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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 Global:
Revista del Consejo Mundial de Sociedades de Educación Comparada

Всеобщее Сравнительное Образование
Журнал Всемирного Совета Сообществ Сравнительного Образования

全球比较教育
世界比较教育学会联合会会刊

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ABOUT THE JOURNAL

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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 بالرسائل .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 .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، وديمغرافيا (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).

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Preface from the Editor

As Editor of *Global Comparative Education: Journal of the WCCES*, I am delighted to present this regularly scheduled issue- Vol. 6 No. 2, following the Special Issue out of the 4th Symposium. This issue comprises three regular articles, three articles on profiles of three comparative education experts, and two book reviews.

The first article by Emiliano Bosio entitled "Meta-Critical Global Citizenship Education: Towards a Pedagogical Paradigm Rooted in Critical Pedagogy and Value-pluralism" presents a conceptual framework for Global Citizenship Education. Globalization has made it imperative for people to think of themselves in the context of a global identity, which is increasingly getting intertwined with local, regional and national identities. This article promotes the concept of value-pluralism, which is basically assimilation of various forms of knowledge from all over the world.

In his article "L'éducation démocratique à l'ère du capitalisme éducatif: Les politiques d'éducation contemporaines à l'épreuve de la cohésion sociale," Régis Malet contends that a global transition to educational capitalism impedes the understanding of education as an emancipatory ideal. According to this paper, education should always be a common good for every society.

The third article in this issue entitled "Access and success of students with disabilities in South African higher education: From 'pedagogy of the marginalised' to 'pedagogy of the disabled'" by Sibonokuhle Ndlovu & Phefumula Nyoni dwells upon the ideals of late Professor Michael Cross, who always stood for special pedagogies for the disadvantaged people, particularly the disabled in the South African educational context.

The profile of Professor Suzuki Shinichi provides an insight about a pre-eminent comparative education scholar, who was born in China and had vast experience/contributions in Japan as well as Europe. His continued participation and support to WCCES in various ways is remarkable.

Cristine Fox was the Secretary-General of WCCES from 2005-2012 and her prolific profile provides a glimpse of an exemplary scholar, who carved a niche for herself in the field of comparative education. Her expertise spans Asia-Pacific, Europe, and the Americas.

Marco Aurelio Navarro-Leal is the current Senior Vice President of WCCES and was instrumental in the formation of the Mexican Comparative Education Society (SOMEC). His profile elucidates on his contributions on various fronts, culminating in organizing the XVII World Congress of WCCES at Cancún, Mexico in May 2019.

WCCES Symposia have become a regular feature of between-congress events in providing continuity to academic discourse in contributing to past and emerging issues within the comparative education community, as is the case during these tough times of the COVID-19 pandemic. Following the first Symposium in 2018 hosted by the University of Johannesburg (South Africa) and in 2019 by IBE in Geneva (Switzerland) two books have been published. The 4th Symposium was held in 2021 and the 5th Symposium is lined up to be held in November 2022. For the 4th Symposium 17 member societies of WCCES served as co-conveners. A record number of 18 member societies of WCCES have enthusiastically expressed their support as co-conveners of the 5th Symposium. This level of collaboration accentuates my vision for the Council at the time of my election as its President in 2016, and again in 2019 for a second term, which has extended due to Covid-19 pandemic.

We will continue to publish revised and accepted papers of the 4th and 5th symposia in the WCCES Journal, Chronicle and book series towards the XVIII World Congress of WCCES to be held in 2024.

I wish you good health, safe living in this tumultuous global environment and happy reading.

N'Dri T. Assie-Lumumba
Editor, *Global Comparative Education: Journal of the WCCES*
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Meta-Critical Global Citizenship Education: Towards a Pedagogical Paradigm Rooted in Critical Pedagogy and Value-pluralism

