al., 2019, p. 163). The three seminars addressed the UNESCO discourse of global citizenship education and the Tunisian development of education for citizenship and human rights (ElKhili, 2017), the Jordanian national project for civic and peace education (Shawareb, 2017), and active citizenship for humanity and planet and social and eco justice through a university cultural course on global citizenship in the United States (Dorio, 2017b). In the following, I analyze and synthesize the shared knowledge during the three seminars based on the provided presentations and publications by the peer-advisors.

Global Discourse and Tunisia Development of Education for Citizenship and Human Rights
At global and national level, this seminar addressed international discourse on global citizenship and the national strategy of Tunisia, and the country's undertaken efforts in education for citizenship and human rights (ElKhili, 2017). It is well known that after the fall of Ben Ali's regime on 14 January 2011, popular uprising and unrest took place in Tunisia. Prior to the 2014 parliamentary and presidential election that began building democratic institutions, and in the context of lack of security and the urgent need for economic and social reforms, efforts were undertaken to promote citizenship education within the framework of a "task force for citizenship education and human rights, set in 2012" (ElKhili, 2017, p. 2). The task force brought together "in addition to the Tunisian Ministry of Education, the Arab Institute for Human Rights, and the Tunisian National Commission for Education, Sciences and Culture, with six United Nations agencies (UNESCO, UNDP, UNFPA, UNHCHR, and UNICEF)" (p. 2). According to ElKhili (2017), this taskforce is currently co-led by UNESCO and IADH.

Among the results of these efforts are the production of a Handbook of democracy learning for young people in Tunisia that is adaptable to several levels of understanding in formal, nonformal and informal schooling, and a training manual (bilingual) for young people between the ages of 18 – 24, with a focus on gender issues. The Handbook tackled issues of "democracy, human rights, the role of civil society, elections and electoral systems, political parties, democratic transitions, media, gender equality, and good governance and political accountability. … [It] inspired similar projects in Morocco and Mauritania". The training manual became a reference tool for the Ministry of Education, civil society and some of the United Nations affiliations and has been used to develop advocacy among young people (ElKhili, 2017, p. 8). Several activities have been taken place, including for example the establishment of 19 citizenship and human rights clubs in piloting schools (primary, middle, and high schools) in seven Tunisian regions. In addition, a strategy for education for citizenship and human rights was jointly developed by the Ministry of Education and civil society organizations and supported by UNESCO and five other UN agencies. Its focus was on revising textbooks from a human rights perspective, training of teachers and educational supervisors in the universal principles and standards of human rights, and the scaling up of citizenship clubs to more schools (ElKhili, 2017, pp. 10 – 11).

Jordan National Project for Civic and Peace Education
As part of its national efforts supported by international partnership, Jordan has undertaken a major national project for civic and peace education targeting all education levels including universities (Shawareb, 2017). Considering its geographical location, Jordan has been surrounded by violent conflicts within its neighboring countries for many years. These conflicts let to "difficult political

and societal challenges, like the rise in violent extremism" (Shawareb, 2017, p. 2). The project was launched after his majesty King Abdullah the second expressed his vision towards preventing violence in his famous speech in 2004 called "Amman message". King Abdullah the second produced several discussion papers pressing the significance of civic education, civil state, the rule of law and the need for a deep reform of the Jordanian civil state (Shawareb, 2017). In 2013, the project brought together educational experts to discuss and develop a conceptual framework for qualifications and measures for non-violent education. These concepts were put into practice in 2014 (Shawareb, 2017, p. 8 & p. 13). The purpose of the Jordanian project, which has been supported by the German foundation, Berghof, was to raise awareness and develop knowledge, skills, and dispositions of civic and peace education.

The Jordanian project includes three targeted components, universities, K-12 schools, and refugees. According to Shawareb (2017) the Jordanian project teams along with experts developed different learning materials and media products to be used at universities. A conference summoning 60 experts from Jordan and Germany, and the Berghof Foundation, was organized to discuss ways to implement civic education and promote a culture of dialogue. Many experiences were exchanged during that conference by participants from different backgrounds and affiliations. Following the conference, a program was developed and was supported by the Jordanian Ministry of Education, bound by certain regulations (i.e., academic curriculum to stay intact, no exams, on a voluntary basis). The program focuses on dialogue, research projects and interactivity to foster team spirit. It aimed to promote awareness of social equality, environmental issues and problems, international law, the role of the government, differences and similarities between Jordan and other countries, and citizenship role on an international scale. The next step of the Jordanian project was said to include developing curriculum materials and establishing research and training centers in different universities (Shawareb, 2017).

Teaching University Global Citizenship Education in the United States

At institutional level in the United States, a critical reflection on teaching a cultural course on global citizenship education (GCE) at the University of California in Los Angeles (UCLS) was presented as a demonstration of employing critical pedagogy to "challenge authoritarian education, neoliberal globalization and nationalist populism" (Dorio, 2017b). According to Dorio (2018), authoritarian education, neoliberalism, and nationalist populism "either serve to narrowly define the mission of GCE or operate to manipulate the role of GCE into a tool used for domination and oppression" (p. 3). In his discussion, Dorio (2018) clarified that,

> By undermining the ability of students to share and reflect upon their experiences, critically think about society, or practice democracy, models of authoritarian education usher in and provide the structure and legitimacy for destructive educational policies and ideologies grounded in neoliberalism and nationalist populism, which are detrimental and counter-intuitive to the purpose and realization of a critical global citizenship education (Dorio, 2018, p. 4).

From this view, the conceptualization of global citizenship education is "more than simply creating global awareness and understanding of the world's most pressing issues. GCE should also be concerned with fostering a new set of ethics necessary for expanding the responsibilities, identities and actions of learners" (Dorio, 2018, p. 7).

Engaging participating university colleagues and students in this seminar in dialogue allowed for reflection on their own understanding of global citizenship education and their respective university teaching and learning experience. Sharing lessons learned from teaching university global citizenship education at UCLA invited participants in this seminar to locally contextualize their programs and courses when addressing the world's problems and challenges, and to take into consideration the impact of authoritarian education, neoliberalism, and nationalist populism on maintaining the status quo of power relations and the perpetuation of social injustice. Hence, "any model of GCE must originate from the experiences of those within particular contexts, organized around how global society impacts specific local contexts, and vice versa … creating sustainable and subversive alternatives to environmental, political, social and cultural injustices in the world" (Dorio, 2018, p. 19).

The shared inquiries and comments by participants during the three seminars indicated that international dialogue enables not only cultural awareness and global consciousness, but it also triggers self-reflection by participants concerning the same discussed issues, yet as experienced in their own context. This supports Pickmore's (2015) argument that "when students have opportunities to participate in inclusive, well-facilitated dialogue for restorative justice and interpersonal conflict resolution (instead of punitive discipline), they often develop democratically-relevant skills, dispositions, and relationships that can help them address future conflicts peacefully and fairly" (p. 18). The following section provides further discussion of employing team leadership and international dialogue to promote global education in university practice. It highlights the main findings and contributions of this research and offers insights for implications for higher education policies and practices in Egypt that could be applicable for other countries with similar challenges.

Discussion and Conclusion
In the context of post-2015 international and national movements for sustainable development, for the first-time attention was given to the "crucial links between conflict and poverty, peace and prosperity" (Peace Direct, 2015). The United Nations 2030 Agenda for Sustainable Development was adopted by all UN member states. The 17 SDGs cover "the three dimensions of sustainable development: the economic, social and environmental" (United Nations, 2015a, p. 1). This was followed by the United Nations' Plan of Action to Prevent Violent Extremism issued in 2016 and by national strategies of the UN member states, including Egypt. Egypt's Sustainable Development Strategy Vision 2030 adopted the social, environmental, and economic multidimensional framework for sustainable development and considered key areas to prevent violence, especially the areas focusing on community, youth, women, and education. Despite progress achieved in these areas in the decade of after 2011 revolution, inequalities in education, income, health, and gender in Egypt continue to present major challenges that deserve higher attention in institutional policies and practices (ECES, 2019). This research provided examples of state-led initiatives in Jordan and Tunisia, and examples of institutional and team-led initiatives undertaken at a university in the US and in a private university in Egypt.

I defined global education, in this research, as an interactive and transcultural cooperating process that recognizes and embraces contextual and cultural differences and allows for tackling and engaging in critical dialogue on domestic and global challenges to develop universal values associated with peace, human rights, and social justice for socially responsible citizens. This is particularly needed in higher education institutions.

The examined process of the global education initiative, implemented in a private university, demonstrated the practice of team leadership, which enabled individual and collective activities to be undertaken in the classroom and the university. As a key leading team member, I was responsible for the overall planning, facilitation, implementation, monitoring and documentation of the global education initiative. While there are different approaches for team leadership, I characterized the approach implemented in leading this initiative as mostly "self-governing teams" where the execution of tasks and making decision were done following a participatory process. This allowed team members together to influence different aspects of their work and matched the nature of self-autonomy of faculty members in academia and the self-management of their tasks and responsibilities.

The team produced and piloted a guiding module of selected universal values (self-awareness, respect, equity in our diversity, nonviolence, social justice, and solidarity with global consciousness) that were identified as most relevant to the Egyptian context. The guiding module also included some of the pressing contextual issues such as inequality, domestic violence against women, microaggression, marginalized groups, increased segregation of social classes, the decline of civil discourse, sustainability, and human rights and responsibilities, among others. The piloting of this module in classroom practice and with some faculty members in a professional development workshop indicated the usefulness of adapting this module in culture courses that intend to develop student global-local consciousness and social responsibilities. In addition, engaging faculty members and instructors in activities to practice some teaching strategies for building constructive and critical dialogue fostered their interest in employing these strategies in their courses.

International dialogue through a series of seminars enabled the mobilization and wider participation of university colleagues and students in tackling global issues of violence, civic and peace education, citizenship, and human rights, and allowed for reflection on these issues as related to their local context. This revealed that international dialogue contributed to the promotion of global education. However, this is only possible when shifting from a traditional, "authoritarian" mode of teaching and learning to a constructive critical pedagogy that encourages and supports expression of different perspectives on conflictual social issues and global challenges. This requires policies and strategies that embrace diversity and promote equity and inclusion. With these policies and with the offering of professional development on team leadership and dialogic inquiry, universities in Egypt, and in countries with similar challenges, can embark on similar institutional and team-led initiatives. Faculty members will be able to adapt the guiding module in their existing culture courses and to engage in dialogue with international scholars, practitioners, and experts. Promoting global education through team leadership and international dialogue proved to provide opportunities to increase awareness of social problems and global challenges in support of global connectedness and social justice. This has the potential to eventually not only reduce bias, microaggression, and violence but also to contribute to the development of socially responsible citizens in sustainable and peaceful world societies.

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Framing Nationalism Amidst Conflict Migration: Multiple Identity Discourses Among Jordanian Boys in Amman's Public Schools

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Arab youth are often identified as a group to be monitored and state schools used to foster unity and deter extremism. However, little is known globally, much less in the Middle East, about how children and youth view their citizen identities. In Jordan, a double-shift system exists whereby Jordanian students are educated in the morning and Syrian and other refugee students in the afternoon. This article, therefore, examines citizen identity discourse among 82 Jordanian boys in Grades 6-9 in four public (government) schools in Amman. The findings reveal that their citizen identities are informed by multiple nationalisms, namely Arab nationalism, Jordanian nationalism, and Palestinian-Jordanian nationalism, and guided by the notion of Islamic unity. The study challenges particularistic and singular views of nationalism and offers Middle Eastern conceptions of citizenship and the state to the larger citizenship studies discourse. Public schooling, a state apparatus, promotes particular citizen identities through students' exposure to Jordan's ancient past, Bedouin culture, Islam, and the Hashemite dynasty. While school curriculum emphasizes Jordan's past and role as a crossroads of civilizations, the Jordanian schoolboys engage in an erasure of difference, accentuating Jordanians' solidarity and unity with other Arabs in Jordan through shared identity markers such as religion, language, and history. However, regardless of length of time in Jordan, Syrian refugees (among others) are not provided a path to formal citizenship with all the rights and benefits accorded Jordanian citizens. Despite a benevolent King, the schoolboys are concerned about Jordan's declining economic situation as a result of migration and displacement and the general physical condition and institutional climate of their schools.

Keywords: citizenship, citizen identities, nationalism, Jordan, public schools, boys

غالبًا ما يتم تحديد الشباب العربي على أنهم مجموعة يجب مراقبتها وتستخدم المدارس الحكومية لتعزيز الوحدة وردع التطرف. ومع ذلك ، لا يُعرف سوى القليل على مستوى العالم ، ناهيك عن الشرق الأوسط ، حول كيفية رؤية الأطفال والشباب لهويات مواطنيهم. في الأردن ، يوجد نظام الفترتين حيث يتم تعليم الطلاب الأردنيين في الصباح والطلاب السوريين وغيرهم من اللاجئين في فترة ما بعد الظهر. لذلك ، يبحث هذا المقال في خطاب هوية المواطن لدى 82 فتى أردنيًا في الصفوف 6-9 في أربع مدارس حكومية (حكومية) في عمان. وتكشف النتائج عن أن هويات المواطنين مستمدة من قوميات متعددة ، وهي القومية العربية ، والقومية الأردنية ، والقومية الفلسطينية الأردنية ، وتسترشد بمفهوم الوحدة الإسلامية. تتحدى الدراسة وجهات النظر الخصوصية والمفردة للقومية وتقدم مفاهيم الشرق الأوسط للمواطنة والدولة لخطاب دراسات المواطنة الأكبر. يعزز التعليم العام ، وهو جهاز تابع للدولة ، هويات معينة للمواطنين من خلال تعرض الطلاب لماضي الأردن القديم والثقافة البدوية والإسلام والسلالة الهاشمية. بينما تؤكد المناهج الدراسية على ماضي الأردن ودوره كمفترق طرق للحضارات ، ينخرط تلاميذ المدارس الأردنيون في محو الاختلاف ، مما يبرز تضامن الأردنيين ووحدتهم مع العرب الآخرين في الأردن من خلال علامات الهوية المشتركة مثل الدين واللغة والتاريخ.

ومع ذلك ، وبغض النظر عن طول الفترة الزمنية في الأردن ، لا يتم توفير طريق للاجئين السوريين (من بين آخرين) للحصول على الجنسية الرسمية مع جميع الحقوق والمزايا الممنوحة للمواطنين الأردنيين. على الرغم من كونه ملكًا خيرًا ، إلا أن تلاميذ المدارس قلقون من تدهور الوضع الاقتصادي في الأردن نتيجة الهجرة والنزوح والحالة المادية العامة والمناخ المؤسسي لمدارسهم.

阿拉伯青年经常被认为是一个需要被监控的群体，学校通常被用来促进团结和阻止极端主义。 然而，在全球范围内，人们对儿童和青年如何看待他们的公民身份知之甚少，在中东地区更是如此。 在约旦，存在一个两班制，即约旦学生在上午接受教育，叙利亚和其他难民学生在下午接受教育。 因此，这篇文章研究了安曼四所公立（政府）学校 6-9 年级的 82 名约旦男孩的公民身份话语。研究结果显示，他们的公民身份受到多种民族主义的影响，即阿拉伯民族主义、约旦民族主义和巴勒斯坦-约旦民族主义，并以伊斯兰统一的概念为指导。这项研究对民族主义的特殊性和单一性提出了挑战，并向更大的公民权研究论述提供了中东的公民权和国家概念。作为国家机器的公立学校教育，通过让学生接触约旦的古老历史、贝都因文化、伊斯兰教和哈希姆王朝，促进了特定的公民身份。 当学校课程强调约旦的过去和作为文明交汇点的作用时，约旦的学生们参与到抹灭差异的过程中，通过宗教、语言和历史等共同的身份标记，强调约旦人与约旦其他阿拉伯人的团结和统一。 然而，无论在约旦的时间长短，叙利亚难民（包括其他人）都没有获得正式公民身份的途径，没有获得约旦公民的所有权利和福利。 尽管统治者施政仁慈，但学生们对约旦因移民和流离失所而不断下降的经济状况以及他们学校的总体物质条件和制度氛围表示担忧。

Les jeunes arabes sont souvent identifiés comme un groupe à surveiller et les écoles publiques utilisées pour favoriser l'unité et dissuader l'extrémisme. Cependant, on sait peu de choses à l'échelle mondiale, et encore moins au Moyen-Orient, sur la façon dont les enfants et les jeunes perçoivent leur identité de citoyen. En Jordanie, il existe un système à double vacation où les étudiants jordaniens sont scolarisés le matin et les étudiants syriens et autres réfugiés l'après-midi. Cet article examine donc le discours sur l'identité citoyenne de 82 garçons jordaniens de la 6e à la 9e année dans quatre écoles publiques (gouvernementales) d'Amman. Les résultats révèlent que leurs identités citoyennes sont informées par de multiples nationalismes, à savoir le nationalisme arabe, le nationalisme jordanien et le nationalisme palestino-jordanien, et guidées par la notion d'unité islamique. L'étude remet en question les points de vue particularistes et singuliers du nationalisme et propose des conceptions moyen-orientales de la citoyenneté et de l'État au discours plus large des études sur la citoyenneté. L'école publique, un appareil d'État, promeut des identités citoyennes particulières à travers l'exposition des élèves au passé ancien de la Jordanie, à la culture bédouine, à l'islam et à la dynastie hachémite. Alors que le programme scolaire met l'accent sur le passé et le rôle de la Jordanie en tant que carrefour des civilisations, les écoliers jordaniens s'engagent dans un effacement de la différence, accentuant la solidarité et l'unité des Jordaniens avec les autres Arabes de Jordanie à travers des marqueurs identitaires partagés tels que la religion, la langue et l'histoire. Cependant, quelle que soit la durée de leur séjour en Jordanie, les réfugiés syriens (entre autres) n'ont pas accès à la citoyenneté officielle avec tous les droits et avantages accordés aux citoyens jordaniens. Malgré un roi bienveillant, les écoliers sont préoccupés par le déclin de la situation économique de la Jordanie en raison des migrations et des déplacements, ainsi que de l'état physique général et du climat institutionnel de leurs écoles.

Арабская молодежь часто определяется как группа, подлежащая мониторингу, а государственные школы используются для укрепления единства и сдерживания экстремизма. Однако во всем мире, а тем более на Ближнем Востоке, мало что известно о том, как дети и молодежь воспринимают свою гражданскую идентичность. В Иордании существует система двухсменного обучения, при которой иорданские студенты обучаются утром, а сирийские и другие студенты-беженцы - во второй половине дня. Таким образом, в данной статье рассматривается дискурс гражданской идентичности среди 82 иорданских мальчиков 6-9 классов в четырех общеобразовательных (государственных) школах Аммана. Результаты показывают, что их гражданская идентичность основана на многочисленных

национализмах, а именно арабском национализме, иорданском национализме и палестино-иорданском национализме, и руководствуется понятием исламского единства. Исследование ставит под сомнение партикулярные и единичные взгляды на национализм и предлагает ближневосточные концепции гражданства и государства для более широкого дискурса по изучению гражданства. Государственное школьное образование, государственный аппарат, способствует формированию особой гражданской идентичности посредством ознакомления учащихся с древним прошлым Иордании, культурой бедуинов, исламом и династией Хашимитов. В то время как школьная программа подчеркивает прошлое Иордании и ее роль как перекрестка цивилизаций, иорданские школьники стирают различия, подчеркивая солидарность и единство иорданцев с другими арабами в Иордании через общие маркеры идентичности, такие как религия, язык и история. Однако, независимо от продолжительности пребывания в Иордании, сирийским беженцам (среди прочих) не предоставляется возможность получить формальное гражданство со всеми правами и преимуществами, предоставляемыми иорданским гражданам. Несмотря на благосклонность короля, школьники обеспокоены ухудшением экономического положения Иордании в результате миграции и перемещения, а также общим физическим состоянием и институциональным климатом в их школах.

La juventud árabe es generalmente identificada como un grupo a ser monitoreado y que las escuelas estatales usan para fomentar la unidad y disuadir el extremismo. Sin embargo, poco se sabe a nivel global, y mucho menos en el Medio Oriente, sobre cómo los niños y los jóvenes ven a sus identidades ciudadanas. En Jordania hay un sistema de doble turno en el que los estudiantes jordanos son educados por la mañana y sirios y otros refugiados por la tarde. Por lo tanto, este artículo examina el discurso de identidad ciudadana entre 82 niños jordanos desde sexto a noveno grado en cuatro escuelas públicas (gubernamentales) en Amman. Los hallazgos revelan que sus identidades ciudadanas están informadas por múltiples nacionalismos, a saber, el nacionalismo árabe, el nacionalismo jordano y el nacionalismo palestino-jordano, y se guían por la noción de unidad islámica. El estudio desafía los puntos de vista particularistas y singulares del nacionalismo y ofrece concepciones de ciudadanía de Medio Oriente y del estado de Oriente Medio al discurso más amplio de los estudios de ciudadanía. La educación pública, como aparato estatal, promueve identidades ciudadanas particulares mediante la exposición de los estudiantes al pasado antiguo de Jordania, la cultura beduina, el Islam, la dinastía Hachemita. Si bien el plan de estudios escolar enfatiza el pasado y rol de Jordania como una intersección de civilizaciones, los niños escolares jordanos se comprometen en borrar las diferencias, acentuando la solidaridad jordana y la unidad con otros árabes en Jordania mediante los marcadores de la identidad compartida como la religión, la lengua y la historia. Sin embargo, sin importar la cantidad de tiempo en Jordania, a los refugiados Sirios (entre otros) no se les proporciona un camino hacia la ciudadanía formal con todos los derechos y beneficios otorgados a los ciudadanos jordanos. A pesar de un Rey benevolente, los escolares están preocupados por la situación de declive económico de Jordania como resultado de la migración y el desplazamiento y la condición física general y el clima institucional de sus escuelas.

Introduction

Education policymakers in the Middle East often identify boys as a population to be carefully monitored through public schooling designed to curb enticement to radical ideologies that can lead to chaos, violence, and extremism. This is the case in Jordan where the government and monarchy are concerned about preserving peace and stability while also (along with Turkey and Lebanon) experiencing the greatest influx of Syrian refugees in the world. To address overcrowding, Jordan uses a double-shift system whereby Jordanian students are taught in the morning and Syrian and other refugees in the afternoon. Although students in both shifts learn Jordan's national curriculum, little is known about the constructions of citizen identity held by male children and

youth growing up amidst displacement and conflict migration. Whereas recent scholarship has explored citizen identity discourse among Syrian refugee boys at four public (government) schools in Amman (Kubow, 2018), the same attention has not been given to the viewpoints held by males of the dominant culture.

This paper therefore examines citizen identity discourse among 82 Jordanian boys in Grades 6-9 across eight focus groups conducted at the same four public schools as that of the Syrian refugee schoolboys in Amman. This study seeks to answer three main questions: 1) What are the constructions of citizen identity held by the Jordanian schoolboys? 2) How do social structures, such as schools and curriculum, shape Jordanian boys' understandings of citizen identity? and 3) In what ways are constructions of citizenship and belonging being contested, reinforced, and/or re-defined by the Jordanian schoolboys? The paper traverses the epistemological and ontological boundaries of male Jordanian children and youth by examining the imaginative, affective, social, and physical spaces shaping citizen identities in a refugee host state. While comparative and international educators often advocate a vision of education and society beyond nationalism, my focus is on what Jordanian boys in Grades 6-9 in Amman's public schools think about their country and their citizen identity(ies). This study expands the parameters of knowledge production by exploring the relational flow of life and situated world as experienced by some of its most vulnerable, namely children and youth in one Middle Eastern country known for its great intake of refugee populations. The qualitative data analysis considers the political dynamics and power relations in the educational production of epistemologies and ontologies promoted through formal schooling.

Student findings from my empirical study suggest that the urban males' citizen identities are informed by multiple nationalisms—Jordanian nationalism, Arab nationalism, and Palestinian-Jordanian nationalism guided by a notion of Islamic unity. The theoretical construct applied and challenged by my study's findings are the constructivist views of nationalism put forth by Gellner (1983), Anderson (1991), and Walicki (1998). The data from my study contest particularistic and singular views of nationalism, thus framing nationalism through multiple identity discourses across time and space (Kramer, 1993; Woods, 2004) and contributing Middle Eastern conceptions of the state to citizenship studies discourse. The findings reveal that the boys are very much aware of Jordan's historical role as a crossroads of civilization and hospitable host to others. This shapes their notion of citizenship in terms of social responsibility, such as helping others and keeping their school clean. An erasure of difference though seems to be at play as the boys emphasize Jordanians' solidarity and unity with other Arabs through shared identity markers such as religion (Islam), language (Arabic), and history. For the Jordanian boys in this study, being Arab means being rooted in history, speaking the Arabic language, and condemning terrorism. Treating refugees from Syria and Iraq "as citizens and not as strangers" is considered necessary to protect Jordan, to promote social cohesion, and to bring Jordan to higher levels of advancement. The boys identified the values of respect, modesty, Islam, Arab unity, and tolerance as important to Jordanians. However, regardless of length of time in Jordan, Syrian refugees, Iraqi refugees, and some Palestinians have not been provided a path to formal citizenship with all the rights and benefits accorded Jordanian citizens.

Although the Jordanian boys assert that Jordan benefits from a benevolent King, they are concerned about and perceive the declining economic situation in Jordan to be a result of migration and displacement. To illustrate, boys at School 1 decried their deplorable school conditions (e.g., filthy bathrooms, a football field in disrepair, cold classrooms without heaters in the winter) and

an authoritarian school environment (e.g., many rules to follow by teachers who do not complete the curriculum, leaving the boys unprepared for exams and their future). School curriculum focuses learning on Jordan and select Arab countries, but gives much less attention to social issues, as the Jordanian boys would like to talk about safety in Jordan and about trade relations with other countries. Despite their passion for knowledge and progress, the boys view public schools as not being good enough and suggest that the government offer scholarships so they can attend private schools in Jordan.

The constructions of identity that emerge from the study's findings constitute a citizenship sympoiesis that affirms, contests, and brings into being complex social identities. This paper challenges the field of comparative and international education to bridge multiple worldviews—and hence worlds—to turn West and (Middle) East divides into living contrasts that illuminate citizen identity discourse and schooling for citizenship, thereby contributing toward a theory of child voice on citizenship amidst conflict migration and displacement.

Multiple Identity Discourses Framing Nationalism in Jordan
Citizenship and national identity have always been contentious in Jordan (Kubow, 2019). Prior to the recent influx of Syrian refugees, Jordan's monarchy has balanced tensions among East Bank Jordanian tribes, West Bank Palestinians, nationalists, and Islamists (Francis, 2015). From the beginning, Jordanian national identity was based on Arab nationalism. According to Salameh and El-Edwan (2016), "Jordanians considered themselves to be part of the social and political texture of the Levant due to their historical, geographical, and social ties" (p. 987).

Historically, nationalism in Jordan has been conceived as both a Pan-Arab identity (as opposed to a single state identity) and as a relationship between Arabs and family rulers (the Hashemites) as opposed to a relationship between citizens of a bordered state (Due-Gundersen, 2017a). Continuing debate ensues as to whether an emphasis on Pan-Arabism is a means of decreasing internal divisions and Arab nationalism a way to bring together Islam and secularism in countries of the Middle East, such as Jordan (Farah, 2019).

Since its inception as the Emirate of Transjordan—having been carved out of Greater Syria in 1921, a result of Britain partitioning the area east of the Jordan River from the British Palestine Mandate, and only later called the Hashemite Kingdom of Jordan upon independence in 1946 (Al-Mahadin, 2004; Massad, 2001; Valbjørn, 2017)—Jordan has been "an outcome of extra-regional, European interests rather than an internal aspiration for independence expressed by a national movement" (Valbjørn, 2017, p. 180). In essence, nationalism emerged out of militant resistance to Ottoman rule. Although Abdullah I, the first ruler of the Hashemite Kingdom of Jordan, desired a Pan-Arab dynasty (Al Oudat & Alshboul, 2010), Transjordan came to be defined by love of king rather than country due, in large part, to King Hussein who reinforced tribalism as an important aspect of Jordanian nationalism and security (Due-Gundersen, 2017a; 2017b). The Hashemite family built national identity around the Bedouin tribes (Kubow, 2010). Nevo (2003), drawing upon Layne (1994), asserts that "Jordan's tribal heritage had been expropriated by the state as a symbol of Jordan's distinctive national identity as it highlighted this distinctiveness vis-à-vis its most significant other, Palestine" (p. 198).

Jordan's annexation of the West Bank in 1950 granted at least 700,000 Palestinians who fled Israel in 1948 full Jordanian citizenship (Gabbay, 2014). King Abdullah, and later King Hussein, used a controlled form of integration to achieve the Jordanization of the Palestinians, which gave

constitutional rights to individual Palestinians but not to the collective Palestinian body. This was an effort to prevent the Palestinians, who compose the demographic majority, from usurping East Bank and Hashemite political supremacy (Nevo, 2003). Between 1950 and 1970, Jordan tried to integrate Palestinians based on communal values of Pan-Arabism and Islam, with King Hussein's speeches emphasizing a unified Jordanian family both east and west of the Jordan River (Salameh & El-Edwan, 2016). Nationalism was also constructed through religion by fostering the legitimacy of the Hashemite family in politics based on claims of ancestral heritage from the Prophet Muhammad (Due-Gundersen, 2017b; Kubow, 2010). The official national narrative was that Jordan was a homogenous Arab society and that Jordanians and Palestinians shared a common language, religion, and origin (Nevo, 2003).

However, the civil war in September 1970 drew distinct borders between Palestinians and Jordanians, and a Trans-Jordanian identity based on Bedouin, Hashemite, and Islamic identity was asserted (Salameh & El-Edwan, 2016). The Jordanian identity that emerged intended East Bank Jordanians to maintain power and status in the country (Francis, 2015). Ongoing tensions continue between East Bank Jordanians (Transjordanians)—those from tribes east of the Jordan River prior to 1948—and Palestinian Jordanians who comprise more than 70% of Jordan's population and reside largely in urban areas (Kubow, 2019). Losing its claim over the West Bank in 1967 and disengaging from it in 1988 resulted in Jordan changing its citizenship practice, rendering stateless thousands of Palestinian-Jordanians (Gabbay, 2014).

In summary, nationhood requires political cohesion, and local Bedouin tribes have been instrumental to national and Hashemite security. The state's existence has been dependent on loyalty to the tribes, while the tribes, in turn, desire to maintain a tribal and Islamic identity with loyalty to the monarchy rather than the nation-state itself (Al Oudat & Alshboul, 2010). The Palestinian issue remains contentious in Jordan and makes attempts to define nationalism difficult. Moreover, because towns across Jordan are isolated from the capital Amman, localism and tribalism are fostered more than a national sense of belonging (Due-Gundersen, 2017b). But what of urban male youth? School curriculum is appropriated by the nation-state to support identity formation with the goal of making students mindful of Jordan's strategic location in the Arab world, its connection to Palestine, its linkage to the Hijaz (present day Saudi Arabia and birthplace of Islam), and as gateway to the Arabian Peninsula (Corbett, 2014). Nationalism in Jordan, therefore, has been conceived within a context of religion, tribe, regional conflict, resistance, and national security. "Thus, the Jordanian citizenship is a dynamic concept, whose content, depth, and extent are subject to different forces, both internal and external, which continue to inform its practice" (Esber, 2019, p. 193).

Theorizing Nation and Nationalism
As a philosophy, constructivist views of nationalism are based on the argument that the nation is neither mystical nor pre-existing but rather a construct "whose existence is a result of its own recognition and not any ethnic, racial, or ideological commonality existing in a people group" (Finkel, 2016, p. 4). Prominently, Ernest Gellner (1983) claims that the nation is a social and artificial construction and its existence is contingent upon the concept's perpetuation by the nation's elites. Persons become a nation when they recognize "mutual rights and duties to each other in virtue of their shared membership in it" and not through other shared attributes (Gellner, 1983, p. 7). Often depicted as essentialist, homogenous, and unified, Gellner's (1983) theorization of 'the nation' does not address the issue of religious nationalism or anti-liberal nationalism

(Walicki, 1998). Benedict Anderson (1991), also a proponent of the constructivist view of nationalism, conceives of the nation as an imagined community built on a "recognition of commonality, not the commonality itself" (Finkel, 2016, p. 1).

For Calhoun (1997), the "rhetoric of nation" requires several features, such as geographical boundaries, sovereignty, a common culture (values and beliefs), common descent, and a historical or sacred relationship to a given territory (pp. 4-5). Creating a sense of shared culture is critical to the nationalist project and social integration (Calhoun, 2007). According to Fox and Miller-Idriss (2008), the nation is (re)produced by "making the people national". This is accomplished through four modalities: "talking the nation" (i.e., how people talk about the nation); "choosing the nation" through the choices people make (e.g., sending children to government/public schools); "performing the nation" through ritual performances (e.g., students raising the Jordanian flag at the morning school assembly); and "consuming the nation" through digestion of national products (e.g., school curricula, media, food, and tourism) (p. 538). In this way, construction of the nation is a "cultural praxis in everyday life" (Lofgren, 1989, p. 23). "Engaging nationalism as a discourse highlights the productive role it plays in identity formation, the composition of political and cultural space and affective relations of belonging and solidarity, as well as the construction of political projects" (Busbridge, 2018, p. 25).

Busbridge (2018), however, challenges the notion of homogeneity. The nation, associated with "ethnic identities writ large" (Busbridge, 2018, p. 21), is embedded in the complex process of identification, "where the boundaries between Self and Other are never as clear as they seem and hybridity is the order of the day" (p. 20). National discourses therefore are multi-scalar and not bound by state or territorial borders (Appadurai, 2006; Culcasi, 2016; Ong, 1999; Paasi, 2001). In the tradition of Foucault (1981), the concept of nation is a discursive formation that assumes diverse meanings and is open to rearticulation (Busbridge, 2018). The degree to which the concept of nation is open to interpretation, however, is debatable. For Edward Said (1988), nationalism is identity enforcement: the center consolidates power and pushes the Other further toward the margins.

Viewing the nation and nationalism as discursive formation acknowledges that collective identity is created in multiple contexts and at different levels (Calhoun, 1997). In contemporary Arab political discourse, two Arabic words are used to express citizenship, namely *jinsiyyah* (nationality) and *muwatanah* (residence) (Esber, 2019). In Jordan, "the terms constitute a dialogic structure that cannot be separated" (Esber, 2019, p. 183). Unlike the Anglo-European tradition that incorporates belonging, ruling authority, and rights and obligations in its citizenship constructions, citizenship in Jordan is premised on two different foundations: residence in a specific place *(muwatanah)* and the state's recognition and categorization of this *(jinsiyyah)* (Esber, 2019). *Jinsiyyah* speaks to who is and who is not a member of the political community, while *muwatanah* refers to individual and collective attachments to territory (Esber, 2019). The national identity card with number and citizenship status carried by all Jordanians is considered *jinsiyyah* citizenship, whereas residing, settling into a place, and becoming naturalized to a locality is *muwatanah* citizenship (Esber, 2019). According to Esber (2019), "the noun *watan* is employed in reference to the homeland and nation, alongside which *wataniyyah* becomes synonymous in political discourse with nationalism" (p. 184). Together, the two concepts, *jinsiyyah* and *muwatanah,* symbolically distinguish "between those who are rightful members of the family of the house and those who are just guests, tenants, or relatives" (Valbjørn, 2017, pp. 189-190).

Drawing upon Butenschøn's (2000) typology of differing normative principles constituting political communities within a state territory, Valbjørn (2017) describes four models which are applicable to the Jordanian context. First, the Arab-Islamic model refers to membership in a larger Arab and/or Islamic community wherein a Hashemite form of Pan-Arabism is valued more than a distinct Jordanian identity (Valbjørn, 2017). For instance, Browers (2017) argues that conceptions of citizenship and citizen-state relations have always adapted to Arab ideologies, been inserted into Islamic law, appropriated by Arab nationalists, and employed in the recent Arab Uprisings in 2011. Second, the Transjordanization model assumes that the state is composed of a single collective identity with a historical mission to promote that community's status and interests above all others (Valbjørn, 2017). Third, the United Arab Kingdom model is portrayed as a national community composed of various subgroups without primacy given to any one group by the state (Valbjørn, 2017). And, fourth, the Jordanization model operates on the assumption that the individual as rights-bearing citizen of the state is more important than group-specific identities within a political community (Bank & Valbjørn, 2010; Valbjørn, 2017). The latter model is the one asserted by King Abdullah II through initiatives such as Jordan First and We Are All Jordan that portray Jordan as a modern and liberal country. The focus in these initiatives is on a Jordanian identity as opposed to sub-group or supra-state identities, one where the interests of Jordan are prioritized over sectarian or regional concerns (Valbjørn, 2017).

The Jordanian State and Public Schooling
Launched in 2002, the Jordan First campaign "sought to quell internal tensions by uniting East Jordanian and Palestinian-Jordanians *within* Jordan and to forge a specifically Jordanian national identity" (Culcasi, 2016, p. 17, emphasis in original). The Jordan First initiative, which focused on democratic principles such as tolerance and rule of law, as well as loyalty to the state (Kubow, 2010; Kubow & Kreishan, 2014), was a reaction to the second Palestinian uprising in the West Bank in 2000 and put security at the core of Jordanian national identity. Critics, however, viewed the initiative as a means to deny Pan-Arab identity (Salameh & El-Edwan, 2016), to foster loyalty to Hashemite rule (Due-Gundersen, 2017b), and to marginalize anyone who opposes state policy (Al Oudat & Alshboul, 2010). The initiative shifted national discourse from regional connections with Palestine and the Arab world to that of Jordan (Culcasi, 2016). Thus, Jordan First signified that Arab identity came second (Ryan, 2004). At public schools, morning assemblies include students raising the Jordanian flag and students reciting poems celebrating Jordan. The Jordan First symbol is a map-flag logo of Jordan, which includes the territory only east of the Jordan River. "Three differently colored hands are clenched together to form the shape of the Jordanian nation, while also symbolizing the strength and unity of Jordan" (Culcasi, 2016, p. 18). The logo colors are the same as Jordan's national flag and represent past Arab Islamic empires, namely black (Abbasid), white (Umayyad), and green (Fatimid), while red refers to the Hashemite family (Culcasi, 2016). Interestingly, the Jordan First symbol signifies both Jordanian and Arab nationalism and can be seen—like the Jordanian flag and images of King Abdullah II—on government buildings, private businesses, and roadways across Jordan (Culcasi, 2016).

A concern in the Middle East is national consolidation fragmenting along ethnic, religious, and sectarian lines (Baban, 2018). With over two million school-aged students in Jordan, schooling is seen as a way of guarding against fragmentation despite the large intake of refugees into the country. According to the UNESCO Amman Office (n.d.), a total of 3,716 public schools serve 67% of the student body, while those remaining attend private school. Yom and Sammour (2017) argue that Jordanian youths are "susceptible to radicalization not just because Islamist radicalism

seems so strong, but because the political alternative—everyday life as a Jordanian citizen—is so weak" (p. 25). Contemporary challenges for youth in Jordan include economic deprivation, substandard education, and radical Islamic discourse. Despite King Abdullah II's plan of economic liberalization since his ascension to the throne in 1999, the private sector has not generated enough jobs for graduates. In 2017, unemployment was at 15.8%, and high rates of unemployment have persisted over the past 30 years in Jordan (Esber, 2019). Due to the growing social, economic, and political marginalization of youth, Milton-Edwards (2018) asserts that youth agency and relationship-building with communities must be made a government priority. A key recommendation of the 2018 report from the Brookings Doha Center is for the development and promotion of school curriculum that encourages youths' civic and political participation.

Methodology
Little is known, however, about how Jordanian students view their own citizen identities or how their conceptions of nationalism coincide or differ from existing citizenship models. The major research questions I sought to answer through my qualitative study at four, all-boy schools in two different education directorates in Amman, Jordan, included the following: 1) What are the professed citizen identities of Jordanian schoolboys? 2) What role does public schooling play in fostering particular citizen identities? and, 3) In what ways do the students' citizen ontologies affirm or diverge from dominant citizenship discourses in Jordan? The method used in this interpretive research was focus groups, which are particularly effective with schoolchildren and youth because peer interactions lead to insights and opportunities for them to agree, counter, or expound upon the points they hear. Focus groups are also less disruptive to the school day because they can be assembled on short notice and data obtained quickly. The focus group questions were semi-structured and asked students to share their views on what it means to be Jordanian, what it means to be Arab, what values they consider important to these identities and why, and public schooling's role in citizen identity development. This article focuses on students' reported identity constructions as opposed to a textbook analysis of formal school curriculum or the views of teachers and administrators, although I had interviewed them as well.

While Schools 1-3 represent newly created double-shifts to address overcrowding (i.e., Jordanian students taught in the morning and Syrian refugees in the afternoon), School 4, which has accepted Syrian students since 2011, has only one shift due to a preference for Syrian and Jordanian students to be mixed. In general, schooling for Jordanian students convenes from 8am-1:30pm. A total of 82 Jordanian boys at four public schools in Amman participated in the study. Thirty-eight Jordanian boys (Grades 6-8) participated in focus groups at School 1. The morning shift, which runs from 7:30am-1:40pm at School 1, serves Jordanian boys in Grades 4-10, with an average of 30-40 students per classroom. The school has won a number of awards, as the school organizes festivities and competitions for students on national days and religious occasions. Nineteen Jordanian boys (Grades 7-8) participated at School 2, and 16 Jordanian boys (Grades 8-9) participated at School 3, which is considered one of the top academic public schools in its respective education directorate. Nine Jordanian boys (Grade 9) participated at School 4 (see Table 1). Students from Grades 6-9 were selected because political socialization has been shown to occur earlier and faster for children living amidst displacement and conflict migration (Bar-Tal, Diamond, & Nasie, 2016).

Table 1: Eight focus groups conducted with 82 Jordanian boys at four public schools in Amman

School 1

Focus group	Number of Jordanian boys	
Grade 6	7	
Grade 7	25	
Grade 8	6	
		38 total
School 2		
Focus group	Number of Jordanian boys	
Grade 7-8	8*	
Grade 8	11	
		19 total
School 3		
Focus group	Number of Jordanian boys	
Grade 8	8	
Grade 9	8	
		16 total
School 4		
Grade	Number of Jordanian boys	
9	9	
		9 total

* Three boys were in Grade 7 and five boys were in Grade 8 in this combined focus group

Acknowledging my own positionality as a non-Arab, Western researcher, I was aware of the political and social context of my study in the Middle East, in particular the sensitivity surrounding the refugee situation in Jordan and that American faculty and U.S. institutions and development agencies working in Jordan are viewed in different ways by various organizations and individuals. I spent five months in the field and presented myself as an American professor interested in the views of children and youth regarding citizen identity in Jordan's double-shift schools. I was given a list of newly created double-shift schools from the Ministry of Education and chose schools from two education directorates in closest proximity to my living quarters in Amman. Regarding participant recruitment, the Hashemite Kingdom of Jordan's Ministry of Education notified school principals about my approved research study. The school administrators at each of the four public schools in Amman identified classes and interested students who then gathered in a designated schoolroom for the focus group discussions.

Student consent was obtained by verbally sharing in Arabic and child-friendly terms the study protocol and purposes, and students were given the opportunity to ask questions about the study. It was communicated that they did not have to answer any or all of the questions during the focus group and that there were no right or wrong answers. When students asked what I hoped to accomplish with the research, I shared my belief that policymakers may be more likely to listen to youths' viewpoints than that of educators because adults can sometimes be seen as having personal motivations whereas students often speak from the heart. The focus groups were conducted in Arabic with an interpreter who immediately shared the responses back in English, enabling my direct interaction with the students and providing opportunities for timely clarification, elaboration, and follow-up questions. The focus groups were digitally recorded and ranged in length from 45-90 minutes.

The focus group data was then transcribed verbatim from Arabic into English by a Jordanian transcriber with exceptional experience and expertise. In the vein of Rubin and Rubin (2012), I identified emic codes from the boys' responses and considered how those responses converged or diverged (Charmaz, 2005) among their peers and in light of etic codes constructed from key concepts in the citizenship literature. Prior to the school visits, initial meetings were held with each of the three female Jordanian interpreters who would accompany me in the schools to explain the study, review the focus group questions, and discuss the research procedure. As the focus groups were completed, separate debriefing meetings were held with each interpreter and with the one female Jordanian transcriber to uncover additional contextual and cultural meanings in the data.

Findings and Discussion

The findings from the focus groups with Jordanian schoolboys are organized into three categories that parallel the research questions, namely the Jordanian schoolboys' citizen identity constructions, the role of public schooling in promoting particular citizen identities, and the contestations surrounding citizen identity formation and the state in Jordan.

Citizen Identity Constructions of Jordanian Schoolboys

Both an Arab-Islamic model and a Jordanization model of political community anchor the constructions of citizen identity held by the Jordanian schoolboys in this study. Informed by both *jinsiyyah* (nationality) and *muwatanah* (residence) conceptions of citizenship, but not limited by them, multiple identity discourses—Arab nationalism, Palestinian-Jordanian nationalism, and Jordanian nationalism—are all evident in the students' citizen constructions and that often frame nationalism in Jordan from a Qur'anic context, with Arab-Islamic unity serving to erase difference among Arabs.

"We are all Brothers": An Arab-Islamic Identity Model

A pattern that emerged in the data across the four schools and grade levels was an identity defined primarily as Arab, Muslim, and unified. The boys' citizen constructions closely aligned with an Arab-Islamic model of political membership where Pan-Arabism is exerted over a distinct Jordanian identity. "Arabs are distinguished people, in religion and language. They go [back] a long way in history," said a sixth-grader (male 5) at School 1. The following eighth-grade dialogue at School 3 reveals important Arab identity signifiers, such as shared language, history, and political entity, with tolerance in Jordan for religious differences:

> Male 5: Being an Arab to me means to be rooted in history, and speaking the Arabic language, which is an old language. The Arabic language is rich with poetry, literature, and other forms of literary arts. People in the older days competed in mastering the Arabic language.

> Male 3: Being an Arab means belonging to all Arab states as one nation, because when the Qur'an came about, it was written in the Arabic language.

> Male 1: In Jordan, we don't care about religion; Christians and Muslims are brothers. Terrorists, such as ISIS, have given a bad reputation to Arabs. Westerners believe that all Arabs are terrorists, or that Islam is a religion of terrorism, but this is not the case.

For one of the focus group participants, being an Arab male also means protecting a female's reputation:

> "Whether Saudi, Jordanian, or any other nationality, these are wrong labels; we are all Arabs, and we are human beings. We shouldn't be concerned with who is Muslim or who is Christian. We should all be brothers and friends. If I see a girl being harassed, I should help her even if she's not related to me. It is my duty to protect her honor. If my sister faces the same situation, I would expect the same from any other person. And as the saying goes, 'What goes around comes around' and doing good always comes around." (male 5)

A Palestinian-Jordanian nationalism also surfaced in the focus groups. While the sixth-grade boys at School 1 expressed a desire to help other Arabs in their future professions, as a soldier, a doctor, or opening a school to help Syrians, one boy, whose father lives in Palestine, said: "I want to become an air force pilot to take part in battles with the Arab Army [i.e., Jordan armed forces] and help liberate Palestine" (male 7). His peer quickly explained to me that "there are many students who are Palestinian-Jordanians, but they have Jordanian nationality" (male 3). Male 2 said that he didn't know the difference between Palestinian-Jordanian and Jordanian-Jordanian, as "we are all one people; we share dishes, games, and other things." Male 5 concurred: "We are all Arab, and we are the same—united." Male 2 asserted that "even if someone were not Arab, we can still be united and one hand." I asked, "What if someone was American?" Male 3 replied: "If America stops its practices in Palestine, we can be united." Male 7 wanted me, an American researcher, to know that "there are good people in the Arab world who don't stir up trouble."

While the sixth-graders expressed human worth and dignity for Jordanians and Palestinians, the seventh-grade boys at School 1 extended the notion of equality to Syrians because "we are all brothers." One Jordanian seventh-grader stated, "We don't have an advantage or anything special over them [Syrians]; there's nothing that differentiates us." By this, the boys meant that Syrians, like Jordanians, "are born from God" and, therefore, we are all humans "so there's no difference between us." One boy, however, acknowledged that Syrians in Jordan are in a weaker position compared to Jordanians "because they are not in their own country or in their own homes." The Jordanian schoolboys were aware that some Syrian refugee students have suffered trauma, which has resulted in psychological problems. One participant expressed that both Jordanians and Syrians are in need of money due to recent price hikes in Jordan, but, as another student reasoned, "if we [Jordanians] stand by them [Syrians] today, they will stand by us in the future."

It is evident in the data that the Jordanian schoolboys engage in an erasure of difference. While acknowledging differences in dialect, social interactions, skin tone, traditions, and dress, ninth-graders at School 4 insisted that there are no differences in treatment between Jordanians and Syrians in Jordan: "Arabs are clever and strong, [and] we have this solidarity and unity among other Arabs" (male 1). Moreover, Jordanian boys in Grade 9 at School 3 did not distinguish between Jordanians, Iraqis, and Syrians. "We are all from the Arab world," said a 15-year old. Jordanian boys in the Grade 7-8 focus group at School 2 also viewed Syrians as like them (i.e., Arab) and, therefore, saw no difference aside from dialect. Together, the group recalled a story of a Syrian student who was shot in the legs and expressed remorse for the many villages that have been destroyed in Syria due to the war.

"A Beautiful Country" and "Homeland": A Jordanization Identity Model
While policymakers are concerned that Jordan's increasing youth population lacks emotional attachment to a Jordanian identity and has little investment in its political order (Yom & Sammour, 2017), the findings from my study reveal that the Jordanian schoolboys' constructions of citizen identity include an emotional pride in Jordan and a desire to protect it.

The Jordanian schoolboys are proud of Jordan's strategic location as a crossroads of different civilizations and cultures. They view Jordan as a secure country and its citizens as hospitable, but the students are concerned that school does not pay enough attention to cultural traditions and values of Jordanians and of the Arab world. The urban youth report that public school curriculum focuses on Jordan's historic and religious sites, which instills national pride, but that not enough attention is given to their own views or to helping them succeed academically to improve their life chances. The portrait of Jordanian nationalism that emerges is one of pride in Jordan's ancient past, a desire for societal unity and peaceful coexistence, and a willingness to defend and protect Jordan, if need be. The dialogue with the Jordanian schoolboys reflects prominent national discourses in Jordan—one focused on the establishment of a modern state through democratic values and processes and another focused on tribalism and Bedouin cultural values (Salameh & El-Edwan, 2016).

The focus group with seventh-graders at School 1 involved the entire class because the teacher wanted all of his students to interact with me, a native English speaker, even though an Arabic translator accompanied me. When I asked what they like about Jordan, the boys named geographic sites and cities (e.g., Jerash, Petra, Amman, Aqaba, Tafileh, Um Qais, and Ajloun Castle). They are glad that Jordan is a secure country, and they like their King because he helps the poor. The boys characterized Jordanians as having a sense of solidarity, justice, and integrity ("they stand by each other and by others like brothers") and as kind-hearted, hospitable, and welcoming to people from other countries. The boys said that the indigenous Jordanians were Bedouins and that Bedouin culture was still important to Jordanians today. "We will never forget our origins, our roots," replied an eighth-grader at School 3. His Grade 8 peer elaborated:

> "In Jordan, there are no differences between people in terms of class (rural and urban), so if someone from the rural areas confronts a problem, someone in the city will surely assist him. You wouldn't hear someone say, 'No, I will not help that person because we're not from the same city or area.' So we all share the good and the bad, the joy and the sadness."

In the Grade 7-8 combined focus group at School 2, Jordan was described as "a beautiful country" and "homeland" (male 1). Respect for others, modesty, religion, and tolerance were values identified as important to themselves as Jordanians. The boys have learned about Jordan's branches of government alongside the country's ancient civilizations (e.g., the Umayyad dynasty that ruled the Islamic world), revealing how both modern and historical structures underlie the state's discourse about nation and Jordanian identity in its public schools. Ninth-grade boys at School 3 identified respect and equal treatment as important social values, despite the fact that the rights of citizenship have not been extended to everyone in Jordan, including Iraqis, Syrians, and still many Palestinians.

When I asked eighth-grade boys at School 1 to reflect on the meaning of the word 'identity,' they replied with examples of providing proof of one's identity (origin) through an ID card, an example of *jinsiyyah* citizenship (nationality). The ID card states one's nationality and is proof of a person's affiliation and belonging to Jordan. The boys said that the identity card is necessary for everything in Jordan, from voting as adults to sitting for the *Tawjihi* (secondary exam) as an adolescent. The boys explained that, in the past, it was through interactions with people that one would learn of another's name, origin, work, and job. Nowadays, it is the government ID card that must be shown to prove these things, revealing that the boys recognize that modern citizenship is different from social identities associated with tribal affiliation and social interaction.

The eighth-graders at School 1 reported that "knowing the traits and characteristics of the Arab world" is important to them, but that most "students know nothing." They also spoke of the crucial role that the home must play in cultivating Arab values and traditions, such as offering the greeting Alsalam ealaykum (السلام عليكم), meaning 'peace be upon you.' The boys explained that older children are to assume responsibility for the younger ones by serving as good role models to guide appropriate behavior. As one boy said, Jordanian culture "is about knowing how to behave well and how to treat people," though his peer acknowledged that some sensitivity does exist between Jordanians, Palestinians, and Syrians in Jordan. Welcoming people "is in our blood," said a Jordanian eighth-grader at School 3. His peer concurred:

> "We have to assist others in order to preserve and to promote the cohesion of society and to help bring Jordan to higher levels of advancement, and to protect it in such aspects as cleanliness, politeness, and strength. We have to help others in order to protect the security of the nation. We assist refugees by providing them with what they need and sharing with them the safety and security."

Public Schooling's Role in Promoting Particular Citizen Identities

Jordan's public schools are spaces where nationalism is being socially constructed and where students negotiate the systems of identity fashioned there (Kubow, 2020). The data from the Jordanian schoolboys in Amman suggests that public schooling promotes respect for the King of Jordan, historical understanding of civilizations that have lived in Jordan, and a conception of 'the good citizen' as one who helps Jordan's disadvantaged populations. However, the boys are also receiving messages from the implicit or hidden curriculum—some positive and some quite negative—about their worth and abilities as a result of the school's physical condition, school climate, and teachers' pedagogies and interactions with students.

A pattern identified across the dialogue with Jordanian schoolboys was the curricula's emphasis on Jordan's kings, history, archaeological sites, customs and traditions, languages spoken, social composition (e.g., Bedouins, farmers, and urban communities), and special geographical location as a cultural crossroads. Attention to Syria was limited. When I asked why it is important to study the kings, a sixth-grader at School 1 explained that "the kings helped the country in the liberation of Jordan when it was colonized. They [provided] freedom after the occupation, they help the poor, [and] they launched initiatives in education" (male 2). The student gave examples of the Boy Scouts, as well as the physical fitness award and initiatives in drawing and sculpting offered by King Abdullah II. As Boy Scouts, a number of the students go to nearby schools and to a center for special needs to assist people there. They also help to paint the walls of the school and "do other good things for the country" (male 5). The students also spoke of King Abdullah II's role in building hospitals and helping the poor.

However, aside from learning about civilizations that lived in Syria (e.g., the Umayyad and Canaanite peoples), the sixth-graders at School 1 said they have not learned much about Syria, aside from it being under occupation and that "we have to help the Syrians" (male 5). The boys were hopeful that Syria will return to being a strong country that exports goods to Jordan. Due to the double-shift system, the boys said that they don't have opportunities to interact with Syrian students much, noting though that one teacher took the initiative to offer extra English lessons in a combined course composed of both Jordanian and Syrian students. Seventh-graders at School 1 said they are learning about other Arab countries (e.g., Egypt, Palestine, Saudi Arabia, Iraq, United Arab Emirates, Kuwait, and Bahrain) and recognize Syria as being one of the oldest. In Social Studies, the boys said they are learning how to interact with others with politeness and respect.

Unlike their underclassmen, the eighth-graders at School 1 were not as positive about their school experience. According to male 2, "the bathrooms are not very clean. Students abuse the premises; they scribble on the walls and don't keep their classrooms tidy." The playgrounds are also not well-maintained. The football [soccer] field "is hazardous for the students. If someone falls down, he would be injured because of the rough grounds" (male 3). The boys said that the school is cold in the winter and, despite heaters in the teachers' lounge and the principal's office, there are no heaters in the classrooms. The boys were also concerned about unfair treatment on the part of teachers and rules that served only certain grade levels, citing that older students play on the younger students' playground and that snacks are provided to some but not all. The eighth-graders also voiced disapproval of teachers who do not complete the school curriculum, making it difficult for them to successfully pass tests that cover untaught material. The Jordanian boys spoke of violence in the school, namely teachers who beat students, students who beat teachers, and students who beat each other. Although physical punishment is not allowed, male 5 said that "teachers don't abide by this rule." Ironically, while a boy in the focus group recalled a fight that occurred last year between two students, another boy entered the room with a bleeding head, having just been hit by someone in the school. The teacher seated in the focus group room immediately rose and offered the boy first aid.

Troubled by teachers who scold and mock students, the eighth-graders said that teacher verbal abuse and student swearing were common school occurrences. Boys who fail and have to repeat a grade often intimidate younger students in the classroom and on the playground. The boys also said that Syrian refugees in the afternoon session were not receiving a good quality education and that Syrians often take items left by Jordanian students in the morning session:

> "If we forget something valuable in the morning, such as a personal belonging or a book, we come back the next day and it's gone. We can't find anything of what we left in the school the previous day. We report that to the teachers, but nothing happens." (male 5)

Importantly, the presence of two teachers, who remained silent but were present in the focus group to hear their students' responses, did not deter the eighth-graders at School 1 from sharing, at length, about their schooling concerns. The boys spoke of a Grade 8 teacher who leaves the classroom and assigns an academically excellent student to teach the class, leaving the student to solve problems on the board and to explain the solutions to his peers. According to the boys, homework and research projects are often assigned with unrealistic deadlines, as required books are sometimes unavailable at school and necessitate their travel to the public library located far away. Male 3 said that students at the school are judged solely by their grades, which was frustrating and discouraging for students not perceived as smart. Although students are divided into small groups to discuss various civilizations in their Social Studies class, the boys reported being interested in learning about contemporary issues, such as safety in Jordan and business and trade relations with other nations. "Despite all the problems we face in the morning shift," said male 4, "it remains much better than the afternoon shift. In the afternoon shift, there's really no teaching and learning. It's lax." For the eighth-grade boys at School 1, public schools should encourage excellence rather than mediocrity.

Views of the double-shift schooling system differed among Jordanian eighth-graders at School 3. Male 8 explained that "the Syrians have war in their country, and they came here [to Jordan] to be able to go to school, because God calls on us to learn. Learning is the basis of life and the pillar for one's future." Although male 2 considered it to be favorable "that the Syrians are getting an

opportunity to continue their learning in another country", he was saddened that he could only see his Syrian friend during the short passing time between shifts. His peer responded that, "if we are to all join together in one shift, each class would have over 50 students, which is overcrowded. On the other hand, the two-shift system has resulted in reducing class time and school time for both the Jordanians and the Syrians, and this is not a good thing" (male 5). As an eighth-grade representative on the student council, male 6 explained how he has worked to address some of the inequalities between Jordanian and Syrian students at his school:

> "There are a lot of students who cannot find a seat at school, so it is a blessing for the Syrians to have the afternoon shift. This way, they are not deprived of schooling. If they stay out of school, the future of Syria will be affected, and this will affect the entire Arab world. During the winter season, the Syrians stay in the outdoor playground during recess, and, when it is raining, it is unfair for them, so we cannot allow that to happen, poor guys. The student council, and I am a member, meets to try to find ways to improve the conditions for the Syrians at the school. So, what we did was to install umbrellas outside to protect them from the rain."

Although the double-shift system gives opportunity to attend school, ninth-graders at School 3 reported that students from Jordan, Syria, and Iraq are competing for entrance to public schools. Although private schools are generally believed to provide a higher quality education, recent tax hikes have led parents to transfer their children from private to public schools, creating great demand for public schooling by Jordanians as well as the need to accommodate refugee children and youth. When the ninth-grade Jordanian youth were asked how Syrian refugee students are treated at School 4, they said that Syrians are treated the same as Jordanian students. "As the Qur'an says, there's no difference between people, save for the fear of God," replied male 9. The boys felt that Syrian students belong to the school and society, even though they are not from Jordan. Similar to focus groups conducted at the younger grade levels, the ninth-grade boys at School 4 said they are learning about Jordan's climate, geography, history, and ancient civilizations in the school curriculum. When I asked if they learn about contemporary issues in school, the students interpreted that to mean social issues such as the adverse effects of smoking, drugs, and alcohol, as opposed to political issues. At school, said male 11, "we discuss how to be careful as youth, so as not to stray on the wrong path." When I asked if they were hopeful for the future, male 1 replied: "I don't have hope. There's a lot of poverty, ignorance or lack of enlightenment, and unemployment. There's a lot of ignorance that is evident on social media."

Contestations Surrounding Citizen Identity Formation and the State
The Arab children and youth in this study are aware of the political dynamics and power relations that implicate citizen identity formation in Jordan. Unemployment and economic inequities, dependence on foreign aid, nepotism and favoritism, protracted wars in the region, and migration and displacement pose serious challenges to people's rights, opportunities, and futures in Jordan. The boys argued that the Jordanian government should make better use of human resources, integrate modern technologies, and improve the overall quality of public education.

The dialogue among the eighth-grade boys at School 2 illustrates the contestations surrounding citizen identities and the state in Jordan. The boys said the economic situation in Jordan has made it difficult for students to complete high school, much less to pursue higher education at home or abroad. Unemployment and inequities make it difficult for parents to meet their children's needs. High prices and low wages make it difficult to earn an income, while unemployment and poverty

has led to theft. A recent government decision that lifted subsidy on bread for certain categories of the population stirred public reaction. "If the rich people were to give 2% of their wealth to the less fortunate, then Jordan would be in a much better place and would not be in need of any assistance," said male 5. Another problem associated with (un)employment is nepotism and favoritism: "Somebody who is friends with a minister or an official can get employment easily, while someone else with the same level of education or just as smart, but has no connections with an official would not enjoy such opportunity" (male 1). This informal system of "who you know" as opposed to individual effort or merit (Kubow, 2019) is referred to as *waasta,* an Arabic term implying "the need for middle-people to act as mediators between citizens and civil servants" (Al-Mahadin, 2004, p. 27).

The Jordanian boys at School 2 were also concerned about the lack of resources in Jordan and the country's dependence on foreign aid. The eighth-graders suggested that the government reduce the price of books, learning materials, and university fees, broaden fields of study and specialization, and assist the underprivileged who cannot afford to pay for their education. In turn, they argue, the government would benefit from the knowledge of those graduates. Educational advancement, according to the boys, requires replacing books with modern tools because "young and old people think in terms of smart phones and other modern devices" (male 2) as opposed to paperback books, the black board, and chalk (male 4). Some of the boys suggested that the government offer scholarships to students excelling in public schools so that they can attend private schools.

Suggestions to improve Jordan's economic situation varied among the eighth-grade boys at School 2. Male 2 offered a religious response: "If officials and royal family members or the rich would abide by the teachings of the Qur'an, and inspect the conditions of the people, offering assistance where it is needed, then this would contribute to advancing Jordan." In reference to the most recent refugee crisis, male 4 said that Jordan has shown hospitality to Syrians:

> "Our King is known to be a man who is kind to others and is keen to help them. We Jordanians, we love Syrians, and this is why we opened our doors and let them in. The King and the people would welcome anybody who wants to be in Jordan. Maybe a very small percentage of people dislike Syrians."

Male 5, however, thought the government could make better use of its human resources:
> "We have refugees in the camps. Why don't we make use of their capabilities? Syrians are known for some advanced industries, so Jordan can benefit from their know-how to advance. They are not being given an opportunity."

Concern that the large influx of Syrians and other refugees has stretched Jordan beyond its capacity and capability, resulting in less resources and not enough for everyone in the country, was shared by the Jordanian schoolboys and summarized by male 1:

> "Jordan was in a much better place prior to the waves of migrants. The situation was better and education was better. People before had no problem earning an income and educating their children, but with the waves of migrants, the population increase, and the pressure on public services, such as public schools and universities, as well as other services, the government was compelled to raise prices. We have a population of 10 million now in Jordan; a big percentage of them are not original citizens, such as Syrian displaced people, Palestinian refugees and

> Iraqis, as well as others from different parts of the world. All this [has] had adverse effects on the economy."

To conclude, male 1 said, "Jordan alone cannot host all Syrians, as Syria is a big country with a big population, so the burden should be shared by all countries. If Jordan alone were to carry the responsibility, this will create other problems."

Conclusion

Citizenship studies in the Middle East and beyond the Western hegemon contribute a host of perspectives that lean toward a broader analysis of nationalism and citizen identity. The advantage of drawing upon children and youths' citizen identity constructions, which are largely missing from citizenship studies globally, is that they provide insight as to the national discourses informing urban male youth identities while also considering the role that formal schooling plays in promoting state identities and nationalisms. My study's findings reveal Jordanian schoolboys' concerns for the common good and social equality, as well as the importance of Jordan's social cohesion, peace, and security. Public schooling, as a state apparatus that promotes particular citizen identities, exposes students to Jordan's ancient past, Bedouin culture, Islam, and the Hashemite dynasty. The Jordanian boys' constructions of citizenship reveal a complex, heterogeneous identity resulting from multiple nationalisms (i.e., Arab nationalism, Palestinian-Jordanian nationalism, and Jordanian nationalism) operating in the country at large. Unity amidst displacement and conflict migration is desired by the students, though numerous examples highlight the challenges for Jordanians and non-Jordanians in Jordan. More studies are needed to unpack the various layers and levels by which children and youth of the dominant culture in Jordan understand citizenship and citizen identity. Likewise, much research is needed to ascertain how citizen identities are conceived on the part of some of the most vulnerable student populations, including Syrian refugees in host countries.

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Éducation inclusive et métier d'enseignant : quelles mutations professionnelles? Regards croisés entre le Brésil et la France

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L'inscription de l'éducation inclusive dans les politiques éducatives françaises et brésiliennes se traduit par un processus toujours en cours qui invite, de façon plus ou moins formalisée et accompagnée, les enseignants des classes ordinaires à repenser le sens de leur métier et le contenu de leur pratique professionnelle. Afin d'examiner ce phénomène au prisme de l'évolution de la professionnalité enseignante dans les deux pays, cet article s'intéresse au processus de (re)construction du métier à la lumière des enjeux axiologiques et praxéologiques apportés par l'éducation inclusive dans les deux pays. Pour ce faire, nous examinerons dans un premier temps les trajectoires socio-historiques singulières du processus de professionnalisation des enseignants en France et au Brésil. Dans un second temps, ces éléments seront mis en perspective avec le contexte plus large des transformations du métier d'enseignant auquel invite le paradigme inclusif en éducation. Enfin, dans un souci d'étayage empirique croisé, ces éléments sociohistoriques et théoriques seront éclairés, en contextes éducatifs, avec des témoignages d'enseignants recueillis dans le cadre d'une recherche doctorale portant sur l'éducation inclusive en France et au Brésil.

يتطلب اعتماد التعليم الشامل في السياسات التعليمية الفرنسية والبرازيلية المستمرة نوعًا من الدعم الرسمي لمعلمي الصفوف العادية لقيادتهم إلى إعادة التفكير في معنى مهنتهم ومحتوى ممارساتهم المهنية. سيتم التأكيد على قوة التعليم والثقافة تجاه التقدم المحتمل للبشرية نحو السلام. لتحقيق هذا الهدف ، سنقوم أولاً بدراسة المسارات الاجتماعية والتاريخية الفريدة وعملية التأهيل المهني للمعلمين في فرنسا والبرازيل. ثانيًا ، سيتم وضع هذه العناصر في سياق المخطط الأوسع لمهنة التدريس ضمن نموذج التعليم الشامل. أخيرًا ، يتم جمع الأدلة التجريبية الشاملة من شهادات المعلمين الذين يدمجون الأطر الاجتماعية والتاريخية والنظرية ، كجزء من البحث حول التعليم الشامل في فرنسا والبرازيل الذي يلقي الضوء على هذين السياقين التربويين.

将全纳教育纳入法国和巴西的教育政策的过程以一种或多或少，正式和支持的方式使普通教师重新思考其职业的意义和专业实践的内容。为了通过两国教师职业的演变视角来研究这一现象，本文将根据两国全纳教育带来的公理和实践学问题，重点研究职业的（重新）构建过程。为此，我们将首先考察法国和巴西教师职业化进程的独特社会历史轨迹。其次，我们将把这些因素与全纳教育范式所带来的教师职业变革的大背景结合起来。最后，为了提供交叉经验支持，这些社会历史和理论要素将在教育领域通过法国和巴西全纳教育博士研究的一部分而收集的教师证词加以启示。

The adoption of inclusive education in French and Brazilian ongoing educational policies, requires some kind of formalized support to the teachers of ordinary classes to lead them to rethinking the meaning of their profession and the content of their professional practice. The power of education and culture will be emphasized towards the potential advancement of humanity toward peace.   Toward this goal, we will first examine the unique socio-historical trajectories and the professionalization process of teachers in France and Brazil. Secondly, these

elements will be contextualized within the broader scheme of the teaching profession within the inclusive education paradigm. Finally, cross-empirical evidence is gathered from testimonies by teachers integrating socio-historical and theoretical frameworks, as part of the research on inclusive education in France and Brazil shedding light on these two education contexts.

Принятие инклюзивного образования во французской и бразильской текущей образовательной политике требует определенной формализованной поддержки учителей обычных классов, чтобы привести их к переосмыслению смысла своей профессии и содержания своей профессиональной практики. Сила образования и культуры будет подчеркнута в потенциальном продвижении человечества к миру. Для достижения этой цели мы сначала рассмотрим уникальные социально-исторические траектории и процесс профессионализации учителей во Франции и Бразилии. Во-вторых, эти элементы будут контекстуализированы в более широкой схеме педагогической профессии в рамках парадигмы инклюзивного образования.   Наконец, будут собраны перекрестные эмпирические данные из свидетельств учителей, объединяющих социально-исторические и теоретические основы, в рамках исследования инклюзивного образования во Франции и Бразилии, проливающего свет на эти два образовательных контекста.

La adopción de la educación inclusiva en las actuales políticas educativas francesas y brasileñas requieren un tipo de apoyo formalizado a los docentes de clases ordinarias para llevarlos a repensar el significado de su profesión y el contenido de su práctica profesional. Se enfatizará el poder de la educación y la cultura en el avance potencial de la humanidad hacia la paz. Con este objetivo, examinaremos primero las singulares trayectorias socio históricas y el proceso de profesionalización de los docentes en Francia y Brasil. En segundo lugar, estos elementos se contextualizarán dentro del esquema más amplio de la profesión docente dentro del paradigma de la educación inclusiva. Finalmente, la evidencia empírica cruzada se recopila a partir de testimonios de docentes que integran marcos socio históricos y teóricos, como parte de la investigación sobre educación inclusiva en Francia y Brasil arrojando luz sobre estos dos contextos educativos.

Introduction

La promotion de l'éducation inclusive dans les politiques scolaires françaises[1] et brésiliennes[2] invite les enseignants en classe ordinaire à repenser, de façon plus ou moins formalisée et guidée, le sens de leur métier et le contenu de leur pratique professionnelle. Dans cet article, nous examinerons ces évolutions en interrogeant les bougés que celles-ci produisent en termes de conceptions de la professionnalité enseignante. Le processus de (re)construction du métier sera interrogé de façon comparative, à la lumière des enjeux axiologiques et praxéologiques apportés par l'éducation inclusive au Brésil et en France.

Nous examinerons dans un premier temps les trajectoires socio-historiques singulières du processus de professionnalisation des enseignants dans chaque pays. Dans un second temps, nous mettrons en perspective ces singularités brésiliennes et françaises avec le contexte plus large des transformations du métier d'enseignant, auquel invite la promotion globale du paradigme inclusif en éducation. Enfin, dans un souci d'étayage empirique croisé, ces éléments sociohistoriques et conceptuels seront éclairés, en contextes éducatifs, par des témoignages

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[1] Notamment avec les lois du 11 février 2005, celle *Pour la Refondation de l'école de la République,* de 2013, et celle *Pour une école de la confiance*, de 2019.
[2] En particulier avec la *Politica Nacional de Educação Especial na Perspectiva da Educação Inclusiva* (2008)

d'enseignants [3] recueillis dans le cadre d'une recherche doctorale portant sur l'éducation inclusive en France et au Brésil[4].

Le processus de professionnalisation du métier d'enseignant au Brésil : entre généralisation et spécificité.

Selon Saviani (2009), on peut retracer le développement de la formation des enseignants au Brésil à travers six périodes historiques :

1. de 1827 à 1890, avec la promulgation de la première loi instituant les « écoles de premières lettres[5] ». La formation des enseignants est alors destinée au niveau primaire et entièrement à la charge des candidats à la fonction ;
2. de 1890 à 1932, période charnière au cours de laquelle sont mises en place les écoles normales et l'articulation théorie-pratique devient un impératif dans la formation ;
3. de 1932 à 1939, avec la création des Instituts d'Éducation, qui mettent l'accent sur les démarches scientifiques et la recherche pédagogique ;
4. de 1939 à 1971, avec la création du cursus de formation préparant dès le niveau secondaire et adoptant le schéma 3+1 dans l'organisation des cours de licence puis de pédagogie et didactique[6] ;
5. de 1971 à 1996, avec le remplacement des Écoles Normales par une certification spécifique dénommée *Magistério*, accompagnée d'une réorganisation complète des curriculums de l'enseignement de base[7] ;
6. de 1996 à 2006, avec la création des instituts supérieurs d'éducation et des écoles normales supérieures.

Outre qu'il informe les différentes étapes d'une professionnalisation, ce balisage historique rapide nous renseigne sur les jalons de l'édification et de l'organisation institutionnelle de la profession enseignante au Brésil. De plus, il met en lumières la dynamique de fragmentation liée à ce processus, marqué par des discontinuités qui, peu ou prou, ont forgé une identité et une professionnalité enseignante plurielle. Cette trajectoire peut enfin expliquer la prévalence de deux modèles fondamentaux qui caractériseront, par la suite, la formation des enseignants au Brésil[8] : d'une part, le modèle culturel-cognitif axé sur la transmission d'une culture générale encyclopédique ; d'autre part, le modèle pédagogique-didactique centré sur la formation aux pédagogies et aux didactiques.

Sur le plan législatif, les grands jalons de la formation des enseignants au Brésil sont posés par la *Lei de Diretrizes et Bases da Educação Nacional* (LDBEN/1996), loi qui, malgré une harmonisation au niveau national, est considérée comme étant éloignée des attentes exprimées par les organisations professionnelles[9] (Bazzo 2004, Savianni, op.cit). Dix-huit ans après cette loi, le plan national d'éducation (2014), fixe 20 objectifs et stratégies qui prennent en compte les débats plus récents en matière de formation et de professionnalisation, telles que la qualité

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[3] Par souci de lisibilité, chaque entretien sera présenté selon la formule suivante : initiale du pays suivi de l'ordre chronologique de l'entretien. Exemple, F1 pour le premier entretien réalisé en France, F2 pour le deuxième et ainsi de suite.

[4] Thèse doctorale intitulée « *Education Inclusive en France et au Brésil : Formes, pratiques et obstacles* », dirigée par Régis Malet et codirigée par Magdalena Kohout-Diaz, soutenue en mars 2021 à l'Université de Bordeaux.

[5] 15 Octobre 1827.

[6] Le schéma 3+1 correspondait à un parcours de formation de 3 ans sur des modules spécifiques + 1 an de didactique des apprentissages.

[7] L'enseignement de base au Brésil correspond, pour la France, à l'éducation scolaire proposée de la maternelle au lycée.

[8] Le modèle culturel-cognitif axé sur la transmission d'une culture générale et d'une culture disciplinaire spécifique au domaine de formation de l'enseignant et le modèle pédagogique-didactique centré sur la formation aux pédagogies et aux didactiques d'apprentissage. Cf. Saviani, *op.cit.*, pp.148-149.

[9] Telle que l'*Associação Nacional pela Formação dos Profissionais da Educação (ANFOPE)*.

de l'éducation et l'amélioration des compétences professionnelles des enseignants. En outre, les différentes versions du document *Diretrizes Curriculares Nacionais*[10] (DCN) témoignent de changements importants en matière de développement des compétences professionnelles. Du triptyque « action-réflexion-action » figurant dans la première version du document (DCN, 2002) au défi de « *superar a fragmentação das políticas públicas e a desarticulação* »[11] (DCN,2015), on prend la mesure de la transformation programmée du métier d'enseignant.

Le déploiement d'une politique nationale volontariste de formation des professionnels de l'éducation[12], enfin, s'inscrit dans ce même objectif, en mettant en avant la promotion des programmes de formation rapprochés des contextes éducatifs locaux, par une coopération renforcée entre l'État et les municipalités. Cela explique la restructuration de la CAPES (Coordination pour le perfectionnement du personnel de l'enseignement supérieur) responsable, entre autres, de l'attribution de bourses d'études au Brésil et à l'international, en vue d'une formation d'excellence des enseignants.

En France : reconfiguration du métier ou de l'école?

Devenue aussi diversifiée que complexe (Malet et Mincu, 2018 ; Malet *et al,* 2020), la professionnalisation du métier d'enseignant en France, affiche des projets de transformation qui réfèrent régulièrement aux évolutions des missions et à l'hétérogénéisation des publics scolaires (Bisson-Vaivre & Klépal 2020), ce qui a conduit d'abord à l'unification de la formation puis à la mastérisation de la formation initiale (Jolion, 2011, Altet, 2010). Ces dynamiques contemporaines ne sont toutefois que les dernières en dates pour une formation des enseignants qui, depuis les premiers temps de la formation des maîtres sous l'Ancien régime, a été traversé par des dynamiques contradictoires, opposant à la fois la nature des savoirs à transmettre autant que de ceux dont doivent être dépositaires les maîtres et professeurs pour enseigner[13]. A ce titre, la rupture avec la tradition des savoirs disciplinaires et culturels (Malet et Mincu, *op.cit*) vient ajouter de nouveaux attributs aux objectifs retenus par l'école de la République pour la formation d'enseignants capables. Exhortée à s'adapter, la formation professionnelle des enseignants, dans ces conditions, va promouvoir, de façon toutefois périphérique par rapport à une formation disciplinaire chère au modèle académique français, des nouvelles compétences professionnelles, telle la gestion de la diversité du public scolaire, la prise en compte des projets éducatifs individuels, ou encore l'apport des nouvelles technologies d'information (TICE). Que pouvons-nous retirer de ces nouvelles manières de se former au métier ? Malet et Mincu (*idem*) proposent quelques pistes de réponse :

> *La professionnalisation des enseignants opère en somme dans l'espace francophone comme un horizon d'attente idéalisé, dans un univers scolaire dans lequel le travail se complexifie et se fragmente, malgré un cadre qui demeure théoriquement unitaire.* (p.47)

Si l'on s'accorde à cette hypothèse, il convient, néanmoins, de s'interroger sur le hiatus qui sépare trois univers : celui des représentations « idéalisées », celui du processus de professionnalisation axé sur les savoirs académiques (mastérisation) et celui des forces politiques et institutionnelles dites de professionnalisation. D'après Altet (*op.cit*), ces clivages revêtent, en effet, deux dimensions : d'un côté, le pragmatisme et le volontarisme des orientations politiques (nationales, internationales et supranationales) ; de l'autre, la nécessité d'une posture réflexive visant le développement d'expériences modélisables de savoir-faire. Sous ces bases, il convient de s'interroger si ces objectifs suffisent pour rendre possible des

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[10] Directives Curriculaires Nationales.
[11] « Surmonter la fragmentation des politiques publiques et la désarticulation institutionnelle ».
[12] Décret 6.755/2009.
[13] Pour une analyse historique de la formation des enseignants en France, voir notamment Condette 2007.

objectifs professionnels réalistes en termes de formation des enseignants. D'après Lantheaume (2008), cette volonté, qui renvoie au processus initié avec la diversification des filières d'accès, la décentralisation et l'internationalisation, revient, à l'heure actuelle, à éclipser les véritables enjeux, pis encore, le « travail réel » à l'œuvre du métier. De plus, elle questionne les réelles intentions du projet en notant que :

> *l'émergence du travail et du concept d'activité a plutôt mis en avant la part d'autonomie indispensable à la qualité du travail et de la condition d'une professionnalité inscrite dans l'histoire d'un métier. Or, la professionnalisation a été le moyen aussi bien de justifier le renforcement de la compétence et de l'autonomie des enseignants que de favoriser de nouvelles formes de contrôle de leur activité (Van Zanten, 2004), créant ainsi une situation paradoxale. De plus, les politiques internationales fondées sur la production de standards pour l'évaluation et la définition de « bonnes pratiques » peuvent dessaisir les professionnels de leur responsabilité propre en valorisant la logique instrumentale, celle du geste technique au détriment du geste professionnel.* (p.18)

Dans l'approche proposée par Tardif (2013), ces considérations peuvent être mises au perspective avec une analyse de la professionnalité au prisme de deux formes de réflexivité : l'une dans laquelle l'enseignement est conçu comme une vocation et, l'autre, dans laquelle il apparaît comme une profession. Dans chacune de ces sphères, la professionnalisation se rapporterait à des phénomènes à la fois intrinsèques (vocation) et extrinsèques (enjeux historiques et économiques, par exemple) opérant en interaction.

La professionnalisation des enseignants français et brésiliens au prisme de l'éducation inclusive.

Au cours des années 2000, plus précisément en 2005 pour la France, et en 2008[14] pour le Brésil, l'éducation inclusive est venue s'inscrire dans les politiques éducatives et les discours les encadrant, en mettant en avant le rôle de la formation des enseignants pour la réussite du projet d'une éducation placée au service de sociétés inclusives (Garnier, Derouet & Malet 2020). Dans ce contexte, l'articulation d'une telle ambition inclusive avec les orientations en matière de formation des enseignants est fortement liée, dans les deux pays, à deux facteurs.

Le premier facteur, comme nous l'avons vu dans la première partie de cet article, est celui des trajectoires singulières de la professionnalité enseignante dans chaque pays. S'étant construite selon des particularités socio-historiques liées à chaque contexte national, les conceptions de la professionnalité enseignante se distinguent dans le sens –instable– qui est conféré au métier, aux missions et aux pratiques professionnelles des enseignants.

Le deuxième facteur a trait aux dimensions axiologiques et praxéologiques sur lesquels reposent la compréhension de la professionnalité, à la lumière des enjeux apportés par l'éducation inclusive et de son acception locale. Au Brésil, nous avons vu que le clivage entre les modèles encyclopédique et pédagogique-didactique a généré des paradoxes qui empêchent l'harmonisation des pratiques enseignantes dans une globalité qui demeure de fait idéelle, fictionnelle.

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[14] Avec la loi « Pour l'égalité des droits et des chances, la participation et la citoyenneté des personnes handicapées » en France, et la « *Politica Nacional de Educação Especial na Perspectiva da Educação Inclusiva*", au Brésil. Ces dates ont été choisies car elles sont largement retenues dans la littérature scientifique française et brésilienne comme des tournants en faveur de l'éducation inclusive. Il n'en reste pas moins que, avant les années 2000, dans les deux pays, d'autres lois amorçaient les bases d'une formation à l'inclusion. Au Brésil, ceci est le cas de la LBDEN en 1996 et en France, de la loi d'orientation de 1975 qui, dans son article V, statue que : « L'Etat participe, en outre, à la formation professionnelle et à l'apprentissage des jeunes handicapés ».

Au regard de la formation à l'éducation inclusive, cet écueil tient aussi à la difficulté historique du système éducatif brésilien d'émanciper l'éducation inclusive du modèle spécialisé (Santana Painaud & Kohout-Diaz, 2019 ; Santana Painaud, 2020) en vue d'une approche de l'éducation « pour tous ». Cet état de chose est facilement identifiable dans les contradictions qui émane des textes officiels et du cadre réglementaire sur la formation, qui traduisent cette impasse entre l'inclusion au « sens large » et au l'inclusion « sens strict » et réducteur lié au handicap, et qui demeure cependant une constante dans les politiques contemporaines d'éducation au Brésil. En effet, bien que le document qui marque le tournant vers l'éducation inclusive au Brésil, le PNEEPEI[15], ait été voté en 2008, depuis la loi de directives évoquée précédemment, la politique éducative brésilienne en appelle de façon incantatoire à la fois à une formation à la fois spécialisée et intégrative :

« Os sistemas de ensino assegurarão aos educando com necessidades especiais :

> *III – professores com especialização adequada em nivel médio ou superior, para atendimento especializado, bem como professores do ensino médio regular capacitados para a integração desses educandos nas classes comuns. »[16]*

Bien que, dans les années 2000, le document *Proposta de Diretrizes para a Formação de Professores da Educação Básica* (MEC, 2000), marque une évolution en introduisant l'enjeu de la diversité (*diversidade*) dans la formation des enseignants au Brésil, d'autres résolutions font marche arrière, suivant la logique binaire que nous avons évoquée au début de cet article. Ceci est particulièrement le cas de la résolution CNE/CEB n. 2/2001 qui revient à la dichotomie spécialisée *versus* non-spécialisée, en spécifiant les champs d'interventions des enseignants selon ces modèles [17]. En 2004, le Ministère Public publie le document « *O acesso de alunos com deficiência às escolas e classes comuns da rede regular* [18]». (BRASIL, 2004), présenté comme un référentiel pour la construction d'actions pédagogiques capables d'assurer la participation de tous. En 2006, une transformation radicale intervient : le modèle de formation initiale, notamment dans les cours de pédagogie, permettant le choix des habilitations[19] (*habilidades*), est remplacé par un format généraliste[20] et manifestement ambigu dans ses objectifs. Préconisant une formation tournée vers la « *pluralidade de conhecimentos teóricos e práticos cuja consolidação será proporcionada no exercício da profissão[21] »* (Art 3°), ces orientations changent foncièrement la professionnalisation, et, par conséquent, la professionnalité enseignante.

Dès lors, ses orientations serviront de base à l'essentiel du cadre normatif en matière de formation initiales des enseignants au Brésil. Ainsi, l'apparition du PNEEPEI, cité précédemment établit que l'enseignant doit avoir une connaissance générale et spécifique du métier. La loi n°12.796/2013, qui modifie la LBDEN (1994) va elle aussi dans le sens de ce modèle « jumelé ». Malgré des progrès importants[22], il n'en reste pas moins que la persistance

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[15] « *Politica Nacional de Educação Especial na Perspectiva da Educação Inclusiva »* (Politique Nationale de l'éducation Spécialisée dans la Perspective de l'éducation Inclusive)

[16] Les systèmes éducatifs veilleront à ce que les élèves ayant des besoins spéciaux :
III - des enseignants avec une spécialisation adéquate au niveau lycée ou supérieur, pour une assistance spécialisée, ainsi que des enseignants réguliers du secondaire formés pour intégrer ces élèves dans des classes communes ;

[17] Plus précisément, en destinant aux seuls enseignants « habilités » la possibilité d'intervention auprès des élèves à besoins éducatifs particuliers.

[18] Accès des élèves handicapés aux écoles et aux classes communes du réseau ordinaire.

[19] en déficience auditive, visuelle, intellectuelle et physique.

[20] Article 10 de la *Resolução CNE/CP n. 1/ 2006 (BRASIL, 2006).*

[21] « Pluralité de connaissances théoriques et pratiques dont la consolidation sera assurée dans l'exercice de la profession. »

[22] Plus précisément par la prise en compte de la diversité ethnique et raciale, ce qu'aura des avancées remarquables pour la formation des enseignants.

des ambigüités est patente, le document statuant sur une formation à la fois spécialisée et commune et indexées aux attentes et besoins éducatifs de tous les élèves. Par exemple, son article 61 prévoit une formation capable de transmettre des connaissances techniques, scientifiques et technologiques (Art.62), sans pour autant préciser par quels moyens. Afin d'œuvrer en faveur de la transition vers l'éducation inclusive, entre 2003 et 2010, le programme « *Educação Inclusiva : direito à diversidade* » [23], issu du partenariat entre le secrétariat de l'éducation spécialisée (SEESP) et le Ministère de l'éducation (MEC) a mis en place des formations professionnelles réalisées sur 1.869 municipalités brésiliennes. D'après ses propres sources[24], au terme du programme 23 mille enseignants et directeurs d'établissements ont reçu une certification attestant leur engagement en faveur des systèmes éducatifs inclusifs. (BRASIL, 2005). Malgré ces efforts, à ce stade, la formation des enseignants à l'inclusion au Brésil semble naviguer entre l'ambiguïté et l'incertitude au gré des mesures tantôt orientées vers l'approche spécialisée, tantôt vers l'inclusion pour tous. A partir de 2016, des événements politiques bouleversent davantage cet état d'instabilité[25] par des réformes successives qui mettent en péril les ambitions inclusives déjà fragiles du système scolaire brésilien. Cela renvoie notamment à la polémique autour du projet de loi *Escola sem Partido*[26]*,* censé combattre des supposées « pratiques pédagogiques doctrinaires » existantes dans les programmes de formation et dans les pratiques des enseignants. Malgré le refus du projet par le Congrès fédéral, ses effets sur la réalité scolaire se sont installés, notamment sur le plan de la liberté pédagogique des enseignants, tel que nous a rapporté un enseignant brésilien :

B 19 : *olha, a gente tá vivendo um tempo tão difícil no Brasil que tudo que a gente fala as pessoas dizem que você é de esquerda, que você é petista, você é isso, você é aquilo, tá ficando muito complicado , toda vez que você fala uma coisa que é inclusiva é porque é « pensamento de comunista », como tem se falado aqui então a gente tem vivido um tempo que as vezes a gente não fala abertamente certas coisas pra não ser tachado, como aquele tentando catequizar né tentando fazer cabeça dos outros que é o que todos os professores tão sendo acusado hoje em dia [...] Parece que de 10 passos que a gente deu pra frente 20 a gente deu pra trás por que a gente não tem mais essa liberdade, nada que se fale aqui … entendeu tem alunos que são convocados pelos seus pais para gravar o que a gente fala, que é o que o presidente manda fazer né ? grava o professor, ai a gente ja fica até com receio de falar de certas coisas, por medo né ?*

[écoute, nous vivons une période tellement difficile au Brésil que tout ce que nous disons, les gens disent que vous êtes de gauche, que vous êtes un *petista* (partisan du parti politique PT, parti des travailleurs, de la gauche brésilienne), vous êtes ceci, vous êtes cela, ça devient très compliqué, chaque fois que vous dites quelque chose qui est inclusif, c'est parce que c'est « la pensée communiste », comme on dit maintenant ici, nous sommes donc dans une époque où parfois il vaut mieux ne pas parler ouvertement certaines choses pour ne pas être vu comme celui qui essaie de convertir ou de monter la tête aux autres, ce dont on accuse les enseignants de nos jours […] J'ai l'impression que, si on a avancé de 10 on a reculé depuis de 20, car nous n'avons plus de liberté, on ne peut plus rien dire ici, d'accord ? On a des élèves qui sont convoqués par leurs parents pour leur rapporter ce que nous disons, car c'est le président même qui dit de le faire, voilà où nous en sommes ; alors nous avons peur de parler de certaines choses.

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[23] Education Inclusive - droit à la diversité.

[24] [Programa Educação Inclusiva: direito à Diversidade - Ministério da Educação (mec.gov.br)](mec.gov.br)

[25] Destitution de la présidente de la République d'alors, Dilma Rousseff, dans le cadre d'un coup d'État préparé avec le soutien de son vice-président, Michel Temer, qui l'a remplacée au pouvoir jusqu'à 2018.

[26] Traduit par les médias français comme : « loi du bâillon ». Pour plus de précisions voir: https://www.lemonde.fr/ameriques/article/2018/11/17/au-bresil-jair-bolsonaro-lance-la-guerre-de-l-ecole_5384906_3222.html. Accès au 22/04/2019.

Au-delà d'une rupture du processus de transition vers l'inclusion, l'arrivée au pouvoir de l'extrême-droite au Brésil (2019) a eu des effets visibles sur la professionnalité enseignante et, par conséquent, sur son inscription dans une logique d'éducation inclusive. Renouant avec les logiques ségrégatives, la formation des enseignants se trouve, dans ce contexte, gravement menacée. Un exemple fut la proposition du décret nº 10.502/2020, intitulé « *Politica national de educação especial : équitativa, inclusiva*[27] », proposant un modèle cloisonné et axé sur les spécificités du handicap. Perçue comme un retour en force du modèle spécialisé[28], cette proposition a suscité une forte réaction des acteurs éducatifs. Le projet de loi a été abrogé dans la même année.

En France, Plaisance identifie une amorce des mutations professionnelles sur lesquelles reposent l'inclusion scolaire dans la loi d'orientation de 1989, par laquelle l'évolution des pratiques éducatives est recommandée en faveur de la prise en compte de la diversité (Plaisance *et al.* 2007). En 2005, bien que la loi du 11 Février supra mentionné, appelle à la mobilisation des « moyens financiers et humains nécessaires à la scolarisation en milieu ordinaire », des pistes d'action concrètes en matière de formation ne sont pas clairement identifiées.

L'esprit de cette loi étant généraliste quant aux mesures d'adaptation, c'est, en effet, la circulaire de Refondation de l'école de la République (2013) qui réserve une place importante à la formation professionnelle. Dans son Chapitre V, les dispositions d'adressent notamment à l'organisation des Écoles Supérieures de Professorat et Éducation (ESPE[29]). Sur ces bases, les dispositions légales du document déterminant que la formation des enseignants doit prendre en compte :

> *L'enjeu du socle commun de connaissances, de compétences et de culture et à ceux de la formation tout au long de la vie. Elles organisent des formations de sensibilisation à l'égalité entre les femmes et les hommes, à la lutte contre les discriminations, à la scolarisation des élèves en situation de handicap ainsi que des formations à la prévention et à la résolution non violente des conflits. Elles préparent les enseignants aux enjeux de l'entrée dans les apprentissages et à la prise en compte de la difficulté scolaire dans le contenu des enseignements et la démarche d'apprentissage.*

Les efforts de spécification du texte ne laissent pas de doute quant à la volonté de mettre en œuvre des parcours de formation en phase avec les orientations de la politique éducative nationale en matière d'éducation inclusive. Dans ce contexte, le Certificat d'Aptitude Professionnelle aux Pratiques de l'Éducation inclusive (CAPPEI) est créé, en 2017, pour donner des moyens théorico-pratiques concrets. Régie par la circulaire n° 2017-026 (2017), cette certification est destinée à :

> *...attester la qualification des enseignants du premier et du second degrés appelés à exercer leurs fonctions dans les écoles, les établissements scolaires et les établissements et services accueillant des élèves présentant des besoins éducatifs particuliers liés à une situation de handicap, de grande difficulté*

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[27] Politique nationale d'éducation spéciale : équitable, inclusive.

[28] « *former des citoyens prêts au monde du travail dans un objectif qui s'oppose aux gouvernements précédents dont les investissements cherchaient à former des mentalités captives de la domination socialiste* », tel que figure dans le texte publié en note publique du conseil scientifique du II Congrès National des Pratiques Inclusives (II CONAPI).

[29] Rebaptisées Inspé (Institut Supérieur de Professorat et d'Éducation) dans le cadre du référentiel de formation « Former l'enseignant du XXIᵉ siècle » de 2019.

> *scolaire ou à une maladie et à contribuer à la mission de prévention des difficultés d'apprentissage et d'adaptation de l'enseignement.*

Comportant une formation de 300 heures, trois grands axes sont proposés : 1) un tronc commun portant sur les enjeux socio-historiques et les concepts-clefs de l'éducation inclusive[30], 2) des modules d'approfondissement portant sur les troubles d'apprentissage et les difficultés scolaires et 3) des modules de professionnalisation par orientation[31]. A l'issue de la certification, l'enseignant doit pouvoir exercer en tant que personne-ressource capable de faire vivre l'éducation inclusive dans le contexte d'un établissement scolaire (ordinaire ou spécialisé). En complément à ces dispositions, le référentiel de compétences de l'enseignant spécialisé[32] renouvelle les attendus en matière de formation en définissant le cadre d'intervention à partir de trois visées : 1) celle de l'exercice dans un contexte inclusif, 2) celle de l'intervention en tant qu'expert des besoins éducatifs particuliers et 3) celle de personne-ressource pour l'éducation inclusive.

En 2019, la circulaire « *Pour une école inclusive* » appelle les académies et départements à l'action en faveur d'une formation à l'éducation inclusive au niveau du premier et deuxième degré par :

➢ une formation d'un volume horaire minimum de 3 heures sur les positionnements respectifs des AESH et des enseignants en situation de classe au service de la réussite des élèves, en premier comme en second degré. Ces formations peuvent être conçues pour les AESH, pour les enseignants, ou pour les deux ensembles, en fonction des besoins locaux ;
➢ une formation d'un volume horaire de 6 heures pour acquérir les connaissances de base afin de prévoir les aménagements pédagogiques les mieux adaptés aux besoins spécifiques de chaque élève. Ces formations seront structurées en modules afin de permettre des renforcements et des parcours pour les personnels enseignants sur plusieurs années ;
➢ des formations de soutien et d'accompagnement, spécifiquement suivies par les IEN-ASH sous l'autorité des IA-Dasen, pour la mise en place de projets de coopération associant plusieurs partenaires (MENJ, ARS, MDPH, établissements médico-sociaux).

L'arrêté du 25 novembre 2020 fixant le cahier des charges relatif aux contenus de la formation initiale spécifique délivrée dans les Inspé[33], rappelle les objectifs du législateur en matière d'éducation inclusive et instaure la prise en compte des élèves à besoins éducatifs particuliers dans toutes les mentions du master. Dans les termes de cette injonction, les mesures se destinent à faire en sorte que tous les professionnels formés atteignent les compétences métiers en associant les thématiques de formation issues du référentiel « *Former l'enseignant du XXIème siècle »*[34]. Enfin, des modules de formation d'initiative nationale (MIN) proposent à tous les professionnels éducatifs des formations ciblées à titre soit complémentaire au CAPPEI soit dans le cadre de la formation continue des professionnels de l'éducation.

Cependant, malgré ces efforts d'orientation et de spécification, des difficultés persistent. D'une part, par la nature catégorielle des formations, généralement déclinées par type de handicap et, d'autre part, par une polarisation entre deux logiques très distinctes, ordinaire et spécialisée, et dont l'articulation n'est pas résolue parce que pas considérée comme telle, ce qui marque

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[30] Enjeux éthiques et sociétaux ; cadre législatif et réglementaire ; connaissance des partenaires ; relations avec les familles ; besoins éducatifs particuliers et réponses pédagogiques ; personne-ressource.

[31] Dans les parcours suivants : RASED (Réseau d'aides spécialisées aux élèves en difficulté), SEGPA (Section d'enseignement général et professionnel adapté), EREA (établissement régional d'enseignement adapté) ULIS (Unité Localisé d'Inclusion Scolaire), UE (Unité d'enseignement).

[32] Arrêté du 1er juillet 2013.

[33] Institut Supérieur du Professorat et de l'éducation

[34] Arrêté du 27 Août 2013.

l'ambiguïté persistante du cadre de référence français et renforce le clivage handicap/besoins éducatifs particuliers (Benoit, 2008), avec la difficulté à faire de l'éducation inclusive l'affaire de tous les personnels d'éducation et enseignants, et d'irriguer leur formation .