Emiliano Bosio
Toyo University, Japan

This article conceptualizes a theoretical framework for Global Citizenship Education (GCE), the meta-critical. Meta-critical GCE is conceived in this study as a critical pedagogy oriented to prioritize value-pluralism. By emphasizing critical pedagogy, I examine meta-critical GCE as a pedagogical approach which has the potential to go beyond developing students' basic sense of interconnectedness and broadening their cultural horizons, important as they are, to critically and reflectively locating the discourse in the context of globalization. The notion of value-pluralism is that there are multiple forms of knowledge and values that are important for student development, yet conflicting in their shared space. The robust form of value-pluralism I put forward in my proposed meta-critical framework for GCE moves from compatibility as a possibility to the various types of critical networks and diverse GCE ethical systems that are engaged with each other. In a meta-critical GCE educators can critically engage with the four GCE positions I examine herewith: neoliberal; humanistic; transformative; and critical. All these theories of GCE are categorized into one of four orientations: *economic*, *individualistic*, *critical* and *meta*. If it is developed further, the meta-critical framework could possibly be applied through research to evaluate the complexities of teaching/learning processes required by GCE.

Keywords: Global citizenship education; Meta-pedagogy; Critical pedagogy; Value pluralism; Paulo Freire.

تضع الدراسة تصورًا مفاهيميا لإطار نظري لتربية المواطنة العالمية ، فيما وراء النقد .ما وراء النقد لتربية المواطنة العالمية يشير في هذه الدراسة إلى بيداجوجيا نقدية موجهة لإعطاء الأولوية لتعددية القيمة .و من خلال التركيز على البيداجوجيا النقدية، أقوم في هذه الدراسة بفحص تربية المواطنة العالمية فيما وراء النقد كنهج تربوي لديه القدرة على تجاوز تطوير الإدراك الاساسي للطلاب بالترابط العالمي و توسيع آفاقهم الثقافية ، مع أهميتهما ، إلى وضع خطاب تربية المواطنة العالمية بشكل نقدي و تأملي في سياق العولمة .إن فكرة تعددية القيمة تشير إلى أن هناك أشكالًا متعددة من المعرفة والقيم التي تعتبر مهمة لتنمية الطلاب ولكن هذه الأشكال قد تكون متضاربة في المساحة المشتركة بين الطلاب .لذا فإن تعددية القيمة بتربية المواطنة فيما وراء النقد ، بالتصور المفاهيمي المقدم بهذه الدراسة، ينتقل من التوافقية كإمكانية إلى الأنواع المختلفة من الشبكات الهامةوالأنظمة الأخلاقية المتنوعة لتربية المواطنة العالمية والتي تتفاعل مع بعضها البعض .في ما وراء النقد لتربية المواطنة العالمية يمكن للتربويين التفاعل مع النظريات الأربعة لتربية المواطنة العالمية :الليبرالية الجديدة ، الإنسانية ، التحويلية ، والنقدية .هذه النظريات يتم تصنيفها في واحدة من أربعة توجهات تشمل الاقتصادية و الفردية والنقدية و الفوقية .مع تطوير هذا الإطار النظري لما وراء النقد بشكل أكبر، يمكن تطبيقة في دراسات وأبحاث لتقييم التعقيدات المرتبطة بعمليات التدريس والتعلم التي تتطلبها تربية المواطنة العالمية.

本文对全球公民教育的理论框架进行了概念化，即元批判分析。在本研究中，元批判性的全球教育被设想为一种以价值多元化为导向的批判性教学法。通过强调批判性教学法，我将元批判性普通教育视为一种教学方法，它有可能超越发展学生的基本互动意识和拓宽他们的文化视野这些无可争议的重要部分，将话语批判和反思地置于全球化的背景中。价值多元主义的概念是，尽管在共享空间中相互冲突，多种形式的知识和价值观对学生的发展很重要。我提出的全球公民教育元批判框架中提出的价值多元主义形式，从兼容性作为一种可能性，到各种类型的批判网络和不同的伦理体系的相互作用。在元批判的普通教育中，教育者可以批判性地参与我在此研究的四种普通教育立场：新自由主义；人文主义；变革性和批判性。所有这些关于普通教育的理论都被归类为四个方向之一：经济的、个人主义的、批判的和超出现实的。如果进一步发展，元批判框架有可能通过研究来评估普通教育所要求的教学/学习过程的复杂性。