Parole des enseignants à propos de la formation à l'éducation inclusive :
Au Brésil comme en France, le processus de construction de la professionnalité enseignante se trouve hautement impacté par l'avènement de l'éducation inclusive, de façon à la fois comparable et distinctive. Ce processus interactif et symbiotique est lié à des attentes et des objectifs individuels et collectifs, personnels et institutionnels, qui peuvent être en continuité ou entrer en tension, selon leur articulation avec la sphère de construction de la professionnalité. Afin d'étayer notre hypothèse, nous allons restituer les propos de quelques enseignants français et brésiliens au sujet de leur expérience sur la formation à l'inclusion. Ces témoignages ont été choisis avec, comme seul critère, leur perception de ce sujet. Ces enseignants laissent entrevoir des incertitudes, des craintes, des insuffisances, voire des résistances, non tant aux principes du projet mais aux choix que sous-tendent sa mise en œuvre et à l'accompagnement dont ils bénéficient, ou pas, en la matière. Pour faciliter la lecture, les propos seront séparés dans deux blocs distincts correspondant à chaque pays.

Brésil :

B12 : A gente não tem formação pra tentar alcançar o aluno como realmente deveria ser alcançado, […], eu as vezes me sinto impotente na sala de aula quando tem alunos que são portadores de alguma deficiência, de alguma deficiência. [Nous n'avons pas de formation pour intervenir avec l'élève comme il se doit vraiment, […], je me sens parfois impuissant dans la salle de classe quand il y a des élèves qui sont handicapés, avec un handicap.

B23 : Eu acredito a primeira coisa mesmo é a capacitação, porque esses alunos trazem diferentes necessidades e cada uma requer uma metodologia, uma prática diferenciada e nós professores não temos como dar conta, muito embora existam as metodologias que a gente aprende nos cursos de pedagogia, mas diante dessa dificuldade de ser ter uma prática diferenciada, o professor fica sem saber o que fazer. Por isso que eu acho que o que é prioritário hoje é mesmo capacitação profissional. Por exemplo, um outro exemplo, eu tenho um aluno que com certeza tem uma necessidade. A minha experiência ja me mostrou que a primeira coisa a se fazer com esse aluno é um diagnóstico pra saber o que ele pode fazer ? qual o potencial dele de aprendizagem ? o nível de conhecimento dele em relação aos conteúdos e a partir dai ver uma metodologia, uma estratégia diferenciada com ele. Mas por exemplo, isso ai foi a experiência que me ensinou não foi a formação. Uma formação para atuar com esses alunos, ter mais preparo, né? Tipo, conhecimentos das metodologias para cada necessidade, por exemplo, se tiver um aluno,com uma necessidade específica na sala de aula, ai professor estaria capacitado pra lidar com aquela necessidade,né? Então, pra mim, eu vejo que é importante é mesmo a questão da formação, de um preparo para melhorar a prática porque aí o professor fica mais seguro,
[Je crois que la première chose est la formation, parce que ces étudiants apportent des besoins différents et chacun nécessite une méthodologie, une pratique différenciée et nous, les enseignants, ne pouvons pas gérer, bien qu'il existe des méthodologies que nous apprenons dans les cours de pédagogie, mais face à cette difficulté, avoir une pratique différenciée, l'enseignant ne sait pas quoi faire. C'est pourquoi je pense que ce qui est une priorité aujourd'hui, c'est vraiment la formation professionnelle. Par exemple, un autre exemple, j'ai un étudiant qui a certainement un besoin. Mon expérience m'a déjà montré que la première chose à faire avec cet étudiant est un diagnostic pour savoir ce qu'il peut faire ? Quel est son potentiel d'apprentissage ? le niveau de connaissance de celui-ci par rapport au contenu et à partir de là voir une méthodologie, une stratégie différenciée avec elle. Mais par exemple,

c'est l'expérience qui m'a appris que ce n'était pas la formation. Une formation pour agir avec ces étudiants, avoir plus de préparation, non ? Par exemple, la connaissance des méthodologies pour chaque besoin, par exemple, si vous avez un élève, avec un besoin spécifique en classe, alors l'enseignant serait en mesure de répondre à ce besoin, n'est-ce pas ? Donc pour moi, je vois que c'est vraiment important la question de la formation, d'une préparation pour améliorer la pratique parce qu'alors l'enseignant est plus confiant en lui-même.

France

F16 : Avec la formation qu'on a actuellement c'est juste…c'est pas possible. Moi, je n'ai jamais était formée pour ce genre de choses et …et c'est …c'est (fait une pause longue et réflexive)...ouais c'est compliqué quoi...et c'est une évolution du métier que moi je trouve hyper politique et ce qu'il y a derrière (expression de méfiance) ça me parle pas trop quoi…il faudrait une formation solide...j'ai entendu parler qu'actuellement il y a des modules dans la formation initiale à l'ESPE, je sais pas si vous avez entendu parler...

F17 : […] c'est bien d'inclure mais, moi je ne pense pas qu'on soit formé pour…[…] Je ne sais pas mais la formation ça m'aurait peut-être permis de comprendre comment ils apprennent, que si parfois ils sont pas là, bah c'est pas grave, que...je sais pas …j'aurais...qu'il a des périodes que, peut-être, ils ont envie d'apprendre et puis ça passe et puis des périodes où c'est pas la peine, et que….je sais pas essayer de comprendre la maladie, enfin, le handicap en tous cas et se l'approprier et ne pas s'inquiéter, surtout.

F7 : on n'a pas du tout la formation qu'il faut, je pense même que les élèves en inclusion, je pense qu'ils doivent en souffrir aussi parce qu'on n'est pas, on n'est pas comment dire [temps de réflexion] on nous met, on nous dit "voilà, vous avez tel élève avec tel problème" nous, on nous met, on ne connait pas vraiment le problème en profondeur, donc, on peut pas, on peut pas ...moi j'ai l'impression que c'est tout enjolivé, et c'est tout : "faites ça parce que sinon vous risquez d'avoir des problèmes avec les parents" donc, "faites ça, faites au mieux comme vous pouvez, mais faites". On ne nous donne pas vraiment des consignes bien, bien, bien précises, on nous dit " oui, adaptez le format, oui faites des contrôles un petit peu adapté" mais on ne sait pas exactement quoi, comment, enfin.

Conclusion

En France comme au Brésil, la formation des enseignants est l'arène de forces socio-historiques, politiques et idéologiques qui déploient des conceptions diverses et souvent contradictoires sur l'école, l'enseignement et la professionnalité enseignante. Si cette diversité produit souvent des flottements sur le plan de l'orientation des politiques inclusives en éducation, elle est aussi, reconnaissons-le, le signe d'une vitalité démocratique, qui peut être ponctuellement menacée, comme c'est le cas dans la période contemporaine au Brésil, identifiant le paradigme inclusif à une dérive idéologique de l'institution éducative et de ses représentants. Au regard de la mise en œuvre de l'éducation inclusive et d'une formation des enseignants, il reste qu'un mouvement global est en œuvre, dédié à la promotion d'une éducation de qualité pour tous, ainsi que cela a été adopté dans des accords internationaux signés par les deux pays (Déclaration de Salamanque, Inchéon).

Cependant, nous avons pu constater dans cet article que la formation à l'éducation inclusive suit un rythme plus lent que les avancées législatives observables sur un plan global, et le progrès social qui sous-tendent ces avancées est souvent contrarié, et parfois même menacé, tantôt par l'inertie et le conservatisme, tantôt par la contestation politique même de ces objectifs.

Ainsi, au Brésil, outre le clivage socio-historique dans lequel puise son modèle de formation, ces difficultés sont liées aux ambigüités qui émanent d'une incapacité à trancher l'impasse entre l'inclusion « au sens large » et « au sens strict » d'une scolarisation des élèves en situation de handicap. En France, les enjeux de promotion de l'éducation inclusive et d'une formation de tous les enseignants qui en seraient inspirés e, se heurte à la fois à la persistance d'une conception très académique de la formation des enseignants, et à l'absence de prise en charge réelle d'une dichotomie persistante et peut-être commode pour maintenir intact le modèle français, entre enseignement spécialisé et enseignement ordinaire.

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The Role of Internal Reserves in Students' Knowledge Quality Improvement in Kazakhstan

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The article analyses the components of the secondary education system and their relation to the quality of education based on the analysis of research by the Academy of Pedagogical Sciences and foreign scientists. The conclusions are based on evidence from the experiments conducted for two years in schools of the Turkestan oblast. The author developed the experiment's concept and a comprehensive program for its implementation and presented the experimental results. The author highlights the role of an educational organization internal reserve in improving the quality of students' knowledge and proves it by citing the results of the McKinsey & Company research questions on "How to achieve a consistently high quality of education at school?" and "How do the best school systems continue to improve?" The results of the PISA and TIMSS studies since 2003 and the factors that ensure their success and effectiveness have been reviewed.

تحلل المقالة مكونات نظام التعليم الثانوي وعلاقتها بجودة التعليم بناءً على تحليل البحث الذي أجرته أكاديمية العلوم التربوية والعلماء الأجانب. تستند الاستنتاجات إلى أدلة من التجارب التي أجريت لمدة عامين في مدارس إقليم تركستان. قام المؤلف بتطوير مفهوم التجربة وبرنامج شامل لتنفيذها وعرض النتائج التجريبية. يسلط المؤلف الضوء على دور الاحتياطي الداخلي للمؤسسة التعليمية في تحسين جودة معرفة الطلاب ويثبت ذلك من خلال الاستشهاد بنتائج أسئلة بحث McKinsey & Company حول "كيفية تحقيق جودة تعليم عالية باستمرار في المدرسة؟" و "كيف تستمر أفضل أنظمة المدارس في التحسن؟" تمت مراجعة نتائج دراسات PISA و TIMSS منذ عام 2003 والعوامل التي تضمن نجاحها وفعاليتها.

文章根据教育科学研究院和外国科学家的研究分析了中等教育系统的组成部分及其与教育质量的关系。结论是基于在突厥斯坦州的学校进行了两年的实验的证据，作者提出了实验的概念和实施实验的综合方案，并介绍了实验结果。作者还强调了教育组织内部储备在提高学生知识质量方面的作用，并通过引用麦肯锡公司关于＂如何在学校实现持续的高质量教育？＂和＂最好的学校系统如何持续改进？＂的研究问题的结果证明了这一点。研究还对对2003年以来PISA和TIMSS的研究结果以及确保其成功和有效性的因素进行了审查。

L'article analyse les composantes du système d'enseignement secondaire et leur relation avec la qualité de l'enseignement à partir de l'analyse des recherches de l'Académie des sciences pédagogiques et de scientifiques étrangers. Les conclusions sont basées sur les preuves des expériences menées pendant deux ans dans les écoles de l'oblast du Turkestan. L'auteur a développé le concept de l'expérience et un programme complet pour sa mise en œuvre et a présenté les résultats expérimentaux. L'auteur met en évidence le rôle d'une réserve interne d'une organisation éducative dans l'amélioration de la qualité des connaissances des élèves et le prouve en citant les résultats des questions de recherche de McKinsey & Company sur « Comment atteindre une qualité d'enseignement constamment élevée à l'école ? » et « Comment les meilleurs systèmes scolaires continuent-ils de s'améliorer ? Les résultats des études PISA et TIMSS depuis 2003 et les facteurs qui assurent leur succès et leur efficacité ont été passés en revue.

В статье анализируются компоненты системы среднего образования и их связь с качеством образования на основе анализа исследований Академии педагогических наук и зарубежных

ученых. Выводы основаны на данных экспериментов, проводимых в течение двух лет в школах Туркестанской области. Автор разработал концепцию эксперимента и комплексную программу его реализации, а также представил результаты эксперимента. Автор подчеркивает роль внутреннего резерва образовательной организации в повышении качества знаний учащихся и доказывает это, цитируя результаты исследования McKinsey & Company вопросов на тему «Как добиться стабильно высокого качества обучения в школе?» и «Каким образом лучшие школьные системы продолжают совершенствоваться?» Были проанализированы результаты исследований PISA и TIMSS с 2003 года, а также факторы, обеспечивающие их успех и эффективность.

El artículo analiza los componentes del sistema de educación secundario y su relación con la calidad de la educación a partir del análisis de investigaciones de la Academia de Ciencias Pedagógicas y científicos extranjeros. Las conclusiones se basan en evidencia de los experimentos conducidos durante dos años en escuelas del oblast de Turkestán. El autor desarrolló el concepto del experimento y un programa exhaustivo para su implementación y presentó los resultados experimentales. El autor destaca el papel de la reserva interna de una organización educativa en la mejora de la calidad del conocimiento de los estudiantes y lo demuestra citando los resultados de las preguntas de investigación de McKinsey & compañía sobre "¿Cómo lograr una educación de alta calidad constante en la escuela?", y "¿Cómo continúan mejorando los mejores sistemas escolares?". Fueron revisados los resultados de los estudios de PISA y TIMSS desde 2003 y los factores que aseguran su éxito y efectividad.

Introduction

The level of education is the starting point of economic, scientific, and technological progress, and the key to the successful state and social development. An educational gap directly affects national competitiveness, outlook, and security. Therefore, the development of education is a task of national significance.

The state and the Ministry of Education and Science of the Republic of Kazakhstan pay great attention to the education system development. In 2019, the State Program of Education and Science Development in the Republic of Kazakhstan for 2020-2025 was adopted.

This program is intended to increase the global competitiveness of education and science in Kazakhstan and educate and train individuals based on universal human values. One of its tasks is to reduce the gap in education quality between urban and rural schools, regions, educational institutions, and individual students [1].

1. PISA and TIMSS studies results

The global school education ranking is based on the results of international comparative studies of school students' educational achievements. Many such studies are conducted nowadays. Kazakhstan has participated in the TIMSS survey since 2007 and PISA since 2009. Kazakhstani schoolchildren show good results in TIMSS, while in PISA, they are much below the average for OECD countries [2].

All countries, including Kazakhstan, should analyze the experience of school systems whose students show high achievements in comparative international studies. The results of such studies as PISA-2003, PISA-2006, PISA-2009, PISA-2012, PISA-2015, PISA-2018, TIMSS-2003, TIMSS-2007, TIMSS-2011, TIMSS-2015, TIMSS-2019 show that prize-winning countries whose students consistently show high results include Singapore, Hong Kong (China), South Korea, Japan, Taiwan (Taipei), Macau (PRC), Finland, Canada, New Zealand, and others [3, 4, 5, 6, 7, 8, 9, 10].

An analysis of the operating experience and the conditions for high school achievement in those countries enabled us to identify the main factors that contribute to ensuring their success and effectiveness:
- state policy, including educational policy, in Asian countries, is aimed to preserve national priorities, traditional culture and values while the reform of education is oriented towards global

trends in education development such as humanization, the transition to a person-oriented paradigm with a prevalence of competence approach, etc.;

- a primary goal of effective school education is to foster a creative, extraordinary thinking, harmonious, and spiritually rich personality;
- a success of school education is ensured by established approaches to achieve the quality of teachers' professional activities through:
  - high social and legal status of the teacher's profession;
  - a selection of suitable candidates entering pedagogical universities;
  - the quality of university training of students;
  - a system of selection of candidates for a teacher's position;
  - effective and diverse teacher retraining systems;
  - evaluation of the quality of teachers' pedagogical activities;
  - a system of state support and incentives for teachers.
- personnel policy of the state in the field of education is of paramount importance for the educational achievements of schoolchildren;
- six-year elementary school is the most important step in high-quality school training. Particular attention is paid to the quality of education and training in primary school since it determines future educational achievements of schoolchildren;
- high material and technical support of school education.

We got acquainted with many foreign scientists' works and focused on the fundamental research performed by McKinsey & Co. scientists. M. Barber and M. Mourshed have conducted a study called "How to Achieve Consistently High Quality in School Education" that aimed to identify priority areas that ensure the improvement of education quality. The study covered 25 countries around the world and has highlighted three important factors:

  - the appropriate people who should become teachers;
  - the teachers should be trained to improve their teaching efficiency;
  - the conditions created should allow each student without exception to receive a quality education [11].

Based on the previous studies, the researchers conducted the next research called "How do the Best-Performing School Systems Keep Improving?" Its goal was to determine how the systems with modest performance managed to come out on top within a short time. The study involved school systems of 20 countries with a very different starting level that achieved significant and sustained success.

The mentioned study resulted in a scale to rate national education systems with such grades as "unsatisfactory," "satisfactory," "good," "very good," and "excellent." They concluded that the school system could be improved considering the three following aspects.

  - An actual condition, successes, and shortcomings of the education system should be determined at the moment in time;
  - Measures shall be identified to improve the training outcomes;
  - A cluster of the required ongoing activities and their implementation shall be prepared, taking into account the peculiarities, development, and condition of the education system, as well as the state history, culture, politics, and structure.

In those countries, the scientists identified the problems at each level of development and what was to be done to get to the next level. For example, below is the list of problems that identify an "unsatisfactory" educational system.

  - Lack of professionalism and motivation of teachers and administrators;
  - Lack of support for schools and poor school management;

- Significant variety in academic achievement between schools;
- Lack of resources (human and financial) to implement improvement programs;
- Low reading and mathematical literacy of schoolchildren [12].

2. Components of the secondary education system

Having analyzed their results and foreign scientists' results, they concluded that the education system is complex, with its subsystems. Eight components of a secondary education system can be distinguished:

- standards and curricula;
- educational literature;
- quality of professionalism of teaching staff;
- assessment of the quality of education;
- spiritual, moral, and patriotic education;
- research work;
- management system;
- material and technical resources [13].

All these components affect the quality of students' knowledge. Therefore, it is required to improve their quality in order to improve the quality of students' knowledge. Firstly, educational standards and curricula should be developed taking into account modern requirements; secondly, the quality of educational literature should be high; thirdly, teachers should have a high level of professional competence; fourthly, it is required to ensure that the quality of knowledge of all students is assessed equally in all subjects; fifthly, students should be well educated, taking into account their age and psycho-physiological characteristics; sixthly, conduct the research required to improve the quality of students' knowledge and ensure that the results are put into practice; seventhly, implement a management system based on the world's best progressive practices; eighthly, the material and technical facilities of schools must be good.

The relationship between the quality of students' knowledge and its components can be shown based on the following formula (the formula of professor A.Kussainov):

$$Q_{lk} = Q_{st} + Q_l + Q_{pqts} + Q_{em} + Q_e + Q_{rw} + Q_{ms} + Q_{mtr}$$

Q_{lk} – the quality of students' knowledge;
Q_{st} – the quality of educational standards and curricula;
Q_l – the quality of educational literature;
Q_{pqts} – the quality of professional qualifications of teaching staff;
Q_{em} – the quality of education monitoring;
Q_e – the quality of spiritual, moral, and patriotic education;
Q_{rw} – the quality of research work;
Q_{ms} – the quality of management system;
Q_{mtr} – the quality of material and technical resources.

Global experience shows that all countries are doing a lot in all these areas. However, the quality of students' knowledge increases only in the countries where these efforts are systematic and scientifically sound. All the mentioned components need systematically and scientifically sound improvement in a certain grade to improve students' knowledge in that grade.

3 Experimental methods

The key question is how can this theory be implemented in practice? What will be the result of these efforts? To answer this requires to conduct experiments in schools.

Efforts are taken to improve the quality of all secondary education system components under the leadership of institutions and organizations at the national level in Kazakhstan. The internal reserves of regional and district education departments and schools are not used in full.

Institutions and organizations of the republican level work to improve the quality of standards and curricula, and educational literature. Systemic work can be performed using internal reserves to improve the quality of the remaining components. In spring 2018, we shared our thoughts with the Turkestan (Shymkent) Region Human Development Department's management. The idea was approved, and a decision was taken to conduct an experiment in rural schools with the Kazakh language of instruction in the Tolebi and Ordabasy districts.

The concept of the experiment was developed and approved. It stated the experiment goals and objectives, the work to be done to improve the teaching staff's quality, knowledge monitoring, spiritual, moral, and patriotic education, research work within the experiment, management system, and material resources [14].

The following activities were envisaged, depending on the findings, to improve the teaching staff professional level:

- regional and district methodological departments were to provide specific assistance to teachers who have lessons in experimental classes;
- headmasters were to take actions to improve the professional competence of teachers participating in the experiment;
- subject teachers had to cooperate closely, different forms of their interaction were to be supported;
- Advisory Lessons were to be conducted to improve the quality of the lessons and ensure a comprehensive discussion of their results;
- teachers' pedagogical activity assessment system was to be arranged;
- teachers' support and incentive system was to be developed;
- highly qualified teachers and methodologists working in schools were to share their experience for improving the quality of lessons;
- methods and techniques were to be organized to motivate low-performing teachers;
- the creative work of teachers was to be promoted and supported;
- the Center of Excellence in Shymkent, together with the Nazarbayev Intellectual Schools of Chemistry and Biology and Physics and Mathematics, were to implement efficient and diverse teachers' professional development systems.

The following was to be done to improve the education quality monitoring efficiency:

- comprehensive information about the educational achievements of students was to be collected and summarized;
- quality control of students' knowledge was to be implemented;
- measures identified and implemented to support students at risk of falling behind;
- best practices of assessing the quality of education compiled and applied;
- the quality of students' knowledge in the experimental class was to be compared with non-participating classes, and appropriate conclusions were to be made.

The following was to be done to improve the quality of spiritual, moral, and patriotic education of students:

- educative work conduct to form spiritual and moral qualities of students;
- close relationships with parents established and co-working planned;
- pedagogical support provided to parents on how to deal with children;

- teachers were to constantly explain to the students the importance of respecting parents, instill a love for the Motherland, knowledge, and the development of national culture and history, linking those ideas with the content of the subject taught;
- the importance of preserving the unity of the people, tolerance, and friendship among the nations explained to students;
- a culture of preserving health and the environment, hard work, and moral qualities formed.

The following was to be done to improve the quality of research work related to the experiment:

- heads of methodological rooms and schools were to ensure the conduct and discussion of Advisory Lessons and the analysis of their results;
- the experience of teachers in the spiritual, moral, and patriotic education of students was to be examined, productive events conducted, best practices disseminated;
- the interaction of parents of students from experimental classes with the school was to be studied and the ways to improve considered;
- the experience of headmasters in organizing and managing the experiment was to be analyzed and the necessary conclusions made;
- the state of material and technical support of experimental classes was to be examined, and a proposal was to be made to improve their efficiency.

With the purpose to improve the quality of the management system:

- hold special meetings with school administrators and principals, widely explain the goals and objectives of the experiment;
- all teachers participating in the experiment, explain in detail the goals and objectives of the experiment and the requirements for them;
- develop and implement a system of required measures to ensure a consistently high level of learning in experimental classes, to improve the quality of knowledge in all subjects;
- study the needs of schools and each teacher participating in the experiment and to make the required conclusions;
- it is required to ensure the coordinated and productive work of all subjects participating in the experiment, given the complexity and importance of implementing the Experiment Concept.

The following was to be done to improve the quality of the material and technical resources:

- teachers working in experimental classes provided with additional and required teaching and learning materials, computer equipment;
- teachers provide with methodological and material tools to improve the quality of knowledge;
- the required conditions created to improve the quality of the experiment.

4. The Study and the Experimental results

Sampling, Methodology and Process of the Experiment

The Concept was the basis for developing a comprehensive implementation program that defined the functions and tasks of the regional methodological center, district methodological offices, and schools.

More than 1.5 thousand students of the 2nd and 6th grades and 138 teachers from 18 schools of two districts participated in the experiment in the academic year 2018-2019. At the end of the academic year, the participating students improved their quality of knowledge, so the experiment was expanded for the next academic year.

The Otyrar and Sairam districts joined the experiment in the academic year 2019-2020. Besides, at schools involved in the first year of the experiment, the 3rd and 7th grades were also covered in the

academic year 2019-2020. Thus, more than 3.0 thousand students and about 400 teachers from more than 40 schools in four rural districts of the region were involved in the experiment.

There was no special selection of teachers to participate in the experiment; the goal was to reflect with the real school condition. Out of 385 teachers, 64 had 3 to 5 years' experience, 126 – 5 to 10 years, 129 had low professional categories.

We faced certain difficulties in the implementation of such a large-scale experiment for two academic years. The experiment participants regularly met and discussed all the issues that arose and looked for ways to solve them, working together for a common final result.

It was decided to conduct Advisory Lessons instead of traditional open lessons. They were the invention of the experiment. They were designed to form a group of teachers who would prepare for classes together, participate in lessons, and discuss them openly. The invention was very well accepted by the teachers.

In the academic year 2018-2019, 1579 Advisory Lessons were held: 975 in Ordabasy district and 604 in The Tolebi district. More than 6,000 teachers participated in the discussion of these lessons. In the academic year 2019-2020, the teachers participating in the experiment in four districts have held over 3,000 Advisory Lessons attended by more than 12,000 teachers.

Advisory Lessons helped to increase the level of professional competence of teachers, to form a culture of working together, to provide real mutual support, to jointly discuss and solve the problems of improving the quality of lessons, positively affected the improvement of the system of criteria-based assessment of the quality of students' knowledge, as well as identifying topics on which to improve their skills of coaches of the Center for Teaching Excellence and the Nazarbayev Intellectual School in Shymkent.

This author regularly met and conversed with students and their parents. In one of the schools, I have heard the following story. A 2nd-grade student from an experimental class came home from school and told his parents: *"We often have other teachers in our classes. That is because our teacher teaches very well, so they often come to learn from her."*

That conversation touched me. Such a student's opinion about the teacher would undoubtedly lead to the desired success.

Much attention was paid to update the "Teacher-Student-Parent" links in experimental classes. During the academic year, we explained to the parents the experiment's goals and objectives, the necessity and importance of their presence in the classroom during open discussions and parent days. This has increased the parents' activity. The parents started to meet to discuss how they could improve the quality of children's knowledge. I attended such parent meetings in two schools and was very satisfied. I was very glad to see fathers attending such meetings. The analysis shows that an efficient operation of the "Teacher-Student-Parent" link contributes to increasing the quality of students' knowledge.

The experiment proved once again the validity of the expression, "It is all about the people." We made sure that the motivation of the head of the district methodological office contributed to the high-quality conduct of the experiment on the district level, and the motivation of the headmaster contributed to its effective implementation at school.

World experience shows that the effectiveness of reforms in education and improving the quality of students' knowledge depends on the headmaster's activities.

In Japan, it is recognized that headmasters are the main drivers in improving the quality of education. Therefore, particular importance is paid to the appointment of appropriate persons to the post of headmasters. In this country, a teacher with great human qualities, who enjoys authority among students and their parents and has extensive experience, can be appointed a methodologist; deputy headmasters are selected among well-known methodologists, and headmasters – among deputy

headmasters on a competitive basis. Therefore, a well-known and qualified teacher who has made a name in education, has own ideas and knows management, can take a headmaster's office.

I believe we could gain from mastering this experience.

The experiment owes its success to the dedicated and effective work of many heads of the district methodological offices, headmasters, their deputies, and teachers.

The quality of students' knowledge in the participating classes was determined by comparison in 3 directions: first, between ten schools of the Tolebi district that participated in the experiment in the academic year 2018-2019, and 20 schools that joined in the academic year 2019-2020; second, between five participating and five non-participating schools of the Otyrar district; third, in 4 schools of the Ordabasy region that participated in the experiment in the academic year 2018-2019, between the participating and non-participating classes. The 4th-quarter results were not summarized due to the pandemic and the students' transition to distant learning.

Experimental Results and Analysis

The statistical results of the experiment are provided in appendices 1-11 [15]. The analysis is summarized in the following three sections:

1. The comparison of students' knowledge in the Tolebi district showed an improvement in all subjects in the third quarter compared with the first quarter.

In the 2nd grade, the experiment included four subjects: the Kazakh language, Literary reading, Mathematics, and Natural sciences. At the end of the 3rd quarter, the quality of knowledge in these subjects was 6.5% to 10.2% (average – 8.2%) higher in the students of 10 schools compared with the students of 20 schools that joined the experiment in the academic year 2019-2020.

In the 6th grade, the experiment included four subjects: the Kazakh language, the History of Kazakhstan, Mathematics, and Natural Sciences. The quality of knowledge in these subjects was 7.4% to 8.6% (average – 8.1%) higher in the students of 10 schools compared with the students of 20 schools.

In the 3rd grade, the experiment included four subjects: the Kazakh language, Literary reading, Mathematics, and Natural sciences. At the end of the 3rd quarter, the quality of knowledge in these subjects was 3.9% to 5.0% (average – 4.5%) higher in the students of 10 schools compared with the students of 20 schools that joined the experiment in the academic year 2019-2020.

In the 7th grade, the experiment included seven subjects: the History of Kazakhstan, Mathematics, Physics, Chemistry, Biology, the Kazakh language, and Geography. The quality of knowledge in these subjects was 4.5% to 5.5% (average – 5.1%) higher in the students of 10 schools compared with the students of 20 schools.

2. The comparison of students' knowledge in the Otyrar district at the end of the 3rd quarter showed that the quality of students' knowledge was higher in five participating schools compared to five non-participating schools: in the 2nd grade in 4 subjects – from 2.8% to 10.3% (average – 7.3%), in the 6th grade in 4 subjects – from 2.9% to 6.4% (average – 4.8%).

3. In the Ordabasy district, four participating schools had many classes and students. The quality of students' knowledge improved in participating classes compared with non-participating classes.

In M. Islamkulov's school, the quality of students' knowledge in participating classes was higher in the covered subjects: in the 2nd grade – from 1.7% to 7.6% (average – 5.5%), in the 3rd grade – from 2.2% to 11.4% (average – 6.7%), in the 6th grade – from 5.7% to 12.5% (average – 9.8%), in the 7th grade – from 2.3% to 15.4% (average – 9.8%).

In Atameken school, the quality of students' knowledge in participating classes was higher in the covered subjects: in the 2nd grade – from 2.8% to 12.8% (average – 7.9%, in the 3rd grade – from

5.5% to 14.8% (average – 9.7%), in the 6th grade – from 1.7% to 20.0% (average – 8.6%), in the 7th grade – 1.6% to 21.1% (average – 10.4%)

In Yntymak school, the quality of students' knowledge in participating classes was higher in the covered subjects: in the 2nd grade – by 9.0%, in the 3rd grade – from 0.7% to 2.0% (average – 1.6%), in the 6th grade – from 4.6% to 14.4% (average – 8.4%0, in the 7th grade – from 3.0% to 26.0% (average – 9.1%).

In B. Nurlybekov's school, the quality of students' knowledge in participating classes was higher in the covered subjects: in the 2nd grade – from 2.5% to 4.0% (average – 1.6%), in the 3rd grade – from 2.0% to 11.0% (average – 6.7%), in the 6th grade – from 0.0% to 12.0% (average – 5.5%), in the 7th grade – from 3.0% to 15.0% (average – 8.8%).

In the same four schools, the quality of students' knowledge in the participating classes compared with non-participating classes was higher on average: in the 2nd grade – by 6.0%, in the 3rd grade – by 6.2%, in the 6th grade – by 8.1%, in the 7th grade – by 9.5%.

Conclusion

The results of these comparative studies lead to the following conclusions:

- in the Tolebi district, the school staff experienced in using internal reserves to improve the quality of knowledge managed to achieve better results in improving the quality of students' knowledge compared with the school staff without such experience;
- in the Otyrar district, the participating schools managed to achieve good results thanks to the systematic work to improve the quality in 6 areas compared with non-participating schools;
- in the Ordabasy district, the classes that conducted systematic work to improve the quality of knowledge based on internal reserves managed to achieve a better quality of knowledge that other classes of the same school.

The experiment results show the correctness of the idea that systematic and scientifically sound efforts aimed to improve the quality of all components of students' knowledge using the internal reserves of the region, districts, and schools are required to increase the quality of students' knowledge.

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Askarbek Kussainov is a Doctor of Engineering of Germany, Doctor of Pedagogical Sciences, academician, professor of Al-Farabi Kazakh National University, chairman of the board of the Academy of Pedagogical Sciences (APS) , president of the Council of Comparative Education of Kazakhstan, member of the Executive Committee of the WCCES. Laureate of the State Prize of the Republic of Kazakhstan, awarded with the Order of Parasat and the medal of K.D. Ushinsky of the Russian Federation. He is the founder of Comparative Pedagogy (CP) science and Textbook Studies in Kazakhstan in cooperation with U. Asylov. "System of new criteria for determining the quality of textbooks" was developed and implemented under his supervision. He wrote the monograph "Theory of Textbook Creation and Evaluation." From 2012 to 2014, Kazakh-Russian, Russian-Kazakh dictionary of industry-specific terms in 30 volumes was published in co-authorship and under his scientific leadership. More than 500 scientists and specialists were involved in its development. He was elected an academician and honorary professor of many Kazakhstanis and foreign academies and universities. Chief editor of the Bulletin of the (APS) of Kazakhstan, member of the editorial board of more than 10 famous scientific magazines of foreign countries. Author of more than 300 scientific papers and more than 200 articles published in mass-media.

Application

Tolebi district
Comparative results of the quality of education of schoolchildren of 10 schools that took part in the experiment from 2018-2019 academic year and 20 schools that joined in 2019-2020 academic year (Compare res.)

table 1

№	class	Object	Number of students		quality of education, %											
					I quarter			II quarter			III quarter			Annual		
			ES	NPS	ES 10	ES 20	Comp. res.	ES 10	ES 20	Comp. res.	ES 10	ES 20	Comp. res.	ES 10	ES 20	Comp. res.
1	2	Kazakh language	219	369	61,9	52,9	**9,0**	62,8	52,0	**10,8**	69,5	61,0	**8,5**	64,7	56,8	**7,9**
2	2	Literature reading	219	369	64,0	54,0	**10,0**	66,6	55,6	**10,0**	74,2	64,0	**10,2**	68,2	58,0	**10,2**
3	2	Maths	219	369	60,6	54,1	**6,5**	60,9	52,0	**8,9**	67,5	61,0	**6,5**	63,0	56,5	**6,5**
4	2	Natural Science	219	369	60,4	55,0	**5,4**	68,2	59,8	**8,4**	74,4	67,4	**7,0**	70,0	62,0	**8,0**
		The average value	**219**	**369**	**61,7**	**54,0**	**7,7**	**64,6**	**54,8**	**9,8**	**71,4**	**63,3**	**8,1**	**66,5**	**58,3**	**8,2**
1	6	Kazakh language	221	393	57,8	50,0	**7,8**	66,3	60,2	**6,1**	67,8	60	**7,8**	64,0	56,0	**8,0**
2	6	Literature reading	221	393	59,2	52,0	**7,2**	63,4	57,0	**6,4**	68,2	60,2	**8,0**	63,6	56,2	**7,4**
3	6	Maths	221	393	54,3	48,0	**6,3**	57,3	50,0	**7,3**	62,7	55,0	**7,7**	58,0	49,5	**8,5**
4	6	Natural Science	221	393	58,8	51,0	**7,8**	64,1	58,0	**6,1**	68,6	61,0	**7,6**	63,8	55,2	**8,6**
		The average value	**221**	**393**	**57,5**	**50,2**	**7,3**	**62,8**	**56,3**	**6,5**	**66,8**	**59,0**	**7,8**	**62,3**	**54,2**	**8,1**

Tolebi district

Comparative results of the quality of education of schoolchildren of 10 schools that took part in the experiment from 2018-2019 academic year and 20 schools that joined in 2019-2020 academic year (Compare res.)

table 2

№	class	Object	Number of students		quality of education, %											
					I quarter			II quarter			III quarter			Annual		
			ES	NPS	ES 10	ES 20	Comp. res.	ES 10	ES 20	Comp. res.	ES 10	ES 20	Comp. res..	ES 10	ES 20	Comp. res.
1	3	Kazakh language	215	377	61,1	55,8	**5,3**	64,6	61,0	**3,6**	68,5	63,0	**5,5**	64,9	59,9	**5,0**
2	3	Literature reading	215	377	64,8	60,0	**4,8**	66,9	62,4	**4,5**	71,1	66,5	**4,6**	67,6	62,7	**4,9**
3	3	Maths	215	377	64,3	61,2	**3,1**	64,6	59,9	**4,7**	69,0	64,2	**4,8**	65,9	61,7	**4,2**
4	3	Natural Science	215	377	67,8	63,4	**4,4**	69,6	65,7	**3,9**	72,5	69,0	**3,5**	69,9	66,0	**3,9**
		The average value	**215**	**377**	**64,5**	**60,1**	**4,4**	**66.4**	**62,3**	**4,1**	**70,3**	**65,7**	**4,6**	**67,1**	**62,6**	**4,5**
1	7	the History of Kazakhstan	217	399	59,6	55,0	**4,6**	63,8	59,1	**4,7**	71,1	66,2	**4,9**	64,8	60,0	**4,8**
2	7	Maths	217	399	56,5	51,2	**5,3**	60,6	56,1	**4,5**	64,1	59,1	**5,0**	60,4	55,3	**5,1**
3	7	Physics	217	399	49,9	45,2	**4,7**	55,2	51,3	**3,9**	61,4	56,9	**4,5**	55,5	50,0	**5,5**
4	7	Chemistry	217	399	56,1	52,2	**3,9**	61,4	57,2	**4,2**	60,4	55,6	**4,8**	59,3	54,1	**5,2**
5	7	Biology	217	399	58,6	54,0	**4,6**	63,1	59,0	**4,1**	69,9	64,8	**5,1**	63,9	59,1	**4,8**
6	7	Kazakh language	217	399	63,1	58.9	**4,2**	68,3	63,1	**5,2**	70,0	65,3	**4,7**	67,1	62,6	**4,5**
7	7	Geography	217	399	59,7	54,5	**5,2**	63,5	58,1	**5,4**	67,1	61,8	**5,3**	63,4	58,0	**5,4**
		The average value	**217**	**399**	**57,6**	**53,0**	**4,6**	**62,3**	**57,7**	**4,6**	**66,3**	**61,4**	**4,9**	**62,1**	**57,0**	**5,1**

Otrar district
Comparative results of the quality of education of students of experimental schools (ES) and non-participating schools (NES) (Compare res.)
table 3

№	class	Object	Number of students		quality of education, %											
					I quarter			II quarter			III quarter			Annual		
			ES	NPS	ES	NPS	Comp. res.	ES	NPS	Comp. res.	ES	NPS	Comp. res.	ES	NPS	Comp. res.
1	2	Kazakh language	187	228	59,9	53,2	**6,7**	64,0	55,3	**8,7**	67,4	56,1	**11,3**	63,7	54,9	**8,8**
2	2	Literature reading	187	228	59,9	51,5	**8,4**	64,0	53,5	**10,5**	67,4	55,3	**12,1**	63,7	53,4	**10,3**
3	2	Maths	187	228	58,6	51,0	**7,6**	61,8	56,0	**5,8**	66,2	58,4	**7,8**	62,2	55,1	**7,1**
4	2	Natural Science	187	228	59,9	57,0	**2,9**	64,0	61,2	**2,8**	0,0	0,0	**0,0**	61,9	59,1	**2,8**
		The average value	**187**	**228**	**59,6**	**53,2**	**6,4**	**63,4**	**56,5**	**6,9**	**67,0**	**56,6**	**10,4**	**62,9**	**55,6**	**7,3**
1	6	Kazakh language	176	171	50,5	50,1	**0,4**	57,2	55,0	**2,2**	64,4	58,3	**6,1**	57,4	54,5	**2,9**
2	6	the History of Kazakhstan	176	171	52,3	49,0	**3,3**	57,5	53,3	**4,2**	63,2	55,6	**7,6**	57,7	52,6	**5,1**
3	6	Maths	176	171	48,8	45,5	**3,3**	52,8	48,0	**4,8**	57,7	51,5	**6,2**	53,1	48,3	**4,8**
4	6	Natural Science	176	171	50,4	48,3	**2,1**	58,2	52,5	**5,7**	65,8	54,3	**11,5**	58,1	51,7	**6,4**
		The average value	**176**	**171**	**50,5**	**48,2**	**2,3**	**56,4**	**52,2**	**4,2**	**62,8**	**54,9**	**7,9**	**56,6**	**51,8**	**4,8**

Ordabasy district, secondary school named after M. Islamkulov
Comparative results of the quality of education of students of experimental classes (EC) and non-participating classes (NPC) (Comp. res.)

table 4

№	class	Object	Number of students		quality of education, %												
					I quarter			II quarter			III quarter			Annual		
			EC	NPC	EC	NPC	Comp. res.	EC	NPC	Comp. res.	EC	NPC	Comp. res.	EC	NPC	Comp. res.
1	2	Kazakh language	53	61	62,0	55,5	**6,5**	65,5	58,8	**6,7**	69,5	60,0	**9,5**	65,7	58,1	**7,6**
2	2	Literature reading	53	61	61,5	61,5	**0,0**	67,5	62,0	**5,5**	71,5	65,5	**6,0**	66,8	63,0	**3,8**
3	2	Maths	53	61	58,0	54,5	**3,5**	61,5	57,5	**4,0**	70,0	60,0	**10,0**	63,2	56,0	**7,2**
4	2	Natural Science	53	61	62,5	61,0	**1,5**	66,0	67,0	**-1,0**	0,0	0,0	**0,0**	64,2	62,5	**1,7**
		The average value	**53**	**61**	**61,0**	**58,1**	**2,9**	**65,1**	**61,3**	**3,8**	**70,3**	**61,8**	**8,5**	**65,0**	**59,9**	**5,5**
1	6	Kazakh language	51	51	51,0	46,0	**5,0**	58,7	53,5	**5,2**	66,5	59,5	**7,0**	58,7	53,0	**5,7**
2	6	the History of Kazakhstan	51	51	56,5	52,0	**4,5**	64,5	55,7	**8,8**	70,5	58,6	**11,9**	64,0	55,4	**8,6**
3	6	Maths	51	55	50,5	39,6	**10,9**	56,5	47,0	**9,5**	62,5	50,0	**12,5**	58,0	45,5	**12,5**
4	6	Natural Science	51	53	60,5	47,3	**13,2**	66,0	54,0	**12,0**	73,0	60,6	**12,4**	66,5	54,0	**12,5**
		The average value	**51**	**52**	**54,6**	**46,2**	**8,4**	**61,4**	**52,6**	**8,8**	**68,1**	**57,2**	**10,9**	**61,8**	**52,0**	**9,8**

Ordabasy district, secondary school named after M. Islamkulov

/ Comparative results of the quality of education of students of experimental classes (EC) and non-participating classes (NPC) (Comp. res.)

table 5

№	class	Object	Number of students		quality of education, %											
					I quarter			II quarter			III quarter			Annual		
			EC	NPC	EC	NPC	Comp. res.	EC	NPC	Comp. res.	EC	NPC	Comp. res.	EC	NPC	Comp. res.
1	3	Kazakh language	50	53	59,2	58,5	**0,7**	65,5	60,0	**5,5**	72,0	62,0	**10,0**	65,5	60,0	**5,5**
2	3	Literature reading	50	53	61,0	57,0	**4,0**	69,0	58,5	**10,5**	76,0	60,5	**15,5**	65,5	58,6	**6,9**
3	3	Maths	50	53	61,2	56,5	**4,7**	69,0	56,5	**12,5**	76,0	59,0	**17,0**	68,7	57,3	**11,4**
4	3	Natural Science	50	53	59,0	58,0	**1,0**	65,5	60,0	**5,5**	74,0	60,0	**14,0**	66,0	58,5	**7,5**
5	3	Knowledge of the world	50	53	59,0	56,5	**2,5**	65,5	63,5	**2,0**	0,0	0,0	**0,0**	62,2	60,0	**2,2**
		The average value	50	53	59,9	57,3	2,6	66,9	59,7	7,2	74,5	60,4	14,1	65,6	58,9	6,7
1	7	Kazakh language	49	56	55,0	53,5	**1,5**	65,0	57,0	**8,0**	72,5	59,5	**13,0**	64,0	57,0	**7,0**
2	7	the History of Kazakhstan	49	59	59,0	49,0	**10,0**	63,0	52,0	**11,0**	72,0	58,5	**13,5**	64,5	53,3	**11,2**
3	7	Maths	49	57	53,0	38,0	**15,0**	57,0	42,5	**14,5**	60,0	44,5	**15,5**	56,5	41,7	**14,8**
4	7	Geography	49	53	57,0	55,9	**1,1**	65,0	62,6	**2,4**	72,0	68,1	**3,9**	64,5	62,2	**2,3**
5	7	Biology	49	60	57,0	46,5	**10,5**	69,0	51,5	**17,5**	74,0	57,0	**17,0**	67,0	51,6	**15,4**
6	7	Physics	49	59	47,0	33,5	**13,5**	50,0	38,0	**12,0**	53,0	41,5	**11,5**	50,0	37,6	**12,4**
7	7	Chemistry	49	59	36,5	33,0	**3,5**	45,0	37,5	**7,5**	0,0	0,0	**0,0**	40,7	35,2	**5,5**
		The average value	49	57	52,1	44,2	7,9	59,1	48,7	10,4	67,2	54,9	12,3	58,2	48,4	9,8

Ordabasy district, secondary school «Atameken»

Comparative results of the quality of education of students of experimental classes (EC) and non-participating classes (NPC) (Comp. res.)

table 6

№	class	Object	Number of students		quality of education, %												
					I quarter			II quarter			III quarter			Annual		
			EC	NPC	EC	NPC	Comp. res.	EC	NPC	Comp. res.	EC	NPC	Comp. res.	EC	NPC	Comp. res.
1	2	Kazakh language	43	46	55,0	50,5	**5,5**	69,5	50,0	**9,5**	67,5	54,5	**13,0**	64,0	51,7	**12,3**
2	2	Literature reading	43	46	57,0	58,5	**-1,5**	69,5	47,5	**22,0**	68,0	50,0	**18,0**	64,8	52,0	**12,8**
3	2	Maths	43	46	53,0	49,0	**4,0**	53,0	50,5	**2,5**	56,0	50,0	**6,0**	53,8	49,9	**3,9**
4	2	Natural Science	43	46	63,0	69,0	**-6,0**	71,5	62,5	**9,0**	70,5	65,0	**5,5**	68,3	65,5	**2,8**
	The average value		**43**	**46**	**57,0**	**56,8**	**0,2**	**65,9**	**52,6**	**13,3**	**65,5**	**54,9**	**10,6**	**62,7**	**54,8**	**7,9**
1	6	Kazakh language	46	24	66,0	54,0	**12,0**	65,0	55,0	**10,0**	69,0	60,0	**9,0**	67,0	56,3	**10,7**
2	6	the History of Kazakhstan	46	24	52,0	54,0	**-2,0**	57,0	59,0	**-2,0**	61,0	60,0	**1,0**	56,0	57,7	**-1,7**
3	6	Maths	46	24	64,0	42,0	**22,0**	64,0	42,0	**22,0**	64,0	48,0	**16,0**	64,0	44,0	**20,0**
4	6	Natural Science	46	24	48,0	41,0	**7,0**	51,0	45,0	**6,0**	65,0	60,0	**5,0**	54,0	48,7	**5,3**
	The average value		**46**	**24**	**57,5**	**47,8**	**9,7**	**59,3**	**50,3**	**9,0**	**64,8**	**57,0**	**7,8**	**60,3**	**51,7**	**8,6**

Ordabasy district, secondary school «Atameken»

Comparative results of the quality of education of students of experimental classes (EC) and non-participating classes (NPC) (Comp. res.)

table 7

№	class	Object	Number of students		I quarter			II quarter			III quarter			Annual		
			EC	NPC	EC	NPC	Comp. res.	EC	NPC	Comp. res.	EC	NPC	Comp. res.	EC	NPC	Comp. res.
1	3	Kazakh language	41	40	55,0	47,5	**7,5**	58,5	50,0	**8,5**	56,0	49,0	**7,0**	56,5	48,8	**7,7**
2	3	Literature reading	41	40	58,0	52,5	**5,5**	63,5	50,0	**13,5**	59,0	51,0	**8,0**	60,0	51,2	**8,8**
3	3	Maths	41	40	55,0	52,0	**3,0**	63,0	40,0	**23,0**	61,0	41,5	**19,5**	59,5	44,7	**14,8**
4	3	Natural Science	41	40	58,0	52,5	**5,5**	61,0	55,0	**6,0**	61,0	56,0	**5,0**	60,0	54,5	**5,5**
5	3	Knowledge of the world	41	40	60,0	60,0	**0,0**	64,0	50,0	**14,0**	64,0	41,0	**23,0**	62,0	50,3	**11,7**
		The average value.	**41**	**40**	**57,2**	**52,9**	**4,3**	**62,0**	**49,0**	**13,0**	**60,2**	**47,7**	**12,5**	**59,6**	**49,9**	**9,7**
1	7	Kazakh language	40	39	57,0	48,0	**9,0**	64,0	49,0	**15,0**	68,0	50,0	**18,0**	63,0	57,0	**6,0**
2	7	the History of Kazakhstan	40	39	54,0	54,0	**0,0**	57,0	56,0	**1,0**	60,0	56,1	**3,9**	57,0	55,4	**1,6**
3	7	Maths	40	39	49,0	27,0	**22,0**	51,0	31,0	**20,0**	57,0	34,5	**22,5**	52,0	30,9	**21,1**
4	7	Biology	40	39	56,0	46,5	**9,5**	58,0	48,0	**10,0**	67,0	49,0	**18,0**	60,2	47,8	**12,4**
5	7	Chemistry	40	39	53,0	47,4	**5,6**	56,0	48,7	**7,3**	56,0	48,7	**7,3**	55,0	48,1	**6,9**
6	7	Physics	40	39	55,0	49,0	**6,0**	61,5	49,0	**12,5**	63,0	50,5	**12,5**	59,8	49,5	**10,3**
7	7	Geography	40	39	53,0	37,5	**15,5**	61,0	45,0	**16,0**	56,0	45,0	**11,0**	57,0	42,5	**14,5**
		The average value	**40**	**39**	**53,9**	**44,2**	**9,7**	**58,4**	**46,7**	**11,7**	**61,0**	**47,7**	**13,3**	**57,7**	**47,3**	**10,4**

Ordabasy district, secondary school «Yntymak»
Comparative results of the quality of education of students of experimental classes (EC) and non-participating classes (NPC) (Comp. res.)

table 8

№	class	Object	Number of students		quality of education, %												
					I quarter			II quarter			III quarter			Annual			
			EC	NPC	EC	NPC	Comp. res.	EC	NPC	Comp. res.	EC	NPC	Comp. res.	EC	NPC	Comp. res.
1	2	Kazakh language	42	49	51,0	42,0	**9,0**	54,0	46,0	**8,0**	57,0	48,0	**9,0**	54,0	45,0	**9,0**
2	2	Literature reading	42	49	51,0	42,0	**9,0**	54,0	46,0	**8,0**	57,0	51,0	**6,0**	54,0	45,0	**9,0**
3	2	Maths	42	49	51,0	36,0	**15,0**	54,0	48,0	**6,0**	57,0	51,0	**6,0**	54,0	45,0	**9,0**
4	2	Natural Science	42	49	51,0	42,0	**9,0**	54,0	44,0	**10,0**	0,0	0,0	**0,0**	52,0	43,0	**9,0**
		The average value	**42**	**49**	**51,0**	**40,5**	**10,5**	**54,0**	**46,0**	**8,0**	**57,0**	**50,0**	**7,0**	**53.5**	**44,5**	**9,0**
1	6	Kazakh language	44	48	56,0	52,0	**4,0**	58,0	54,0	**4,0**	62,0	56,0	**6,0**	58,6	54,0	**4,6**
2	6	Literature reading	44	48	61,0	48,0	**13,0**	63,0	50,0	**13,0**	65,0	50,0	**15,0**	63,0	48,6	**14,4**
3	6	Maths	44	48	53,0	49,0	**4,0**	54,5	49,0	**5,5**	60,0	50,0	**10,0**	55,9	48,0	**7,9**
4	6	Natural Science	44	48	56,5	47,0	**9,5**	61,0	54,0	**7,0**	63,5	60,4	**3,1**	60,3	53,8	**6,5**
		The average value	**44**	**48**	**56,6**	**49,0**	**7,6**	**59,1**	**51,8**	**7,3**	**62,6**	**54,1**	**8,5**	**59,5**	**51,1**	**8,4**

Ordabasy district, secondary school «Yntymak»
Comparative results of the quality of education of students of experimental classes (EC) and non-participating classes (NPC) (Comp. res.)

table 9

№	class	Object	Number of students		quality of education, %											
					I quarter			II quarter			III quarter			Annual		
			EC	NPC	EC	NPC	Comp. res.	EC	NPC	Comp. res.	EC	EC	Comp. res.	EC	NPC	Comp. res.
1	3	Kazakh language	43	42	54,0	53,0	**1,0**	68,0	63,0	**5,0**	71,0	70,0	**1,0**	64,0	62,0	**2,0**
2	3	Literature reading	43	42	54,0	52,0	**2,0**	68,0	63,0	**5,0**	71,0	70,0	**1,0**	60,0	58,0	**2,0**
3	3	Maths	43	42	54,0	52,0	**2,0**	57,0	55,0	**2,0**	68,3	67,0	**1,3**	60,0	58,0	**2,0**
4	3	Natural Science	43	42	54,0	53,0	**1,0**	66,0	65,0	**1,0**	72,0	71,0	**1,0**	64,0	63,0	**1,0**
5	3	Knowledge of the world	43	42	54,0	53,0	**1,0**	62,0	62,0	**0,0**	71,0	70,0	**1,0**	62,3	61,6	**0,7**
		The average value	**43**	**42**	**54,0**	**52,6**	**1,4**	**64,2**	**61,6**	**2,6**	**70,7**	**69,6**	**1,1**	**62,1**	**60,5**	**1,6**
1	7	Kazakh language	48	46	60,0	54,0	**6,0**	64,0	56,0	**8,0**	67,0	60,0	**7,0**	63,3	56,6	**6,7**
2	7	the History of Kazakhstan	48	46	70,5	45,0	**25,5**	72,0	46,0	**26,0**	73,5	47,0	**26,5**	72,0	46,0	**26,0**
3	7	Алгебра	48	46	56,0	48,0	**8,0**	60,0	52,0	**8,0**	62,0	56,0	**6,0**	59,3	52,0	**7,3**
4	7	Geography	48	46	62,0	55,0	**7,0**	65,0	57,0	**8,0**	68,0	61,0	**7,0**	65,0	57,6	**7,4**
5	7	Biology	48	46	62,0	57,0	**5,0**	66,0	60,0	**6,0**	70,0	63,5	**6,5**	66,0	60,1	**5,9**
6	7	Chemistry	48	46	62,5	56,0	**6,5**	64,5	56,0	**8,5**	0,0	0,0	**0,0**	63,5	56,0	**7,5**
7	7	Physics	48	46	52,0	52,0	**0,0**	56,0	51,0	**5,0**	60,0	56,0	**4,0**	56,0	53,0	**3,0**
		The average value	**48**	**46**	**60,7**	**52,4**	**8,3**	**63,9**	**54,0**	**9,9**	**66,8**	**57,3**	**9,5**	**63,6**	**54,5**	**9,1**

Ordabasy district, Secondary school named after B. Nurlybekov
Comparative results of the quality of education of students of experimental classes (EC) and non-participating classes (NPC) (Comp. res.)

table 10

№	class	Object	Number of students		quality of education, %												
					I quarter			II quarter			III quarter			Annual		
			EC	NPC	EC	NPC	Comp. res.	EC	NPC	Comp. res.	EC	NPC	Comp. res..	EC	NPC	Comp. res.
1	2	Kazakh language	43	50	52,0	46,0	**6,0**	54,0	53,0	**1,0**	61,0	58,0	**3,0**	56,0	52,0	**4,0**
2	2	Literature reading	43	50	52,0	48,0	**4,0**	55,5	56,0	**-0,5**	61,0	58,0	**3,0**	56,0	54,0	**2,0**
3	2	Maths	43	50	51,5	46,0	**5,5**	54,0	50,0	**4,0**	60,5	60,0	**0,5**	55,0	52,0	**3,0**
4	2	Natural Science	43	50	51,0	52,0	**-1,0**	54,0	58,0	**-4,0**	0,0	0,0	**0,0**	52,5	55,0	**-2,5**
		The average value	**43**	**50**	**51,5**	**48,0**	**3,5**	**54,4**	**54,3**	**0,1**	**60,8**	**58,7**	**2,1**	**54,9**	**53,3**	**1,6**
1	6	Kazakh language	45	42	57,0	57,0	**0,0**	67,5	62,0	**5,5**	67,5	64,0	**3,5**	64,0	58,0	**6,0**
2	6	Literature reading	45	42	64,0	64,0	**0,0**	67,0	70,0	**-3,0**	70,0	70,0	**0,0**	67,0	67,0	**0,0**
3	6	Maths	45	42	47,0	48,0	**-1,0**	51,5	47,0	**4,5**	56,5	50,0	**6,5**	52,0	48,0	**4,0**
4	6	Natural Science	45	42	61,0	56,0	**5,0**	76,5	60,0	**16,5**	77,0	62,0	**15,0**	71,0	59,0	**12,0**
		The average value	**45**	**42**	**57,3**	**56,3**	**1,0**	**65,6**	**59,8**	**5,8**	**67,8**	**61,5**	**6,3**	**63,5**	**62,0**	**5,5**

Ordabasy district, Secondary school named after B. Nurlybekov
Comparative results of the quality of education of students of experimental classes (EC) and non-participating classes (NPC) (Comp. res.)

table 11

№	class	Object	Number of students		quality of education, %											
					I quarter			II quarter			III quarter			Annual		
			EC	NPC	EC	NPC	Comp. res.	EC	NPC	Comp. res.	EC	NPC	Comp. res.	EC	NPC	Comp. res.
1	3	Kazakh language	43	45	59,5	46,0	**13,5**	62,0	47,0	**15,0**	67,0	60,0	**7,0**	60,0	51,0	**9,0**
2	3	Literature reading	43	45	52,0	52,0	**0,0**	55,5	47,0	**8,5**	61,0	64,0	**-3,0**	56,0	54,0	**2,0**
3	3	Maths	43	45	50,5	42,0	**8,5**	53,5	49,0	**4,5**	62,5	60,0	**2,5**	55,5	50,0	**5,5**
4	3	Natural Science	43	45	55,0	50,0	**5,0**	58,0	49,0	**9,0**	65,0	60,0	**5,0**	59,0	53,0	**6,0**
5	3	Knowledge of the world	43	45	57,0	46,0	**11,0**	61,0	49,0	**12,0**	0,0	0,0	**0,0**	59,0	48,0	**11,0**
		The average value	**43**	**45**	**54,8**	**47,2**	**7,6**	**58,0**	**48,2**	**9,8**	**63,9**	**61,0**	**2,9**	**57,9**	**51,2**	**6,7**
1	7	Kazakh language	47	48	59,0	55,0	**4,0**	66,0	62,0	**4,0**	70,0	66,0	**4,0**	65,0	61,0	**4,0**
2	7	the History of Kazakhstan	47	48	62,0	61,0	**1,0**	68,0	58,0	**10,0**	70,0	60,0	**10,0**	66,0	59,0	**7,0**
3	7	Maths	47	48	54,0	40,0	**14,0**	59,0	46,0	**13,0**	69,0	46,0	**23,0**	60,0	46,0	**14,0**
4	7	Physics	47	48	57,5	42,0	**15,0**	60,0	47,0	**13,0**	69,5	52,0	**17,5**	62,0	47,0	**15,0**
5	7	Chemistry	47	48	45,0	42,0	**3,0**	46,5	42,0	**4,5**	0,0	0,0	**0,0**	45,0	42,0	**3,0**
6	7	Biology	47	48	70,0	59,0	**11,0**	73,0	60,0	**13,0**	76,0	64,0	**12,0**	74,0	62,0	**12,0**
7	7	Geography	47	48	62,0	62,0	**0,0**	65,0	58,0	**7,0**	75,0	60,0	**15,0**	67,0	60,0	**7,0**
		The average value	**47**	**48**	**58,5**	**51,6**	**6,9**	**62,5**	**53,3**	**9,2**	**71,6**	**58,0**	**13,6**	**62,7**	**53,9**	**8,8**

Building a sustainable culture of student writers: One school's journey in Cairo, Egypt

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Everyone writes? Yes, everyone. This in-depth qualitative study examines how a staff of predominantly Arabic speaking Egyptian teachers (Gr.1-12), teaching in English in an American international school, perceived and executed an administrative directive to implement a school-wide student writing focus. Eighteen semi-structured interviews and four focus groups were conducted as data collection. During the grounded theory analysis, four significant themes emerged: Inversion of Guskey's (2002) Professional Development Model; Professional Development Appreciation; Risk Taking and Innovation in Classroom Practices; and, Teaching to Student Need. This study was conducted in Cairo, Egypt over a six-month period. The study provides an opportunity to consider similar writing interventions in other global contexts.

Key Words: teacher professional development, Global South, Egypt, writing instruction

الجميع يكتب؟ نعم الجميع. تبحث هذه الدراسة النوعية المتعمقة في كيفية قيام طاقم من المعلمين المصريين الذين يغلب عليهم التحدث باللغة العربية (المجموعة 1-12) ، والذين يقومون بالتدريس باللغة الإنجليزية في مدرسة أمريكية دولية ، بإدراك وتنفيذ توجيه إداري لتنفيذ تركيز على كتابة الطالب على مستوى المدرسة. تم إجراء ثمانية عشر مقابلة شبه منظمة وأربع مجموعات بؤرية لجمع البيانات. أثناء تحليل نظرية الأساس ، ظهرت أربعة موضوعات مهمة: انعكاس نموذج التطوير المهني لجوسكي (2002) ؛ تقدير التطوير المهني؛ المخاطرة والابتكار في ممارسات الفصل الدراسي ؛ و ، التدريس لاحتياجات الطلاب. أجريت هذه الدراسة في القاهرة بمصر على مدى ستة أشهر. توفر الدراسة فرصة للنظر في تدخلات كتابية مماثلة في سياقات عالمية أخرى.

每个人都在写作？是的，每个人。这项深入的定性研究探讨了在一所美国国际学校用英语授课的主要讲阿拉伯语的埃及教师（1-12 年级）如何看待和执行一项在全校范围内实施学生写作的行政指令。为了收集数据，我们进行了 18 次半结构化访谈和 4 个焦点小组。在基础理论分析中，出现了四个重要的主题。对古斯基（2002）专业发展模式的颠覆；专业发展的欣赏；课堂实践中的冒险和创新；以及根据学生需要进行教学。这项研究是在埃及开罗进行的，为期六个月。该研究为考虑在其他全球背景下进行类似的写作干预提供了机会。

Tout le monde écrit? Oui, tout le monde. Cette étude qualitative examine comment une équipe d'enseignants égyptiens majoritairement arabophones (Gr.1-12), enseignant en anglais dans une école internationale américaine, a perçu et exécuté une directive administrative visant à mettre en œuvre un objectif d'écriture pour les élèves au niveau scolaire. Dix-huit entretiens semi-structurés et quatre groupes de discussion ont été menés pour la collecte de données. Au cours de l'analyse de

la théorie approfondie, quatre thèmes importants ont émergé: Inversion du modèle de développement professionnel de Guskey (2002); Appréciation du développement professionnel; Prise de risque et innovation dans les pratiques en classe; et, Enseigner aux besoins des élèves. Cette étude a été menée au Caire, en Égypte, sur une période de six mois. L'étude offre l'occasion d'envisager des interventions d'écriture similaires dans d'autres contextes mondiaux.

Все пишут? Да, все. В этом углубленном качественном исследовании рассматривается, как персонал преимущественно арабоязычных египетских учителей (группы 1-12), преподающих на английском языке в американской международной школе, воспринял и выполнил административную директиву по внедрению общешкольного подхода к письму учащихся. В качестве сбора данных было проведено восемнадцать полуструктурированных интервью и четыре фокус-группы. В ходе анализа обоснованной теории выявились четыре важные темы: инверсия модели профессионального развития Гаски (Thomas Guskey) (2002); признание профессионального развития; принятие рисков и инноваций в школьной практике; и обучение потребностям учащихся. Это исследование проводилось в Каире, Египет, в течение шести месяцев. Исследование предоставляет возможность рассмотреть аналогичные письменные вмешательства в других глобальных контекстах.

¿Todo el mundo escribe? Si, todos. Este estudio cualitativo en profundidad examina cómo profesores egipcios predominantemente de habla árabe (Gr.1-12), que enseña en inglés en una escuela internacional estadounidense, percibió y ejecutó una directiva administrativa para implementar un enfoque de escritura estudiantil en toda la escuela. Como recolección de datos se realizaron dieciocho entrevistas semiestructuradas y se eligieron cuatro grupos focales. Durante el análisis de la teoría en la realidad, surgieron cuatro temas importantes: Inversión del modelo de desarrollo profesional de Guskey (2002); Apreciación del desarrollo profesional; Toma de riesgos e innovación en las prácticas en el aula; y Enseñanza según las necesidades de los estudiantes. Este estudio se realizó en El Cairo, Egipto, durante un período de seis meses. El estudio brinda la oportunidad de considerar intervenciones de escritura similares en otros contextos globales.

Introduction

Professional development (PD) for teachers is a contentious and complex issue (Friedman & Philips, 2004; Floden, et al, 2020; Killeavy, 2006; Smith, 2011; Sugarman, 2011; Torff & Sessions, 2008) encompassing a wide range of differing models and discourses. These are further complicated as teachers and providers traverse between Global North and Global South contexts. Yet, research indicates teacher PD is paramount in improving teacher skills and supporting change in the quality of teachers' practices (Antoniou, Kyriakides, & Creemers, 2011; El-Bilawi & Nasser, 2017; Darling-Hammond & McLaughlin, 1999). According to Farrell (2012), all PD is impacted by social, cultural, and political contexts. Facilitator knowledge and sensitivity regarding the situation of the teachers, their needs, previous training, and political situation, is necessary if the PD is to be successful in effecting lasting change in teacher practice. Regardless of the context, Global North or Global South, both Hardy (2012) and Hoban (2002) recommend a distinction be made between professional development and professional learning. For the purposes of this study, professional development will include professional learning.

The Educator and Leadership Institute (ELI) is an initiative founded by a prominent Canadian University. The institute provides workshops, courses, and coaching opportunities to teachers and administrators in fragile contexts around the world. Over 1000 teachers have engaged in professional development opportunities with ELI in Haiti, Egypt, Nepal, and China, with new partnerships being established in Ethiopia, Kenya, and Ghana. Student teachers in the university program often secure practicum placements in various countries through ELI to learn more about

international education contexts and share their forming knowledge of curriculum, educational pedagogies, and assessment.

This article depicts a study of the results of a team of three instructors and one student teacher who travelled from Canada to Egypt to offer a two-day PD institute for the staff of a private American international school in Cairo. The PD, at the request of the administration, launched a school-wide initiative designed to develop a sustainable culture of writers within the student body, regardless of grade. The professional learning included a key note address, divisional meetings, and over 20 workshops representing eight pedagogical approaches to student writing: writing and technology, writing across the disciplines, genre writing, peer critiquing, writing process, storytelling and retelling, mentor texts, and modelling writing (Atwell, 2015; Calkin, 1983; Dossin, 2003; Graves, 2003; Gee, 2001a, 2001b; Hamel, Séror, & Dion, 2016; Lent, 2016; Lenters & Winters, 2013; Marchetti & O'Dell, 2015; Woodrich & Fan, 2017; Wyse, 2018; Yasuda, 2011). The principal researcher also provided a six-month outline of readings and videos for each division as follow-up to the initial PD institute, which were led by the coordinators of each division in the school. These "communities of practice" were designed to sustain the ideas and practices implemented during the initial PD sessions (Wenger, 2016, p. 229). One student teacher worked with the teachers and students in the school for three weeks in month three of the project to specifically assist in the writing process. After six months of implementing the plan, the instructors returned to Cairo to provide further PD sessions. At that time, eighteen semi-structured interviews (Kvale, 1996) and four focus groups (Bloor, Frankland, Thomas, & Robson, 2001) were conducted to examine the teachers' perceptions of the intervention.

Literature Review

Professional Development in the Global North
Articles and studies on teacher professional development, including varying models and discourses, abound in the global PD literature. For example, Harding (2012), an Australian researcher, claims, "PD is not simply a programme of activities, lectures or workshops [but rather a] multi-faceted, reflexive social practice involving active decision-making in specific social settings in which teachers live and work" (2012, p.1). Bubb and Early (2007), from England, suggest professional development involves both formal and informal learning experiences. Gutsky (2002), an American researcher who developed a well known PD model for teacher change, claims there is a temporal sequence of events starting with a professional development experience that leads to a change in teachers' attitudes and perceptions. Schön (1983), also American, argues that both reflection-in-action and reflection- on-action are important forms of professional learning. Aligning with Schon, Earley and Porritt (2014) expound on England's Training and Development Agency's definition of teacher PD, which suggests PD should primarily be a reflective activity designed to improve a teachers' knowledge, understanding, and skills. Whereas Fraser, Franklin, Reid, & McKinney (2007), from Scotland, posit collaborative enquiry that "support[s] teachers in reconstructing their own knowledge are most likely to lead to transformative change" (p. 167). And finally, Sider (2019), from Canada, suggests peer mentoring and coaching as an effective means of teacher PD.

Also existing is a plethora of articles and studies recommending PD models and strategies for teachers specifically on writing instruction, particularly for high-needs students and English as a second language (ESL) students. Some studies meet with success and some do not. For example,

Lillge (2019) studies two high school teachers engaged in the Reading Apprenticeship program, a well established disciplinary literacy PD program. Lillge concludes that PD facilitators develop a framework for conflict negotiation in the design and facilitation of their writing workshops. Correnti (2007) elaborates the importance of sustained and intensive PD, based on the No Child Left Behind Act, in increasing the quality and quantity of student writing. He notes that teachers who received sustained and intensive PD increased the amount of writing by their students by 13%. McKeown, et al. (2019) conducted a study of 25 teachers who received PD to teach self-regulated strategies in the development of persuasive writing in the 3rd, 4th, and 5th grades. While teachers were excited to receive and put their PD into practice, many of the teachers exhibited low fidelity in implementing their training, which had a direct correlation on the quality of student writing. Within the context of teaching students with Learning Disabilities, Gillespie Rouse and Kiuhara (2017) argue for the need for teachers to engage in Practice-Based PD, as do Harris, Graham, and Adkins (2015). Practice–Based PD focuses on the curriculum, assessment and teaching strategies of the teachers involved with the goal of achieving a large system wide shift in results. Yet, Smolkowski, Stryker, Anderson, Marconi, and Abia-Smith(2020), focusing on PD for teachers working in high-need rural areas, argue that teachers must emphasize Visual Thinking Strategies to help improve students' argumentative writing skills.

While all of these recommendations for teacher PD have merit, and many have achieved measured success in their relative countries or in other countries similarly labeled as Global North, there are factors that must be considered in Global South contexts that make teacher PD experiences unique.

Professional Development in the Global South
In comparison to the Global North, studies on teacher PD for the Global South are limited. Zein (2017), however, stresses that calls for improved instructional practice through professional development in the Global South have mounted. Studies in the Global South regarding teacher PD specifically on writing skills is even more limited, yet Ai (2015) states that "writing is often a massive challenge for the learners who study English as a Foreign Language (EFL). Many EFL practitioners are searching for solutions to help learners improve the level of their writing" (p. 294). Jurianto, Salimah, and Kwary (2016) add, "Writing skill [for EFLs] has been considered the most difficult language skill to master, and teaching the skills has also not been simple" (p 44). Clearly, the need for quality PD in Global South contexts, particularly on writing skills is growing in demand as is the need for more studies.

This study took place in Cairo, Egypt where, according to Ibrahim (2015) the free public school system provides poorly qualified teachers, overcrowded classrooms, and rigid governmental controls. In regards to the training of teachers, "Egypt requires no teaching certification or special teacher qualification for teachers; all that is required is a university degree in the same or near-same specialization of the subject taught" (Abdelrahman & Irby, 2016, p. 26). Professional development of teachers is therefore one option if Egypt hopes to build teachers' capacity and strengthen the educational system (Bowman, Donovan, & Burns, 2000; Emery, 2012.) The Egyptian Ministry of Education (MOE) does provide in-service professional learning, but according to a recent study by El-Bilawi and Nasser (2017), "the MOE's PD [does] not provide teachers with the sufficient resources and teaching tools to enable them to use active learning strategies" (p. 156).

Alternately, a growing popular choice for many Egyptians is to enroll their children in either a religious school or a private school where the calibre of education is generally considered to be higher (Krafft, 2017). This study was based in a private American International School where, although the quality of education was rated high, the PD team from the Global North was aware of some of the challenges they might encounter while delivering PD to a staff of predominantly Arabic speaking Egyptian teachers. For example, the teachers in the school considered their students English as a Second Language (ESL) learners (not English as Foreign Language learners) but they did not categorize themselves as such, even though the team was warned there could be language barriers. The teachers represented a wide range of teacher training experiences: some had no teacher training at all but much teaching experience; some had teacher training from other countries; others enrolled in pedagogical courses while undertaking an undergraduate degree; and some held advanced degrees in their subject areas but no pedagogical training. Interestingly, however, all of the teachers considered themselves trained. Much of the staff followed a traditional teacher-centred model of instruction which was typical of Egyptian schooling, whereas much of the Global North PD recommendations are based on child-centred models. But, as the review of the relevant literature attests, there are many models and discourses to draw upon when planning PD, each with its advantages and drawbacks. The question, therefore, was which ones were suitable to this particular context? To satisfy the needs of the range of teacher profiles, a variety of approaches from the Global North context were selected and adapted, including: formal and informal learning experiences; active decision-making; collaborative enquiry; reflective practice; digital learning, and an augmented practice-based model. It was anticipated that exploring the perspectives of the teachers, vice principals, and directors regarding the implementation of these approaches and the writing practices modelled, would result in a deeper understanding of these teachers' needs so that future PD could be designed that was even more specific to this Global South context.

Theoretical Framework
Two theoretical perspectives informed this study: Guskey's (2002) model of teacher change and Gee's (1996, 2000) sociocultural theory of writing development. Guskey (2002) states there are three major goals for teacher professional development: change in classroom practices of teachers, change in their attitudes and beliefs, and change in the learning outcomes of the students, the priority being change in the teacher's attitudes and beliefs. Guskey's (2002) model suggests that teachers' attitudes and beliefs change not through direct exposure to professional development, but after the teacher implements the new classroom practices and witnesses a development shift in students' learning outcomes. The professional development modelled for the teachers in this study were based in "a socially accepted association among ways of using language, other symbolic expressions, and artifacts, of thinking, feeling, believing, valuing and acting that can be used to identify oneself as a member of a socially meaningful group or social network" (Gee, 1996, p. 131). The writing model integrated a variety of talking, listening, reading, socializing, emoting, and valuing practices to engage and motivate the students within the writing process (Gee, 1996, 1999, 2001a).

Research Approach and Methods
Research Questions
Agee (2009) suggests that qualitative research questions should reflect "what a researcher wants

to know about the intentions and perspectives of those involved in social interactions" (p. 432). Two research questions guided this study regarding the perspectives of the PD intervention:

- How does a staff of teachers in Egypt (K-12) respond to and implement an administrative directive to "focus on the students' writing"?
- What were the perceived results of implementing the writing focus?

Positionality
Prior to this study, the principal researcher visited the school to deliver a set of PD sessions on literacy, engage in classroom observations, and provide professional feedback. This enabled the researcher to establish a relationship with the staff and, in collaboration with the administration, ascertain the teachers' PD needs, which, according to Darling-Hammond (2010) would likely ensure a more successful experience for all. The second set of PD entailed the initiation of the Developing a Writing Culture intervention which included a key note address, meetings, and many interactive workshops. Between the second and third set of PD sessions, a student teacher spent a three-week practicum placement in the school supporting the writing initiatives in a number of grades. The third and final set of PD sessions involved follow-up sessions, consolidation discussions, and the interviews and focus groups. The principal researcher recognized that her involvement with the staff could affect the participants' views of the PD but care was taken to build relationships as "coequals who [could carry] on a conversations about mutually relevant issues" (Denzin & Lincoln, 2000, p. 634).

Setting and Participants
At the time of this study, most of the teachers in this private American international school were Egyptians teaching in English. The school population, from Kindergarten to grade 12, was over 900 students. The school employed over 200 teachers and assistants, one director, one associate director for academics, and one associate director for administrations and operations. The school was divided into four divisions, each led by a vice principal. Some of the teachers assumed dual roles in the school, serving as both a teacher and a coordinator of their subject area for their division. According to the administration, the students were from affluent or upper middle-class families and most parents maintained high expectations of their children to not only obtain high grades in this school, but to attend an American university after graduation. Any information that could identify the school has been changed.

Although the entire staff engaged in the professional development sessions, only 12 teachers (4 elementary, 5 middle school, 3 high school) of which four were also subject coordinators, four vice principals (Kindergarten, elementary school, middle school and high school) and two administrators (director and associate director for academics) were invited to participate in the interviews. Only teachers and teacher/coordinators participated in the four focus groups. The teachers were selected based on a "purposeful sampling strategy" (Creswell, 2007, p. 76). The criteria included a cross section of grades (K-12), gender (male and female), teaching experience (1-9 years at the school), teacher education and training (Ph.D., National Egyptian training for teachers), and subjects (home room, English, math, science, social studies, political science, sociology, American history, and Egyptian history) (Lincoln & Guba, 1985). The associate director of academics assisted with the selection process and issued the invitations prior to the PD team arriving. Consent forms were collected upon the team's arrival.

Data Sets and Procedures

Arrangements were made by the associate director for academics for the teachers to be released from their classroom duties to participate. The 18 semi-structured interviews and four focus groups were conducted over a two-day period. All interviews were digitally recorded and, with the permission of the participant, handwritten notes were also maintained. The interviews were intentionally kept to under 20 minutes. Three sets of questions were constructed depending on the participants' role; teacher/coordinator, vice principal, or administrator. Some of the interview questions for the teachers included: Why do you think the administration decided to have the whole school focus on the students' ability to write in English?; What did you do in your focus on writing?; What were the results? The questions for the vice principals and directors were slightly different: What was your staff's reaction to this focus?; How did you support the writing focus with your staff?

The four focus groups were small (3-5 teachers/coordinators) and intended to be grouped according to subject area; however this was not always strictly possible due to release issues. A total of 13 teachers and 3teacher coordinators participated in the focus groups. One focus group consisted of middle school and high school teachers representing the maths and sciences (e.g., math, science, chemistry, and physics). A second group consisted mainly of teachers and coordinators of social studies. A third focus group consisted of home room elementary school teachers, and the last group represented middle and high school English teachers and coordinators. The focus groups lasted between 30 to 60 minutes. Question prompts included: Is the school writing plan working for you? What are some of the challenges you have encountered? What needs to be changed in the plan?

As stated above, the participants in the focus groups were not involved in the interviews. Therefore the total participant sample, 18 interviewees and 16 focus group members, numbered 34

Data Analysis and Validation

The field notes and transcribed interviews were analyzed using Charmaz' (2006, 2008, 2009, 2011, 2016) social constructivist interpretation of a grounded theory approach. Three levels of coding were applied to the data, initial coding, focused coding, and theoretical coding, and were collected through an "inductive and iterative process of going back and forth" (Charmaz, 2008, p. 168). During the initial coding key words and phrases were identified in each interview and focus group and collected on a spread sheet. During the second level of coding, focused coding, categories began to form across the codes and were tabulated at the bottom of each column. In the final level, theoretical coding, relationships were identified between the categories to produce a "conceptual infrastructure" (Charmaz, 2006, p. 65). Four significant themes were constructed from the data: Inversion of Guskey's (2002)
Professional Development Model; Professional Development Appreciation; Risk Taking and Innovation in Classroom Practices; and, Teaching to Student Need. Elaboration of these themes will follow in the Findings section of this article. Collaborating with the participants, generating rich thick descriptions, and seeking participant feedback all support the validity of this study (Creswell & Poth, 2018, p. 260).

Findings

The findings for this study are presented in alignment with the themes which were, according to Charmaz (2000) not discovered in the data, but co-constructed from the data through an

"interactive process and its temporal, cultural and structural contexts" (p. 524). The four themes include: Inversion of Guskey's (2002) Professional Development Model; Professional Development Appreciation; Risk Taking and Innovation in Classroom Practices; and, Teaching to Student Needs.

Theme One: Inversion of Guskey's (2002) PD Model

> *When I joined college my English wasn't good. I had a problem with writing, so to have a chance to teach the students in a proper way, of course, this made me happy. (Middle School Teacher)*

According to Guskey's (2002) PD Model, changing teacher beliefs and attitudes is the main goal of PD but this usually occurs after the teacher experiences the PD, attempts to implement a new classroom practice, and witnesses a shift in the students' learning outcomes. However, it became apparent throughout the interviews, whether a home room grade one teacher or a high school physics teacher, that all of the teachers and the vice principals embraced the idea of engaging in a PD writing intervention to improve their students' ability to write, even before the PD took place. Due to the fact the principal researcher had delivered PD for over thirty years and had often encountered resistance from teachers to engage, one of the interview questions asked was "How were you informed about the writing initiative?" The interview question was intended to explore if the teachers were unclear about why they were participating, or even if they had a desire to participate at all which could affect the results with their students. The responses were not what was expected.

Many teachers referred to being informed about "data analysis" or the "MAP scores", which indicated that their students were below expectations in their language ability and usage, through meetings or discussions with their vice principals. One middle school teacher explained further:

> We care about analysis and when we had a lot of information from MAP tests and SATs, we compared the writing [language], math, and reading. We started to pay more attention [to the writing]. Also, some of our students went to university and they needed to pay more attention to their writing.

In their respective interviews, both the director and associate director for academics expanded on the last point made by the middle school teacher above. Initially the associate director of academics was aware of a lag in the high school students' ability to write essays. They both recalled their concern after seeing the MAP and SAT scores. But when a few recently graduated alumni dropped by the school and expressed their dismay at being placed in remedial English classes for their first semesters at their respective universities due to their weak writing skills, the administration decided something needed to be done for future graduates on a much broader scale. The directors shared this information with the vice principals and collaboratively they decided to inform the staff. Both the director and the associate director of academics realized that writing has a direct impact on language ability, so they began to send out articles for the teachers to read about writing strategies and many teachers mentioned these articles during their interviews. As the PD team from ELI had already delivered a previous PD, the administration requested the team revisit, but only focus on developing writing skills. Although technically the PD institute was a topdown decision, the staff did not see it that way.

When the teachers heard about their students' test scores and the alumni students being put into remedial English classes, they reacted very strongly. For some staff members the lower grades were a concern because they were below standards and one mentioned that the reputation of the school was at stake. They considered working in an international school to be a question of status. But for many the information struck a much more personal chord. One middle school teacher explained "When I graduated, everything I have had to apply for, I had to do in writing. You have to show handfuls of your work. This is real." Another teacher stated," When I worked in the public sector, I didn't have the words in English. [Lack of] details and organization made me believe I missed a lot as a student. This is personal for me." A vice principal reported, "I reflected on myself. It was difficult for me to write an essay." These teachers and vice principals wanted more for their students and would not allow their students to suffer the same fate as they had.

One of the elementary teachers became quite passionate in her insistence for the need for PD on writing, "We decided to do a writing focus. We were part of the decision. I am here for the students. We feel like family, and that is why I am here." A number of the staff referred to "we" when they were asked how they reacted to the decision to implement a writing initiative. They felt very strongly that it was not an administrative decision, but a whole staff decision. One of the vice principals remarked, "The staff were very happy [to start an initiative], especially the English and Social Studies teachers. Math and Science were happy too but just didn't know how to do it." Another vice principal confessed, "we didn't realize there is a deficiency in the writing and skills. Our students were unable to express themselves well and we need to be preparing our students for university!" A third vice principal explained the staff's reaction to the PD initiative in cultural terms: "Our students are ESL. As Egyptians we appreciate enhancing our writing program. We understand how bad we need it. If you don't have the ability to write, you lose the confidence."

Yet, the professional development model on which the PD institute was based suggested a different process would occur. In the Guskey (2002) Model, the teacher's attitude and belief system shift comes last. However, the analysis revealed the teachers' deep personal commitments towards their students learning to write English well was largely due to their own early experiences and failures. As a result, the teachers believed their students needed to improve their writing skills and subsequently wanted to improve their own instructing practices even before the PD was delivered. The teachers did not need to witness their students' learning outcomes to alter their beliefs or attitudes. Therefore, Guskey's (2002) PD model was inverted: teacher attitudes and beliefs came first, and student outcomes came last.

Theme Two: Professional Development Appreciation
The enthusiasm, gratitude, and motivation of the teachers were apparent to all of the PD facilitators and the school administrators. This appreciation unfolded in two distinct areas: a) Appreciation of the PD Institute and Plan, and b) Appreciation of Administrative Support.

a) Appreciation of the PD Institute and Plan

> *We needed a plan. You gave us the plan. We are highly appreciative and highly motivated. (Vice Principal)*

The PD institute began with a formal keynote address in the auditorium. The principal investigator who delivered the keynote address designed it to align with five of the eight pedagogical practices that would be delivered as workshops over the following two days. The title of the keynote was The Mmmmm in Writing which included: Mentor texts; Modelling writing; Many genres choices;

Multiple drafts; Mutual respect; and Meaningful content. To peak interest and also model a powerful writing strategy, the content was embedded within an eerie Canadian folktale which was told throughout the keynote. Prompted by the folktale, a personal story was also shared: a touching yet humorous account of the speaker's father's passing. The use of both personal and traditional storytelling ensured not only high engagement but personal relevance, and subsequently prompted many personal tellings and writing experiences afterwards for both teachers and their students. This detail is shared so that the following comment by one of the elementary teachers is understood within context: "The PD made me cry. It was amazing." A personally relevant and meaningful keynote was a targeted goal as it would set the tone for personally relevant workshops, and subsequently, personally relevant and meaningful follow-up work with the students. Another elementary teacher shared that the PD was meaningful for her because it was "very personal" while one more teacher suggested "the PD, your presence…has made a difference. What we do here now is completely different." One of the vice principals expressed her gratitude with the PD plan, saying, "you sent us your suggestions for PD. I am on the same page so I thought it was very helpful." The validation of her ideas and being encouraged to use them with her staff was a highlight of the PD experience.

b) Appreciation of Administrative Support

> *My coordinator sits with me at the beginning of each week so there has been support. It was not like we had to go through the standards and do it ourselves. (Middle School Teacher)*

The support provided throughout the entire PD process, including the efforts made by the directors, vice principals, and particularly the coordinators made a significant difference towards the teachers' understanding of the PD content and their application of the new practices. Every division reported regular meetings to discuss brainstorming, writing process, new ideas, and student success. One elementary teacher stated her vice principal provided lots of examples, articles, and videos. The fact that these suggestions were provided through face to face discussions is significant as these could have been left on desks as handouts or forwarded as memos through email. But the personal interaction, the opportunities created by discussing ideas and solving problems together created "communities of practice" (Wenger, 2016) across the divisions. A middle school teacher reported "the school meetings helped us to go deeper. It makes the students love writing more!" "I met with my coordinator every week," shared another middle school teacher, "and she recommended videos, shared rubrics; she even gave me a list of words my students can use that are more effective." One of the high school teachers said her coordinator "gave us tips and boosted our ideas. She opened our minds to ideas in science like using persuasive writing from the perspective of human body parts." That specific writing assignment was mentioned several times and was clearly a favorite of the teachers and the students. As a result of their commitment and ongoing support, opportunities for creativity and innovation flourished.

Theme Three: Risk Taking and Innovation in Classroom Practices

> *T1- You should know that Egyptian culture resists change, generally.*

> *T2- I think I am not Egyptian in this way.*

*T3- Well, at the beginning we resist everything. If it means more work,
we usually think twice. This is how our students' minds work. (Nods
and utterances of agreement)*

(Disciplines Focus Group)

Despite the general consensus shared within the Disciplines Focus Group that Egyptians resist change, change occurred. If anything, it was embraced. Classroom observations during the previous PD sessions revealed that the teachers were accustomed to a traditional classroom structure with students sitting in rows, many pencil/pen to paper activities, and much direct, large group instruction often through lecturing. Yet, many of the teachers arrived to the interviews and focus groups with student work in hand. They wanted to share. The teacher's pride in their students' creativity, innovation, and the remarkable improvement in their ability to write and express themselves was palpable. All of the teachers tried new writing strategies with their students and some strategies had more effective results than others. Some of the teachers even abandoned their lecture style teaching methods. Although most of the teachers were very excited with the results and intended to continue with most of the new writing strategies, some were not pleased with the new direction and wanted it scaled back.

Interestingly, the middle school and high school division teachers were the most excited and willing to leap into new teaching and learning practices. The middle school science and math teachers began to collaborate with the English teachers, creating cross curricular assignments. This exchange calmed the math and science teachers' qualms about grading spelling, grammar, and punctuation. Additionally, they reported the students worked harder on these assignments because it was worth a grade in three subjects. A grade five social studies teacher introduced a new genre to her students by introducing a class newspaper, while in a political science class the students had to take on the role of a journalist to write articles. A grade six social studies teacher declared, "I used the storytelling with my students. They loved it. It really got them. They act like they don't care until I stop, then they want more!"

A student teacher from the Canadian university elected to complete his practicum at the school and further engage the teachers and student in the writing initiative. The student teacher reported that he engaged the Grade 11 history classes in vertical learning. The lesson was about the impact of trench warfare on creating a stalemate between German forces and the allies. The Egyptian students at first had little idea of what he meant as they didn't understand the concept of trenches. After a brief introduction of what trenches were, the student teacher had the students turn their desks on the side in two rows and divided the class in half. They were instructed to role play they were soldiers and that the overturned desks were the sides of the trenches. Once the context had been set, the students were further instructed to try climbing over the trenches to get to the other side. Within a few moments, the students realized how difficult it must have been to climb over the trenches while being shot at. This illustrated to the students in a visual way the historical concept behind trench warfare. After the activity, students were asked to reinforce their learning by writing about their experience within the context of the question: "Why trench warfare was a factor in prolonging World War I." Several of the students submitted excellent written responses to the question. On the other hand, some of the students still struggled with the writing task, but even so their writing demonstrated an attempt to engage with the question in a meaningful way.

In high school geography one teacher began assigning three minute What If? free writes. What if there were still dinosaurs or other fanciful events that made them think and write spontaneously.

A grade eight math teacher challenged his students to write math word problems that would trick him. He stated the problems were very challenging and the students loved doing them. He said after this experience there was no going back, he had to remain focused on always including a written component.

Using brainstorming and mind mapping as part of the writing process became very popular and according to the teachers, considerably increased the students' ability to write in paragraphs. A middle school teacher expressed how pleased he was to have a set of terminology to use to teach the writing process, "I knew there was a process, but I didn't have the words to share with the students. Now they know where they are in the process and so do I." Creative persuasive writing was also popular. "I wanted to motivate and engage them," declared one teacher, "so I told them they had to persuade me, in writing, that they deserved a pastry. If their argument was convincing, they got a pastry!" The same teacher also wanted the writing to be meaningful:

> "I made a project agreement with my coordinator that if they could argue their case well enough [in writing] they could evoke change in the school. She agreed. They love it! They started with no homework, no uniform, bring my phone to school, but then they went deeper. I was surprised they were able to do this. They wanted to enhance our school. Some ideas were gym self-defense classes and more clubs. One group opened a new restaurant and tried to convince us to eat at their restaurant. What was amazing was how they approached other teachers by saying my argument is..."

Another teacher took the persuasive writing into the debating arena. She described the first debates as chaos, but noted that once they learned to write out the argument and counter argument their focus and language became much more purposeful.

The elementary teachers were also creative in their attempt to include more writing (e.g., puppetry, story book making, storytelling) but not all were committed to continuing the process. One early years' teacher who saw the writing initiative as successful commented upon using one's imagination: "Egyptian teachers do not use imaginations in teaching. We learn to memorize, not to close your eyes and imagine. We do not use descriptions. So building vocabulary and imagining became very important to me. I used books." Others admitted that their students' writing had improved enormously because they loved writing stories whereas the focus used to be on English grammar. Yet these teachers felt the workload was too steep. They wanted a more prescribed plan to follow day to day, one that could be laid out for the entire year and easily shared with the parents. They also felt they sacrificed too much of the students' reading program to writing so the initiative imbalanced their program.

Theme Four: Teaching to Student Needs

> *Some students were overwhelmed at the idea of writing an essay [in English].*
> *(High School Teacher)*

Prior to the twoday PD institute, the teaching staff based their teaching and assessment on the United States Common Core standards regardless of the students' English language competencies. One of the greatest challenges the high school teachers faced was students arriving at the school in grade nine with no English and the parents expecting the students to catch up. It was an impossible situation for all.

Most of the teachers, in different ways, realized they could assist their students more by letting go of the expectations and teaching the students from where they were. Instead of assigning an essay, first assign a short answer. But that also was not enough. Many went right back to the writing process and taught the students how to brainstorm, create a mind map, build an outline from the mind map, and finally how to build paragraphs from the ideas in the outline. They worked on sentence construction. They worked on descriptive words and building arguments and the students' writing skills began to improve. Modelling writing became a key focus. One high school teacher reported there was a "huge improvement" in the quality of the writing through this process. Another teacher explained that most of her students' writing assignments used to be homework, but the students lacked motivation to write at home. Also, it was a struggle for them. If they completed one sentence of writing she used to be satisfied. After the PD she started having the students write in class. She modelled writing structures and sentence building. She selected topics that were relevant, contentious, or personally meaningful. She confessed she was amazed at the results. After only four months of this process, she assigned a piece of writing for homework. The topic was, My Life as a Slave. The expectation was one page of writing which included their feelings and hardships. The students came in the next day with pages of writing. "Up to five pages!" she exclaimed. Most teachers reported changing their focus to what the students needed. While this significant change in their practice was being discussed in the English Teachers' Focus Group, the researcher asked if perhaps the PD gave them permission or license to teach to the needs of the child. The teachers did not feel these words were suitable. They said the PD gave them "a target."

In the elementary panel the teachers concentrated on building a sentence using description. "This is hard for them," one teacher explained, "because Egyptians do not describe. We started with three word sentences, then added: I love my dog. No. I love my big fat lab dog, who was running because he was playing. Soon they could write a whole sentence!" Yet another strategy delivered in the PD was peer critiquing. One of the English teachers explained that students found this uncomfortable. They would ask, "but how do I know if it is right?" Rubrics were introduced during the PD as well. The teacher directed the student to look at the rubric. "Read the rubric and show your friend what is missing," she said. "Help him get a better grade." Out of this grew a theme of collaboration and mutual support amongst peers.

Interestingly, the suggestions for next steps regarding the writing initiative were all based on student need. The high school teachers wanted to focus on academic writing and identify a consistent method of citation. The middle school intended to continue exploring the writing process in more depth, but also continue to raise the level of expectations. Quality and not quantity was their chosen theme. The elementary panel would work towards balancing the writing with the reading.

Perhaps the most significant development reported by the teachers in all the divisions was the dissipation of fear by the students. One teacher stated, "Students are no longer afraid of holding the pen and creating what is in their mind. They know it is okay to make mistakes." Less fear and seeing student confidence in writing were key observations that came up over and over again.

Discussion
A total of 28 teachers were either interviewed or included in the focus groups, which represented a small percentage of the professional staff at this international private school. However, the directors and vice principals felt their opinions represented the majority of the staff members'

perceptions regarding the writing initiative. Generally, the teachers in this study perceived their administrators' directive to implement a school-wide writing plan as a positive experience both for themselves and for their students. In fact, the teachers interviewed did not consider the sudden focus on writing an administrative decision; they considered it a collective staff decision. They recognized their students' lack of confidence and avoidance of writing (in English) and were generally pleased when the writing initiative was implemented.

Many new strategies and practices were modelled by the PD team and all of them were implemented by one staff member or another. Modelling a range of eight writing practices allowed teacher choice and differing entrance points into the new practices, according to the teachers' comfort levels. Five practices were most commonly identified as successful: writing process, peer critiquing, genre writing, writing across the disciplines, and modelling writing. The single most consistently mentioned writing practice were the seven steps of the writing process: planning, drafting, sharing, evaluating, revising, editing and publishing as designed by Donald Graves (2003). Special attention was attributed to the planning and drafting stages in the middle and high school grades as these included brainstorming and using graphic organizers. As a result, in this Global South context, these five practices would be the delivered in any future writing instruction PD, but the writing process would be deemed a priority.

Although the teachers embraced the PD delivered, they did tend to see some practices as Western and not Egyptian. References and comparisons often emerged in discussions as to why they "as Egyptians" would not normally do this particular activity. For example, one teacher stated that Egyptians do not use description in their vocabulary, so building descriptive sentences in English was challenging. Building on these types of observations can assist the teachers' understanding of what needs to develop in their own perceptions of the English language.

Most of the teachers in the school learned English as a foreign language in school, just as their own students were. The predominant approach to learning English in some Global South contexts is through the construction and deconstruction of English grammar. Therefore, exploring creative or imaginative types of writing was very new, especially across the disciplines. Exploring these new options provided opportunities for engagement and motivation in writing. Writing suddenly became interesting, and enjoyable for the students. The teachers displayed excitement, passion, and most importantly, pride of the students' achievements in writing. It is safe to assume that this unusual level of emotional commitment towards the students' work provided an even higher level of motivation for the students.

Lastly, the level of support provided through the PD, but more importantly, the ongoing academic and emotional support of the school coordinators, vice principals, and directors made a significant difference in the sustainability of the writing culture. Over the six months of executing the writing plan, continued communities of practice were built in each division. These were supported with fresh ideas, articles, videos, and listening. The teachers talked and they were heard. They asked for suggestions and received answers. Building a sustainable writing culture, in this Egyptian school, was a collaborative and supportive endeavor. As the writing initiative was written into the five year school plan, the long range achievements have yet to be seen. But the shortterm goals, observable improvement in student writing across all grades, and teacher motivation and engagement were attained.

Conclusion
The intent of this research was three-fold: to provide an examination of the success and failures of

implementing a large scale school project on writing; to contribute to the advancement of international collaborations regarding in-service teacher education; and, to develop a deeper understanding of the role and unfoldment of PD in different contexts such as in the Global South. The four themes that emerged during the analysis contribute to the advancement of educational collaborations and pedagogical undertakings that occur between universities and schools globally. This study also contributes to the closing of the gap in knowledge on providing international PD specifically in Egypt.

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Adult learners' self-direction in group learning

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Adults engage in continuous learning for purposes of personal and professional development. Aside from being students, some of them also play family roles and are full-time workers. In order to achieve success in their formal learning in the face of these varied roles, adult learners initiate and build relationships through which they gain academic and emotional support. The study is underpinned by the concept of self-directed learning and constructivist theories, examining the relationship between self-direction and group learning in an adult learning context. The qualitative design was used to gain insights into what influenced adult learners' self-direction and peer engagement. The research found that collaborative contexts lead to better student engagement. Also, support from a more capable colleague contributed significantly to successful learning. The main contribution of the study is that self-direction of the adult learner is critical to moving from the zone of the current development to zone of potential development. For practice, adult educators need to design curriculum programmes that can encourage adult learners to create student-driven support groups for learning. Concerning workplace learning, adult learners should be encouraged to develop professional relationships and build networks.