Cet article conceptualise un cadre théorique pour l'éducation à la citoyenneté mondiale (GCE), la métacritique. La métacritique GCE est conçue dans cette étude comme une pédagogie critique orientée vers la priorité au pluralisme des valeurs. En mettant l'accent sur la pédagogie critique, j'examine la métacritique GCE comme une approche pédagogique qui a la capacité d'aller au-delà du développement du sens fondamental de l'interdépendance des élèves et d'élargir leurs horizons culturels, aussi importants soient-ils, pour situer de manière critique et réflexive le discours dans le contexte de la mondialisation. La notion de pluralisme des valeurs est qu'il existe de multiples formes de connaissances et de valeurs qui sont importantes pour le développement des élèves, mais qui sont en conflit dans leur espace partagé. La forme robuste de pluralisme des valeurs que j'ai mise en avant dans le cadre métacritique GCE que j'ai proposé passe par la compatibilité en tant que possibilité aux différents types de réseaux critiques et aux divers systèmes éthiques de GCE qui sont engagés les uns avec les autres. Dans une méta-critique GCE, les éducateurs peuvent s'engager de manière critique dans les quatre angles de la GCE que j'examine ci-après : néolibéral ; humaniste; transformateur; et critique. Toutes ces théories de GCE sont classées dans l'une des quatre orientations suivantes : économique, individualiste, critique et méta. S'il est développé davantage, le cadre métacritique pourrait éventuellement être appliqué par la recherche pour évaluer les complexités des processus d'enseignement/apprentissage requis par la GCE.

В этой статье концептуализируется теоретическая основа обучения глобальной гражданственности (GCE), метакритическая. Метакритическое GCE задумано в этом исследовании как критическая педагогика, ориентированная на приоритет ценностного плюрализма. Подчеркивая критическую педагогику, я рассматриваю метакритическое GCE как педагогический подход, который может выйти за рамки развития у учащихся базового чувства взаимосвязи и расширения их культурных горизонтов, какими бы важными они ни были, к критическому и

рефлексивному размещению дискурса в контексте глобализации. Понятие ценностного плюрализма состоит в том, что существует множество форм знаний и ценностей, важных для развития учащихся, но конфликтующих в их общем пространстве. Надежная форма ценностного плюрализма, которую я предложил в предложенной мной метакритической структуре для GCE, движется от совместимости как возможности к различным типам критических сетей и разнообразным этическим системам GCE, которые взаимодействуют друг с другом. В метакритическом GCE преподаватели могут критически относиться к четырем позициям GCE, которые я исследую здесь: неолиберальной; гуманистической; преобразующей; и критической. Все эти теории GCE подразделяются на одну из четырех ориентаций: *экономическую, индивидуалистическую, критическую* и *мета-*. При дальнейшем развитии метакритическая структура может быть применена посредством исследований для оценки сложности процессов преподавания / обучения, требуемых GCE.

Este artículo conceptualiza un marco teórico para la Educación para la Ciudadanía Global (ECG), el meta crítico. La ECG meta crítica es concebida en este estudio como una pedagogía crítica orientada a priorizar el pluralismo de valores. Al enfatizar en la pedagogía crítica, examino la ECG meta crítica como un enfoque pedagógico que tiene el potencial de ir más allá del desarrollo del sentido básico de interconexión de los estudiantes y de la ampliación de sus horizontes culturales, por importantes que sean, para situar el discurso de forma crítica y reflexiva en el contexto de la globalización. La noción de pluralismo de valores es que existen múltiples formas de conocimiento y valores que son importantes para el desarrollo de los alumnos, pero que entran en conflicto en su espacio compartido. La forma robusta de pluralismo de valores que planteo en mi propuesta de marco meta crítico para la ECG pasa de la compatibilidad como posibilidad a los distintos tipos de redes críticas y diversos sistemas éticos de la ECG que están comprometidos entre sí. En una ECG meta crítica, los educadores pueden comprometerse críticamente con las cuatro posiciones de la ECG que examino: neoliberal, humanista, transformadora y crítica. Todas estas teorías de la ECG se clasifican en una de cuatro orientaciones: económica, individualista, crítica y meta. Si se sigue desarrollando, el marco meta crítico podría aplicarse mediante la investigación para evaluar las complejidades de los procesos de enseñanza/aprendizaje que exige la ECG.