Key Words: Adult learners; self-directed learning; group collaboration; zone of current development; zone of potential development

أيضًا أدوارًا عائلية ويعملون بدوام كامل. من أجل تحقيق النجاح في التعلم الرسمي في مواجهة هذه الأدوار المتنوعة ، يبدأ المتعلمون البالغون ويبنون علاقات يكتسبون من خلالها الدعم الأكاديمي والعاطفي. تستند الدراسة إلى مفهوم التعلم الموجه ذاتيًا والنظريات البنائية ، ودراسة العلاقة بين التوجيه الذاتي والتعلم الجماعي في سياق تعلم الكبار. تم استخدام التصميم النوعي لاكتساب رؤى حول ما أثر على التوجيه الذاتي للمتعلمين البالغين ومشاركة الأقران. وجد البحث أن السياقات التعاونية تؤدي إلى مشاركة أفضل للطلاب. أيضًا ، ساهم الدعم المقدم من زميل أكثر قدرة بشكل كبير في التعلم الناجح. المساهمة الرئيسية للدراسة هي أن التوجيه الذاتي للمتعلم البالغ أمر بالغ الأهمية للانتقال من منطقة التطور الحالي إلى منطقة التنمية المحتملة. للممارسة ، يحتاج المعلمون الكبار إلى تصميم برامج المناهج التي يمكن أن تشجع المتعلمين البالغين على إنشاء مجموعات دعم يقودها الطلاب للتعلم. فيما يتعلق بالتعلم في مكان العمل ، ينبغي تشجيع المتعلمين البالغين على تطوير العلاقات المهنية وبناء الشبكات.

成年人为了个人和职业发展而不断学习。除了是学生之外，他们中的一些人还扮演着家庭角色，是全职工作者。面对这些不同的角色，为了在正规学习中获得成功，成人学习者发起并建立了各种关系，通过这些关系他们获得了学术和情感支持。该研究以自我导向学习的概念和建构主义理论为基础，研究了在成人学习背景下自我导向和团体学习之间的关系。定性设计被用来深入了解什么影响了成人学习者的自我导向和同伴参与。研究发现，合作的背景导致了更好的学生参与。另外，来自更有能力的同事的支持对成功的学习有很大的帮助。该研究的主要贡献是，成人学习者的自我指导对于从当前发展区到潜在发展区至关重要。对于实践来说，成人教育者需要设计能够鼓励成人学习者创建学生驱动的学习支持小组的课程方案。对于工作场所的学习，应该鼓励成人学习者发展专业关系并建立网络。

Les adultes s'engagent dans un apprentissage continu à des fins de développement personnel et professionnel. En plus d'être étudiants, certains d'entre eux jouent également des rôles familiaux et sont des travailleurs à temps plein. Afin de réussir leur apprentissage formel face à ces rôles variés, les apprenants adultes initient et construisent des relations grâce auxquelles ils obtiennent un soutien scolaire et émotionnel. L'étude est étayée par le concept d'apprentissage autodirigé et les théories constructivistes, examinant la relation entre l'autogestion et l'apprentissage en groupe dans un contexte d'apprentissage pour adultes. L'approche qualitative a été utilisée pour mieux comprendre ce qui a influencé l'autogestion et l'engagement des pairs des apprenants adultes. L'étude a révélé que les contextes de collaboration conduisent à un meilleur engagement des élèves. De plus, le soutien d'un collègue plus compétent a contribué de manière significative à un apprentissage réussi. La principale contribution de l'étude est que l'autogestion de l'adulte est essentielle pour passer de la zone de développement actuel à la zone de développement potentiel. Pour la pratique, les éducateurs d'adultes doivent concevoir des programmes d'études qui peuvent encourager les apprenants adultes à créer des groupes de soutien pour l'apprentissage dirigés par les élèves. Concernant l'apprentissage sur le lieu de travail, les apprenants adultes devraient être encouragés à développer des relations professionnelles et à créer des réseaux.

Взрослые занимаются непрерывным обучением в целях личностного и профессионального развития. Помимо того, что они являются студентами, некоторые из них также играют семейные роли и работают полный рабочий день. Чтобы добиться успеха в своем формальном обучении перед лицом этих разнообразных ролей, взрослые учащиеся инициируют и строят отношения, благодаря которым они получают академическую и эмоциональную поддержку. Исследование основано на концепции самостоятельного обучения и конструктивистских теориях, изучающих взаимосвязь между самостоятельным обучением и групповым обучением в контексте обучения взрослых. Качественный дизайн был использован для того, чтобы получить представление о том, что повлияло на самостоятельность взрослых учащихся и взаимодействие со сверстниками. Исследование показало, что контекст сотрудничества повышает вовлеченность студентов. Кроме того, успешному обучению в значительной степени способствовала поддержка более способного коллеги. Основной вклад исследования заключается в том, что самостоятельность взрослого учащегося имеет решающее значение для перехода из зоны текущего развития в зону потенциального развития. Для практики преподавателям для взрослых необходимо разработать учебные программы, которые могут побудить взрослых учащихся создавать группы поддержки для обучения, ориентированные на учащихся. Что касается обучения на рабочем месте, следует поощрять взрослых учащихся к развитию профессиональных отношений и созданию связей.

Los adultos participan en el aprendizaje continuo con fines de desarrollo personal y profesional. Además de ser estudiantes, algunos de ellos también desempeñan funciones familiares y son trabajadores a tiempo completo. Para lograr el éxito en su aprendizaje formal frente a estos roles variados, los estudiantes adultos inician y construyen relaciones a través de las cuales obtienen apoyo académico y emocional. El estudio se sustenta en el concepto de aprendizaje autodirigido y teorías constructivistas, examinando la relación entre la autodirección y el aprendizaje grupal en un contexto de aprendizaje de adultos. El diseño cualitativo se utilizó para obtener

información sobre que influyó en la autodirección y el compromiso de los compañeros de los estudiantes adultos. La investigación encontró que los contextos colaborativos conducen a un mejor compromiso de los estudiantes. Además, el apoyo de un colega más capaz contribuyó significativamente al aprendizaje exitoso. La principal contribución de este estudio es que la autodirección del alumno adulto es fundamental para pasar de la zona de desarrollo actual a la zona de desarrollo potencial. Para la práctica, los educadores de adultos deben diseñar programas curriculares que puedan alentar a los estudiantes adultos a crear grupos de apoyo para el aprendizaje impulsados por los mismos estudiantes. Con respecto al aprendizaje en el lugar de trabajo, se debe alentar a los estudiantes adultos a desarrollar relaciones profesionales y construir redes.

Introduction

More adults are taking charge of their learning and development in order to meet the demands of their daily lives. This has become necessary due to the pressures from a fast-changing socio-economic world that sometimes impact their employment. Their interest in seeking specific knowledge and skill makes them self-directed learners with the primary responsibility for their learning ranging from planning how to learn to an evaluation of learning experiences including all other activities falling in-between, that is necessary in order to ensure successful learning (Caffarella, 2000; Ellinger2004; Tekkol & Demirel, 2018). As part of the strategy of adult learners to manage their multiple roles, including learning perhaps as higher education students, adult learners tend to draw support from their colleagues and faculty (Lundberg, 2014). Perhaps it helps them to deal with learning anxiety as they face challenges in their studies, including passing exams and completing their projects successfully. They build relationships where they get support from their peers that encourages those who are struggling to persist in the course. These educationally meaningful peer relationships are essential support for the adult learner (Cherrstrom, Zarestky & Deer, 2017). Adult learners also tend to achieve more with the support of their colleagues than when they work on their own (Briggs, 2013). However, it must be noted that the level of self-directedness of the learner determines, whether or not the individual will seek or avail themselves to such collaborative learning arrangements, especially if the task is of common interest (Boticki, Baska, Seow & Looi, 2015).

Adult learners manage multiple roles including being spouses, partners, parents and full-time workers. These equally essential roles compete for learners' limited time. Often the pressure from juggling these roles tends to affect their studies leading to poor academic performance (Tetteh & Attiogbe, 2019) and in extreme cases abandonment of the course of study. Thus, they need support from other sources, the institution, faculty and their peers in order to succeed in their learning (Tetteh & Attiogbe, 2019). However, their very nature as adult learners assume that they are self-directed and have the personal attributes that enable them to take responsibility for their learning and also find strategies to solve problems including getting help from their peers. There is some literature on peer engagement and collaborative learning but concentrate on the relationship between the self-direction of the adult learner and effective peer support such as implementing and sustaining cooperative learning by teacher collaboration (Hoffman et al., 2020; Miquel & Duran, 2017), promoting self-directed learning in formal educational institutions (Guglielmino, 2013) and impact of cooperative learning on self-directed learning abilities in the computer applications technology class (Mentz & Van Zyl, 2018). Therefore, the study was conducted to contribute to the knowledge gap.

The study, therefore, posits that the intrinsic ability of the adult learner is critical to the learner moving from zone of current development (ZCD) to zone of proximal development (ZPD) in relation to Vygotsky's (1978) socio-cultural theory of learning explained in the conceptual framework. The study argues that self-direction facilitates the creation of knowledge through critical thinking and social interactions that enable the student to expand their knowledge to

their highest potential. This perspective led to probing into the educational experience of some adult learners at the Department of Adult Education and Human Resource Studies, University of Ghana. Therefore, the objective of the study was to explore how the self-directedness of adult learners influenced their participation or otherwise engagement in peer support groups and its impact on their learning. In order to gain an in-depth understanding of the experiences of self-directed learners, the following research questions were posed.

1. Why do adult learners join learning support groups?
2. What informs the composition of the learning groups adults join in?
3. What forms of support are available for adults in the learning groups?

The concept of self-directed learning

Self-directed learning (SDL) is one of the foundational concepts in the field of adult education. Introduced in the seminal work of Tough in 1971 (Merriam et al., 2007), the concept has been defined variously. It is mostly described as "the process in which individuals take the initiative, with or without the help of others, in diagnosing their learning needs, formulating learning goals, identifying human and material resources for learning, choosing and implementing appropriate learning strategies and evaluating learning outcomes" (Knowles 1975, p18). In a recent development, Guglielmino (2013), posit that most learning contexts that develop skills and attitudes support SDL. However, self-directed learners are primarily responsible for the learning situation and use various processes, including collaborative learning, where adult learners engage with their peers for academic purpose (Caffarella, 2000; Guglielmino, 2013). This interdependence in learning challenges the view of a universal individual learner who is autonomous and independent and considers self-direction as a personal attribute of learners which determines their drive and how they utilise resources around them (Merriam, 2001) including their peers to achieve learning outcomes. These abilities empower peer learning groups as members see one another as reservoirs of knowledge that they can tap into to enhance their success as they give and receive feedback.

Student engagement has received significant attention in the literature. The concept of student engagement refers to the collaboration between faculty and students and, students supporting their peers in their learning (Bundick, Quaglia, Corso, & Haywood, (2014). Others have described student engagement from the perspective of using technology to enhance collaboration among peers and for academic performance (Mango, 2015). It is said to "enhance learning through student interaction with one another around academic topics, often through peer teaching" (Lundberg, 2014 p82.) In a multicultural environment, peer interaction predicts students' learning as they explain things to those who are foreigners and may have challenges adapting to the learning community. Braxton, Hirschy and McClendon (2004) and Mango (2015) argued that courses that require students to work together contribute to their learning and social interaction. Thus, the view supports earlier studies by Tinto (1997, 1998) suggesting that student study groups strengthen their relationship with peers as colleagues teach them.

Peers supporting one another is a common feature among learners. It has been described variously as peer intervention, peer education, peer support and peer learning networks (PLN). Though mostly used interchangeably, they may be differentiated based on their "aims, emphasis and traditions" (South, Bagnall & Woodall 2017, p.215). The primary purpose of PLN is to improve learning through connections and interactions, mutual goals, and collective effort. It is said to be a formal group of "status equals or matched companions" that work toward the acquisition of knowledge and skill through active helping" (Topping, 2005, p.631). Members in the network pool of knowledge as they work to achieve a common purpose (Christiansen & Bell, 2010). PLN may be noted in the definition of peer education as a process of education and information sharing occurring between individuals from the same age group

or similar social backgrounds (Milburn, 1995; Sriranganathan Jaworsky, Larkin, Flicker, Campbell, Flynn, & Erlich, 2010). This definition has some similarities with the description of peer intervention as social and communication processes that are used by individuals of common demographic group or experience to realise their goal. These processes are premised on the principle of homophily, whereby the social influence of peers serves as the foundation for growing affirmative relationships that enable a group to achieve its purpose effectively (Harris, Springett, Croot, Booth, Campbell, Thompson, Yang 2015, Chiu & West, 2007; Parkin & McKeganey, 2000). Membership of the group, particularly in a school environment, allows connecting with others and benefiting from expertise that one may be less endowed with.

While the concepts mentioned above emphasise process, peer support focuses on the forms of support provided and received by members of an adult group. Writing from the context of health care, Dennis (2003) asserted that peer support involves emotional support, informational support in terms of advice and feedback, and appraisal support facilitating, self-evaluation and problem-solving. These facets of support are then applied to help the recipient cope with actual or anticipated stressors. These views may be said to apply to other contexts notably higher learning institutions where adult learners deal with lots of stress as they juggle with multiple roles which often affect their academic work leading them to drop out. It may, therefore, be argued that peer support can lead to better outcomes as it facilitates better relationships among adult learners and serves a mechanism through which they boost their coping skills to persist in their studies. That notwithstanding, it is important to note that merely putting individuals together based on similar characteristic is not enough to yield good results (Harris et al., 2015). There is a need, besides, for the support intervention to promote social interaction that will build trust and strong ties among members where feedback is constructed and viewed by the recipient as such.

Benefits and challenges of PLN
Indeed, the benefits of PLN in higher learning are well recorded. The diversity of ideas of members help to improve their knowledge, and they work together, particularly in their research (Boud and Lee, 2005). Also, Christiansen and Bell (2010) found from their study that PLN "provided emotional support in adversity and protection against social isolation" p. 807). The principle helps students to cope with learning pressures and to persist in the learning (Caffarella & Barnett, 2000). Despite the established usefulness of peer learning networks, it has some challenges. Few studies spell out models for developing and evaluating them (Miller, Duron, Bosk, Finno-Velasquez & Abner 2016). This leads to variations in their formation and makes it difficult to assess their impact. It may also lead to social loafing, as some members may take advantage of available supports to fail to give of their best (Schippers, 2014). There is also the issue of leadership of the group. Because the groups are mostly of equal status, they may engage in some power struggles. The alternative is that the group may be without a leader which can also create a challenge for effective coordination.

The aforementioned peer learning networks have been found to contribute significantly to the success of adult learners (Laurel, 2018). This is because it facilitates co-construction of knowledge as they think and solve problems through social interaction. It also provides the much-needed emotional support that adult learners need to enable them to manage their fears and frustrations in the course of their studies (Dennis, 2003).

Conceptual framework
This study is situated in intersecting bodies of literature. They are self-directed learning and zone of proximal development.

Tough (1971) and Knowles (1975), in their initial studies, presented SDL as a linear and continuum model. They suggested that learners engaged in continuous learning as a way of improving themselves. This gave support for SDL in institutions and among groups where individuals took responsibility for their learning and worked out the mechanism to achieve their learning needs. By focusing on autonomy and freedom of the individual in learning, SDL sums up the assumptions of the adult learner. However, later research by Lai (2011), added two more models; the interactive and instructional models that focused on SDL as a process. In addition to these characteristics, self-direction has further been considered as personal attributes of learners which determine how they take ownership of their learning in terms of their motivation, strategy and resource uses (Merriam 2001). Thus, while adult educators assist in locating resources or master alternative learning strategies, the adult learner should have a set of personal attributes and specific skills to be able to manage their learning as an individuals or in formal learning programmes. In sum, the student must have the inherent ability to search out and develop social support among peers in order to be successful (Liechty et al., 2009). This is the foundation of personal growth in adult education.

Astin (1990), suggested that students gain more from their learning experience depending on how intense they are into it and how relevant the activity is to their academic work. It implies that the student must find the interaction relevant to their need and be highly committed and engaged in it. The involvement underscores one of the assumptions of andragogy that an adult's readiness to learn is dependent on the relevance of the activity to his or her development (Merriam, 2001). Improving upon Astin's theory, Kuh (2009) proposed an engagement model that emphasises the duty of an institution to take deliberate steps to create a collaborative learning environment for students. Without discounting other forms of engagements, both Astin and Kuh believed that student engagement with peers, result in positive student learning outcomes. Kuusisari (2013) also suggests that members of study groups learn from each other and collaboratively create knowledge in their group discussions as the learning process is social and distributed. Thus, the study groups serve as a social context for the students' thinking to work together to learn and create knowledge as they solve problems. The importance of social context in collaborative learning is highlighted in the third concept underpinning this study, and that is the zone of proximal development (ZPD).

Vygotsky's (1978) sociocultural theory of learning, specifically the Zone of Proximal Development (ZPD), suggests that learning and development take place in a social context through social interaction. According to the concept, the individual's potential for development is dependent on problem-solving with assistance from an adult or a more capable peer. Though the theory of ZPD was associated initially with learning at the primary and secondary school, it has in recent times been applied in adult learning (Kuusisari 2013; Wass & Golding, 2014). In applying ZPD to the work of adults in 1987, Engestrom suggested that "it is the distance between the actual working level and the level of potential as determined through problem-solving in collaboration with peers" (Engestrom, 1987 cited in Kuusisari 2013, p53). Explaining ZPD further, Wass and Golding (2014) argued that "with a more capable peer or teacher assistance, students can operate at a higher level than they could on their own, and this enables them to learn to operate independently at this level." (p. 672). Put simply, ZPD is the difference between what a person can achieve working alone as compared to when they get assistance.

From the definitions, it may be suggested that learners who initially find it challenging to understand a concept, solve a problem or perform a task on their own may be able to do so with support from colleagues or an instructor and ultimately work independently. Therefore, the student can move from his or her current level of development, that is, the "zone of current

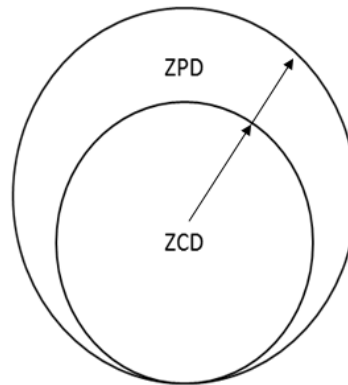development" (ZCD) to the ZPD through collaborative learning (Harland 2003) as illustrated in Figure one.

Figure 1: Movement from Current Development (ZCD) to the Zone of Proximal Development (ZPD) (Harland, 2003)

The assistance which is referred to metaphorically as "scaffolding" include resources material and feedback that the lecturer can give to the student to help them improve upon their learning. It also includes "offering the opportunity for peer support where students can observe and copy how a peer solves a similar problem, get feedback about the effectiveness of their strategies, or collaboratively invent new strategies." (Wass & Golding, 2014, p., 676).

Linking the theories discussed above point to the fact that collaborative student learning contributes significantly to enhancing adult learners' capacity and providing them with the emotional support to succeed in their academic work. However, the self-directedness and the personal attributes of the student determines whether or not they will seek out and build or be part of such peer learning networks to achieve successful outcomes.

Materials and Methods
This research used the qualitative approach. The lived experiences of participants were explored through interviewing. The choice of the approach was affirmed by Creswell (2010, p.183) who explains that qualitative approach is where "the inquirer often makes knowledge claims based primarily on the multiple meanings of individual experiences, socially and historically constructed, intending to develop a theory or pattern or advocacy/participatory perspectives (i.e., political, issue-oriented, collaborative, or change-oriented) or both". The qualitative design was used because the study was interested in gaining insights into what influenced adult learners' self-direction on peer engagement and group learning.

Sampling and Participants
The study adopted the purposive and convenient sampling technique, which allowed the researchers to choose only a specialised group such as adult students for the study (Cohen, Manion & Morrison, 2000). Convenient implies selecting participants who were available

(Koerber & McMichael, 2008). The participants for the research consisted of 12 adult students between the ages of 21 years to 48 years, with 50 per cent of them being 27 years old. Five were graduate PhD students while seven were undergraduate final year students who were all considered as adult learners in need of peer support. There were seven males and five females. The twelve participants were conveniently selected. Apart from two of the participants who were unemployed, all the other ten were workers. All of them were from the department of Adult Education and Human Resource Studies, University of Ghana. They voluntarily agreed to be part of the study. The choice of the department was based on the purpose that it had the highest number of older adult students at the university who were being trained as adult instructors.

Data Collection Procedure

Data was collected in person conveniently using semi-structured interviews in which the researchers asked questions that elicited responses to help achieve the research interest. The interview guide helped in collecting the data. The data was collected during 2018/2019 academic year. The questions were open-ended to permit some amount of flexibility in terms of participants' responses (Bryman 2004) rather than limiting them to a few multiple-choice answers in the case of close-ended questions. Apart from ensuring flexibility in participants' answers, the semi-structured interview also ensured some uniformity in all the interviews in terms of the line of questioning. Though the guide was followed, the interviewer was able to probe into topical trajectories in the conversation that might stray from the guide when this is appropriate (Knox & Burkard, 2009). The ability to interrogate the human experience is an advantage of qualitative study (Rahman, 2017). The researchers had a one-on-one, face-to-face interview with the participants. The interview questions focused on participants adult learning experiences and how they coped with group learning. Some of the questions asked were: How are study or learning groups formed? How does the group help members to understand particular topics? What are the ways in which you supported each other to learn as a group? What kinds of relationships emerge from these study groups? During the interviews, participants were probed to gather in-depth information and asking for clarifications and examples while reflecting on participants' responses, as suggested by Gilham (2005) and Braun and Clarke (2012).

The interviews lasted between 30 to 45 minutes. To ensure the anonymity of participants, limited demographic information was collected, and pseudo names were used instead of their real names (Allen & Wiles, 2016). The interview sessions were audio-recorded with the oral consent of interviewees, having informed them that it was for research purpose. Data saturation (Middlemiss, et al. 2015; Jackson, et al. 2015) was considered after the 10th interview when no new information emerged especially on the kind of support students received from self-formed groups.

Data Analysis

The data was thematically analysed. The voice recording of the interviews was manually transcribed. The transcript was read several times in order to become familiar with the content, which was followed by generating themes (Braun & Clarke, 2012). Furthermore, the transcribed data were coded, and three themes were drawn out for interpretation. This procedure of analysing the data conforms to how qualitative data is analysed according to Yildirim, Reigeluth, Kwon, Kageto, and Shao (2014). Furthermore, the themes were developed into narratives from the participants and then the report was finally written (Braun and Clarke, 2012).

Results

Three themes emerged with one sub-theme based on the questions from the interviews. These were: Group composition and its effectiveness; Successful peer learning groups provide academic and emotional support; Self-formed groups critical to effective study. The sub-theme under support was financial support.

<u>Group composition and its effectiveness.</u>
The study revealed that students become members of a study group sometimes by being assigned by the lecturer to work on a project based on students' index numbers. Other times students on their own formed study groups made up of their friends. All participants had experienced forming both types of groups. Explaining how the groups are constituted, Boye, a male undergraduate student, had this to say.

> "…. Some of the groups we formed them by ourselves. You see a friend, one that you mostly know and you ask him/her if you can form a group to discuss a topic that you may have difficulty understanding. There are some of the groups too that when a lecturer gives you a piece of work, the lecturer assigns members either randomly or using our index numbers."

Similarly, James said that "actually some were by the lecturer and I personally formed a group." However, Abosey (male) threw more light on the formation of the group. He mentioned that:

> "Most of these things, it is actually one person who starts, but you will realise that all the people who come to join the group are also in need of that thing. So even though one person had that idea and started it, I am sure that if you don't like the idea, you will not join the group. However, once people accept to join it means they need that support."

From Abosey's statement above, it can be seen that adult students join study groups based on their needs. The need to better understand a complicated topic, prepare for examinations or manage extensive course work were the primary reasons why students formed or joined a group on their own. They drew from the strength of colleagues to deepen their existing knowledge, and this enabled them to perform better in their learning, especially during the examination period. One of the participants further explained that:

> "It was getting to our examination period, so I thought it wise to form a group with my course mates…I called them and told them that "chaley" we are about starting examinations, so we need to do some group study and discussions. So, we were four in the group. I called more than four, but it was only the four who agreed to join."

From the expression above, adult learners formed groups based on their learning needs as well as availability of who wanted to be part of the group. A female participant (Baaba) also joined in to state that:

> When you form your own groups and you are studying, you get to understand things better because the group consists of about 5 people and if everybody is sharing their ideas towards something that has come up another person may explain what I want to know that I am struggling with better than me. Sometimes the person communicates to my level of understanding until I get it other than the lecturer who has many students to handle and who is in a hurry to complete his course outline.

From Baaba's point of view, smaller sized groups formed by the students themselves was effective because their colleagues had patience with each other when explaining difficult topics to them. The quote revealed that groups formed by the students was academically viable as

they spent enough time during group discussions to allow all members to understand a particular subject rather than rushing through.

Another participant (male) further intimated that:

"However, when the lecturer form groups for people if you are not careful... some people don't get on well. The mere sight of another person puts them off. It is very natural. So, this can restrict the way discussions should go".

The participant's explanation shows that groups formed by lecturers may not be effective because the lecturers do not know students well enough to put them into groups to do meaningful work. It also explains how individual differences may prevent adult learners to collaborate effectively in groups formed by lecturers.

In addition, Serwaa, a graduate student expressed her thoughts as follows:

"We realise that especially during the course work a lot of what we were doing was very extensive in terms of reading. Moreover, the truth is that everyone had different strength because we are all coming from different orientation and different backgrounds ... We realise that we could draw on the strength of each other. So, we said to ourselves why don't we form a group where we will provide some kind of support to each other whereby even if we have, let us say so much work to do in a particular course work we divide the work into different areas, and everybody takes one area …. So, we said to ourselves, in order to help us to, you know, improve upon our learning effectiveness, why don't we come together as a group and meet to discuss such matters."

Serwaa's statement shows that groups that were formed based on adult learning needs proved more effective than when lecturers formed groups. The narratives reveal that for these adult learners to catch up with their reading and to prepare adequately for their examination, they depended on forming collaborative groups for effective learning.

Successful peer learning groups provide academic and emotional support.
The study groups provided various forms of support to their members. Key among these are effective learning, emotional support and motivation, work-family life balance. Generally, peers distributed topics among themselves, which they prepared on and took turns to present to the group. Their colleagues made input which enriched their learning. The more capable peers served as tutors and shared their expertise to the benefit of the group. This exchange of ideas and information in the group widened their perspectives. The following are some of the explanations of the participants:

"For instance, on a topic that on your own, you are struggling to appreciate when you come together as a group, and somebody throws light on it, you get a better understanding. So, I can say that it helps you learn more effectively and improves your chances of being successful in your studies or in your work." (Bernard)

"The lecturers are in a rush to finish a topic, so if you need more clarification after the class. After class work, you go to your group members to help you understand the course you are studying." (Addo)

"However, when we (students) form the study groups ourselves we add people who are able to express themselves really well and this has helped us academically because the ability to express yourself well with your colleagues

> helps you gain more knowledge on the topic. Sometimes these group studies
> help with how to organise my learning goals." (Oko)

Bernard's narrative reveal that adult learners understand concepts better when they share ideas about concepts among themselves. Similarly, Addo depends on his colleagues for academic support. Oko's opinion further suggest that learning in groups help the group members to focus on what to learn which is a beneficial academic support to them.

On other hand, emotional support was identified as one of the significant benefits among students, due to the extensive work involved coupled with parental and work roles. These put pressure on them, often resulting in frustration and burn out. Working with peers who empathised with the situation and encouraged them served as motivation. Dede's confession says it eloquently:

> "To be honest but for the emotional support I got from my colleagues, I am sure
> I would have dropped from this course by the end of the first year. The demands
> of parenting and work were so overwhelming that I told them I was going to
> leave. Nevertheless, they shared their challenges with me and encouraged me to
> stay. I tell you; they were there for me. One of my mates always gave a listening
> ear whenever we met."

Dede's narrative show that emotional support from peers enabled adult learners to balance school and family life effectively. Those members of the study group who were preoccupied with family responsibilities were assisted by their peers who were less busy and managed to make progress through discussing and sharing of material. According to Serwaa:

> "Now, during one of these group discussions, there was this particular lady who
> had virtually covered most of the topics. So, what she did was that she just went
> over the areas with me and explained things to me. Moreover, this was a last-
> minute kind of thing. To the extent, I managed to get an A in the paper. So, I
> would say that had it not been for that group discussion, that support, I could
> not have made it because I had virtually given most of my time to family to the
> neglect of my studies."

Furthermore, Awo revealed that:

> "Let's say you have issues and you need help, you can just call on a member of the
> group you are comfortable or familiar with and talk to the person. For example, a
> member had issues with her fiancé, it was like she was depressed which was also
> affecting her academic work. So she tried to confide in me and so I advised her on how
> to blend to the two. So that she wouldn't have to fail her examinations and at the same
> time losing her boyfriend."

From Awo's narrative, emotional support is a key benefit in joining a study group as it creates an avenue for emotional balance for academic success and social networking. It is worthy of note that those who were self-directed in the group showed much support for those who needed their help to make progress in their respective programmes as Serwaa revealed.

Financial support
Coincidentally, financial support emerged as a sub-theme as the issue of support was asked. When participants were probed about the kind of support garnered by students, financial support resonated with most of the them. The following are some of their responses.

Bernard (male) said that "not me but other members of the group have received other support. Sometimes group members come to ask for financial help to sort out their school fees." Addo

(male) also chipped in that *"some colleagues also have problems with school fees. So we the group members as well as colleagues outside the group contribute to help them top-up their fees so that they can write their exams." "Sometimes too, it is a financial support. If the person is unable to pay their fees they come to us to ask for financial support to top-up their school fees"* Naaki (female) stated. Finally, Awo (female) intimated that "*another person lost her father. At the time we were about to write exams and she kept on crying. At the time we were about to write exams and she kept on crying. So we contributed financially."*

Mostly, the financial support was for school fees as the group members helped their colleagues so that they could register to write their examinations. Notwithstanding, Awo's statement suggest that sometimes the financial support is for social needs of peers. It also means that students take up the responsibility to ensure that their peers in the self-formed groups do not lag behind academically. Thus, they will go any length including supporting them financially. Furthermore, the types of support received from peers are a sign that adult students will play active roles in their self-formed learning groups

Self-formed groups critical to effective study groups
Reported satisfaction with the relationship with peers was found to be positively related to the effectiveness of learning. Discussion groups that were formed based on personal fit rather than lecturer's assignment worked better and harmoniously as each member accepted and performed their task and participated actively. A participant illustrated in the response that:

> "Naturally, when you meet as students, people tend to flow easily with others. There were times when you realise that you are more endeared towards certain people… you kind of understand yourself, and you easily share information… Sometimes when you form groups for people if you are not careful... some people don't get on well. The mere sight of another person puts them off. It is very natural. So, this can restrict the way discussions should go. So, when you identify people, you are comfortable with it makes the work much easier and makes the group more dynamic."

Students got actively involved and engaged in group discussion only when they found the interaction useful to their need and can help them achieve better learning outcome. The narrative also suggest that lecturer assigned groups makes members unhappy and therefore limits the flow of effective discussions. In other words, students go to great lengths to connect with colleagues they believe are well resourced to join their self-formed groups. Lartey (male) recalls such a situation:

> "We look out for those who are vocal and we think they know in class, then we befriend them. Some too they show a lot of maturity in the way they make contributions and talk. When you ask them questions, the way they answer allows you to draw conclusion that they are intelligent, having in-depth knowledge about the concept and hence you need to mingle with or join them so that you can be helped."

Anything less is considered a waste of time.

> "I noticed that some of us do not study. They wait till exams and they come to waste your time. I quite remember a friend made similar observation so last semester he never had group discussion with anybody. He said it will be better if he studied alone." (Abossey)

In short, students preferred voluntary study groups rather than faculty or department-imposed groups due to the bond of friendship among members. They also joined a group with

knowledgeable colleagues for maximum benefit rather than a waste of time. Members who were familiar with each other and had some bond, got on well in the group than when they were not, though they may be in the same class. Forming their own groups goes to buttress the need for trust and bond to make peer groups effective. Just putting people together was not good enough. They could ask contributors to repeat explanations as many times without being afraid of or reprimanded by the lecturer or stigmatisation from the class as happens mostly in larger groups formed by lecturers.

Discussion of findings
This study examined the influence of adult learners' self-direction on group study. The findings show that participants progressed from ZCD to ZPD within the context of undergraduate and graduate programmes. Students identified their learning needs, sought out for help by either forming or joining study groups on their own. The groupings helped adult learners to organise their learning challenges. In line with Kuh's (2009) study, students played an active role in group studies. However, a study by Boticki et al. (2015) found that when students lacked self-directedness, they tend to depend on each other for support. On the contrary, Guglielmino (2013) argued that self-directed adult learners form collaborations for better performance. In addition, Arja et al., (2020) found that students' perception of small group satisfaction improved self-directed behaviour among students and thus achieved higher academic performance. Similarly, Bundick et al. (2014) confirm that collaborative contexts lead to better student engagement. This intrinsic ability for seeking out for support from a more capable colleague contributed significantly to successful learning by members of study groups, gaining from one another by way of socialisation, academic discussions and psychological support.

The study found that peer support was beneficial to achieving better academic performance which is consistent with findings from a study by Tetteh and Attiogbe (2019) that when students are supported, they performed better academically. After receiving assistance from their peers, the participants were capable of doing more and better. They understood that they were primarily responsible for their learning success and then took the step to seek out for the necessary support, academic and emotional, from their peers to enable them to handle the difficulties they faced in their studies effectively. Consistent with the literature, Flores and Sprake (2013) showed that students are happier and enthusiastic to participate in learning as a result of emotional engagement. It is thus, a form of cooperative learning and assistance seeking, which leads to higher self-directedness who may not possess self-directed behaviour (Mentz & Van Zyl,2018). To the extent that what they could not do independently, that is, understand course work, prepare adequately for exams, they could do now after they had support from their peers in the group discussion (Kuussaari, 2013). Also, the anxieties and fears about not completing projects or failing examinations were curbed due to support received from peers contrary to the findings of Lundberg, (2014). These findings suggest, therefore, that self-direction of the adult learner is critical to moving from ZCD to ZPD as illustrated in the model below:
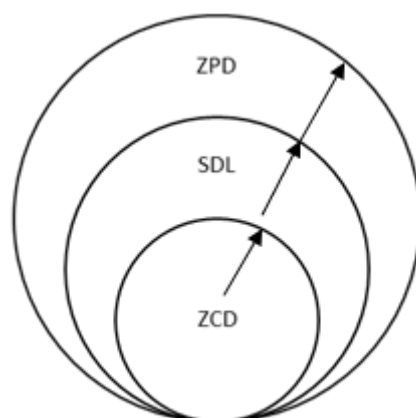
Figure 2: Movement to Zone of Proximal Development is influenced by the self-direction of the adult learner (Source: Authors' constructs)

Furthermore, by getting involved in what was of interest to their need, the participants collaboratively tackled a problematic aspect of their various programmes and found solutions to them. The study groups provided an environment of shared understanding, mutual respect and bond of friendship which enabled the members to develop collaborative skills from their current level of knowledge to a higher level (Christianasen & Bell, 2010; Cherrstrom et al., 2017). Students attributed this achievement to what was taught in class and from what they learnt from the interpersonal relationship mostly with their peers. However, as is typical of groups, social loafing was found as some members tagged along, knowing that they will benefit from the contributions of other members. This was more associated with non-voluntary groups where the authorities usually imposed membership.

Conclusion and implication for Adult Educators
Adult learners face many challenges which affect their academic work. They sometimes feel lonely and frustrated by the demands of academic work that if they do not get the appropriate assistance, they may quit the programme. The study points to the need for adult educators to include in the curriculum programmes that can help adult learners improve upon self-direction and also encourage them to create student-driven support groups for learning. Concerning workplace learning, adult learners should be encouraged to develop professional relationships and build networks. This will enable them to pool expertise extending support and learning within and outside of the organisation. For future research, quantitative or mixed method the study could be conducted on self-direction and peer support. It is recommended that applications of the findings should be examined using a more comprehensive sample and also in other departments and in higher learning contexts.

Limitations of the study
As a qualitative study involving a small number of participants (12), the study may lack reliability which is usually linked to positivist research and therefore may be limited in the application of its conclusion to a larger population. This was addressed in the selection criteria, which used purposive sampling technique to recruit adults still going through their programmes and who have the experience of participating in study groups. The richness of the data was gained from conversations with them and the analysis, therefore, makes it trustworthy and credible. Despite its limitation, there was evidence that students found learning from their peers very helpful to their successful learning.

Biography

Dr. John Kwame Boateng holds a PhD from the Pennsylvania State University (PSU, Penn State), USA. He joined the University of Ghana as Lecturer in 2013. He was a fellow of the University of Michigan's African Presidential Scholars (UMAPS) Program from August 2014 to February 2015. In 2016, Dr. Boateng was promoted to the rank of Senior Lecturer. Dr Boateng has over 20 years' experience in research, teaching and academic publishing. His research areas cover, Development Education, Educational Technology, Curriculum Development, ICT and mobile technologies integration into curriculum and pedagogical development, Distance Learning and Instructional Development. He was the Head of the University of Ghana Learning Centres until 31 August 2021. He is a material developer and a tutor of online courses.

The Authors have no competing interest to declare.

The authors listed have all contributed directly and intellectually to the study for publicatio

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Profile of a Comparative and International Education Leader: Gu Mingyuan

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Gu Mingyuan's profile documents his distinguished career and contributions to the field of international and comparative education in China and the world. Gu served as the Principal of the Second Affiliated Middle School of Beijing Normal University (BNU), the Director of the Institute of Foreign Education Research at BNU, the Vice-President of BNU, the President of the Chinese Society of Education, and the Co-President of the World Council of Comparative Education Societies (WCCES). He has witnessed and promoted the process of Chinese education modernization with rich international perspectives, and also brought Chinese culture and education to the world. The article is based on the data collected from multiple approaches, including oral interviews and document reviews. Gu holds sincere and deep feeling toward the WCCES, not only due to its professional mission, but also the profound friendship it fosters and a cultural atmosphere imbued with a humanistic spirit, inclusiveness, and respect that is needed now and will persist in future.

Keywords: International and Comparative Education, Chinese Comparative Education Society, Comparative Education and Culture, World Council of Comparative Education Societies

والمقارن في الصين والعالم. شغل قو منصب مدير المدرسة المتوسطة الثانية التابعة لجامعة بكين للمعلمين (BNU) ، ومدير معهد أبحاث التعليم الأجنبي في جامعة BNU ، ونائب رئيس BNU ، ورئيس الجمعية الصينية للتعليم ، ومجلس التعليم. ‐ رئيس المجلس العالمي لجمعيات التعليم المقارن (WCCES). لقد شهد عملية تحديث التعليم الصيني وعززها من خلال وجهات نظر دولية ثرية، كما جلب الثقافة الصينية والتعليم إلى العالم. تستند المقالة إلى البيانات التي تم جمعها من مناهج متعددة، بما في ذلك المقابلات الشفوية ومراجعات الوثائق. لدى Gu شعور صادق وعميق تجاه المؤتمر، ليس فقط بسبب مهمته المهنية، ولكن أيضًا بسبب الصداقة العميقة التي ترعاها والأجواء الثقافية المشبعة بالروح الإنسانية والشمولية والاحترام المطلوب الآن وسيستمر في المستقبل.

顾明远的简历记录了他在中国和世界的国际和比较教育学领域的杰出职业生涯和贡献。顾先生曾任北京师范大学第二附属中学校长、北京师范大学外国教育研究所所长、北京师范大学副校长、中国教育学会会长、北京师范大学外国教育研究所所长、世界比较教育学会理事会主席。他以丰富的国际视野见证和推动了中国教育现代化进程，也将中国文化和教育带到了世界。文章基于包括口头访谈和文件审查在内的多种方法收集的数据。顾先生对世界比较教育学会怀有真挚而深切的感情，不仅是因为它的专业使命，更是因为它孕育的深厚情谊，以及一种现在需要、将来也需要、充满人文精神、包容和尊重的文化氛围。

Le profil de Gu Mingyuan documente sa carrière distinguée et ses contributions au domaine de l'éducation internationale et comparée en Chine et dans le monde. Gu a été directeur de la deuxième école intermédiaire affiliée de l'Université normale de Pékin (BNU), directeur de l'Institut de recherche sur l'éducation étrangère à BNU, vice-président de BNU, président de la Société chinoise d'éducation et Co-Président du Conseil mondial des sociétés d'éducation comparée (WCCES). Il a connu et a promu le processus de modernisation de l'éducation chinoise avec de riches perspectives internationales, et a également ouvert la culture et l'éducation chinoises au monde. L'article est basé sur les données recueillies à partir de plusieurs approches, incluant des entretiens oraux et des analyses documentaires. Gu a des sentiments sincères et profonds envers le WCCES, non seulement en raison de sa mission professionnelle, mais aussi de la profonde amitié que celle-ci favorise et d'une atmosphère culturelle imprégnée d'un esprit humaniste, d'inclusion et de respect qui est nécessaire maintenant et persistera à l'avenir.

Профиль Гу Миньюаня документирует его выдающуюся карьеру и вклад в область международного и сравнительного образования в Китае и мире. Гу работал директором Второй средней школы при Пекинском педагогическом университете (BNU), директором Института исследований в области зарубежного образования в BNU, вице-президентом BNU, президентом Китайского общества образования и сопредседателем Всемирного совета обществ сравнительного образования (WCCES). Он был свидетелем и способствовал процессу модернизации китайского образования с богатыми международными перспективами, а также познакомил мир с китайской культурой и образованием. Статья основана на данных, собранных с помощью различных подходов, включая устные интервью и обзоры документов. Гу испытывает искренние и глубокие чувства к WCCES не только из-за своей профессиональной миссии, но и из-за глубокой дружбы, которую он поддерживает, и культурной атмосферы, проникнутой гуманистическим духом, инклюзивностью и уважением, которые необходимы сейчас и будут сохраняться в будущем.

El perfil de Gu Mingyuan documenta su distinguida carrera y contribuciones al campo de la educación comparada internacional en China y en el mundo. Gu se desempeñó como Director de la Segunda Escuela Media Afiliada de la Universidad Normal de Beijing (BNU), ha sido Director del Instituto de Investigación de Educación Extranjera en la BNU, Vicepresidente de la misma universidad, Presidente de la Sociedad China de Educación y Co-Presidente del Consejo Mundial de Sociedades de Educación Comparada (WCCES). Ha sido testigo y ha promovido el proceso de modernización de la educación china con una rica perspectiva internacional y también ha difundido la cultura y la educación chinas al mundo. El artículo se basa en los datos recopilados a partir de múltiples enfoques, incluidas entrevistas orales y revisiones de documentos. Gu tiene un sentimiento sincero y profundo hacia la WCCES, no solo por su misión profesional, sino también por la profunda amistad que fomenta y la atmósfera cultural imbuida de un espíritu humanista, inclusivo y de respeto que son tan necesarios ahora y que persistiran en el futuro.

## Upbringing and Professional Work Experience

Gu Mingyuan was born in a small town in southern China in October 1929, at a time when the war caused him to be displaced in his youth. He completed his primary education at five different schools and did not settle down until his lower secondary years. Gu spent his secondary years in one of the darkest periods in China. Fortunately, he met several good teachers in the school and so did not idle away his youth. In spite of his good academic performance since lower secondary years, especially in mathematics, his family could not afford for him to have higher eduction. Feeling discontented, Gu took the entrance examination for university in 1948. Hoping to save the country by contributing to industrial development, like many aspiring young Chinese at the time, Gu applied to the civil engineering program in Tsinghua University and the railway management program in Shanghai Jiaotong University. To his chagrin, he was unsuccessful in gaining entry to either.
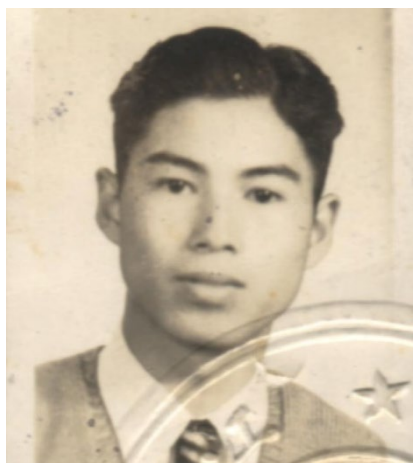
Nanjing High School photo of Gu Mingyuan. Photo courtesy of Gu Mingyuan.

To ease the burden of his family, Gu went to Shanghai and found a position as a primary school teacher in August of 1948. He taught on weekdays and spent his Sundays in bookstores reading the classics of 19th century Russian writers. Initially planning to find a job in order to earn a living, instead he found teaching exciting while at school. His influential middle school teachers consolidated his resolution to pursue a teaching career. "My achievement cannot be separated from my teachers, and I am willing to instruct the next generation as my teachers always did" (Gu 2018, 9). In 1949, he resolutely applied to Beijing Normal University (BNU), which was tuition-free and was accepted.

Just at a period with an urgent need of talent for building up the newly established country, in order to help change poverty and backwardness in China, the Chinese Government decided to send students abroad to study advanced science and management experience, mainly in the Soviet Union and the socialist countries in Eastern Europe, reflecting the then international trend. Government-sponsored study in the Soviet Union had been incorporated into the ten-year plan for the development of science and education in China, with the annual numbers and subject majors being examined and approved by the Premier of the state. Gu was among the first batch to be selected. From August 1951 to July 1956, he studied pedagogy at the Lenin Normal College in Moscow. The five-year-long overseas education contributed to Gu's future career choice of comparative education, and to the opportunity of getting to know his future wife Zhou Qu, a partner in both daily life and professional work.
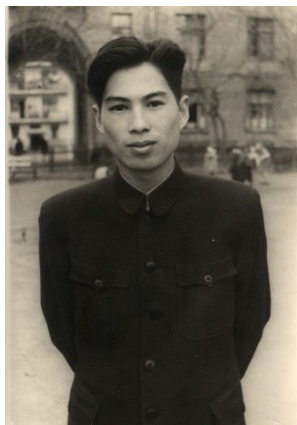
Gu Mingyuan at Lenin Normal College, Soviet Union, 1951-1956. Photo courtesy of Gu Mingyuan.

Gu and his wife returned to China in July of 1956 and were assigned positions at the Department of Education of BNU. In their spare time, they translated Soviet literature and research publications in education, such as *On Teaching and Development* by Zankov. He also translated Ushinski's *Man is the Object of Education* with colleagues in the Department of Foreign Languages, and Sovetov's *School Hygiene* together with a medical doctor. In 1957, the Department of Education established a student practice base in BNU's Affiliated Secondary School, and Gu was appointed as the leader of the teaching and research group for pedagogy, and the head teacher and pedagogy teacher of a class to cultivate future teachers and principals

in primary and secondary schools in the suburbs of Beijing, also the directors of the Education Bureaus at the district and town levels. In 1958, Gu was appointed as the Deputy Director of the Teaching Department at BNU's Affiliated Secondary School. He also taught Russian to students in the lower secondary section of the school. The years spent at the school laid a practical basis for Gu's exploration of educational theory in the years that followed and established his future educational belief that there should be "no education without love, no learning without interest."
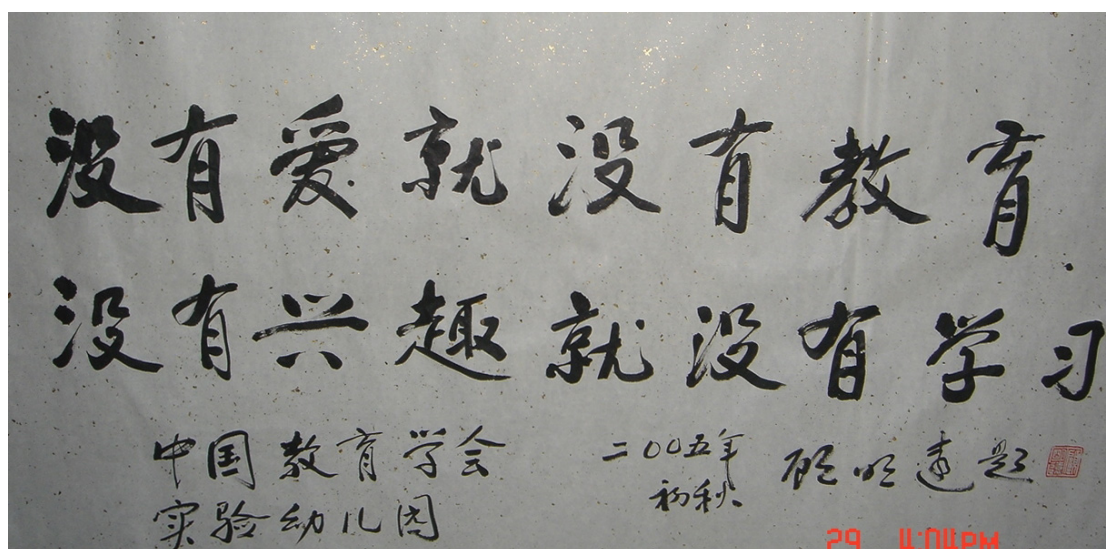

Gu Mingyuan's calligraphy - "no education without love, no learning without interest" - in 2005. Photo courtesy of Gu Mingyuan.

In September 1962, Gu returned to work in the Department of Education at BNU as a lecturer and counselor in pedagogy. A few years later, he was appointed as Vice-Dean of the Department. In September 1965, with the approval of the Foreign Affairs Office of the State Council, the Ministry of Education (MOE) established more than 40 institutes of foreign studies in institutions of higher learning across the country. BNU established the Office of Foreign Education Research, which was subsequently merged with the then Offices of Soviet Philosophy Research, Soviet Literature Research, and American Economy Research into the Institute of Foreign Education Research. Gu served as the Vice Director of the Institute, which opened up his career in the field of comparative education (more on that later). In the middle and late 1970s, Gu was successively appointed as Deputy Director of the Teaching Affairs Office of BNU, Director of the Social Science Division, Dean of the Department of Education, and Director of the Institute of Foreign Education Research. In April 1979, promoted by Gu and others and with the approval of then state leader Deng Xiaoping the Chinese Society of Education (CSE) was set up, and Gu was elected as a standing member, the youngest one at the time. From May 1984 to April 1991, Gu took the post of Vice President of BNU. During this period, he facilitated the establishment of the College of Education Administration and the

discipline of special education at BNU, both being the first of their kinds. Since 1983, he had been a member and convener of the first, second, third and fourth sessions of the education discipline evaluation panel of the Academic Degree Commission of the State Council of China.

Gu was first elected as President of the CSE in 2000, re-elected in 2006, and served as honorary President-for-Life after 2012. During his tenure, he has engaged in many endeavours. Such as the following. He gathered teachers together for educational research and frequently held academic forums to make known the voice of front-line teachers of primary and secondary education. He endeavored to upgrade the quality and brand of the academic annual meetings and academic events of the Society, by holding the Middle School Principal Conference and the Convention of Primary School Principals in China. He assisted the government in formulating the National Education and Research Program during the Tenth Five Year Plan Period and the Eleventh Five Year Plan Period. Also, he explored education reform at the regional level by setting up more than 20 pilot sites in county and district regions nationwide, launched an adjustment and reform in the editing of the *Journal of The Chinese Society of Education (Zhongguo Jiaoyu Xuekan, 中国教育学刊)*, and got involved in the investigation and formulation of the "National Medium and Long-term Educational Reform and Development Program (2010-2020)." Gu mobilized hundreds of young and middle-aged scholars of the state to jointly edit a number of large-scale education dictionaries, such as the Dictionary of Education, the Chinese Encyclopedia of Education, and many more.
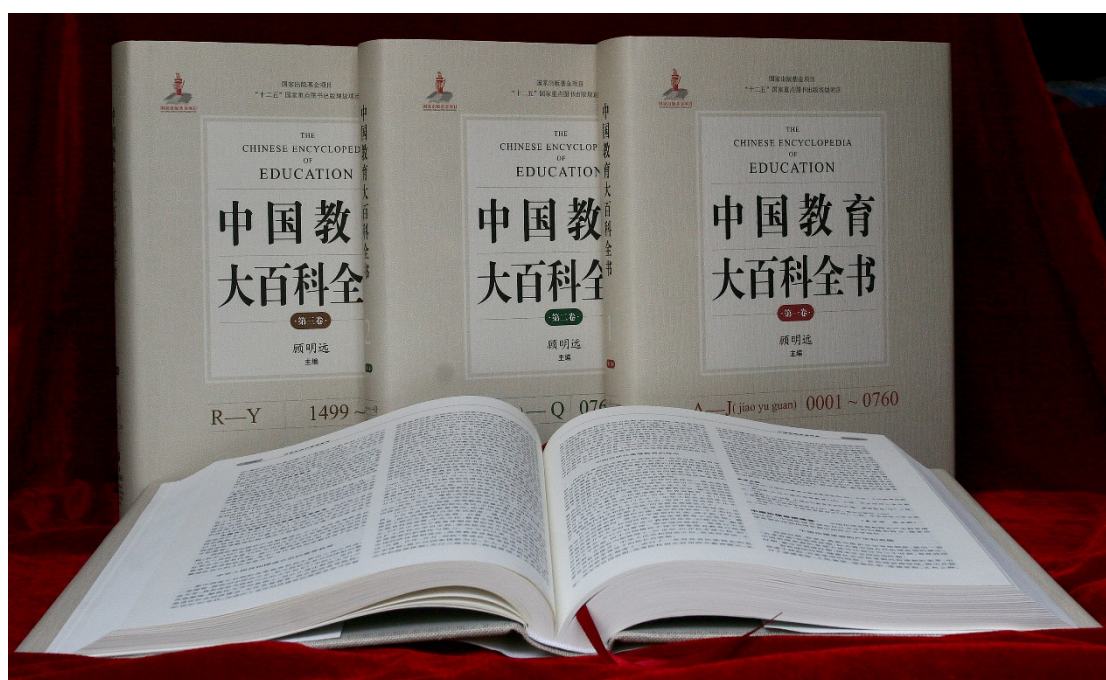
Chinese Encyclopedia of Education (Zhongguo Jiaoyu Da Baike Quanshu, 中国教育大百科全书), published by Shanghai Education Press in 2012. Photo courtesy of Li Minyi and Teng Jun.

Besides his identity as a renowned educational scholar and expert, Gu is an educational activist and practitioner. He has left footprints all over China and the world, visited and instructed countless schools, and participated in research and consultation on major educational reform policies of New China, as well as the preparation of educational laws and regulations. Gu served as a bridge between Chinese education and the rest of the world through his in-depth

dialogue with internationally renowned education scholars. His fruitful achievements and outstanding contributions to the fields of teaching, research, and social services have been highly affirmed by all circles at home and abroad, as can be seen from the titles and awards conferred on him below.

- First Honorary Doctorate of Education, Hong Kong Institute of Education (currently the Education University of Hong Kong), Hong Kong (2001);

- Honorary Professor, Teachers College, Columbia University, USA (2008), which is the first time that the university has ever awarded this honor to a Chinese scholar;

- Honorary Doctorate, University of Macau, Macau (2009);

- Honorary Doctorate, Soka University, Japan (2009);

- Special Award of Merit, CSE (2012);

- Wu Yuzhang Lifetime Achievement Award (2012), which is the highest honor in the field of social sciences in China; and

- Lifetime Achievement Award of BNU (2018).

At the age of over 90 now, Gu is still working tirelessly for the far-reaching future development of China's education and for the future of global education.

Gu was awarded the Honorary Professor of Teachers College, Columbia University in 2008. From left to right: Gu Mingyuan and Henry M. Levin. Photo courtesy of Gu Mingyuan.

Contributions to Comparative and International Education in China

As early as the 1920s and 1930s, some Chinese scholars began to study comparative education. It was only in the late 20th century, however, that comparative education was treated as a branch

of pedagogy in a recognized way in China, which was owed to Gu's contributions.

In the early days of the founding of the People's Republic of China, the Department of Education at BNU opened an Education Compilation and Translation Office for providing translators for the Soviet experts and translating and publishing Soviet educational works. In 1964, a group of teachers who had studied in Europe and America and had proficiency in foreign languages were recruited into the Education Compilation and Translation Office, which was expanded to the Office of Foreign Education Research. Then in 1979, the former Office of Foreign Education Research was changed to the Institute of Foreign Education Research headed by Gu.

In 1988, the Institute was listed by MOE as one of the 12 key state-funded institutes, and comparative education was also included in the first batch of key disciplines. For adaptation to the development trend of the discipline and the needs of China's social development, the Institute first had the name of Institute of Comparative Education, then International and Comparative Education Research Institute, and finally Institute of International and Comparative Education (IICE). On the basis of regional research, IICE has developed research interests that cover comparative research on education policy and management, comparative research on higher education, comparative research on basic education, comparative research on culture and education development, as well as research on comparative education theory and method. It has carried out deep explorations into educational policies and decrees, educational thought and theories, educational systems and structures, and education reform and trends in major countries and international organizations worldwide, and published a large number of high-level research results. IICE has now emerged as the earliest, largest and most influential comparative education research institute in China, and the largest training base for high-level professionals in the comparative education discipline in China as well. Gu is still working full-time at the Institute and is sure to set new milestones in the field of comparative education along with his colleagues.

In 1965, the Publicity Department of the Communist Party of China entrusted BNU to launch the journal *Trends in Foreign Education (Waiguo Jiaoyu Dongtai, 外国教育动态)*, collecting educational materials from foreign countries for internal reference by cadres above the Prefectural Party Committee level. Gu took charge of this. After several months' efforts, two trial issues and three regular issues were rolled out in the autumn of 1965 and the spring of 1966. Unfortunately, the publication was suspended during the Cultural Revolution period, as was the Office of Foreign Education Research. After the reform and opening up, Gu returned to his post. He wrote to Fang Yi, the then Vice Premier in charge of science and education, highlighting the urgency for the Chinese education community to learn from overseas education and expressing the desire to resume the publication as soon as possible and to make it publicly distributed at home and abroad. The letter soon received a reply and approval. In 1980, *Trends in Foreign Education* was published again. It was recognized as the official journal of the Chinese Comparative Education Society (CCES, now known as the Comparative Education Branch) of the CSE in 1993, to make it more academic and renamed as *Comparative Education Review (Bijiao Jiaoju Yanjiu, 比较教育研究)*. To distinguish it from the journal

with the same name published by the University of Chicago Press, its English name was adjusted to *International and Comparative Education* in 2015. As the Chinese Academic Journals Comprehensive Citation Report reveals, *International and Comparative Education* is among the top national academic journals of education for total citation frequency, influencing factor and reprint rate. Now it has become China's leading authoritative academic journal in the field of education and a top-level platform for publishing and exchanging academic achievements in the field of comparative education.
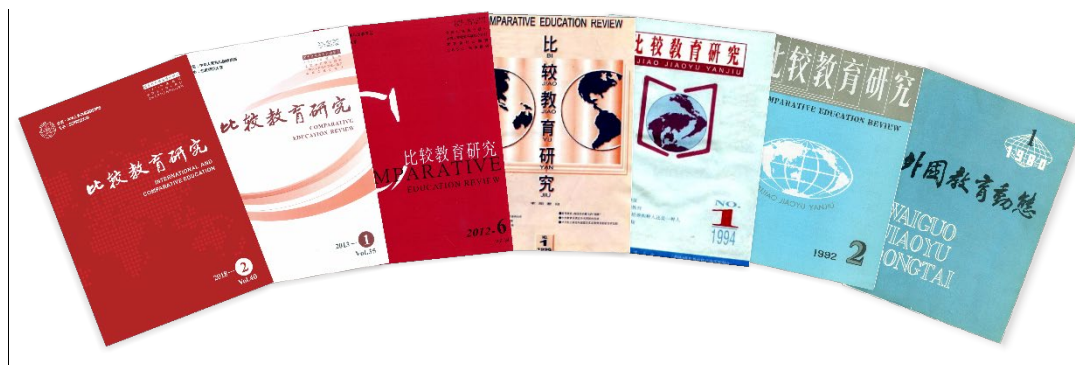
Evolution of the *International and Comparative Education* Journal. Photo courtesy of the Editorial Office of *International and Comparative Education*.

Editing China's First Textbook on Comparative Education

In March 1980, as China resumed international exchanges after the reform and opening up, the MOE invited Professor Hu Chang-tu, a comparative education expert from Teachers College, Columbia University, to lecture in the Department of Education at BNU for one semester. During the same period, a comparative education training course for teachers from institutions of higher education was conducted, with more than ten teachers from ten colleges and universities present. Gu was organizing the training course and attended classes with undergraduates and teachers. At the end of the training course, the participating teachers unanimously agreed on compiling a textbook to be used for the comparative education curriculum and for undergraduates from the Department of Education. With the support of the MOE, *Comparative Education (Bijiao Jiaoyu, 比较教育)*, the first textbook co-authored by Wang Chengxu, Zhu Bo and Gu Mingyuan in China, was published in 1982 by the People's Education Press, after two years of effort. The subsequent revisions were all supervised by Gu. Up till now, this repeatedly republished textbook has been available for undergraduates in Chinese normal schools and universities.

Evolution of the textbook of *Comparative Education*. Photo courtesy of Li Minyi and Teng Jun.

Forming China's First Doctoral Degree in Comparative Education

In 1980, the State Council of China promulgated the *Regulations of the People's Republic of China on Academic Degrees (Zhonghua Renmin Gongheguo Xuewei Tiaoli, 中华人民共和国学位条例)*, for which comparative education had established its position as a discipline in China. In 1981, the Academic Degrees Committee of the State Council was formed. In the catalogue of instructional programs, education is one of the ten discipline fields. Comparative education is listed as a secondary discipline under education, and first got a master's degree authorization center at BNU, then a doctor's degree authorization center in 1983. Wang Chengxu and Gu Mingyuan were included in the earliest list of doctoral supervisors of comparative education in China. In 1988, China's first doctoral degree in Comparative Education was granted to Gu's advisee, Wang Yingjie, who is now a leading scholar in the field as his teacher Gu has been and was elected Vice President of the WCCES a few years ago.

Another figure to be noted is Xue Liyin, who was under the supervision of Gu from 1988 to 1992. In his doctoral thesis, Xue focused on the methodology of contemporary comparative education, commented on the viewpoints of various genres of methodology, including those of Chinese comparative education scholars, and put forward the perspective of comparative education as an international forum for educational exchange. This doctoral thesis was published afterwards and became the first treatise on comparative education methodology in China, which was well received by experts at home and abroad and contributed positively to

the construction of the discipline and research on comparative education in China. Up to now, Gu has cultivated more than 60 PhDs in comparative education, all being the backbone of China's comparative education.


Wang Yingjie (upper left), China's first Ph.D in Comparative Education, attending his dissertation defense. Photo courtesy of Gu Mingyuan.

Leading CCES

Another evidence of comparative education getting established in China is the founding of the CCES, which is also inseparable from Gu's efforts. Following the First National Academic Seminar on Foreign Education held at BNU in July 1978, the second one was convened at the Institute of Foreign Education at East China Normal University in 1979, at which the Foreign Education Society affiliated to the CSE was proposed to be established. In 1983, Gu was elected as the President of the Society, and he was re-elected to the CCES every year until 2002. During his 19-year-long service, his dedication to the construction of comparative education as a discipline in China has been considerable, including promoting the Society to join the WCCES.

Since the late 1970s when Gu took the post of BNU's Vice President in charge of foreign affairs, he worked vigorously on promoting educational interaction, cooperation and international exchanges between BNU, China and the international community. In the process, he got close to prestigious educational scholars in many countries, such as Ota Takashi, former President of the Japan Society for the Study of Education; Kow Yokoyama, Director and Vice President of the Japanese Association for Social Studies; Edmund King, a well-known British comparative education scholar and co-founder of WCCES; Philip Coombs, the first President of the UNESCO International Institute for Educational Planning (IIEP—UNESCO); and Ruth

Hayhoe, a famous Canadian comparative education scholar and the former President of the Comparative and International Education Society.
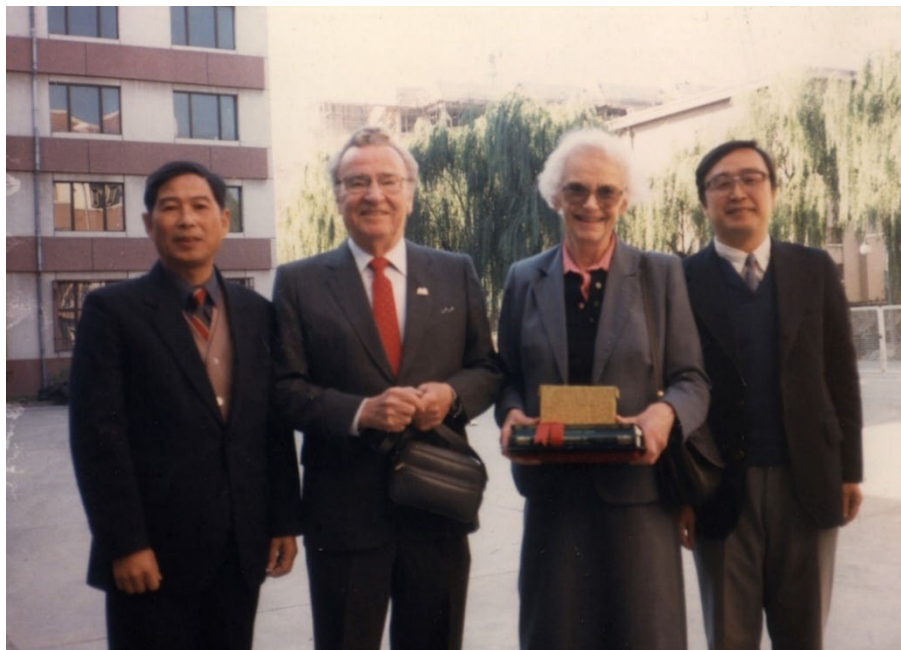
Gu Mingyuan (first left), Philip Coombs (second left), and Wang Yingjie (far right) in 1988. Photo courtesy of Gu Mingyuan.

Gu Mingyuan and Edmund King in 1992. Photo courtesy of Gu Mingyuan.

Gu Mingyuan and Ruth Hayhoe in 2011. Photo courtesy of Gu Mingyuan.

As an educator with a global vision, Gu advocates that, "China should know about the world and the world should know about China." In recent years, he has held high-level talks about China's achievements and experience on education since the reform and opening up, with Ruth Hayhoe, a famous scholar at the University of Toronto in Canada; Susan Sclafani, former Assistant Secretary of the US Department of Education; Peter Senge, a world-class management master in the United States; Sato Manabu, former President of the Japanese Educational Research Association; Hannele Niemi, former Vice President at the University of Helsinki in Finland; Sukhomlinskaya, Sukhomlinski's daughter; Qian Tang, former Assistant Director-General of UNESCO; and other well-known experts and scholars in pedagogy and management from different countries and international organizations. These efforts place China on an equal position for dialogue and mutual learning with the world in the field of education.

Gu Gu Mingyuan (second from left) had a dialogue with Peter M. Senge and Teng Jun (second and third from right respectively) in 2015. Photo courtesy of Li v and Teng Jun.

Main Thoughts on the Field of Comparative Education

Comparative education witnessed its heday after China's reform and opening up, yet it has been convulsed by a so-called "discipline crisis" in the past decade. Naysayers blame comparative education for lacking an exclusive research field, with its own concepts, theories and methodology, thus calling for a disciplinary transformation and even foretelling that it may disappear in historical terms. According to Gu, however, this over emphasis on concept, theory, methodology and absolute research boundaries is not a necessary condition to sustain a discipline. In fact, the advancement of a discipline will be inhibited by this approach. Openness is a typical feature of comparative education, and also where its vitality comes from. As such, the research approaches have to change with the times, and the concepts, theories, and methodology have to be inclusive, as intrinsically required by the complexity of research topics and the arduousness of research tasks in this field (Gu and Ding 2020). It has turned out in fact that comparative education as a discipline has not been ruled out from history given the context of changing globalization, world patterns and ever closer international communication. Rather, it is leaping forward from the perspectives of researchers, research content, and methodology. No matter how open comparative education is, Gu has always insisted on the value of cultural research to progress of the discipline.

Nation and Culture

Gu considers that, "education is a great river, and culture is where it starts and what makes it

run. Studying education while ignoring culture will only lead us to a surface level of the river, not its underlying features" (Gu 2008, 1). Furthermore,

> East Asian countries with completely different political and economic contexts [from the Western] have amazing consistency in many educational issues, largely owing to the Confucian culture shared by them. Those developed economies like the United Kingdom, the United States and France, by contrast, are far apart in educational system and policy if not due to the divergence in their cultural heritage. (Gu and Ding 2020, 7)

In Gu's view, when interpreting the differences and similarities in educational systems and thought across countries, culture is the key point. That is precisely where his paradigm of culturalism in comparative studies stands (Zhu 2008).

On the definition of culture, Gu stands by the view held by the famous Chinese philosopher, Zhang Dainian, that culture stands for "the summation of the ways adopted and the spiritual and material produce created by human beings during the process of social development" (Zhang and Cheng 1990, 3-4). The summation is composed of two parts, dynamic human activity modes and static activities and the fruits yielded from them, and it can be divided into three levels, namely material (architecture, clothing, utensils, etc.), system (every social system including the educational system), and thought (including the way of thinking and national spirit). According to Gu, education, as a part of culture, is always subject to the cultural heritage on the whole, the values, ways of thinking, national psychology, and national spirit of a country and a nation in particular. Gu gives cultural heritage and a nation's cultural heritage the same meaning as "a cultural trait or pattern formed through the ages that still exerts a great influence on the real world and reflects historical similarity or continuity in human society" (Gu 1998, 166), and "the life style of a nation" (Gu 2000, 1).

Upholding this view of national culture, Gu regards the nation as the product of a unique history and culture and the collective crystallization of that with unique attributes. He is concerned about the particularity of the cultural community as the essence of a nation. The meaning of the nation is not equal to ethnic group, but closer to nation state. He points out, however, that diverse national cultures or ethnic group cultures are still found in multinational states. Also, Gu endorses Lenin's bicultural view within a national state, that is the culture of the ruling class and the culture of the ruled class, as well as mainstream culture and non-mainstream culture with "surely one mainstream culture representing the culture of a state or nation after all" (Gu 1998, 132). He says, "good things and bad things coexist in a nation's cultural heritage. We have to inherit and carry forward the good things and throw away those bad things that do not meet the requirements of the times during cultural development and transformation. External culture should be treated the same way, drawing on the good things and ruling out the bad," which he claims to be his basic cultural perspective in comparative education studies (Gu 2000, 2).

Subjective Culture and Objective Culture in Comparative Education Research

Gu then applies this view of national culture to comparative education research by introducing the concept of subjective culture and objective culture—a philosophical dichotomy of culture in relation to the nation.

He agrees with his student Xue Yinli that comparative education is "a forum on international education exchange." An underlying point beneath this epistemology is that "subjects of diverse cultural backgrounds will recognize and evaluate the same external educational reality differently" (Gu and Xue 1996, 94), which is determined by the fact that "the premise of intercultural educational communication is the subject's understanding of internal and external objects and their relations" (Gu and Xue 1996, 62). One precondition for understanding is the frame of reference, which has a say in the hierarchy or the unit size of comparative education research. In the *Introduction to Comparative Education (Bijiao Jiaoyu Daolun, 比较教育导论)* co-authored by Gu and Xue (1996), it is held that "the unit of comparative research may be divided by cultural heritage" (62), and that "the frame of reference varies with subjects having divergent cultural contexts and with subjects belonging to diverse levels and categories despite the same cultural context" (62-63). Briefly, the frame of reference is dependent on culture.

In their view, ethnocentrism denotes "an educational phenomenon in which the subject analyzes and evaluates the objective system following the value standard and cognitive approach given by their own cultural system, social system and personality system" (Gu and Xue 1996, 64). It is split into subjective ethnocentrism and objective ethnocentrism. Culture has the following instrumental implications in the form of ethnocentrism. Firstly, culture is conceived to be able to distinguish an objective education phenomenon. "An objective education phenomenon is analyzed and evaluated out of two purposes, one is directed at objective education (e.g. serving foreign policy and educational assistance of a country), and the other at indigenous cultural education (e,g, serving educational reform at home)" (Gu and Xue 1996, 64). Secondly, culture is conceived as being able to depict education phenomena in other countries. "While describing education phenomena in other countries with an indigenous cultural concept during research, researchers take it for granted that foreign researchers apply the same concept or the same concept in other countries works for the same education phenomena" (Gu and Xue 1996, 64). Thirdly, culture is conceived to have the functions of making, defending, and criticizing educational policies, or hermeneutic significance. "An objective cultural education phenomenon is not so interpreted by internal subjects, but by generations of people having diverse cultural contexts" (Gu and Xue 1996, 66). When interpreting policies from the perspective of culture, scholars in this position are reluctant to get rid of or think beyond their own cultural heritage and history; rather both become the condition and premise to understand objective cultural education (Gu and Xue 1996).

The objective ethnocentrism referred to by Gu and Xue (1996) is an approach to education that understands and evaluates subjective culture by using objective culture as a frame of reference,

which has something in common with relativism. The latter is "a research paradigm to understand objective cultural education phenomena by using values and cognitive ways of objective culture as a frame of reference" (Gu and Xue 1996, 66). Relativism attaches priority to the subject's view on educational phenomena in the objective cultural context, and it stresses cultural diversity in terms of axiology to not force one's values on others. Therefore, they encourage an ethnographical method, commonly seen in anthropology research, to conduct comparative education research with the help of culture. Such a method advocates that, "researchers stay long in an objective culture as if being a member there and living together with native people, in an attempt to familiarize themselves with their values, cognitive ways and living habits and internalize the objective reference frame (including way of reasoning) in the mind of researchers" (Gu and Xue 1996, 74). It also underlines the need to see the relationship between objective culture and research subjects (educational phenomena) from the standpoint of objective culture, and "not to evaluate education in other countries with the researcher's own theories or individual values" (Gu 2003, 2).

That is why Gu reiterates "Eastern scholars ought not to worship Western ideas and look at Western education system superficially, but ought to get a knowledge of Western education at the level of culture, get to the essence while learning from Western culture and trying to make it localized" (Gu 2000, 3). In terms of localization, two forms of one-sidedness should be eliminated: "One is to indiscriminately imitate; the other is to consider all foreign theories unsuitable for China and have Chinese education theory merely draw on its own soil, since comparative education is West-centered. The fact is, in the era of globalization, purely local theory is not possible, as local theory needs to be nourished by world culture" (Gu 2003, 4). In delivering research results, Gu advises researchers to "present 'native culture' with their own language and cultural expression, or use a symbol system different from that of the objective culture to their domestic readers, who may resonate with the perspectives of insiders after reading" (Gu and Xue 1996, 78). Similar to Victor Cousin's saying that "I'm studying Prussia while thinking of France," Gu concludes his position on comparative education research as "Think Global, Act Local," which is taken as the motto of the Institute of International and Comparative Education at BNU.

The Cultural Foundations of Chinese Education (Zhongguo Jiaoyu de Wenhua Jichu, 中国教育的文化基础)

Gu believes that, "Western culture is developed though the cultures of other nations are developing too. As long as a nation is still alive, its culture will always develop in its own way" (Gu 2000, 3). For Gu, "comparative education scholars spend less time on Eastern culture and they have little knowledge of education in Eastern countries, since West-centralism has overwhelmed comparative education for so long" (Gu 2003, 3). Even the Eastern comparative educators are inclined to study and introduce the educational experience of other countries,

despite insufficient knowledge of their own history and culture (Gu 2000).
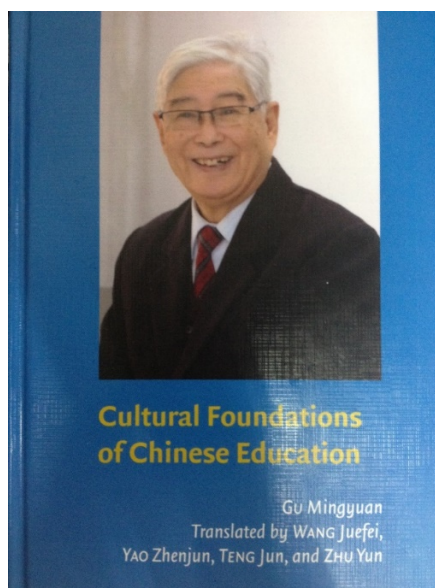
English version of *Cultural Foundations of Chinese Education*. Photo courtesy of Institute of International and Comparative Education, Beijing Normal University.

Given this, besides devoting himself to analyzing the relationship between Western education and national modernization and how it has enlightened China throughout his work on comparative education research, Gu has focused on discovering the values in Chinese Confucian culture that have underpinned the modernization of the country and laid a foundation for an effective and well-grounded education reform. According to Ruth Hayhoe, Gu's effort has put great emphasis on selectively reviving China's own cultural traditions in order to support China's modernization goals (Hayhoe, Ding and Teng 2018). In 2004, Gu's bookentitled *Cultural Foundations of Chinese Education* (*Zhongguo Jiaoyu de Wenhua Jichu*

中国教育的文化基础), which pulled together his main findings in this regard, was published

followed by an English version, Japanese version, French version (already in print), and a Spanish version (in process). This book highlights the significance of exchange and conflict among educational values in the interaction between China and the Western world and the learning and application of Western education models (Gu 2008). Gu also encourages Chinese educators to probe the cultural foundations of their own educational traditions, so they could identify and articulate to the world the strengths of their own cultural heritage. Apart from that, he puts great emphasis on historical change and characteristics the culture may experience in different epochs. On the occasion of the XVI World Congress of Comparative Education Societies held in Beijing in 2016, Gu initiated and presided over the presentation of his book, "Portraits of Chinese Schools," which places Chinese schools in the context of contemporary Chinese culture and society to explain to the world the logic behind the running of Chinese

schools in a more comprehensive, more rational and more profound way than had ever been done before.

The Story with the WCCES

In the summer of 1980, at the invitation of Hiratsuka Masunori, the President of the Japan Comparative Education Society, Gu attended the Fourth World Congress of WCCES held in Saitama, Japan, and filed the application for CCES to join the WCCES. In the following World Congress held in 1984, CCES was approved to be a council member. In 1987, Gu was elected as the Vice President of WCCES at the Sixth World Congress held in Rio de Janeiro, Brazil. On behalf of China, Gu formally submitted the application for holding the Seventh World Congress in China. The Executive Committee eventually chose Canada considering the pressure of time. Yet to accommodate China's pressing demands, the interval between WCCES World Congresses was shortened from three to two years, so the Seventh World Congress was held in 1989 and the Eighth was to be in 1991 hosted by China.

Gu Mingyuan (second from left) attended the Fourth WCCES World Congress in Japan in 1980. Photo courtesy of Gu Mingyuan.

Gu Mingyuan (fourth from left) attended the Sixth WCCES World Congress in Brazil in 1987. Photo courtesy of Gu Mingyuan.

In July 1989, the Seventh World Congress of Comparative Education Societies was held as scheduled in Montreal, Canada. Gu and his Chinese colleagues and Chinese students studying in North America at that time attended the Congress. It was a time of a fresh political turmoil in China, and the WCCES Executive Committee sparked a heated debate on holding the next World Congress in China. Gu argued strongly that an academic event should not be affected by politics and China was qualified and capable to run the Congress, a position which was also favored by Edmund King, Vandra Masemann, and the then member of the committee

Marinkova. The final decision was to hold the Eighth World Congress in the Czech Republic and the Ninth in China.

In July 1990, Gu attended the Annual Meeting of the Comparative Education Society in Europe and the WCCES Executive Committee Meeting held in Madrid. Once again, there was a debate about whether the Congress could be held in Beijing, China. A majority of the Executive Committee members agreed and offered their support, including Edmund King and Vandra Masemann. Gu served as the Co-President of WCCES to arrange the Ninth World Congress of Comparative Education Societies in 1993. Yet misfortunes never come singly. China's MOE considered the original name of the comparative education society of Taiwan, China Comparative Education Society (Taipei) , to be inappropriate and requested a change. Taiwan rejected this and the WCCES Executive Committee found it was not entitled to require its member unit to do so as this was China's internal affair. After several rounds of fruitless negotiations, China was forced to adopt the strategy of neither withdrawing nor participating. This scuppered the plan to hold World Congress of Comparative Education Societies in China, which Gu felt was deeply sad and regrettable. He said, "from that time onward, we (China) were not present on any event held by WCCES, and we had no chance to communicate with foreign scholars. I have suffered more, as I have not attended the World Congress since" (Gu 2016).

Yet Gu still had contact with the WCCES and remained an Executive Committee member in name. Relying on the platform of the Institute of International and Comparative Education at BNU, he convened Worldwide Forums for Comparative Education many times and invited WCCES scholars to China. Edmund King, for example, visited China twice, and even attended his former student Xue Liyin's doctoral thesis defense. Wolfgang Mitter, the former WCCES President and the succeeding presidents, David Wilson and Anne Hickling-Hudson were also invited to China for academic conferences. In 1998, Gu, together with Japanese comparative education scholars, founded the Comparative Education Society of Asia. In autumn of the same year, the Second Biennial Comparative Education Society of Asia was held at BNU, deepening exchanges and cooperation with counterparts.

In 2011, the Comparative Education Branch of the CSE resumed its participation in WCCES events. In 2013, Wang Yingjie, Gu's student and the President of the Comparative Education Branch of the CSE, and Liu Baocun, the Director of Institute of International and Comparative Education at BNU, applied to the Executive Committee to host the World Congress in China. The application was approved. In June of 2013, Wang was elected as the Vice President of WCCES at the Executive Committee Meeting held during the Fifteenth World Congress of Comparative Education Societies. In August of 2016, it was a joy to see the Sixteenth World Congress of Comparative Education Societies was held as scheduled in Beijing. Forty years had elapsed since the founding of the WCCES, and China, for the first time, held the Congress

and received more than 1,000 experts and scholars from over 70 countries and regions. Extremely energetic and excited, Gu, in his late eighties, approached the podium with a feverish steadiness on the opening day of the congress, when the host invited him to make a speech. He said: "The hosting of the World Congress of Comparative Education Societies in the capital of China, a country with 1.3 billion people, is a matter of importance for both WCCES and the comparative education circles of China." For himself, the Congress was quite different. "After 23 years of waiting, I'm so glad to witness it happen in my lifetime. Many colleagues have passed away, and I didn't think I wound see it happen." Gu holds sincere and deep feeling toward WCCES, out of his endorsement for a professional academic institution as a comparative education scholar, and more important, appreciation of the platform provided by WCCES for worldwide counterparts to exchange ideas. Such exchanges and cooperation become a catalyst for profound friendship and a cultural atmosphere imbued with humanistic spirit, inclusiveness and respect that is needed now and in the future.

Gu Mingyuan gave a speech at the Sixteenth WCCES World Congress in Beijing in 2016. Photo courtesy of Institute of International and Comparative Education, Beijing Normal University.

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Profile of a Comparative and International Education Leader: Ruth Hayhoe[1]

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FamilySearch, USA

Ruth Hayhoe's profile is a biographical sketch of a renowned scholar who navigated a lifetime of service as a teacher, government ambassador, and higher education leader. Her footprint on comparative and international education (CIE) spans multiple continents and has been substantial. Highlights include experiences from Ruth's childhood, first international experiences that led to a *calling* in Hong Kong and China, and doctoral training at the University of London. The profile also showcases additional highlights from Ruth's distinguished career and life, including her experiences teaching in China and Canada, serving as Canada's First Secretary of Education to China from 1989-1991, serving as Director of the Hong Kong Institute of Education, and the process she undertook to find her Christian faith. Her legacy and impact on CIE are further examined, with advice for all considering a career in international education.

Keywords: Ruth Hayhoe, Comparative and International Education, Faith, Servant Leadership, China, Higher Education

الملف الشخصي لروث هايهو عبارة عن رسم تخطيطي لسيرة ذاتية لعالم مشهور أمضى حياته في الخدمة كمدرس وسفير حكومي وقائد للتعليم العالي. يمتد تأثيرها في التعليم المقارن والدولي (CIE) عبر قارات متعددة وكان كبيرًا. تشمل النقاط البارزة تجارب من طفولة روث، والتجارب الدولية الأولى التي أدت إلى دعوة في هونغ كونغ والصين، وتدريب الدكتوراه في جامعة لندن. يعرض الملف الشخصي أيضًا ميزات إضافية من حياة روث المهنية المتميزة وحياتها، بما في ذلك خبراتها في التدريس في الصين وكندا، حيث عملت كأول سكرتيرة للتعليم في كندا في الصين من 1989-1991، حيث عملت كمديرة لمعهد هونغ كونغ للتعليم، والعملية تعهدت أن تجد إيمانها المسيحي. تم فحص تراثها وتأثيرها على CIE ، مع تقديم المشورة للجميع الذين يفكرون في الحصول على وظيفة في التعليم الدولي.

许美德的简介即是一位著名学者的传记，她一生担任教师、政府大使和高等教育领导者。她在国际与比较教育方面的足迹遍及多个大洲，并且影响深远。其中包括她的童年经历、第一次到香港和中国大陆的国际经历，以及在伦敦大学的博士培训。这份简介还展示了她杰出职业和生活的其他亮点，包括她在中国和加拿大任教的经历、1989年至 1991 年担任加拿大第一任驻华教育部长、担任香港教育学院院长以及她的基督教信仰。她的遗产和对国际与比较教育的影响将得到进一步研究，并为所有考虑从事国际教育事业的人提供建议。

Le profil de Ruth Hayhoe est une esquisse biographique d'une universitaire de renom qui a œuvré toute une vie en tant qu'enseignante, ambassadrice du gouvernement et leader de

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[1] This profile draws on interviews conducted by the author with Ruth Hayhoe on 12 March 2014 and 29 April 2019. All the uncited direct quotes in this profile derive from these interviews.

l'enseignement supérieur. Son empreinte sur l'éducation comparée et internationale (CIE) s'étend sur plusieurs continents et a été considérable. Les faits saillants incluent les expériences de l'enfance de Ruth, les premières expériences internationales qui ont conduit à un appel à Hong Kong et en Chine, et une formation doctorale à l'Université de Londres. Le profil présente également des faits saillants supplémentaires de la carrière et de la vie distinguées de Ruth, y compris ses expériences d'enseignement en Chine et au Canada, en tant que première secrétaire à l'Éducation du Canada en Chine de 1989 à 1991, en tant que directrice de l'Institut d'éducation de Hong Kong, et le processus qu'elle entreprit pour trouver sa foi chrétienne. Son héritage et son impact sur le CIE sont examinés plus en détail, avec des conseils pour tous ceux qui envisagent une carrière dans l'éducation internationale.

Профиль Рут Хейхо — это биографический очерк известного ученого, которая всю жизнь проработала учителем, послом правительства и лидером высшего образования. Ее влияние на сравнительное и международное образование (СМО) охватывает несколько континентов и было значительным. Основные моменты включают опыт детства Рут, первый международный опыт, который привел к призванию в Гонконге и Китае, а также докторантуру в Лондонском университете. Профиль также демонстрирует дополнительные моменты выдающейся карьеры и жизни Рут, в том числе ее опыт преподавания в Китае и Канаде, работу в качестве Первого министра образования Канады в Китае в 1989-1991 годах, работу директором Гонконгского института образования и процесс, который она предприняла, чтобы найти свою христианскую веру. Ее наследие и влияние на СМО дополнительно изучены, с рекомендациями для всех, кто рассматривает возможность карьеры в сфере международного образования.

El perfil de Ruth Hayhoe es un bosquejo biográfico de una renombrada académica que navegó toda una vida de servicio como maestra, embajadora del gobierno y lideresa en educación superior. Su huella en la Educación Comparada Internacional (ECI) abarca varios continentes y ha sido sustancial. Los aspectos más destacados incluyen experiencias de la infancia de Ruth, las primeras experiencias internacionales que llevaron a un *llamamiento* en Hong Kong y China, y su formación doctoral en la Universidad de Londres. El perfil también muestra aspectos destacados adicionales de la distinguida carrera y vida de Ruth, incluidas sus experiencias como profesora en China y Canadá, cuando se desempeñó como Primera Secretaria de Educación de Canadá en China desde 1989 hasta 1991, también se desempeñó como Directora del Instituto de Educación de Hong Kong, así como también sobre su proceso de compromiso con encontrar su fe cristiana. Su legado e impacto en la EIC se ha examinado más a fondo, con consejos para todos los que estén considerando una carrera en educación internacional.

Ruth Emilie Scott Hayhoe is a distinguished professor who made her mark on comparative and international education (CIE) as a world-renowned scholar, mentor, government ambassador, and higher education leader. She was committed at an early age to expand her opportunities in learning and service, and devoted her lifetime to helping bridge the many differences that exist between global cultures, languages, faiths, and perspectives. This profile is not meant to replace existing documentations of Ruth's incredible career and life (see, for instance, Hayhoe 2004; Mundy and Zha 2012, Hayhoe 2019a). Instead, this profile includes many first-hand accounts from Ruth's childhood and formative years, followed by an illustrious career that began in Hong Kong in 1967 and continues to this day.

Family Background and Upbringing in Canada
Ruth's parents come from international backgrounds; her father, Richard, was born in Arkansas, USA, and her mother, Emilie, was born in Ottawa, Canada. Richard was orphaned at an early age and adopted by his father's sister, Marian Scott Hayhoe, who lived in Toronto, Canada. That is where the name Hayhoe came from, his adopted father, Cecil Hayhoe.[2] In

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[2] The name Hayhoe is rooted in Toronto, and it is quite well known because of Ruth's family's Tea and Coffee Company. People in Toronto, from between the 1930s and 1970s, all knew the name from that. The Hayhoe family name was originally from France and was spelled Pierpont, which means stone bridge. They changed the name

honor of his own father, Richard wanted all of his children to have his original birth surname Scott. He wanted his eight children to have a father presence in their lives.

Richard's adopted family had a tea and coffee company which was quite substantive—the Flowerdale Tea and Mountain Blend Coffee Company. He worked for them for a certain time, but he always felt he was not really fully accepted in the family. In the early 1950s he started his own ice cream company—Maypole Dairy. He didn't even have a high school education. His family had money, but they didn't invest a lot in his education. But he was a great reader so he was very knowledgeable. But he ran his life as a businessman.

Ruth's mother, Emilie Guignard, was brought up in Ottawa and attended McGill University. Her parents were also graduates from McGill, as was her aunt who was 15 years older than Ruth's grandmother. Emilie's aunt, Elizabeth Hammond, was one of the first women graduates of McGill University. So that was a rather different family.

Ruth's parents met through church connections and married in 1939, just at the time the war broke out. They had a kind of war-time marriage. Both Richard and Emilie's parents kind of rushed them into it, thinking that would mean Richard would be drafted a little bit later. Emilie really devoted her "career" to her children. She was well educated and qualified as a teacher. But bringing up eight children was a full-time devotion. She made all of their family's clothes and within the household she devoted all of her time and talent to breadmaking, and all kinds of handwork.

Ruth was born on the actual day World War II ended, 15 August 1945, in Prince Rupert, British Columbia. At the time her father was serving in the Canadian Navy stationed in Prince Rupert, and their family resided in this western-most point of the country, right on the border of Alaska. If the war hadn't ended her father might have been sent out against Japan. Reflecting on her birth place, Ruth mentioned, "I sometimes think to myself that I was born facing Asia." At six months Ruth's family moved back to Toronto, where she was raised. Richard and Emilie's family eventually consisted of eight children, Doris, Elizabeth, and then Ruth. Younger siblings included Ruth's brother Douglas, who is a physics teacher and now retired. Then her sister Alice and brother Cecil, who is a banker about 4 or 5 years younger than Ruth. The two youngest sisters, Suzanne and Louise, were 10- and 12-years younger than Ruth. Louise is 62 now. Ruth was the only one of eight siblings who had been born outside of Toronto, simply because of the war-time experience. Ruth's parents gave each of their children Scott as a third name. So, her formal name is Ruth Emilie Scott Hayhoe.

Ruth at eight years old sitting on the front steps of her family's Toronto home, ca. 1953. Photo courtesy of Ruth Hayhoe.

People would often ask Ruth's mother how she managed a family with eight children, and she would respond by saying, "That's very easy. The top half [of our children] brings up the bottom half." Ruth was part of the top half,

when they migrated to England as Huguenots after the Massacre of St Barthomelew in 1572. After they arrived in England, they didn't know a lot of English and they were very agricultural people, so they made up the name Hayhoe. It is quite an unusual name; anyone with this name in Canada is probably a remote cousin of Ruth's. Ruth shared that her "grandfather's father migrated to Canada from England."

the third daughter, followed by her brother. So, Ruth was very close to her 10- and 12-year younger sisters whom she helped raise. They were a very close family.

Richard was a member of the Plymouth Brethren Church, which is a very exclusive, fundamentalist church community, but very family oriented. In Toronto it was quite a large group. Their family attended church several times each week, breaking of bread Sunday morning, Sunday School in the afternoon, gospel meetings in the evenings and then Tuesdays and Thursdays were prayer and reading meetings. So, Ruth's family was brought up very much within the church community which felt they needed to be very separate from the world. Ruth recalled memories of her childhood:

> We didn't ever go to see movies; we didn't watch television like other people did. But because of my mother being very well educated, she encouraged us to study and be very well educated. I would say generally I felt blessed for myself I enjoyed studies. I studied very hard. I also enjoyed helping my mother. She made bread every week. She had a lot of guests coming and she would very much take care of others in the neighborhood. She would often take care of other families in the neighborhood who were having difficulties. My role was to help her in the kitchen doing all kinds of tasks. It became clear to me that what I really loved most was research, studying languages, reading histories, and so forth. So, I could bury myself in that. I was less involved socially with boyfriends and groups.

Out of her seven siblings, six are still living. Ruth's sister, Suzanne, who was ten years younger, passed away with cancer in 2015. Of all Ruth's siblings, Suzanne was the one Ruth was closest to because they were both intellectually oriented and shared many similar interests. Her fate was somewhat different from Ruth's though. Suzanne married young, under some pressure from their mother, and it was unfortunately quite an abusive marriage. Part of Suzanne's suffering was to live under subordination, manipulation and unequal control from her husband. She remained married until her daughter became 16 and then got a divorce. And during those difficult years, she studied women's roles in the Bible. She knew Greek, Latin, Hebrew, and ancient Syriac. The great blessing was, not long after her divorce from her first husband, she met a lovely man from New York—a clinical psychologist, Jay Frankel. Together with Jay's help, Ruth compiled a book which brought together chapters Suzanne wrote in the two years before she died. She had developed the ideas in blogs over many years. It was one of her ways of escaping a painful marital situation. The book is called *Valiant or Virtuous? Gender Bias in Bible Translation* (McCarthy 2019). She showed how the Hebrew word *chayil* was translated as valiant for all men and virtuous for all women. She felt the strong presence of a gender bias that was becoming more and more serious within the North American Fundamentalist Church. She felt she had to protest against this. She wrote the book for young women to find their true place in the Biblical texts and stories.

Ruth's brother, Douglas, is a physics teacher. He brought up three highly intelligent daughters. The oldest, Katharine Anne Scott Hayhoe, is a renowned climate scientist based in Texas. She brings a Christian message with her research on climate change and meteorology. She did her Ph.D. in that area. Ruth's family is quite academically-oriented and she remains in touch with all of them. "I am so blessed to have six living siblings," Ruth reflects. "We have 21 in the next generation and I'm not sure how many we'll have in the following generations! But it is quite a number! So, I feel very, very blessed."

Ruth's father owned and operated Maypole Dairy for his entire career. Her sister, Louise, and brother-in-law Blair took it over when Richard retired and ran it for many additional years until they recently sold the business. Ruth shared how she used to work in the factory sometimes

and help her father with his bookkeeping when she was a teenager. Richard's dairy factory was fairly near to Ruth's high school.

Ruth at age 13 with her family in front of their home in Toronto, ca. 1958. Back row, L-to-R: Elizabeth, Richard, Emilie, baby Louise, Ruth, and Doris; front row (L-to-R): Alice, Suzanne, Cecil and Douglas. Photo courtesy of Ruth Hayhoe.

Ruth's Educational Background

Ruth attended a local Toronto primary school called Swansea Public School. It was about a half-an-hour walk away from her home. It was a typical Canadian primary school experience in the 1950s. There was still a sense of the post-war context. There were a lot of immigrants coming in. Ruth remembered they were taught "Never use the word 'Foreigner'" when referring to immigrants. "They are 'new Canadians.'" Sharing an experience about her German teacher in secondary school, Ruth noted how many of the immigrant German children spoke better German than he did and that in some ways upset him! Ruth was taught French only in secondary school. Now it is different in Canadian schools, but back then students only learned a second language in secondary school. For eight years in primary school Ruth would walk to school every day with her siblings. Her mother "was quite close to each of us and kept an eye on us," Ruth said.

For secondary school, it was a typical, old-style academic school called Humberside Collegiate Institute. All of Ruth's family studied there. That is where Ruth met Grace Irwin, a teacher who had a substantial influence on Ruth's schooling and served as a positive role model. Even at this early age, Ruth recognized the important and positive role a teacher can have on others. Grace Irwin was a lovely Christian who wrote novels and was also an expert in Greek and Latin. She wanted Ruth to continue her studies at the university level. Ruth was placed with an accelerated class for four years, where they would complete a five-year program in four years.

In some ways Ruth was long out of touch with her secondary school classmates, but they recently reconnected to celebrate the 50th anniversary of their graduation. Their curriculum consisted of History, French, Latin and German. Ruth studied Greek as well. She also studied mathematics, but not so much in the science area. She knew by that age that she was going to be choosing more of a humanities and languages focus rather than a math and science focus.

Her younger brother Doug, who was two years younger than Ruth, studied sciences and took that route throughout his academic schooling and career. Doug was offered a scholarship to attend MIT straight out of high school. But their parents didn't fully comprehend what that meant. They said to Doug, "Why should you go off somewhere else when you could study right here in Toronto at the University of Toronto?" So, Ruth's family grew up in a very academic environment. But it was the church that kept them all very close. Ruth's family attended church meetings regularly. They didn't get too engaged with what was called "the world," which was thought to be very secular and might have put them on the wrong pathway.

Along with all of her family, Ruth studied at the University of Toronto. That was expected of them. It is a very prestigious university, but it is also a very large one. Ruth's father wanted all of his children to have the opportunity to attend university. On this note, Ruth shared, "I didn't really ask myself where I should pursue a higher education degree, it was just expected I would attend the University of Toronto." In those days Ruth attended Grade 13 in secondary school. She then had an examination at the end of her secondary schooling experience and those marks mattered in order to gain entrance into the university.

The program Ruth chose at the University of Toronto was a four-year honors program called Classics. This decision was heavily influenced by her secondary school teacher Grace Irwin. It included studying Plato, Aristotle, Latin texts, Roman texts, poetry, and in a way, it was quite interdisciplinary. It was both very demanding and also a carefully-scripted program. "We didn't have a lot of choices. We had to cover specific materials to fulfill the Classics honors degree," Ruth recalled. There were only five or six students who pursued this honors degree in Ruth's cohort. Ruth was one of only a few who performed the highest in their cohort area. She had some very small classes from some very senior professors in this highly-focused area. Of the few options afforded her, Ruth chose classes in French and English literature and had very few elective courses. Ruth's higher education experience was very different from the American general education programs of the time. The University of Toronto professors would tell her, "This is what they call 'Greats' at Oxford."[3] Ruth felt her University of Toronto experience was of a very high-caliber, a very traditional foundation for her career and life. One of her professors told Ruth, "Whatever you do in the future, even if you don't do anything with these languages in the future, you will have a mind like a steel trap." This metaphor highlighted the intense memorization processes Ruth was conditioned to throughout her initial higher education degree. In a certain way that was the foundation that enabled Ruth to learn Chinese—which is such a very different language.