Introduction

Globalization has had the effect of amplifying the scope of citizenship education beyond conventional national boundaries, calling upon worldwide educators to undertake new efforts to foster critical learners for today's ‘super-complex’ societies (Giroux & Bosio, 2021; McLaren & Bosio, 2022). In this context, over the past 25 years, there has been a mounting interest in Global Citizenship Education (GCE). UNESCO's definition of GCE (2015, p. 15) is one of the most often employed: GCE is concerned with fostering "the knowledge, skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and

peaceful world." Accordingly, the development of GCE has been progressing through a dynamic academic debate with theoretical orientations varying from neoliberal to humanistic, from transformative to critical (Bosio, 2021a/b; Torres & Bosio, 2020a/b; Bosio & Torres, 2019).

The neoliberal GCE position has associations with human capital theory in which education is first and foremost a way of making the individual competent to succeed economically; the humanistic GCE position seeks to support the global citizen to achieve global moral consciousness, autonomy and carefulness while empowering their humanity (Veugelers & Bosio, 2021); the transformative GCE position seeks to encourage shifting learners' frames of reference through reflecting on their beliefs and assumptions and consciously redefining their world through personal creation of new approaches; lastly, the critical position is often articulated in direct and explicit refutation of the neoliberal positions and critical of 'soft' approaches to GCE, and seeks to foster decoloniality, ethical and eco-critical values (Bosio & Schattle, 2021), and diversity rather than neutral universal subjectivities while allowing learners to undertake analysis of their preconceptions, positions and identities as they relate to the complexities of local/global structures (Bosio, 2020).

Recognizing this multiplicity of GCE positions, this paper conceptualizes a theoretical framework for GCE, the meta-critical. Meta-critical GCE is theorized in this study as a critical pedagogy oriented to prioritize value-pluralism. By emphasizing critical pedagogy, I discuss meta-critical GCE as a pedagogical approach which has the potential to go beyond developing students' basic sense of interconnectedness and broadening their cultural horizons, important as they are, to critically and reflectively locating the discourse in the context of globalization. Meta-critical GCE is based on value-pluralism. It encompasses critical engagement with the various GCE theories scrutinized herein (e.g., the neoliberal, humanistic, transformative, and critical). All these theories of GCE are categorized into one of four orientations: *economic*, *individualistic*, *critical* and *meta/critical*. If it is developed further, this framework could possibly be applied through research to evaluate the complexities of teaching/learning processes required by GCE.

Conceptualizing a Meta-critical GCE: Critical Pedagogy and Value-pluralism as Core Elements

In this study, I conceptualize meta-critical GCE as a critical pedagogy that prioritizes value-pluralism. Freire's (2004) definition of 'critical pedagogy' includes the idea that education should be politically 'conscientized' by being continuously participatory, which is something that not all educators provide. Critically aware and committed educators may support students in continually rethinking and reconstructing their knowledge and values by offering spaces for debate, critique, and engagement. Using these ideas as a foundation, I argue that meta-critical GCE aspires to deliver high-quality scientific/academic education that prioritizes humanity, ethics, and politics in its teaching. Learners are encouraged to have more reflective and responsible relationships and exchanges with their communities, both locally and globally, when they are engaged in a meta-critical GCE based on critical pedagogy. Hence, I favor an intrinsic-critical pedagogy concept of GCE knowledge and values. Dewey (1944) makes a distinction between ends and means, generally viewed as being, respectively, instrumental knowledge/values and intrinsic knowledge/values. This is a familiar concept in higher education (HE), particularly when questioning how HE can develop its goals and the ways in which they can influence students' motivation. An example of this is how behaviors can be targeted at final goals (such as examination success and suitability for the workplace) instead of the more deep-seated goals of HE (e.g., deep learning/critical knowledge), usually within

the paradigms of market-oriented and/or neoliberal HE. Meta-critical GCE critically engages with these neoliberal/instrumental paradigms, it challenges them but it focuses more on intrinsic values—issues of social responsibility, ethics and justice, and the need to fight poverty, promote human rights and/or work for a sustainable future. In doing so, meta-critical GCE seeks to remind educators that one of the strategic roles of critical intellectuals is to problematize the social reality of the present and to foster critical awareness of 'multiple alternatives'. This is an approach that calls for an ethical global pedagogy (see Bosio, 2022a/b/c), which in this study I decided to label meta-critical GCE. Ideally, meta-critical GCE pedagogy, as it begins to be conceptualized here, aims to foster and promote not only 'skills' but, most importantly, also critical and ethical knowledge, values (e.g., social justice) and praxis (action/reflection); engaging with, rather than evading, problematic questions about global disparities.

From this perspective, I theorize meta-critical GCE in this study within the notion of 'meta-pedagogy', which is referred to as 'teaching about teaching', and the understanding of and reflection about teaching within a framework of 'meta-theory'. This represents a form of mindful instruction embedded in critical teaching theory, but inclined towards empirical teaching practices (Chen, 2013). This approach is useful when investigating planning, implementation, execution and evaluation of classroom activities, and also valuable when resolving difficulties in any of these areas. Choosing to frame meta-critical GCE within meta-pedagogy terms places importance on the ways in which it can assist in the retention of teaching's internal dynamics, encourage successful learning for students and teaching for academics, support the teaching profession to progress in a sustainable manner, and help the development of holistic theory. Thus, meta-critical GCE is one in which educators explicitly commit to assist learners in emancipating the human spirit. In this way it shifts teaching and learning processes into critical pedagogy values and knowledge. Meta-critical GCE is one which empowers students to become critical agents responsible for active questioning and negotiation regarding the correlations between education and social change, theory and practice, and critical analysis and common sense. With a meta-critical GCE shaped by such standpoints no student will emerge accepting of social injustices. For example, students will learn how to confront racism, xenophobia, homophobia, sexism, slavery, human trafficking, stereotyping, religious, gender and disability discrimination. For educators to implement meta-critical GCE they undertake a full consideration of the ways in which politics and culture intersect with pedagogy. McLaren and Bosio (2022) give a good description of the way in which this study defines meta-critical GCE: in terms of socio-political practices with an element of social justice politics.

Educators who use meta-critical GCE adopt a methodology that encourages students to critically examine a diversity of GCE theoretical orientations and philosophies (e.g., neoliberal, humanistic, transformative and critical). Hence, the element of 'value-pluralism' becomes crucial. The notion of value-pluralism is that there are multiple forms of knowledge and values that are all important for student development. Such forms of knowledge and values include democracy, diversity, participation, and human rights. From this perspective, meta-critical GCE is a form of "cultural politics" (see McLaren & Bosio, 2022). It implies not only the development of skills, important as they are, but also the development of students' critical knowledge and values such as social justice, fairness, equity, respect and integrity. When this is done, GCE classroom teaching becomes a balance between the times the educator requires students to reflect internally and the times they require them to look outwards towards the world. I would contend that this 'purposeful pedagogical process' can be better focused upon when we undertake a critical examination of GCE from its source: the "soul" of the student.

Regarded in this way, meta-critical GCE in its standard form does not relate to high achievements, it relates to living in the present and acknowledging that now is the very best time to promote student acquisition of the knowledge and values required for critical global citizenry.

From this stand point, when educators implement a meta-critical GCE they require students to critically evaluate multiple knowledge forms and values (value-pluralism), some of which are in direct conflict with one another (e.g., neoliberal versus critical). Yet, a robust form of value pluralism, such as the one I envision in my meta-critical framework for GCE, diverges from the 'basic possibility of compatibility' toward multiple types of connection and engagement between various GCE positions. From this stance, meta-critical GCE critically engages with a variety of GCEs that support educators in thinking of new ways of conceptualizing GCE as a meaningful—as opposed to chaotic—notion. In a meta-critical GCE (see Figure 1) educators might then critically engage with the four GCE positions I examine in the following section: (1) neoliberal, (2) humanistic, (3) transformative and (4) critical. For instance, to foster 'meta-critical global citizens' educators first support students to recognize forms of neoliberal GCE in order to develop critical consciousness/awareness of the damage deriving from unethical capitalistic perspectives of societies (e.g., extreme marketization, selfish individualism, attacks on matters of collective responsibility and public good) (Giroux & Bosio, 2021). As this critical consciousness develops, educators may move towards the next phase of the educational process: supporting learners in the development of a more humanistic, transformative, and critical attitudes required to address issues of social justice.