In the summertime, Ruth went with her brother to the East Coast of Canada to work with a missionary from their church, who had what was called a gospel tent. It was an evangelical experience they had with their church where they lived in a trailer and did Bible studies and helped with gospel meetings and other local outreach activities. Ruth learned a lot from this experience, but she also saw what was quite dominating control by one or two elderly missionary leaders. Their church had a lay ministry with no formal ministers or priests; every man was viewed to be a full participant and women had to be subordinate. So those few

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[3] Later when Ruth moved to Hong Kong, she met several people who worked in government positions and who were educated at Oxford and Cambridge. They informed her that they studied the same format in their higher education experience by studying "Greats."

summers serving in the Maritimes while she attended the University of Toronto helped Ruth see things in a different way, but she was basically just a hard-working university student until she made the life-altering decision to move to Asia.

Ruth's First International Experience—Hong Kong, 1967-1978

At first, Ruth expected she would become a teacher; many of her family members were teachers, including her mother. But when Ruth reached the fourth year in her university studies, she began to think about what the next stage of her life would be. During her university studies, Ruth came into contact with some missionaries, including one missionary cousin, Marjorie Hayhoe, who lived in Hong Kong. She lived in Hong Kong because she had fled mainland China in 1949. In Hong Kong she established a small private school for underprivileged children where she worked. There were several other missionaries Ruth met through this same connection.

Ruth began to feel in her young adulthood years what she later recognized would become a kind of a *calling* to China. She reflected, "I remember telling my parents I wanted to visit my cousin in Hong Kong for perhaps 6 months or maybe a year. It was a time when I was finding myself and I wanted to become more independent." Ruth was part of a very large family. She felt her parents expected her to get married at a relatively young age and establish a family. "But I wasn't really ready for that," Ruth shared. "But I also wasn't a rebel. I was very fond of my family." Going to Hong Kong for six months seemed like a very good solution. While there, she felt that she would be able to figure out her future.

So, in 1967, Ruth's parents supported her in this decision to move to Hong Kong. Her journey began with a transcontinental train ride to Vancouver, and afterwards she boarded one of her first airplane experiences, first to Japan and then Hong Kong. Not really knowing what would happen when she got off the plane in Hong Kong, Ruth was met by her missionary cousin, who was already in her 70s at that time and was quite fragile. She arrived in Hong Kong right at the time of the Cultural Revolution in China. It was a time of a lot of disturbance in Hong Kong. "I saw a couple of bombs go off and I saw some civil disorder," Ruth remembered. "My parents felt that I should probably return home early due to the unrest. I felt quite okay and safe living with my missionary cousin the first year I was in the mission complex in a very poor area of Hong Kong called Diamond Hill." Before this time, Ruth hadn't really thought about a lifetime calling to China. What began as a one-year living-abroad experience soon expanded into more.

During Ruth's second year in Hong Kong she moved in with a local family and lived with them for six years. That was very important for Ruth in her learning of Cantonese and then learning Mandarin. Ruth was able to find her own job teaching at a secondary school. She felt she needed to earn enough to support her living expenses, while still helping informally at her cousin's school.

This is how Ruth initially became connected with China, during the Cultural Revolution, and immersing herself in the language. The Chinese word for culture is *wénhuà* (文化), *wén* meaning writing and *huà* meaning change or transformation. Thinking back on this experience in Hong Kong, Ruth commented how she started learning Chinese within a few days of arriving in Hong Kong in 1967: "It somehow just drew me into the culture. I became very fascinated by it and I learned to read and write right away. The speaking of Cantonese is quite different from Mandarin. I wanted to learn both to speak and to read and write. So, this gives you a little background of how I came to embrace China."

In Hong Kong in those early years, they didn't require Ruth to have a teaching certificate from an established university. She got a job at an Anglican girls school, where she taught English,

Bible classes, and a little bit of history. Starting in 1967, Ruth still supported the missionaries, but gradually began to realize how important academics was to her. So, she began to look at pursuing graduate studies at various universities. Ruth did two different programs, one was a diploma in theology, which she did from the University of London by distance. It involved 10 courses and examinations. It was quite rigorous. She didn't learn Hebrew but she did use her Greek for study of the New Testament and taught Greek to some theological students. Ruth also completed a teacher education program at the University of Hong Kong so she would be formally qualified to teach. Even though it wasn't required at the time in Hong Kong, Ruth was convinced that she needed to earn this credential. She completed these two studies—the theology was done entirely on her own by distance and the teaching certificate in person through the University of Hong Kong.

The other thing Ruth did, after she learned Cantonese really well, was to begin studying Mandarin for one year at the Chinese University of Hong Kong. This second higher education experience in Hong Kong provided Ruth with exposure to both of the major universities in Hong Kong. The Chinese University of Hong Kong had a program right near the high school where she was teaching. In those days nobody spoke Mandarin in Hong Kong except a very, very few left-wing people associated with the Communist Party. Otherwise it was all Cantonese. Nevertheless, Ruth felt compelled to learn Mandarin.

In addition to her teaching and further learning, Ruth also found time to volunteer by doing some church work and social work in the local community. In 1978, Ruth decided she would go to get a higher degree at the University of London Institute of Education (ULIE). Living in Hong Kong for so many years, she felt there would be more of a connection with London than with her home in Canada. She also didn't feel quite ready to return home. Originally, Ruth thought maybe she should study the teaching of English. But her real interest was in education, and she had learned about it when she studied at the University of Hong Kong: "There was one course I took on comparative education. And I thought that would be fascinating. So I decided to explore if I could do comparative education at the University of London. I could do a master's degree. I found out how to apply and it was relatively inexpensive because as a Canadian I was part of the Commonwealth." The principal of the high school Ruth taught at in Hong Kong, told Ruth she could teach part time while studying Mandarin. This was done so Ruth wouldn't lose the opportunity to receive a pension after teaching for 10 years. This pension helped pay for Ruth's two-year master's program in comparative education at the University of London's Institute of Education.

Ruth felt she needed to establish herself. Moving to Hong Kong enabled her to make her own decisions. "I can honestly tell you it took me about 10 years to really clarify my own position and get a vision of what my life calling was. That came in my early 30s while I was living in Hong Kong."

Reflecting on her Christian faith development, Ruth shared,

> I have to say I am very grateful for my Christian upbringing and it has stayed with me all my life. It was quite restraining in some aspects. And that's why when I went to Hong Kong, I actually did courses for a diploma of theology from the University of London by distance. This helped me develop my own understanding of the Bible and my own faith. In the end I joined the Episcopal Church, what we call Anglican in Canada and in British contexts. It was somewhat more liberal than my more traditional and conservative church upbringing. I'm tremendously grateful for being brought up in the Christian faith by my parents. It wasn't a matter of rebellion for me in leaving their

> church, but more of a matter of me finding a fit where I could worship Christ
> with joy and with my whole heart.

For many years, Ruth chose to remain somewhat quiet about her chosen affiliation, largely because there were some serious quarrels that caused a breakup in her little fundamentalist church and she saw a lot of painful things happening to the missionaries in Hong Kong and others. This made Ruth feel that she needed to remove herself from the emotional turmoil. So, she chose to remain somewhat quiet and she had one rule, "I wouldn't attend church as a matter of duty. I attended church on a regular basis most of the time but I didn't want it to be a strict obligation rather a calling of the heart."

Moving to London and Charting a Course in CIE
While at the ULIE, Ruth was primarily interested in three main areas. The first was teaching English as a second language. It was also at a crossroads time in China in the late 1970s and Ruth thought she might want to pursue opportunities for working in China. This was after Mao died and China was starting to open up. She was also interested in theological studies, but felt it wasn't a good fit for China at this time. The other area of great interest was in comparative education, so this is the area she ended up focusing on going forward. It was an inter-disciplinary field that benefited from the disciplines of history, sociology, philosophy and economics. Ruth worked directly under the mentorship of a distinguished professor of comparative education, Brian Holmes. And she was able to combine her China studies with her interests in education. She was never trained as a Sinologist, but because she knew the language and could read texts in the language the thesis that came out of her studies examined the influence of a variety of Western models of the university on Chinese higher education institutions over the 20th century.

Much later Ruth was honored to be asked by the editor of *China Quarterly*, one of the most prestigious journals of Sinology, to join their editorial board, which she did for a number of years and published a few articles with them. Initially she was expecting just to complete an MA, but this changed not long after she arrived at ULIE. Ruth went to the Chinese embassy and asked them if they were interested in hiring foreign experts as teachers. She was offered a job at Fudan University within a year of her arrival in London. Ruth became interested in this opportunity to live and work in Shanghai at this specific university—which has a very interesting history of interaction between China and the West. It was founded by a very famous Chinese scholar, Ma Xiangbo, who worked with French priests to establish *Aurore* (*Zhendan*) as a new university in 1903. He was Catholic, yet he found these priests to be somewhat domineering. Therefore, he and some of the students left Zhendan in 1905 to found Fudan, meaning a second Aurore. Fudan was interesting as it was built on linkages between China, France, and the United States, since a subsequent president, Li Denghui, was a Yale graduate who tried to bring the Yale higher education spirit to Fudan (Hayhoe 1984).

So, Ruth was able to gain access to Fudan's archives during her doctoral studies at UCL. Her plan was to go to Fudan University for a two-year period following her master's degree to collect data for her dissertation. Her professor was very supportive of this plan. In the British higher education doctoral programs, there are no courses per se, but you need to have a focused area of study to complete a dissertation on. And students need to be accepted into a doctoral program with a supportive doctoral advisor. Ruth was only in London a year and a half for her master's program. She began her MA in September of 1978 and defended it in October of 1979 and then started right into a Ph.D. program just preparatory for her move to Shanghai in February 1980.

Fudan University

Fudan University originally wanted Ruth to join them in September 1979, but she hadn't yet finished her master's program so she joined them right after the following Chinese New Year. Arriving in Shanghai in February of 1980, Ruth completed two years teaching until February 1982. "Fudan was so good to me," Ruth recalled. "I had already learned not to push too hard and to try and learn and understand by careful observation. I really gained tremendous support and so I was able to gain access to their archives and their history. They were quite interested that I wanted to learn their history."

Ruth also noted how very bright her students were at Fudan University. This was at a time immediately following the end of the Cultural Revolution when the first students were permitted to study at Chinese universities in over a decade. In what later became known as the Class of

Two students visiting with Ruth in her hotel room where she lived from 1980-1982 while teaching at Fudan University, Shanghai, China. Photo courtesy of Ruth Hayhoe.

77 & 78, students attending Chinese higher education institutions immediately following the Cultural Revolution were widely regarded as among the best and brightest of their time. They were comprised of incoming students who ranged in age from 13 to 37 years (Lague 2008).

During this unique period, the national university entrance exam (*gāokǎo*: 高考) was given twice in one year to accommodate all of the students who wanted to take the exam but didn't have the opportunity during the lengthy Cultural Revolution years. Two cohorts came in during the academic years before Ruth moved to Shanghai. She commented on her Fudan students: "These students who came in had arrived a couple of years before me and they were very bright students."

Ruth was also able to get to know some Christians who attended church. She became connected with a family linked to one of the missionaries in Hong Kong whom she had known very well and who had stayed in Shanghai until 1958. So, Ruth was also able to connect with some of the Christian community in China at that time. And after Ruth completed the leave from her doctoral studies she returned to London for one and a half years while she wrote her doctoral thesis and completed it in the summer of 1984. Following her formal dissertation defense, Ruth was then faced with a big decision—should she go back to Canada, stay in Europe, or return to China? She mentioned

> I always felt I should go back to China. I should go back to the point that I told you when after 10 years in Hong Kong my life's vision became very clear. I learned that my love was in teaching. And of course in that context, teaching English was the most useful thing you could do. But I mainly taught subjects such as Greek and Hebrew literature as a background for Milton & Shakespeare, etc. Still I thought I could help support China's opening up through education. But my deeper, long-term interest was to help the Western world learn more about China. For the most part, the West felt China was a poor country that had

gone off the tracks through its Cultural Revolution and we had nothing to learn from them![4]

Ruth's decision came down to a feeling that she should return home to Canada, at least for a period of time. So, with encouragement, she applied for a postdoctoral fellowship at the University of Toronto that was financed through the Social Sciences & Humanities Research Council of Canada, which required a detailed research plan. Ruth moved back to Canada in summer of 1984. Ruth's doctoral studies in London and teaching experiences in China provided an important foundation for the next stage of her life. And she had been very fortunate to find a wonderful mentor in Brian Holmes, one of the founding scholars of comparative and international education (CIE).

Joining the Ontario Institute for Studies in Education, University of Toronto
Returning to Toronto in 1984, Ruth soon discovered that she wanted to be part of the process of helping to guide young people. There was a huge need for people who could bridge the disconnect between China and the West, not just in Canada but also in the United States. So, Ruth gave many lectures and presentations in places like the National Academy of Sciences and Georgetown University, where they regularly gave lectures to Washington, D.C.-based diplomats who were preparing to serve in China; the World Bank also wanted advice on their loan programs to Chinese universities. The Canadian International Development Agency (CIDA) signed an agreement with China in 1983, which primarily focused on education. "But nobody knew the language at the time," Ruth recalled. "So, I was running between Ottawa, Washington, D.C., and Toronto, while I was a post-doctoral scholar. The fact that I had taught at a Chinese university and had done doctoral research on Chinese higher education was a great asset!"

Not long after her return to Canada, Ruth was able to get an assistant professor position through Professor Cicely Watson, her mentor and postdoctoral supervisor at the University of Toronto and formally join the Ontario Institute for Studies in Education (OISE). They were very flexible with Ruth, supporting her to pursue research areas of her own interest. It turned out that several OISE colleagues were conducting projects in China with Canadian government funding but they didn't understand China very well. So Ruth quickly became a real asset to them and their projects.

Many people do not realize that Canada was the only Western country right after the Cultural Revolution to offer substantial support to help develop China's higher education system. Canadian universities supported Chinese universities in developing areas like management, medicine, education, engineering and minority cultures. There were about 10 major programs that established partnerships between Chinese universities and Canadian universities. This in many ways helped support and stabilize Chinese universities that lagged behind the world due to the aftermath of the Cultural Revolution. Chinese universities were supported during this era through CIDA funding and through partnerships with Canadian universities to help build their capacity and bring their teaching programs and research up to the current level of the rest of the world (Hayhoe, Pan and Zha 2016).

In addition to advising on the wide range of projects, Ruth initiated a joint doctoral program in education under CIDA support, where OISE partnered with six normal universities in all regions of China where the first doctoral supervisors had been appointed after the Cultural Revolution, to help in forming a new cohort of leading scholars in the field. Altogether 22

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[4] Later in her career in the 1990s, Ruth started doing portraits of influential Chinese educators (Hayhoe 2006), and this project was undertaken to help create an understanding bridge between China and the West.

Chinese doctoral students and visiting scholars came to OISE for one year of study between 1990 and 1996, while 11 OISE doctoral students did research in China. Among the graduates of this collaborative program, one became the president of NW Normal University and subsequently Director of Education for the province of Gansu, while several others served as vice presidents and deans of education in normal universities throughout China. They were the first to earn doctoral degrees in education for "New China" since such programs had not existed under the Soviet influence of the 1950s or during the subsequent Cultural Revolution. This joint doctoral project was followed from 1996-2001 by a CIDA supported joint research project focusing on moral education, bilingual education and minority education led by Julia Pan and Dwight Boyd, Ruth's colleagues at OISE.

Ruth reflected on this time as one where she was very blessed "to be the one who could contribute, because of my experiences living in Shanghai, and Hong Kong, and being able to read Chinese texts." She served as a Postdoctoral Scholar from 1984-1986, and then as an Assistant Professor at OISE from 1986-1988, becoming Associate and Full Professor over subsequent years.[5]

A Call Back to China: Ruth's Service as First Secretary of Education

Ruth mentioned she received a call from Ottawa in the autumn of 1988 informing her "We are looking for someone to serve as the First Secretary for Education, Science and Culture with the Canadian Embassy in China, would you be interested?" She really loved her teaching and had only recently started at the University of Toronto and had her first students. But UT supported her, by allowing her a leave of absence when she was loaned to the federal government. Ruth ended up living in Beijing from 1989 to 1991, which was a very dramatic time. During this period, she witnessed both the before and after of the Tiananmen Square incidents. "I experienced the martial law period and the post-martial law period," Ruth reflected. "I left China, where I had been doing research, for home on May 28th of 1989, and June 4th was the tragic moment with the soldiers on Tiananmen Square. Then I returned to take up the diplomatic position in August of 1989,"

Because of Ruth's network and relationships developed over the years within the Ministry of Education and because of her language abilities, she was able to maintain a positive relationship with the government of China. This was during a time when governments around the world weren't communicating with Beijing. Ruth also did a lot of work with the universities, establishing Canadian Studies Centers, introducing movies, and organizing other kinds of cultural activities. It was a very hard time for China as no one knew how the Chinese government would respond to this tragic event.

Through Ruth's work as First Secretary, Canada was able to expand its relationships and network with Chinese education institutions in the post-Tiananmen Square time period. This was done largely through cultural sharing and development opportunities, even when the official governments weren't diplomatically aligned. And Ruth played a key role in working with universities during this time period. She recalled,

> Even though we had political differences, we did everything we could to maintain cultural sensitivity and understanding. We used the term "people to people" all the time during my tenure as First Secretary in Beijing. This is very different from how other governments responded to and interacted with China at that time. For me, it was a wonderful time during those two years.

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[5] Ruth was promoted to Associate Professor in 1988 and to Full Professor in 1990, when serving as First Secretary of Education in Beijing.

Ambassador Earl Drake and wife (center), Vice Minister of Culture Ying Ruocheng (3rd from left), Famous Writer Xiao Qian (5th from right) and wife (2nd from left), Ruth (4th from right) at the Ambassador's residence, spring 1991. Photo courtesy of Ruth Hayhoe.

When other governments had virtually no access to Chinese education institutions, Canadian influence expanded during this time period. Ruth indicated her budget increased to help accommodate the expansion of opportunities for the exchange of scholars, students, writers and artists between Canada and China.

Marriage to Walter Linde
Ruth had a few romances over the years, including when she lived in Hong Kong, but she felt she had been far too busy to consider marriage. She returned to Toronto in 1991 and didn't meet Walter Linde until late in 1994. During this time, Ruth would often have students stay with her at her home. But she was getting a little older and felt a little lonely. "I was tired of going to parties all alone," Ruth shared. "During that window of time between autumn 1994 and 1995, I first connected with Walter." He had lost his wife just six months prior to when they met after nursing her at home for a year. His daughter had studied at OISE and was a teacher in Toronto.

After they began courting, Walter was concerned that his five children might be a little overwhelming to Ruth. Walter had three daughters and two sons; two were already married by the time of their courtship. Ruth set Walter's concerns at ease by saying, "Look, I had seven siblings so this is very attractive to me!" They courted each other from late 1994 into the summer of 1995. Ruth shared how it was a very hard time for Walter, having recently recovered from a time where he nursed his late wife through colon cancer. Just as Walter retired, his wife became very ill. He then decided to sell his New York home.

Walter was an immigrant from Germany to Canada in the early 1950s. He lived through the World War II years and the last bombing of Cologne killed his father. He had a mother who was very dependent and three younger siblings. The war was very hard on their family. But through his father's connections, he was able to get into Karlsruhe Technical University and completed his degree in 1951. He decided to immigrate to Canada shortly afterwards. He came from a fairly prominent family in Germany. His great grandfather, Carl von Linde had founded a company called Linde AG. He had discovered how to liquify air in 1895 and that was very

important for the steel and medical industries. The company was built around that. Walter said, "I didn't want to be viewed as coming into the company because of my family connection." So he decided he would strive to find his own way by migrating to North America, which he did with a friend. He would go back often to visit his younger brother and two younger sisters.

When Walter reached Toronto, he had to first learn English. Some years after arriving, executives from the family company asked W alter if he would be willing to set up a subsidiary branch in North America, first in Canada and then in the United States. And one of the main reasons they wanted to have Walter's help was that he had the Linde name, which was also the name of the company. But one of the challenges they faced was that the company wasn't able to use the Linde name in North America because of the first world war. So Union Carbide—an American company—had taken over his great grandfather's business in North America following World War I. So, they had to function under a different name. He founded a subsidiary company in New York to enable the

Ruth with Walter on his 90th birthday celebration, Delray Beach, Florida, 28 April 2018. Photo courtesy of Ruth Hayhoe.

German company to sell oxygen plants all over North America, from Texas, USA up to Alberta, Canada. It was both a wonderful opportunity and also very demanding, especially because the German business culture was very different from US and Canadian businesses in the way they run companies. He met his first wife, Virginia, in Toronto. It was a very hard thing for him to lose her. Together they had five children, the first two were born in Canada, the next two in Germany and the youngest in Canada again.

After setting up the subsidiary in New York, the German company asked them to come back to Germany and help them out there. They later returned to New York, where they raised their children. They had five children in a six-year period. So that was his family situation. He had retired in 1993 just one year before his wife passed on. She had been ill for a while, but especially toward the end. He was feeling lonely as well at this time. His children lived in several different cities in the United States and Canada.

After they became acquainted with each other, Ruth would visit Walter in Delray Beach, Florida and he would come to visit her in Toronto. One of his concerns was how each of his children would feel about Ruth should they marry. So, Walter asked each of his children if they felt okay about him marrying Ruth. The last thing Walter wanted was to lose his children if they didn't agree to his second marriage. For Ruth, it was a wonderful thing to meet each of his children and to gain their trust:

> I have found them to be delightful. I have often told Walter, "If I ever had the opportunity to bring children into the world, I couldn't imagine bringing more beautiful ones than these three gorgeous daughters with their long, curly hair." I'm quite close to all of our three daughters right now, and our living son. One of our sons passed away at age 49 in 2012.

Their second son is a medical doctor, and they are all quite well educated. Four of them graduated from MIT. Walter made a concerted effort for Ruth to be able to get to know each of his children.

Ruth arranged for each of Walter's children to visit their grandfather's home and village in Germany. It was right on the border with Austria near Salzburg. One interesting historical fact was that Adolf Hitler bought some property on the Obersalzberg that had belonged to Walter's great grandfather (on his father's side) and later built a home. Walter's German family still hold regular family reunions below on the Untersalzberg, where Walter's maternal grandfather's house remains in the family. Walter still has siblings who live in this area. All of Walter's children and most grandchildren have had the opportunity to visit this location. Walter is a dual citizen with Canada and the USA; his children are all dual citizens as well.

L-to-R: Addison, Stephen, Ben, Madeleine, Lewis Walter, Ruth, Peter, Walter's sister Erika, Lucinda and Annette at the Linde family home, Delray Beach, Florida, USA, 28 April 2018. Photo courtesy of Ruth Hayhoe.

Walter was a successful businessman. His primary goal was to secure enough money so everyone in his family could get a good education. He was a very supportive father, and also had a successful business.

Coming Full Circle: Returning to Hong Kong
Then something came up in their lives shortly following their marriage. Ruth and Walter married in August 1996, and they decided that they would live primarily in Toronto, but come to Florida for holidays and spend some time in the United States as well. The Florida home is a place Walter chose as his retirement home in the early 1990s. In January 1997, Ruth was invited to Hong Kong for a conference organized by a Harvard Professor who was trying to bring together people doing research on Chinese education. During this visit to Hong Kong, Ruth was approached to see if she would be willing to serve as Director[6] of the Hong Kong Institute of Education. It was founded a couple of years earlier and was just about to move to its new/current location in Tai Po. Walter and Ruth had only been married for six months when this happened, and she was a little concerned about this. When they discussed the opportunity together, Walter looked at Ruth and said, "How would you feel about taking up this job? Would it turn you on?" She thought about his question and responded, "After starting my career in Hong Kong so many years ago, and then having an opportunity to work in China, and now with this opportunity to return after so many years, it feels like a full circle." This is the title of Ruth's memoire (Hayhoe 2004). This decision was a big one and Ruth and Walter took some time before a final decision was made to accept the offer.

Reflecting on her time at HKIEd, Ruth shared, "We had a wonderful time and received several visits from our children, which opened another world to each of them that they may never have experienced otherwise. And they really enjoyed their visits to Hong Kong and Asia." During Ruth's tenure as HKIEd Director, Walter would return to his summer cottage in Canada on a frequent basis and see his children there.

So, Walter was very flexible when they moved to Hong Kong for a five-year period shortly after they were married. They recently celebrated Walter's 90th birthday (he is 17 years older than Ruth). Walter still spends his summer months and early autumn in Canada, and for the rest of the year he resides in their winter home in Florida.

Impact on CIE and Advice for Those Considering Entering the Field
When considering the many changes in the world, compared to when Ruth first went to Hong Kong in 1967, there has been so much more international movement. The end of the Cold War was a very dramatic event in Ruth's lifetime. Her time as First Secretary of Education from 1989-1991 in China made possible first-hand experiences for her to see this both from within China and from Canada.

She notes how there has been a shift away from thinking in terms of the political identity of countries: "We used to have this matrix—capitalists and socialists—where half the world was on each side of this dialectic." The Soviet Union for so long was very important to all the countries of the East, and now of course China has become increasingly important. Development was generally aligned with Western advanced countries, however. In a certain way that framework kind of collapsed at the end of the Cold War. From a CIE perspective, the whole issue of cultural and civilizational patterns became important as compared to just political and economic structures. It became increasingly important to learn from other cultures and civilizations. Ruth argues how Samuel P. Huntington summarized this well with his famous article entitled *The Clash of Civilizations* (Huntington 1993).

> I was very proud that one year earlier in 1992 we held a conference around the theme of a Dialogue of Civilizations. And my own feeling at that time was

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[6] In this instance, the term *Director* is equivalent to the chief executive officer or president of this higher education institution. The Hong Kong Institute of Education changed its name to the Education University of Hong Kong in 2016, and is currently ranked 16th globally among education-focused universities (QS 2020).

finally the Western world is willing to acknowledge that they could learn from other civilizations. It was no longer important only to see development programs, and encourage all countries to align with a capitalist model or a socialist model. So there was a shift away from a mere capitalist/socialist matrix.

But with the clash of civilizations predicted by Huntington and others—with examples like 9/11 and other prominent events in recent decades—for Ruth the central focus in this entire shift was primarily about *dialogue*. "How do we deeply understand the roots of other civilizations?" Ruth questioned.

The other thing I think I saw very clearly was the secularization that occurred during most of the twentieth century, where modernity was seen as based on science and secularism. If you were a Marxist of course this was even more so, where religion is the opiate of the people from a Marxist egalitarian perspective. All of these single perspectives became in many ways outdated. A deep spiritual re-awakening occurred during this period where people demonstrated how deep-rooted, foundational, and important their religious and spiritual beliefs were in the present context. Topics arose like how we think about education, how we nurture children and our families, and how very important it is to understand our spiritual roots. We have had so much with globalization and the tragedies that have led to huge refugee exoduses and movements around the world. We now have multicultural and multi-religious societies where the former 20th-century view of the nation state doesn't really fit very well anymore.

Ruth recently attended a CIES presidential address by Regina Cortina, a scholar from Columbia University, who argued that we really need to separate nation and state, because they are two different things (Cortina 2019). Many states have multiple nations, in terms of languages, cultures, peoples, and so on. So, these changes, which have been so dramatic, have really undergirded the interests in CIE. Ruth highlighted how we can no longer "study education simply within the nation state. You really have to understand the different standings that have come out of different faith traditions, language traditions, histories, and so on." That has been a very important reason for the flourishing of CIE according to Ruth. "Although it still remains somewhat marginalized within education," she laments. "There are very few academic departments of comparative education. We have a few centers that focus on higher education, curriculum, philosophy of education, and unfortunately there aren't a lot of resources for other areas." This is true in many HEIs because of the European traditions, which are very much shaped by the disciplines—history, philosophy, sociology— which have more status and power than the collective, interdisciplinary CIE centers. Yet, CIE has flourished in specific areas like journals, literature, and development initiatives. When Ruth served as President of the CIES (1999-2000), roughly 900 people attended the CIES Annual Conference. With the exception of this year's annual conference, which was moved online due to the COVID-19 global pandemic, the most recent CIES annual conferences have seen upwards of 3,600 and 4,000 people in attendance. "It is a flourishing field from this perspective," Ruth notes.

"The number of fulltime, tenure-track faculty positions in CIE is quite limited," Ruth mentioned. "But the usual expectation for HEIs is that those pursuing an interest in CIE should first be an economist, a historian, a philosopher or sociologst of education, and then you could take an interest in CIE as a sideline. I think that very much shows the emphasis on social change from sociology." Ruth further elaborated that there are so many things that do not change. For instance, the patterns of the European university still shape decisions about hiring, and decisions about what is possible to develop in faculty lines both in Europe and the USA and

Canada. That is why Asia is so different. Asian HEIs don't have the strong disciplinary traditions that exist in most Western contexts. For example, the field of education is highly respected in Asian contexts, which is very different from what it is like in Western contexts where it often times has a negative stigma or second-tier status due to its applied inter-disciplinary character. CIE is very much an interdisciplinary field, which bridges cultures and different areas of expertise and different disciplines.

Advice for Young Scholars and Those Interested in a CIE Career
For young scholars moving forward in the area, Ruth counsels that they need to be flexible:

> It is important to keep your focus, but remain flexible. If you are so rigid and holding on to your chosen professional areas, you may miss the best opportunities in other areas and in life. In my life, I never planned a career in CIE. I never planned to be a diplomat or the head of a university; that wasn't my ambition. But when these opportunities came along, my eyes were open. I considered them and took on the opportunities with enthusiasm. My advice is for those pursuing this field to go along their career path with a goal for the expected, but be willing to keep your eyes open to unexpected opportunities, positions, or a job that may arise along the journey. It may open entirely new areas to you.

When Ruth accepted to serve as the president of a university in Hong Kong, she had to examine her role from a new light. What type of a university should HKIED become? Should it become a normal university, or more of a comprehensive one? Ruth was put into a leadership position that enabled her to help shape the future of a brand new HEI. It is important for people to be open in formal education, as well as in the non-formal education arenas. Ruth added,

> My belief is there are many careers in government, NGOs, development, and in industry that need good people with a deep understanding of education and other cultures. How to explore and research and respect other cultures. How to see the possibilities for dialogue and interaction, as compared to conflict. Someone well prepared in comparative and international education would be valuable in many different contexts, so long as they remain open to the opportunities that exist and may surface along their career paths.

Highlighted Contributions in CIE
The projects and leadership interactions Ruth carried out with CIDA and with the World Bank, were among the most influential and impactful contributions of her distinguished career. Going into these institutions with her background knowledge through what she read from the literature on neocolonialism and the potential negative influences of these institutions and development agencies helped her prepare. Ruth recognized how important it was to have mutual respect and reciprocity in development projects. In the more traditional or stereotypical way, if or when recipient countries wanted a World Bank project, they felt like they had to do it the World Bank way. Or, if a country wanted CIDA funding, they had to do what CIDA expected. Ruth notes how important it was for her to help people within these organizations to learn about the need to be sensitive to different cultures and really understand what the needs of the beneficiary countries were. And through this kind of understanding, both sides of bi-lateral and multi-lateral projects could benefit in the long run. A question she often asked in these contexts was as follows: "How do we work together with a deep mutual respect, which requires real understanding on both sides?" Ruth felt that to a greater or lesser degree this was accomplished with the projects she was involved with. There are some wonderful examples she shared where

Canada benefited as much as China did, especially during those early years when she was involved.

Now, China is involved in the genesis of a lot of development work on its own. They are developing the *Belt and Road Initiative* with Asia, Africa, and Europe. "I hope that my influence helped prepare China to understand how to conduct and go about development projects in a reciprocal way," Ruth added. She also feels that Chinese universities need to get much more involved with their government's development work than they are at the present.

CIE is a wonderful field for bringing some depth and critical reflection into the kinds of interactions that take place between nations at a political level and even more in education. That was one of the positive things between the Canadian projects with China where Ruth played a role. They were based on establishing discussions as to what would be helpful on the Chinese side and also how the Canadians could learn in terms of reciprocity. This was the approach Ruth took rather than trying to force a prescribed model or cookie-cutter approach on the Chinese people. And now as China is embarking on its own global development efforts, Ruth is very interested to see how much they have learned from this process: "Will they listen to what other countries need and want? Or will they simply focus on their own resource and relationship needs? To me these are really important questions."

During her World Congress presentation in Beijing in 2016, Ruth used a text from the Confucian Analects and a Christian text from the Gospel of Luke that reads "to whom much has been given, from them much will be required." China shouldn't forget how much it has been given, through the World Bank and from other countries, including from Canada. And this legacy is unfortunately too often forgotten by the Chinese. "Rather than just focusing on a global competitive mindset, the Chinese need to focus on what they are going to bring and give to other countries. If they are really serious about sharing their culture and education, they need to rely more heavily upon their higher education institutions," Ruth argues. "The politicians are not very capable in accomplishing this focus."

> To me CIE has so much to say about how scholars and universities act in the world to bring a cultural understanding and recognition of deep cultural roots, faith traditions, spiritual traditions, into those interactions, rather than just considering hollow economic- and big infrastructure-based relationships. Promoting certain governmental agendas for political gain is not a sustainable approach.

CIE has the potential to play a key role in peacemaking. "We're seeing so much conflict in the world," Ruth adds. "It is this kind of mutual understanding and sharing that is needed for peace building. I see that as a very key responsibility for CIE going forward. I can honestly say that increasingly young scholars really have this type of commitment."

Building on the ideas of the World Order Models Project (Hayhoe 1986, Kim 2019), Ruth raises the following questions:

> What is the preferred future of what we want to see? What is the vision of our preferred future? How do we achieve that vision through our research, through our projects? What kinds of actions and initiatives move us to achieve that preferred future? How do we use that as a frame to judge? The preferred future is certainly a peaceful one, I don't think many people would disagree with that.

Ruth likes to use the term *value explicit* for comparative research. It is important for us to put values front and center. We need to talk about them. We need to think about how we can work within an agreed value framework and then we do our work from that perspective. To Ruth, this is a very core aspect of CIE. Many of the young scholars she has met and interacted with

have an awareness and a willingness to pursue this approach. Ruth feels that they are interested in pursuing peacebuilding through education. And this can be done best through their cultural and spiritual understandings and within CIE.

Ruth's doctoral studies mentor Brian Holmes helped start the WCCES. It is a very visionary and important organization. Ruth remembers visiting with Gu Mingyuan when he learned the Beijing World Congress of the WCCES had been cancelled due to the aftermath of the Tiananmen Square incident in 1989. In spite of this setback, he persevered in international cooperation and welcomed the World Congress of Comparative Education to Beijing Normal University in 2016.

Reflecting on her election as President of CIES, Ruth shared that it

> was kind of a surprise when I got a call from Elizabeth Sherman Swing asking me to stand as Vice President. I was elected in 1997 in Mexico, and it was at the very same time I was being offered the job as President of HKIED in Hong Kong. I remember thinking "How can I possibly do both of these things?"

Serving as CIES President ended up working out beautifully for Ruth. Her University of Toronto team did all of the logistics around the support of the Annual Conference, which was held in 1999 in Toronto, and her colleagues at HKIEd managed the program.

The Hong Kong Institute of Education (HKIEd) leadership position was one Ruth never expected. But when it came, she felt very honored:

> The Chinese really treat you as an honored guest in so many ways. But it is hard to become one of them. When they chose me to lead this important, new institution, it was an incredible trust. I felt that I had been accepted fully into the Chinese family with that position. So I felt very honored, but it was also very challenging.

Ruth served as HKIEd Director during an important transition period when Hong Kong officially became part of China. In many ways that transition continues to this day. Ruth dealt with very complex political connections with the other HEIs in Hong Kong and the government. Originally, HKIEd was under the Department of Education. Later the institution transitioned to a university status under the University Grants Commission. That was a very complex transition. During this five-year period, Ruth learned a lot about leadership. "I never wanted to be a leader. But I strove to be a servant leader as much as it was possible," she recalled. "We advocated during my entire tenure as the leader of the institute that HKIEd become a university." Finally, in 2016, this became a reality and it is now known as the Education University of Hong Kong. To be trusted with this leadership position was important to Ruth and she came well prepared for the role. She was already very well connected with many of the HEIs in mainland China, and in many ways more well-connected than anyone else at HKIEd, mostly because Hong Kong had been pretty separate from the mainland for such a long time. That was both a highlight and a challenging time of Ruth's career.

In September 2019, Ruth and other members of the Hayhoe family were recognized by Victoria University, an affiliate of the University of Toronto that also serves as one of its colleges.[7] Ruth and her niece, Katharine, received honorary doctorates in humane letters at the same ceremony. Katharine is a renowned climate scientist and also an alumna from this same college. Including Ruth, nine Hayhoes as well as Ruth's only living aunt graduated from Victoria

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[7] Victoria University was founded in Coburg, Ontario in 1832, and moved to Toronto to federate with the University of Toronto in 1890. It is affiliated with the United Church of Canada, which was a merger long ago between the Presbyterian and Methodist churches in the Canadian context.

College. Victoria University President William Robins told Ruth the recognition was "to celebrate the Hayhoe legacy at Victoria." This event enabled many of Ruth's family to assemble in celebration of their many contributions to Victoria College over such a long period of time.

Ruth remains active at the University of Toronto where she teaches one course per year during the Autumn Term at OISE. She also remains very blessed to maintain a very part-time faculty position at the University of Toronto that is flexible enough to meet her family needs while she spends a lot of time during the winter season in Florida, USA.

Honorary Doctorate Celebration, Victoria University, 19 September 2019: From Left: Aunt Alice, Niece Christy, Husband Walter, Ruth, Katharine, Sister Alice, Sister Louise, and Sister Elizabeth. Photo courtesy of Ruth Hayhoe.

Conclusion

Looking back on her career, Ruth noted how she at times had a great struggle as a young Christian in finding her way to connect her own background and upbringing with Chinese traditions and missionary work that had been done in China. "It has been so wonderful for me to see how the knowledge of Christ and my own Christian faith has grown and deepened," she reflected. In her later years, she found ways to relate her beliefs in a quiet way to CIE. This enabled her to connect with others in ways that she wouldn't have been able to do otherwise. Some of the challenges she faced were due to the nature of her academic career, "This is largely because universities have become so secular, that discussions around religion, spirituality, and faith are often discouraged or limited. The faith dimension is important. One doesn't have to give up one's faith to contribute in a meaningful and respected way to CIE." Ruth's Christian background is reflected in several important contributions she published over the years, such as her recent book *Religion and Education: Comparative and International Perspectives*, co-edited with Malini Sivasubramaniam (Sivasubramaniam and Hayhoe 2018). Another important contribution was a 2012 *Frontiers of Education in China* article titled "A Bridge Too Far? Comparative Reflections on St. Paul and Confucius." (Hayhoe 2012) This article highlights many of the beautiful connections between Christianity and Confucianism, which are not well understood. These two important figures—St Paul and Confucius—were great teachers in their

era and they have had enormous influence millennia after their deaths, since their writings are still read and memorized throughout East Asia and in the Christian world. Despite the differences that exist between St Paul and Confucius, there are also some significant overlaps. Confucian scholarship has helped enrich Christianity and these influences have worked both ways as well.

The influence of religion is among the most precious part of Ruth's experience in her life and career in CIE.

> It is essential for all of us to keep our eyes open to research, projects, and career opportunities as they come. God surprises us with what He has in store for us, that may or may not be what we had initially envisioned or planned. I never expected to be a diplomat! That was not in my life's plan. I could have so easily turned it down. In fact, at the beginning, I wasn't keen at all about this assignment. But it turned out to be a blessing in my life. I never expected to go back to Hong Kong in the late 1990s. I never expected to be a university president! That was not part of my life plan. But the opportunity came, and I accepted it.

Remaining open to new ideas and pathways, even new career pathways, is one of the keys to succeeding in CIE, in Ruth's opinion.

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Profile of a Comparative and International Education Leader: Ka Ho Mok[1]

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By "accidentally" entering the field of comparative and international education (CIE) more than two decades ago, Ka Ho Mok has emerged as a leading scholar who continues influencing CIE through his research and practical works. More importantly, viewing himself as a comparative policy study scholar instead of a narrow disciplinary specialist, Ka Ho draws from a wealth of disciplinary backgrounds (e.g., sociology, political science, and public and social policy) in his creative works as well as from his comprehensive understanding of China, East Asia, and the Asia-Pacific region. This profile highlights some of Ka Ho's significant contributions to CIE and illustrates the growth trajectory of a leading CIE scholar to serve as a role model and inspire others interested in pursuing a career in this field.

Keywords: Ka Ho Mok, Comparative and International Education, Lingnan University, Social Policy, Higher Education

من خلال الدخول "عن طريق الخطأ" إلى مجال التعليم المقارن والدولي (CIE) منذ أكثر من عقدين ، برز Ka Ho Mok كباحث رائد يواصل التأثير على CIE من خلال أبحاثه وأعماله العملية. والأهم من ذلك ، أن كا هو ينظر إلى نفسه على أنه باحث في دراسة السياسة المقارنة بدلاً من متخصص ضيق في التأديب ، وهو يستمد ثروة من الخلفيات التأديبية (مثل علم الاجتماع والعلوم السياسية والسياسة العامة والاجتماعية) في أعماله الإبداعية وكذلك من أعماله. فهم شامل للصين وشرق آسيا ومنطقة آسيا والمحيط الهادئ. يسلط هذا الملف الشخصي الضوء على بعض مساهمات Ka Ho الهامة في CIE ويوضح مسار نمو باحث رائد في CIE ليكون بمثابة نموذج يحتذى به ويلهم الآخرين المهتمين بممارسة مهنة في هذا المجال

自二十多年前，"意外"进入比较与国际教育领域，莫家豪已成为一位通过研究和实践工作产生持续性影响的领先学者。更重要的是，他将自己视为比较政策研究学者而不是狭隘的学科专家，并在他的研究中汲取了丰富的学科背景（例如，社会学、政治学、公共和社会政策）以及对中国、东亚和亚太地区的全面了解。这份简介突出了莫家豪对国际比较教育的一些重要贡献，并展现了一位领先的国际比较教育领域学者作为榜样激励其他人选择该领域的故事。

En entrant « accidentellement » dans le domaine de l'éducation comparée et internationale (CIE) il y a plus de deux décennies, Ka Ho Mok est devenu un chercheur de premier plan qui continue d'influencer le CIE par ses recherches et ses travaux pratiques. Plus important encore, se considérant comme un spécialiste de l'étude comparative des politiques plutôt que comme un spécialiste disciplinaire étroit, Ka Ho s'appuie sur une multitude de formations disciplinaires (par exemple, la sociologie, les sciences politiques et les politiques publiques et sociales) dans ses travaux créatifs ainsi que dans sa compréhension globale de la Chine, de l'Asie de l'Est et

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[1] This profile is primarily based on an interview conducted by the author with Ka Ho Mok on 14 March 2019. All uncited quotes in this profile are from this interview.

de la région Asie-Pacifique. Ce profil met en évidence certaines des contributions importantes de Ka Ho au CIE et illustre la trajectoire croissante d'un universitaire de premier plan de la CIE pour servir de modèle et inspirer d'autres personnes intéressées à poursuivre une carrière dans ce domaine.

"Случайно" войдя в сферу сравнительного и международного образования (CMO) более двух десятилетий назад, Ка Хо Мок стал ведущим ученым, который продолжает оказывать влияние на CMO своими исследованиями и практическими работами. Что еще более важно, рассматривая себя в качестве специалиста по сравнительному изучению политики, а не узкого дисциплинарного специалиста, Ка Хо опирается в своих творческих работах и в научных трудах на богатый дисциплинарный опыт (например, социологию, политологию, государственную и социальную политику), а также на свое всестороннее понимание Китая, Восточной Азии и Азиатско-Тихоокеанского региона. Этот профиль освещает некоторые из значительных вкладов Ка Хо в CMO и иллюстрирует траекторию роста ведущего ученого CMO, который служит образцом для подражания и вдохновляет других, заинтересованных в продолжении карьеры в этой области.

Al ingresar "accidentalmente" al campo de la Educación Comparada Internacional (ECI) hace más de dos décadas, Ka Ho Mok se ha convertido en un destacado académico que continúa influyendo en ECI a través de su investigación y trabajos prácticos. Más importante aún, viéndose a sí mismo como un erudito de los estudios de políticas comparadas en lugar de un estrecho especialista en disciplinas, Ka Ho proviene de un vasto historial de disciplinas (por ejemplo, sociología, ciencia política y políticas públicas y sociales) en sus trabajos creativos, así como en sus vasta comprensión de China, Asia Oriental y la región de Asia - Pacífico. Este perfil destaca algunas de las contribuciones importantes de Ka Ho a la ECI e ilustra la trayectoria de crecimiento de un destacado académico de las ECI para servir como modelo e inspirar a otros interesados en seguir una carrera en este campo.

Ka Ho Mok is a leading scholar in the Comparative and International Education (CIE) field. Since the early 1990s, Ka Ho began influencing this field by his high-quality research and dedicated practices in various senior administrative positions at higher education institutions (HEIs). Treating himself as a comparative policy study scholar instead of a narrow disciplinary specialist, Ka Ho maintains a critical perspective about the CIE field based on his creative works across the academic areas of sociology, political science, and public and social policy, as well as his in-depth understanding of China, East Asian, and the Asia-Pacific region. This profile looks at Ka Ho's early life in Hong Kong and his family, as well as his career path in and contributions to the CIE field. More importantly, this profile illustrates the growth of a leading CIE scholar to inspire others interested in pursuing a career in this field.

Background of Early Life in Hong Kong
Ka Ho experienced a difficult childhood due to poverty and shared the sadness with his five brothers for the loss of their mother when he was very young. However, the hard life of his childhood did not break him down. Ka Ho particularly thanked his grandparents for nurturing him since his early childhood. His grandparents served as great role models to stay positive when encountering challenges and difficulties in life. They also offered him a good foundation through publicly-funded primary and secondary schools. In particular, Ka Ho's grandfather strongly encouraged him to pursue higher education, telling Ka Ho what his given name meant (Ka, means "family" and Ho means "glory"). When Ka Ho was still in kindergarten, his grandfather set high goals for him, encouraging him to study well to bring the family glory. Questing while in pursuit of academic excellence is a core ideology of Confucianism and Ka Ho has been strongly influenced by his grandfather who taught him the importance of scholarship. After establishing a religious foundation as a Christian, Ka Ho found the internal

power to support his life and career. As Ka Ho recalled, "I am a Christian, and the Christian faith does help me a lot in shaping me to have a positive attitude and a very strong character despite the difficult times I have been through." Also, Ka Ho's family upbringing and his studying experience at a Christian middle school helped him develop leadership skills he would use throughout his life. Ka Ho shared,

> my life philosophy is a can-do spirit, and I don't mind taking abundant responsibilities. When I was very young, my Granddad taught me a very important life philosophy. Don't shy away from taking on responsibilities, and don't be afraid of facing very difficult challenges. Whenever the difficulties come up, you can get very good training.

Ka Ho's perseverance in personality and braveness of taking responsibilities have played a significant role in his growth to become a leading CIE scholar as well as a very successful higher education administrator.

Ka Ho Mok's Family
Ka Ho has a very happy family. He has a lovely wife, Jasmine, sharing with him the same Christian belief and life philosophy and values. They met at church in 1987 when they were university students and have been married for 31 years. Ka Ho is grateful for his wife, who provided him with great support during his early tough years in higher education. Jasmine and Ka Ho have two daughters, Esther and Lucinda, both of whom have graduated from universities and have begun their careers. In reflecting on his immediate family, Ka Ho said, "What can I complain about? I have no complaints, and I am so grateful and gratified with a perfect relationship with my wife and also a beautiful relationship with my two girls."

Even though Ka Ho is usually overwhelmingly busy with his research and higher education administration work, he clearly understands the importance of attending to the needs of his family. This is especially the case when it comes to his two daughters, to ensure their healthy and happy growth. Moreover, in turn, Ka Ho has noted how his strong family relationships helps him in the advancement of his career. Ka Ho shared,

> I spend time and pray with them and read books [with them]. We grow up together, and we have a very close relationship. Even now, when our children are grown up, we still have deep conversations and hug each other. After I assess my achievements, the most important ones are the relationships in my family.

L-to-R: Esther, Jasmine, Ka Ho, and Lucinda in China, November 2010. Photo courtesy of Ka Ho Mok.

Career and Charting a Course in CIE

Ka Ho received his bachelor's degree in Public and Social Administration at the City University of Hong Kong in 1989, his master's degree in Sociology from the Chinese University of Hong Kong in 1991, and his PhD in Sociology from the London School of Economics and Political Science (LSE) in 1994. Before graduating from LSE, Ka Ho joined the City University of Hong Kong as an Assistant Professor, and from that time onward Ka Ho started his career trajectory in the CIE field.

Ka Ho Mok with his former colleagues of the City University of Hong Kong; taken in 2003 with the management team of the Faculty of Social Sciences and faculty office staff. Ka Ho is seated, second from the right on the front row. Photo courtesy of Ka Ho Mok.

Ka Ho shared the beginning of his CIE journey as one that happened by chance:

> It came about by accident, because my dissertation was about Chinese intellectuals and the state, and I believed I would be well placed for teaching and a career path on contemporary China. However, the head of the department asked me to undertake comparative policy studies. At that point, I was forced to teach a course that was new to me, and I had to embark myself for comparative policy studies. I needed to study from the example of how to do comparative policy. So, I chose education as one case and began to develop an interest in comparative studies in education policy and governance. Since then, I have been doing a lot in comparative and international education.

Because of this "accidental" start of his CIE career, Ka Ho treats himself different from those CIE scholars who were trained in educational studies. Therefore, instead of drawing from traditional education theories, Ka Ho can take a unique angle from public administration and governance perspectives to debate CIE issues and problems. Moreover, Ka Ho's unique background made him an advocate for interdisciplinary development in the CIE field. As he said, "I think this interdisciplinary and even cross-over background makes my research interesting."

Ka Ho's academic background and pathway have also brought him an understanding of the strengths and weaknesses of the CIE field. Regarding the reasons for the growth and strengthening of CIE, Ka Ho provided his thoughts from a governance perspective. He also often uses the Asia Pacific region as an example.