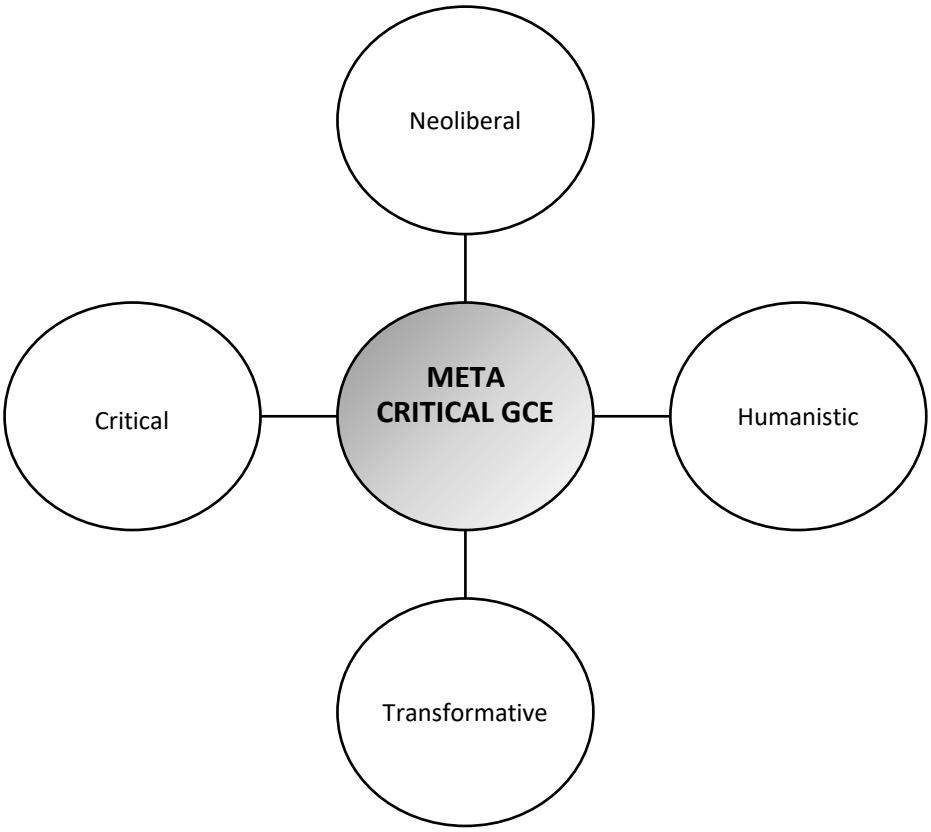
It is worth mentioning that I selected these four positions because they occupy an important area of the literature. This is characterized by a vigorous debate among scholars around what values and knowledge these positions are supposed to develop in students when implemented into HE teaching and learning. My intention in articulating these positions is to offer a flexible heuristic that can be used to identify existing scholars' understanding of GCE. Thus, rather than put to rest dialogues about GCE, I seek to deepen them. In what follows, the positions are critically scrutinized, with emphasis on the type of knowledge and values educators aim at fostering in their students.

Neoliberal GCE Position

Neoliberal approaches to GCE emphasize the importance of developing values and knowledge in order to be able to compete well in the global market. This is referred to as "instrumentalist orientations" (Evans, Ingram, MacDonald & Weber, 2009, p. 20). This approach to GCE is linked to human capital theory, which suggests that education is the primary means of preparing individuals to prosper economically. From a market-based economic approach, the primary goal of GCE is to provide students with the skills they need to succeed in a global economy, such as the ability to learn commercially valuable languages. Power imbalance, as well as structural and larger social change, are rarely examined in neoliberal GCE. This method is also known as globally informed individualism, which entails training global citizens who are educated through the lens of global understandings but act in their own best interests whether on a local or global scale. It is about educating students on how to put their own interests on a global stage and use the global market of knowledge, cultural forms, social ties, and economic networks to their benefit. GCE framed within neoliberal viewpoints can reinforce existing systems and injustices without knowledge of power dynamics and unequal relationships while encouraging individual global citizens to believe that their position of privilege is a natural one and a sign of success. In a neoliberal approach to GCE, educators are often focused on developing the global worker—someone who is capable of contributing to a

liberal economy driven by technology and capitalism. An example of this approach has been offered in Bosio's (2020) study.