> CIE has become a critical agenda among governments in the Pacific and Asia. So people talk about overseas learning and also follow up on the trends. Many students graduate from major universities overseas nowadays. However, some scholars question the massification of higher education and look into how the system can sustain itself. In short, it is about the changing expectations and also government strategies in meeting the needs of education in this part. So it contributes to the growth in the study of CIE. Basically, more and more people are interested in the internationalization of education.

Moreover, for the challenges faced by the CIE field, Ka Ho reemphasized the identity issue of CIE due to its broad coverage. Even though Ka Ho thinks this field should allow more flexibility and inclusiveness, this trend will dilute the CIE field. As Ka Ho argued, "it is so inclusive that everyone can claim to be an expert, which is a kind of challenge." As a result, CIE is losing its attraction to scholars according to Ka Ho. He has observed this trend in the past decade. "Ten years ago, [CIE] was very popular, but in recent years, scholars seem to lose enthusiasm in attending academic conferences."

Ka Ho's pathway in the CIE field is closely related to his professional journey at various universities in Hong Kong and the UK. After becoming the Associate Dean of the Faculty of Humanities and Social Sciences of the City University of Hong Kong, in 2004, Ka Ho was globally recruited by the University of Bristol in the UK as the Chair Professor in East Asian Studies and the Founding Director of the Centre for East Asian Studies. After returning to Hong Kong in late 2007, Ka Ho joined the University of Hong Kong and served as the Associate Dean and Professor of Social Policy in the Faculty of Social Sciences. Then he went to the Hong Kong Institute of Education (currently the Education University of Hong Kong) serving as the Founding Dean of the Faculty of Liberal Arts and Social Sciences, then as Vice President of Research and Development and Chair Professor of Comparative Policy. From 2015, Ka Ho began his current position as Vice-President and Lam Man Tsan Chair Professor of

Comparative Policy at Lingnan University in Hong Kong. Ka Ho's extensive administration and management experience at universities in Hong Kong and the UK has significantly enriched his insights to higher education in a highly international context, as well as provided him with abundant opportunities to conduct comparative studies.

In summary, since entering the CIE field, Ka Ho has kept his interdisciplinary orientation in his research and perspectives to this field. More than publishing exclusively in the CIE field, he also publishes regularly in development studies and social policy, particularly with a focus on contemporary East Asia and China. As Ka Ho emphasized, his cross-over academic background and rich administration experience have brought much joy to his career path, and also contributed to his significant influence on CIE. The following section will present Ka Ho's impact on the CIE field.

Ka Ho at the University of Bristol in 2004, when he was appointed as the Founding Director of the Centre for East Asian Studies. Photo courtesy of Ka Ho Mok.

Impact on the CIE Field

Ka Ho continues to impact the CIE field through his extensive and high-quality research and publications, as well as his leadership and entrepreneurial practices as a senior administrator of various HEIs. Meanwhile, his impact on the CIE field is also manifested by the recognition from the international and domestic academia, the national government, and the followers in the CIE field.

From an academic perspective, Ka Ho thinks his most significant impact on the CIE field is bringing the public policy and management insights into the analysis of thematic issues. For example, Ka Ho said, "I always talk about governance and management issues from a public administration or state theory perspective to reflect upon education development." His abundant high-quality publications have manifested this contribution to the CIE field, especially in the comparative education policy and development in contemporary China and East Asia. As a reputable CIE scholar, Ka Ho has been one of the most-cited authors for many years.

As an example, Ka Ho was one of the early group of scholars studying private or *minban* higher education in mainland China and has accumulated a distinct reputation and influence on this topic. Ka Ho tracks the development of private higher education in China through a series of studies (e.g., Mok 1996; Mok 1997; Mok and Wat 1998; Mok 1999; Mok 2007a; Mok 2009), and has expanded his focus to the privatization of higher education in Asia (Mok 2011). Ka Ho observed the importance of private higher education in China, and he proposed that the government should carefully consider new-emerging education providers.

When the growing "privateness" in higher education has rendered the conventional regulatory regime inappropriate, the Chinese government needs to redefine the relationship between the state and different educational providers, especially by specifying the roles, responsibilities, functions and legal statuses for different actors in the more market-driven and diversified education market of China's transitional economy. In conclusion, the Ka Ho argues that the Chinese government should develop a new regulatory regime that can respond sensitively and match appropriately the local administrative cultures and political circumstances (Mok 2009, p. 47).

Ka Ho's keen vision and insights on private Chinese higher education have been proven by the rapid development of transnational higher education (TNHE) over the past 15 years, especially regarding the Chinese-Foreign Cooperative Running Schools (CFCRS) and programs (e.g.,

Mok and Han 2017; Mok and Han 2018; Mok et al. 2018; Mok 2021). Ka Ho timely addressed this recent trend in his research, and he continues to publish on this topic.

The present context has indicated the growing influence of market tenets on TNHE's development in China. However, Ka Ho notes that we should not underestimate the "reach of the state" in governing Sino-foreign universities in the mainland. Hence, we must also recognize that China's hierarchical and centralized political system still maintains the central government's considerable powers in constituting the institutional autonomy of HEIs. The state's capacity to create a quasi-market, which entails local knowledge and contextual adjustments, is established through the feature of experimentation in the Chinese policy forming process (Mok and Han 2017, p. 45).

Moreover, Ka Ho keeps exerting his influence on the debates of the globalization and higher education internationalization (e.g., Mok 2007b; Mok 2018). In one article co-authored by Ka Ho and his colleagues (Deem, Mok, and Lucas 2008), he provided his inspiring argument about the internationalization of higher education, which he re-stated in the interview.

> I reflected upon the internationalization of what and of whose interest, like imitating whose image. I reflected upon Europe and Asia when we talked about internationalization. …internationalization is not to imitate what is best in the West. We must contextualize [the internationalization]; otherwise, we may risk undermining the local cultural traditions by psychologically colonizing ourselves. There is a potential risk of neo-colonization. It is cultural imperialism of this kind if we just think that international education and comparative education is just to copy what is seen in the so-called developed economies and try to transplant this experience into less developed economies. I strongly argue against that. I pointed out the importance of contextualization; I also pointed out the importance of preserving local [cultures and traditions].

This article has been cited more than 700 times by scholars from different parts of the world. Also, Ka Ho's work on internationalization from the perspective of "soft power" has inspired many scholars in the CIE field to examine internationalization from this angle (Mok and Ong 2013).

In recent years, Ka Ho begins to rethink internationalization from the perspective of employment issues of international students, and especially regarding East Asian students (e.g., Mok and Han 2016; Mok and Neubauer 2016; Mok 2018; Mok et al. 2018). Ka Ho criticizes internationalization in terms of whether international students can gain a positive return on investment of their overseas studies, which finally will enhance their employability. Ka Ho's research on international student employment and career development has been recognized by the Economic and Social Research Council of the UK, who funded his team to conduct a study on the career development of East Asian students who graduated from UK HEIs.

All these mentioned above are a small but significant part of Ka Ho's research contributions to the CIE field. Ka Ho is still dedicated to research on the frontier of CIE and keeps exerting his influence on this field.

In addition to Ka Ho's research work and publications, as a senior administrator of a university, Ka Ho remains dedicated to promoting CIE in both academic and practical areas. He encourages his research team to track the latest CIE trends and conduct high-quality research studies. As mentioned previously, Ka Ho is a solid advocate of interdisciplinary studies, and he wants to break the limitation brought by "disciplinary silos" at universities. As the Founding Director of the Division of Graduate Studies at Lingnan University, Ka Ho promotes a flat management style and interdisciplinary research approach within the Division. Building upon

the success of the Division, Lingnan University established the School of Graduate Studies in July 2019 to further enhance postgraduate studies, which will bring more CIE research resources into Lingnan University.

In addition, Ka Ho is promoting CIE by serving the leaders of some research networks. Ka Ho has served in several leadership roles, including as President of the East Asian Social Policy Research Network (EASP) and Chairman of the Hong Kong Educational Research Association. Currently, he is serving as Co-Director of the Asia Pacific Higher Education Research Partnership (APHERP).

Ka Ho Mok attended the launch ceremony of APHERP Secretariat at Lingnan University, October 2018. From left to right: Frank Law, William Leung, Leonard Cheng, Deane E. Neubauer, Patrick Wong, and Ka Ho Mok. Photo courtesy of Ka Ho Mok.

Also, Ka Ho has played a significant role in facilitating the establishment of the Alliance of Asian Liberal Arts Universities (AALAU) in 2017 when Lingnan University celebrated its 50th anniversary. In addition, Ka Ho is facilitating higher education institutional research collaboration with mainland China and HEIs overseas. For example, in early 2019, under Ka Ho's leadership, Lingnan University and South China University of Technology co-established the Joint Research Centre for Greater Bay Area Social Policy and Governance. Also, in March 2019, as a leading member, Ka Ho joined the launch ceremony of the University of Bath's Centre for Research in Education in China and East Asia, which was built on the strong linkages between the University of Bath and Lingnan University. Ka Ho also successfully developed international research collaborations with the University of Oxford through co-organizing the Joint Higher Education Symposium in March 2019, working creatively with Peking University and the University of Wisconsin-Madison for hosting an Annual Education Forum.

When talking about his contributions to the CIE field, Ka Ho stated, "I don't over claim [my contribution] because contribution should be recognized by the field, and [that is] what people in the field say about my contributions." And indeed, Ka Ho has been recognized by international and domestic academia. As early as 2004, his appointment from the University of

Bristol in the UK as the Chair Professor and the Founding Director of the Centre for East Asian Studies is an excellent example, which gave him much encouragement for his career development. "As a Chinese professor, getting the chair professorship and the founding directorship at [the University of] Bristol meant something." Additionally, in 2013, Ka Ho ranked fifth among the top researchers in international higher education regarding paper and citation numbers in a study conducted by CIE scholars (Kuzhabekova, Hendel, and Chapman 2015), and his work and publications are still strongly influencing today's CIE field. Now he is also serving as a core partner and

Ka Ho delivered a keynote speech at the launch seminar of the Centre for Global Higher Education in London, UK, February 2016. Photo courtesy of Ka Ho Mok.

researcher at the Centre for Global Higher Education, which is based at the University College London Institute of Education. In 2020, Ka Ho received the invitation from UNESCO and has begun to serve as an international consultant to discuss global higher education development during the COVID-19 pandemic.

Ka Ho's achievements in the CIE field are also recognized by Chinese scholars and policy makers of East Asian countries. From 2010 to 2014, Ka Ho was appointed by China's Ministry of Education as the Changjiang Chair Professor of Zhejiang University. It is a prestigious national chair professorship in China. Now he is the Changjiang Chair Professor at the South China University of Technology, focusing on comparative governance issues for the Guangdong-Hong Kong-Macau Greater Bay Area. In 2018, Ka Ho was named as among the Top 50 Experts in University Governance by the Changjiang Higher Education Research Institute. He was also appointed as an International Advisor to advise governments on the higher education systems and research performance in China, Malaysia, Taiwan, and Thailand.

Finally, Ka Ho's contributions to the CIE field can also be seen in the inspiration brought by his academic achievements and energetic personality to young scholars, including his students and colleagues. As one of his current colleagues said,

> I have found Professor Ka Ho Mok as a highly pragmatic and meticulous administrator who never shies away from any responsibility. His enthusiasm and dedication to research and teaching are unparalleled despite his enormous administrative obligations as the Vice-President of Lingnan University. I believe that it is this unyielding desire to pursue new heights of excellence that has made him one of the top scholars in comparative education research in the world. These attributes, in my opinion, are not even comparable with his humility and splendid interpersonal relationship with his colleagues. In my experience, these traits are fundamental to the respect he commands from his colleagues, and the successes he has chalked and will continue to achieve. Based on these, it is not surprising that his career is exemplary for many early career scholars like myself. It is an absolute honor to work with him. (Ka Ho's Colleague)

Conclusion

Ka Ho Mok's career path and growth in the CIE field are inspiring, and his reputation and research continue to impact this field, as well as providing guidance to young scholars who are dedicated to CIE. Despite these tremendous achievements in academia and university

administration, Ka Ho remains an intellectual who enjoys the pleasure of conducting research and exploring the unknown. He also remains committed to inspiring the next generation of CIE scholars. Ka Ho reflected on his achievements by saying:

> I learn to be humbler because being an academic, the more I do research, the more I confess I don't know. This is also what I keep telling my students. It is strongly motivating me to do research work. I see myself as an intellectual even though I take up a very senior position in a university. I don't see myself as an administrator or a manager of a university. I very much remind myself that I am an intellectual. I am a professor, and professors have to inspire our students.

It is Ka Ho's motivation and commitment as a scholar that has brought him so much achievement, which has also had a tremendous impact on the CIE field. More importantly, because of his humble and genuine personality, Ka Ho is a great father, husband, leader, mentor, and teacher who continues to inspire the people around him, as well as emerging scholars in the CIE field to make their own contributions.

Celebrating newly-published books through APHERP at the Conference for Higher Education Research, November 2019, Lingnan University, Hong Kong. L-to-R: Rui Yang, Ka Ho Mok, Deane E. Neubauer, and Simon Marginson. Photo courtesy of Ka Ho Mok.

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Profile of a Comparative and International Education Leader: Shen-Keng Yang

Ya-Wen Hou
Chinese Culture University, Taiwan

This is a profile of comparative and international education (CIE) leader Shen-Keng Yang. This profile provides a brief biographical background regarding his upbringing and education in Taiwan and Greece. Also, it documents his distinguished career as a National Chair Professor, advocate for CIE, and leadership positions in domestic and international academic organizations including serving as President of the Chinese Taipei Comparative Education Society (1983-1985, 1995-1996, 1997-1999, 2005-2007, 2007-2008), Vice-President of the Comparative Education Society of Asia (2001-2005), Vice President at NCCU in Taiwan (2006-2007), and President of the Taiwan Philosophical Association (2016). The article is based on multiple data gathering techniques and oral interviews. Highlights include a review of some of Shen-Keng's family, career milestones, and leadership achievement, an overview of the remarkable influence he has had on CIE, as well as several publications that have helped shape and impact CIE worldwide.

Keywords: Shen-Keng Yang, Comparative and International Education, Philosophy of Education, National Chair Professor, Taiwan

هذه لمحة عن زعيم التعليم المقارن والدولي (CIE) يانغ شين-كنغ. يقدم هذا الملف الشخصي خلفية موجزة عن سيرته الذاتية فيما يتعلق بتربيته وتعليمه في تايوان واليونان. كما يوثق مسيرته المهنية المتميزة كأستاذ كرسي وطني ، وداعية لـ CIE ، ومناصب قيادية في المنظمات الأكاديمية المحلية والدولية بما في ذلك العمل كرئيس لجمعية تايبيه الصينية للتعليم المقارن (1983-1985 ، 1995-1996 ، 1997-1999 ، 2005-2007 ، 2007-2008) ، نائب رئيس جمعية التعليم المقارن في آسيا (2001-2005) ، نائب رئيس NCCU في تايوان (2006-2007) ، ورئيس الجمعية الفلسفية التايوانية (2016). تعتمد المقالة على تقنيات متعددة لجمع البيانات والمقابلات الشفوية. تشمل النقاط البارزة مراجعة بعض من عائلة Shen-Keng، والمعالم المهنية ، والإنجاز القيادي ، ونظرة عامة على التأثير الملحوظ الذي كان له على CIE ، بالإضافة إلى العديد من المنشورات التي ساعدت في تشكيل وتأثير CIE في جميع أنحاء العالم.

这是国际与比较教育领袖杨深坑的简介，包含他在台湾和希腊的成长和教育背景。此外，还记录了他作为国家讲席教授、国际与比较教育倡导者以及在国内外学术组织担任领导职务的杰出职业生涯，具体包括担任中华台北比较教育学会会长（1983-1985、1995-1996、1997-1999、2005-2007、2007-2008），亚洲比较教育学会副会长（2001-2005），台湾政治大学副会长（2006-2007），台湾哲学会会长（2016）。 本文基于多种数据收集技术和口头访谈，重点回顾了杨深坑的一些家庭、职业里程碑和领导成就，概述了他对国际与比较教育的重要影响，以及一些对国际与比较教育领域产生全球影响的出版物。

Il s'agit d'un profil du leader de l'éducation comparée et internationale (CIE) Yang Shen-Keng. Ce profil fournit un bref historique biographique concernant son éducation et ses études à

Taïwan et en Grèce. En outre, il documente sa carrière distinguée en tant que professeur titulaire de la chaire nationale, défenseur de CIE et ses postes de direction dans des organisations universitaires nationales et internationales, notamment en tant que président de la Chinese Taipei Comparative Education Society (1983-1985, 1995-1996, 1997-1999, 2005-2007, 2007-2008), vice-président de la Comparative Education Society of Asia (2001-2005), vice-président du NCCU à Taiwan (2006-2007) et président de l'Association philosophique de Taiwan (2016). L'article est basé sur de multiples techniques de collecte de données et d'entretiens oraux. Les faits saillants incluent un examen de certains membres de la famille de Shen-Keng, des jalons de sa carrière et des réalisations en matière de leadership, un aperçu de l'influence remarquable qu'il a eue sur CIE, ainsi que plusieurs publications qui ont contribué à façonner et à influencer CIE dans le monde entier.

Это профиль лидера сравнительного и международного образования (СМО) Ян Шен-Кенга. Данная статья содержит краткую биографическую справку о его воспитании и образовании на Тайване и в Греции. Кроме того, в статье документируется его выдающаяся карьера в качестве профессора Национальной кафедры, защитника СМО и руководящих должностей в отечественных и международных академических организациях, в том числе в качестве президента Общества сравнительного образования Китайского Тайбэя (1983-1985, 1995-1996, 1997-1999, 2005-2007, 2007-2008), вице-президента Азиатского общества сравнительного образования (2001-2005), вице-президент NCCU на Тайване (2006-2007) и президента Тайваньской философской ассоциации (2016). Статья основана на многочисленных методах сбора данных и устных интервью. Основные моменты включают обзор некоторых членов семьи Шен-Кенга, вехи его карьеры и достижения в области лидерства, обзор того значительного влияния, которое он оказал на СМО, а также несколько публикаций, которые помогли сформировать и повлиять на СМО во всем мире.

Este es el perfil del líder en Educación Comparada Internacional (ECI), Yang Shen-Keng. Este perfil proporciona un breve trasfondo biográfico sobre su crianza y educación en Taiwán y Grecia. Además, documenta su distinguida carrera como profesor de la cátedra nacional, defensor de la EIC y puestos de liderazgo ocupados en organizaciones académicas nacionales e internacionales, incluido el cargo de presidente de la Sociedad de Educación Comparada de China Taipéi (1983-1985, 1995-1996, 1997-1999, 2005-2007, 2007-2008), Vicepresidente de la Sociedad de Educación Comparada de Asia (2001-2005), Vicepresidente de NCCU en Taiwán (2006-2007) y Presidente de la Asociación Filosófica de Taiwán (2016). El artículo se basa en múltiples técnicas de recopilación de datos y entrevistas orales. Los aspectos más destacados incluyen una revisión de algunos de los logros de la familia de Shen Keng, los hitos profesionales y el liderazgo de Shen-Keng, una descripción general de la notable influencia que ha tenido en la ECI, así como varias publicaciones que han ayudado a dar forma y han impactado en la EIC en todo el mundo.

Shen-Keng Yang is Emeritus Professor in the Department of Education at National Taiwan Normal University (NTNU). Shen-Keng is also the National Chair Professor in Education. He has dedicated his life and professional scholarship to the philosophy of education, teacher education, and comparative and international education (CIE). He has introduced Western education theories and practices into Taiwan and provided advice to reform Taiwan's education system over many decades. He grasps every chance of academic exchange to learn from others but also to let Taiwan be seen by the world.

Although retired, Shen-Keng continues to impact CIE in Taiwan by conducting academic research and educating the next generation of CIE scholars. He counsels emerging CIE scholars about

Shen-Keng Yang in 2020, Department of Education, National Taiwan Normal University. Photo courtesy of Shen-Keng Yang.

The fundamental of keeping enthusiasm for academic research. … Second, traveling. It awakens my open curiosity and provides opportunities for me to learn from different cultures and people I me[e]t…. Finally, reading, [which] promote[s] the sensitivity to new [CIE] trends. (Huang, 2003, p.126)

Shen-Keng contributes his expertise, integrity, wisdom, and enthusiasm to the development of CIE in Taiwan. He remains an influential leader within Taiwan's education academy and to many international educators worldwide.

Biographical Background in Taiwan

Born in August 1946, Shen-Keng grew up in Xihu Township (in the middle of Taiwan). His family was poor where his parents used to farm for a living. Shen-Keng remembers needing to help out on the family farm each day following school. Because of their poverty circumstances, no photos were taken in his youth. The first photo Shen-Keng remembers being in was in 1951, where he had an opportunity to take photos with his uncle Jin-Tong Liao.

Shen-Keng's father was a farmer and also a leader of the neighborhood in the Xihu local village, who needed to remind other farmers of paying arable rents but also to maintain good relationships with the local government. Sometimes he helped his father to deal with those things. He said that, "through the influence of my father, my leadership skills had opportunities to develop."

Shen-Keng Yang (far right) with his arm around his uncle, Jin-Tong Liao, and cousins Chang-Yi Liao (front left) and Gui-Xiang Liao (front right) in 1951. Photo courtesy of Shen-Keng Yang.

Shen-Keng attended Xihu Elementary School, Changhua Secondary School, and then on to the Taiwan Provincial University of Education (now renamed as the National Taiwan Normal University, NTNU). After secondary school, Shen-Keng passed the college entry exam and enrolled for courses at NTNU. At that time, only extremely intelligent students with outstanding performance had opportunities of attending NTNU. Reminiscing on this college entry news, Shen-Keng said, "my father was over the moon in excitement with this news. He thought that being a teacher benefited our life. Also, I could continue to help out on the family farm during my non-teaching time. Studying at NTNU was killing two birds with one stone."

Shen-Keng Yang (center) and his wife, Chiou-Rong Wang Yang visiting W. James Jacob in 2019, Salt Lake City, Utah, USA. Photo courtesy of Shen-Keng

For Shen-Keng, university years were an enlightenment and self-realization period of his life. He audited many courses offered by other departments and universities to further pursue his own interests and improve his academic and foreign language abilities. Compared to the classes required of his major, he audited many additional courses of his own free will. He ully engaged in the areas of philosophy and theories in education. Shortly following his graduation from NTNU, Shen-Keng became a secondary school teacher at Kuang-Ming Junior High School in Taichung. This was one of several turning points in Shen-Keng's career.

However, deeply influenced by his college professors, he had a strong desire to learn advanced knowledge and expand his depth in the field of philosophy and educational theories. In 1971, entered a master's program at NTNU and prepared for the national examination to enable him to study abroad. The following year, he received a scholarship from the Greek government and decided to study in Greece.

Studying in Greece was a big challenge but a great opportunity for Shen-Keng. He said, "I do not know much about Greece. It is Greek to me!" (Yang, 2017). Every day he studied very hard to pursue his Ph.D. degree at the National and Kapodistrian University of Athens. Evangelos Moutsopoulos, his adviser, passionately cared for Shen-Keng when it came to both his studies in philosophy and also his life in Greece. During his doctoral studies, Shen-Keng made every effort to learn about the Greek education system and Greek culture. For instance, he joined some Greece traditional festivals. In order to compre-hensively understand the "truth about Greek philosophy," he visited famous heritage spots in Greece like the Sanctuary of Apollo at Ancient Delphi and the ancient Stagira, the birthplace of Aristotle. He also organized a study tour for visiting professors from Taiwan visited Greece during his

Shen-Keng Yang (standing) visiting with his former advisor, Evangelos Moutsopoulos (sitting) in 2018, Greece. Photo courtesy of Shen-Keng Yang.

doctoral studies. Shen-Keng received his Ph.D. degree in 1978. His dissertation, which was written in Greek, examined the comparisons of philosophy between Confucius and Aristotle. It received recognition a prominent Greek newspaper. For Shen-Keng, not only studying in Greece but also sharing the Greek culture to the Taiwanese people was an important mission. His invaluable experience in Greece enriched Taiwan's connections and knowledge about Greece and expanded the development of CIE in Taiwan.

Shen-Keng, Chiou Rong, and their son, Steve Yang, in 1984. Photo courtesy of Shen-Keng Yang.

Shen-Keng met his lovely wife, Chiou Rong Wang Yang, at NTNU when he taught there and when Chiou Rong was working as secretary to Ching-chiang Lin, who was the former Minister of Education in Taiwan. Since 1977, Chiou Rong started her teaching career in the Department of Adult and Continuing Education at NTNU and then received her Ph.D. degree at NTNU in 1990. Chiou Rong's academic expertise involves the field of adult and continuing education, theater in education, teacher education, sociology of education, and CIE, with a specialization of education in French. Shen-Keng often collaborates with Chiou Rong in conducting research on educational studies, especially in CIE. In addition to being his wife, Chiou Rong is also his right-hand "woman," the best partner in their shared academic journey. Chiou Rong has made substantial contributions in higher education and academic research; she is also one of the founders of the Ho Chiou Educational Theater Group in Taiwan, a place where students learn about psychodrama. Now she is a retired professor from Yu Da University of Science and Technology but still engages in teaching psychodrama and Theater in Education. Shen-Keng and Chiou Rong welcomed their son, Steve Yang, in 1981. Unlike his parents, Steve has his own interest in watches and cars. "He often disassembled my watch when he was a little boy. Thus, I bought some used watches as toys for him. He loves Rolex and is a watch expert." Now they all live in Taipei. Shen-Keng and Chiou Rong are both retired and their son is a manager of an e-commerce platform of luxury watches and also as a senior watch journalist.

Career and Discovery Pathway into CIE

In 1978, as a new Ph.D. graduate, Shen-Keng found himself at a crossroads point in his life. He received a strong recommendation to work in the Ministry of Foreign Affairs from Dr. Mei-Sheng Shu, then Ambassador of Taiwan to Greece, several Taiwanese scholars including Kun-Huei Huang and Wei-Fan Guo sent him correspondences and recommended him to share what he learned in Greece in the education field of Taiwanese universities. Later, he made a deliberative decision to devote his professional career toward the education field within Taiwan's higher education system. Shen-Keng began his teaching career at NTNU in the fall of 1978. Thus, began his professional career in education.
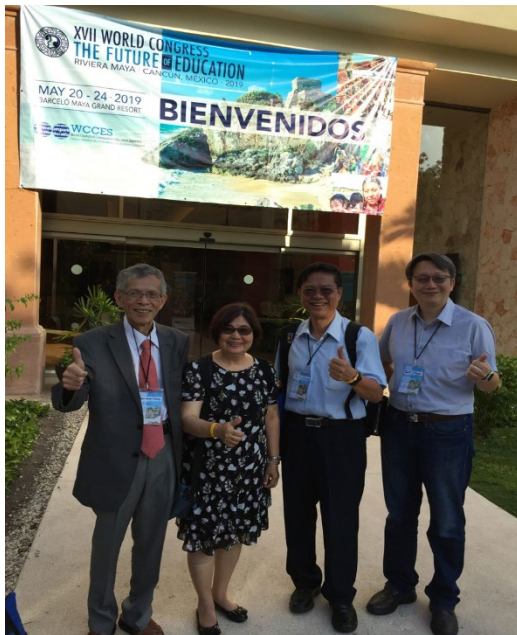
Shen-Keng's research on the eros in the Plato's Symposium was the basis for his first CIE-focused article, "A Pedagogical Analysis of Eros" published in the *Bulletin of Educational Research* in 1979. In this article, Shen-Keng (1979, p. 7) sought to understand Platonic love as the virtue which is the result of pregnancy of the soul in the process of pedagogy, and in Plato's philosophy, love as pedagogy, and pedagogy as love. He found that the goal of pedagogical love is to seek the spirit of creation. Thus, common ideals and values are the basis of the teacher-student relationships and can make this relationship bond closer (pp. 21-22). In this

article, Shen-Keng discussed the significance of pedagogical love for teaching and learning. More importantly, he introduced Plato's philosophy into Taiwan and provided crucial implications for reforming the traditional teacher-focused pedagogy which permeated Taiwan's education system at the time.

Shen-Keng also engaged in studying the various stages of education systems in international contexts. In order to learn how teacher education works in advanced countries, Shen-Keng went to Germany where he served as a visiting scholar at the University of Bonn in 1986 and Humboldt University in 1992. During these CIE experiences, Shen-Keng studied not only general education and scientific education in Germany but also its teacher education reforms and higher education. For instance, he studied the contemporary teacher education system in Germany and its implications on Taiwan's teacher education. With the usage of hermeneutics, his article titled" Historical Review and Outlook of Teacher Education in Germany" pointed out the development of German teacher education as the combination of German philosophy and the practical needs of German society (1989a). He found that German teacher education reforms exemplify the dichotomy between pedagogical academies, which primarily focus on elementary-school teacher education and academic-orientated higher education institutions, which primarily focus on secondary-school teacher education. Thus he suggested that both elementary-school and secondary-school teacher education in Taiwan need to be provided at the university level; more facilities and faculty members should be offered in teacher education institutions; the current curriculum framework and the preservice teacher training and internship program need to be improved; and a rigorous examination for teacher qualifications and in-service teachers on-the-job training should be established (1989a). Shen-Keng's visiting scholar experiences at the University of Bonn and Humboldt University helped immerse himself in many important German education issues and offered more scope in his contribution to CIE.

In 1995, a graduate institute of comparative education at National Chi-Nan University in Taiwan was founded. Shen-Keng served as its first Director and pioneered in early Taiwanese comparative education research. This institute was one of three universities emphasizing on comparative education at that time. Compared to other two universities focusing on comparative education in developed countries, this institute pioneered comparative education contribution in developed and developing Asian countries as well as Taiwanese context (Bray & Qin, 2001). In addition, Shen-Keng has served as President of the Chinese Taipei Comparative Education Society (CTCES) during several terms (1983-1985, 1995-1996, 1997-1999, 2005-2007, 2007-2008), and as Vice-President of the Comparative Education Society of Asia (CESA) (2001-2005). Shen-Keng served as Dean of the College of Education at National Chung Cheng University in Chiayi, Taiwan from 2003 to 2006 and later as Vice President at National Chung Chen University from 2006-2007. Then, after 2008, he returned to NTNU as a Professor Emeritus. In 2016, he was elected as the President of Taiwan Philosophical Association (TPA).

Since 1989, Shen-Keng attended many international conferences until the present, including several World Congresses of the World Council of Comparative Education Societies (WCCES), annual meetings of the Comparative and International Education Society (CIES), and conferences of the Comparative Education Society in Europe (CESE). He participated in the 7th WCCES and presented the article, "Tao, Logos and Communicative Rationality in the Educational Process." Later, this article was published in the *Bulletin of Educational Research*. In this article, he compared Tao from Chinese culture and Logos developed in the Greek context where he argued that for communication purposes in the educational process, "Tao seems to be more empathetic and aesthetic-oriented, while Logos seems to put more emphasis on logical discrimination" (Yang, 1989b, p. 331). Another example was his participation in the 1991 annual meeting of CIES. His article titled "Social Dynamics and the Induction Phase of Teacher Education in International Perspective" aimed to understand historical contexts of four countries including USA, England, Germany, and Taiwan, and compared their teacher education systems. He concluded that different cultures have impacted their induction system of teacher education but all of them strived to "shorten the gap between educational theory and practice, between schools and universities" and to "initiate the beginning teacher into the profession" (1991, p. 360). This article was also published in the *Bulletin of Educational Research* in the same year. Currently, his research focuses on equity and social justice issues in education. He attended the 28th Conference of the Comparative Education Society in Europe held in the University of Cyprus in 2018. His article, "An International Comparison on Equity and Social Justice in Technological and Vocational Education Systems," discussed the social justice of the technical and vocational education and training

Shen-Keng Yang (the first on the left), his wife, Mrs. Chiou-Rong Wang Yang (the second from left), Prof. Feng-Ju Lee (the second from right), and Prof. Sheng-Yao Cheng (the first on the right), in 2019 WCCES conference, Mexico. Photo courtesy of Shen-Keng Yang.

(TVET) in different cultures, such as the USA, UK, and Germany. He found that the TVET reforms in these selected countries focus on the combination the theoretical classroom in the real-life working environment to make sure all citizens have opportunities to achieve their full potential. His involvement in CIE research represents many diverse issues at all education levels and also supports the development of CIE.

After more than 35 years of teaching and research at many higher education institutions, including National Chi-Nan University, National Chung Cheng University, and National Taiwan Normal University, Shen-Keng retired in 2017. However, as he notes, "I am retired but it is not the end of my academic life." He continues to conduct research and participate in different CIE conferences. Also, he encourages new scholars to develop their careers in CIE. He often leads novice CIE scholars to study current educational issues in other countries. Through a network of Taiwan CIE scholars, Shen-Keng continues to lead research and discussion groups on various complementary points of view to better understand educational theory and practice in international contexts, share what they investigate with each other, and provide the Taiwan government with advice to improve the development of education.

Impact on the Field of CIE

In reflecting on his impact on the field of CIE, Shen-Keng says that what gave him a feeling of achievement derives from the fact that he was awarded the distinctive positions as 1st and 4th National Chair Professor (1997-1999, 2000-2003). These selections were made by the Taiwan Ministry of Education. He is also the four-time recipient of the Outstanding Research Award (1987, 1989, 1996, 1999) from the Taiwan Ministry of Science and Technology. These awards highlight the significant contribution Shen-Keng has made to educational research and teaching and also his understanding of cross-cultural variations and a long background in CIE. While teaching about the philosophy of education and CIE in the classroom, Shen-Keng helped students explore all kinds of philosophical concepts from culturally-diverse perspectives that expanded their involvement in multi-cultural education. His impact on his community includes developing a team of researchers with members from diverse higher education institutions with cross-disciplinary professional backgrounds. He has led this team to study various CIE issues from different countries for over 20 years and regularly shares their research outcomes at international conferences. He has inspired many scholars to continue improving education systems in Taiwan and abroad.

Shen-Keng wrote many books and published more than 200 articles and technical reports on CIE, teacher education, and the philosophy of education. He noted that the most impactful publications for him is the book titled *Comparison, Understanding and Teacher Education in International Perspective* published by Peter Lang in 1998. This book includes an introduction by Gerhard Schnaitmann and published papers that were presented at several leading international conferences of the WCCES, CIES, CESE, and the

Shen-Keng Yang (center) with Kao-Wen Mao (left), former Minister of Education, Taiwan, participating in the Outstanding Research Award Ceremony in Taipei, Taiwan, 1990. Photo courtesy of Shen-Keng Yang.

International Standing Conference of the History of Education. The topics of this book's contents are wide-ranging, including the comparison of rationality in East and West and methodological reflection to teacher education in diverse cultures. Until now, many scholars who major in CIE and educational philosophy use this book as an essential resource.

Other publications Shen-Keng wrote and edited are often used as textbooks and reading materials when for CIE scholars and students worldwide. For many higher education students, Shen-Keng's books *Scientific Theories and the Development of Pedagogy* (Psychological Publishing, 2002) and *Comparative and International Education* (Higher Education Publishing Co., 2009) help many higher education students form a big picture for CIE and provide basic knowledge to understand important international organizations (such as the UN and UNESCO) and educational issues in the USA, UK, Germany, France, Russia, Netherlands, China, Japan, Australia, and New Zealand. In the former book, Shen-Keng analyzed many important theories influenced in education and made these obscure theories more easy-to-read and understand. This book received the Golden Tripod Award in 2003, which is the highest honor in Taiwan's publishing industry.

The latter book was published in its 3rd edition in 2014. For graduate students and scholars, the books *Forms of Knowledge and Comparative Education* written by Shen-Keng (Yang-Chih Book Co., 1999) and *Discourse Formation in Comparative Education* (Higher Education Publishing Co., translated by Shen-Keng in 2005), remain as great benefits for those interested in studying the forms of knowledge in teacher education and educational reforms in different cultures as well as all kinds of scientific theories in CIE (e.g., world-systems theory, critical hermeneutics, postmodernism, and feminism). Shen-Keng's publications combine theories and practice and play an important role in the dissemination of CIE.

A special book entitled *Sciences of Education and Comparative Education* (Higher Education Publishing Co., 2012) is written by 20 scholars who are among Shen-Keng's former students. This book includes two categories with 18 chapters. One section of the book focuses on educational philosophy and theories, and the other emphasizes the CIE field. By writing this book, the scholars reflect on the important contributions Shen-Keng has made in the field for devoting his life to mentorship and for the improvement of education.

Shen-Keng is well known for his scholarship on the educational philosophy and theory in CIE. His over 200 publications are based on philosophies in the West and East and then comprise multiple issues such as teacher education, educational theories and methodologies, policies and reforms, aesthetics, and social justice. His writings on how multiple educational issues developed in the CIE field and their implications for Taiwan education and even international education have had a good number of citations and impact on other scholars and practitioners. Though Shen-Keng is retired, he still continues to launch two research projects financed by the Ministry of Science and Technology in Taiwan and makes enormous contributions to CIE.

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Academic Activism in Higher Education: A Living Philosophy for Social Justice. By Nuraan Davids and Yusef Waghid. Springer: Singapore, 2021. 169 pages. ISBN: 978-981-16038-9-6

In their new book, Nuraan Davids and Yusef Waghid innovatively apply philosophy of education to an important, though largely undertheorized, issue of higher education: academic activism and its role in reconsidering current realities, within and outside the university. The authors valuably heighten our understanding of academic activism and explore how such a renewed and more tenable understanding may help academics and researchers reimagine the university and its potentialities. And they do so in full and erudite awareness of the complexities beneath the idioms and landscapes of academic activism.

Instead of walking the reader through the book's arguments in a linear way, this review will draw from the book the insights that answer the question: how does the university emerge from the book's coupling of academic activism with a credible philosophy of higher education? It emerges, indeed, it stands out, as a desirably ethical place of interrogation, a space where nothing is beyond question (p. 7); below is an account of how so.

To begin, although an ethico-politically active university may always be situated in and emerge from a locality, its intervening potentialities and responsibilities are never chained to place. Despite the fact that the setting of the book is the South African context, and that many examples that bridge theory and practice in the most eloquent way are drawn from local realities, issues concerning the extent to which the university promotes, if at all, equity and social justice are of international significance. They reflect the authors' deep cosmopolitan sensibilities and commitment to global justice. Context-specific ethical dilemmas about curricula still in need of decolonization, in a country that has emerged from colonialism and apartheid, and political challenges of transitional justice chime with broader concerns about the lack of infrastructures and appropriate settings for the cultivation of democratic citizenship. Appropriate nuance grounds the authors' venture to tie the local and the global, since contextual differences across space are acknowledged and thematized in succinct educational comparative language.

Through academic activism academic freedom is materialized and enacted. Academic activism is a litmus test of academic freedom, of critical resistance and the intellectual capability to articulate confrontational words in a global setting of pandemic times, times of crises and times of extreme circumstances for some social groups, locally and around the world. From some such groups come many of the students who populate the university campus, which reminds us that an activism worthy of the name does not only give substance to the freedom of the scholar but truly "takes shape when academics connect with the desires of their students", when "they meet students in terms of where they are at and then work with them towards attaining that which is desired" (p. 42). Borrowing from Giorgio Agamben, the authors posit that the purpose of a philosophy of higher education is to see the world "from an extreme situation" (p. 134). In line with this, they emphasize the significance not only of

the experiences of the scholar, scientist and researcher but also the voice and life of each person in academia. Therefore, via Jean-François Lyotard's philosophy, they consider the possibility of academic activism being enacted through narrative knowledge rather than merely through science (p. 115). This promotes an activism that "makes knowledge, objection and resistance visible and audible" (p. 135). The related philosophy of higher education underpins an academic activism and assists it "to remove the blinkers, shift the gaze, and re-imagine how things might be otherwise" (p. xv). Breathing such aspirational enthusiasm into higher education encourages academics being both actively engaged and "courageous in the adventurous pursuits of knowledge and understanding" (p. 95).

For Davids and Waghid, to become a site of liberation through the activism of its members the university needs the light that Foucauldian philosophy sheds on "forms of domination, exploitation and subjectivity". The minimal requirements for a normatively worthy academic activism from the Foucauldian perspective on subjectivity are: "that individuals are situated in genuine relations of power; those individuals act upon the actions of others; and that individuals' relations of power are constituted by the possibility for agonistic incitement and struggle" (p. 32). By implication, critique and dissent are placed center stage in this account of academic activism. Critical diagnoses of reality are crucial for directing one's activism at the right targets. In contexts where facile solutions or neoliberal developments are celebrated, academics must be constantly and critically reminded that massification does not entail democratization; lip service to e-learning does not help when facilities for each and every student are missing; verbal assertions of inclusion do not undo cultural academic practices that may alienate precisely those who they are supposed to include and welcome.

With profound reflexivity, however, the authors acknowledge that "to merely critique what we observe and experience as academics" (p. 46) does not suffice to effect actual change. Therefore, the tasks of academic activism go beyond merely highlighting "certain issues and injustices. There has to be a preparedness to change that which requires change, to participate as is required and, more importantly, to hold ourselves to the same scrutiny to which we subject others and the world around us". We enter our contexts, professional or other, with our own "blinkers and biases" (p. 46), which we must acknowledge, inasmuch as we might think we are alert to possible pitfalls of our contexts. The risk of disregarding other regimes of truth, "other ways of being and thinking" (p. 36) is always there. Davids and Waghid then, in awareness and vigilance concerning constraints and impediments to academic activism (p. 139ff), caution us that "academic responsibility cannot be remiss of its potential to cause harm, as in the perpetuation of social injustices" (p. 55).

When integrating an ethic of critique thus qualified, academic activism empowers and advances a corresponding politics of emancipation for all. The authors justify their faith in the potential of the university to become "a scene of an empowering contact" (p. 100) by elegantly combining important ideas from Seyla Benhabib's version of Critical Theory to Jacques Derrida's position on deconstructive critique down to Judith Butler's views on criticism. But the authors' reliance on a philosophy of critique and dissent does not lack its own critical edge. Following Jacques Rancière they illuminate the dangers of consensus. They thus assign to academic activists the important task of searching precisely for the kind of disagreement and repudiation that help truths become manifest (p. 13). But they also engage in critical dialogue with Rancière on his take on violence and on evils (p. 68) that activism addresses. Following Hannah Arendt, Davids and Waghid stress that "the spirit of activism cannot ignore a revolutionary spirit" (p. xxi) that attempts "to change the public sphere" (p. 75). In critiquing Arendt, however, and in perceiving how some of her statements may lead to further exclusions instead of combating them, they contest her wholesale incrimination of religions and point out that "religion can be used as a language and medium

through which to undermine and contest social injustice and oppression" (p. 80). They thus reflect a post-secular spirit where no prejudice is allowed, and no grounds are conceded to excluding religious believers from activist deployment of autonomous individuality.

The university which emerges from this exciting book as a desirable possibility is "a re-conscientized" one (p. 55), that is, in my interpretation, an extension of Freirean pedagogy from the individual to a specific agentic collectivity. Being a form of human agency, academic activism rises from this book as "always relational, responsive, oppositional and aimed at bringing about change – whether political, social and economic – and is always educational" (p. 14). As a form of dissent that enables people "to raise doubts about educational matters of public concern" (p. 12), academic activism as espoused by Davids and Waghid's book constitutes a fresh and timely intervention in times of uncertainty and post-truth despondency.

However, that activism relies on forms of resistance and antagonism does not compel needless polemics; in the authors' words, "the very pursuit to act against that which is oppressive and harmful is in itself an act of love for humanity and justice" (p. xxii). Their book not only asserts this but truly enacts it through its irenic rhetoric and conciliatory tone. That this is no accident is shown by the authors' affirmation of the coupling of activism and contentment: in connoting ease and serenity the concept of contentment "would appear to be incommensurable with a concept of activism" and its "practices of resistance, force and intervention" (p. 95). Instead, they maintain, "both contentment and activism reside in objectives of doing good or attaining good". Activism, therefore, "is not driven by imperatives of devaluation, dismissal or othering" (p. 95). Indeed, they conclude, the empowering politics appropriate to a university best combines "the logic of justice with that of friendship" (p. 26).

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Shadow education in Africa: private supplementary tutoring and its policy implications. By Mark Bray, Comparative Education Research Centre, The University of Hong Kong. Springer: Singapore, 2021. 91 pages, US$16 or free download. ISBN 978-988-14241-9-8

Shadow Education in Africa builds on a Background Paper for UNESCO's (United Nations Educational, Scientific and Cultural Organisation) Global Education Monitoring (GEM) Report on non-state actors in education. The GEM Report addresses the fourth of United Nations' Sustainable Development Goal (SDG4), which is to ensure inclusive and equitable quality education and promote learning opportunities for all by 2030. To this end, the Concept Note of the 2030 Framework for Action highlights that SDG4 cannot be achieved by governments alone and thus needs the involvement of all stakeholders, including non-state actors. In this regard, private tutoring has been highlighted in the 2021 edition of the GEM Report as a key type of non-state activity in education.

Private tutoring is often referred to as shadow education because the metaphor of the shadow captures how curriculum in private tutoring mimics that in the mainstream; as the curriculum changes in the schools, so it changes in the shadow. Such nature explains why shadow education plays an ambiguous role in the context of the SDG4 in that it attracts large volumes of household and commercial resources. Yet, given its shadowy nature, shadow education raises major questions about social inequalities, (in)efficiency in education systems, and ethical concerns.

Building on existing studies, this book continues to investigate shadow education as a global phenomenon, with a particular focus on the whole of Africa. As Bray points out, African countries tend to receive less attention than their East and South Asian counterparts when it comes to shadow education because the former is primarily concerned with the access to primary education, that is, getting children into school in the first place. Such policy priority may have overlooked some of the issues arising from shadow education and related to SDG4.

Written as a monograph, this book comprises 7 chapters. The first two chapters introduce the background of the study, and outline the scope, definitions and contexts of shadow education respectively. Chapter 3 maps the landscape of shadow education in Africa through compiling enrolment rates from studies in 25 countries within the continent, delineating the demographic variations and forms of private tutoring. Chapter 4 identifies the drivers of demand and the diverse forms of supply, followed by a discussion chapter on the impact of shadow education on academic achievement, ethics and social values, and (in)efficiencies of the schooling system. In Chapter 6, Bray states the implications for policymakers with regards to reforming public schooling and regulating private tutoring. The final chapter offers concluding remarks on finding the balance between public and private education in the context of SDG4.

This book's contribution to scholarship is twofold. First, it denotes the first comprehensive study of shadow education in Africa. While the enrolment statistics generally affirm the

growing scale of shadow education across the continent, they present a very distinct landscape in that most, if not all, national governments are preoccupied with catching up with the rest of the world in terms of economic development. These policy preferences are very much driven by global educational reform initiatives, viz., Education For All (EFA) agenda and SDG4. Specifically, the EFA agenda, adopted by The Dakar Framework in April 2000, pledges to universalise primary education by 2015, ensuring that all children have access to free, compulsory primary education of good quality. Since then, this has prompted African governments to expand public education in order to meet these objectives, often at the expense of budgetary concerns and teachers' salaries. Coupled with the regional diversities in Africa, such expansion contributes to a perceived decline in the quality of education by the public and results in a surge of demand in private tutoring as a remedy. These demands are further amplified by aspirations for upward social mobility and the stakes of watershed examinations.

Another aspect of concern in Africa lies in the lack of regulations on private tutoring companies. As observed by Bray, the expansion of private tutoring has taken some of the best teachers away from schools to work in tutorial centres; some teachers remain in schools but provide supplementary tutoring beyond lesson time. Chapters 4 and 5 document some of the questionable educational practices, including under-teaching in formal lessons, internal swapping of student customers for private tutoring among school teachers, schools pressuring parents to pay for private tutoring, and acts of bribery between tutoring companies and government officials. At first glance, these practices may seem unacceptable; yet they pertain to a complex interplay of structural factors shaped by the socio-political conditions of national contexts. This thus prompts timely reflections on the unanticipated consequences of the EFA agenda and the contextual realities of achieving SDG4 in national contexts where regulation of tutoring companies is largely absent.

Second, this book furthers the agenda put forward by the Concept Note of the 2030 Framework for Action that the fulfilment of SDG4 requires collaboration of state and non-state actors. As suggested by Bray, shadow education has the potential to contribute to the achievement of SDG4 by serving as an avenue to enhance learning for personal, social and economic development. Nevertheless, as shown in this book, shadow education, as it is now, is a major vehicle for maintaining and exacerbating social inequalities, which raises concerns over the feasibility of providing equitable and inclusive quality education, as SDG4 sets out to achieve. In making sense of the entrenched private tutoring practices in Africa, Bray cautions against a simplistic view that shadow education should be eliminated; instead, he argues that public and private education can complement each other. That is, whereas the role of the state is to set and regulate standards and norms with regards to the right to education, the non-state sector may be viewed as social and economic assets to stretch government budgets in providing educational services that accommodate students' individual learning needs.

Forging such collaboration, as Bray proposes, requires stakeholders of the education sector to 'bring the theme out of the shadows' (p. 74) for active discussion, ensuring that perspectives of state and non-state actors are adequately communicated. In this regard, Chapter 6 has included several forms of collaboration between state and non-state actors in tackling the perennial issues concerning schooling systems. They range from government working with community bodies and non-government organisations (NGOs) to facilitate communication between the state and non-state sectors, partnership with private enterprises in teaching difficult areas of the curriculum, to Public-Private Partnerships (PPPs) in supporting senior secondary students facing their matriculation examinations. These forms of partnerships essentially go beyond top-down and bottom-up approaches to effecting educational change, shifting towards a collaborative approach to enacting changes in a pragmatic and incremental manner.

In general, this book is an important addition to the existing research on shadow education as a significant and growing phenomenon. The call for greater involvement of non-state actors in the 2021 GEM Report sheds new light on a more constructive approach to tackling the issues of educational equity and (in)efficiencies of the schooling system without over-stretching government budgets and further marginalising the poorest families. I recommend this book as an informative resource to African-based educational scholars as well as comparative scholars worldwide, to further nuance the landscape of shadow education across the globe and to foster more robust intellectual dialogue with regards to SDG4.

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