Figure 1. Meta-critical Global Citizenship Education



Humanistic GCE Position

Educators' approaches to Humanistic GCE aim to assist global citizens develop moral consciousness, autonomy, and carefulness while also empowering their humanity. The concept of moral duty with a cosmopolitan foundation is one of the main aspects of humanistic GCE. Humanistic approaches to GCE encourage awareness of various points of view, a sense of oneself as a member of the global community of mankind as a whole, and a moral conscience to act for the greater good. Human development is one of the elements of humanistic GCE. This progression can be viewed from a variety of angles, including cultural, evolutionary, psychological, and sociological; from a variety of philosophical perspectives; and even from a spiritual one. Students acquire an education from a humanistic perspective that facilitates them to grasp the intricacies of their world (epistemology), their identity in the world (ontology), and their ability to take sustainable actions (praxis) (Veugelers & Bosio, 2021). Yet, humanistic approaches to GCE continue to come in for criticism as being, in some cases, "a new paradoxical policy slogan" that could be "functioning as a theoretical concept that travels well" (Mannion et al., 2011, p. 1), but is working (sometimes inadvertently, sometimes concertedly) as a tool for marketing strategies rather than pedagogical practices entrenched in social justice. Andreotti (2011) employs the expression 'soft GCE' for a GCE rooted exclusively in the obligations of humanity and morality. Andreotti (2006) is critical of the use of soft approaches to GCE which support a first world agenda of development and "sanctioned ignorance" regarding imperialist histories and the continued inequality of power balances between North and South (p. 44). An additional note of criticism on the humanistic GCE position comes from

Stein (2015). She argues that these approaches could be said to be rather individualistic as they "often focus global relationships on an individual level, rather than on a structural scale, for example, through an emphasis on intercultural understanding" (Stein, 2015, p. 245). According to Stein (2015, p. 246), they also do not comprise "a strong critique of power nor trace colonial histories and ongoing racialised structures of expropriation and exploitation". As a result, "students often fail to situate themselves within historically accumulated material advantage and epistemic dominance" (Stein, 2015, p. 246).

Transformative GCE Position

Educators' transformative approaches to GCE seek to encourage shifting learners' frames of reference through reflecting on their beliefs and assumptions and consciously redefining their world through the personal creation of new approaches. Specifically, a transformative GCE requires an ontology that emphasizes how important it is for learners to change existentially, both in relation to the ways in which they exist in the world and the ways in which they interpret it (Bamber, Lewin & White, 2017). Thus, transformative approaches to GCE attempt to demonstrate integrated concepts of transformative learning that expand upon Mezirow's concentration on deconstructing ingrained assumptions (Mezirow, 2000); epistemology involves the deconstruction of mental habits. Nonetheless, endeavors emphasizing transformative GCE's orientation being often committed to development projects via service-learning and similar initiatives are frequently viewed through the lens of humanism, which opens them to criticism (Stein, 2015). There are frequently useful initiatives in service-learning projects, e.g., construction projects for poorer communities, disaster relief, refugee support, community school teaching, promoting knowledge of AIDS, assisting female empowerment and helping out at health clinics. However, the difficulties are that students undertaking these activities are frequently portrayed as munificent benefactors offering their skills, knowledge, and 'bigger is better' perspectives that the communities they are serving are clearly lacking, something that frequently occurs with international service programmes (Khoo, 2012). It is rare for there to be any in-depth critical analysis undertaken regarding the value of ethical engagement or reciprocity, and the aims, skills, knowledge and values of the target communities are frequently ignored (Stein, 2015).

Critical GCE Position

Critical positions of GCE are often articulated in direct and explicit refutation of the neoliberal positions and critical of soft approaches to GCE and seek to foster decoloniality, ethical and eco-critical values, and diversity rather than neutral universal subjectivities while allowing learners to undertake analysis of their preconceptions, positions and identity as they relate to the complexities of local/global structures. Educators who employ a critical GCE approach encourage students to examine the causes of global inequalities and poverty and thus subvert the traditional colonial reading of historical issues by looking at the politicized ahistorical use of poverty. They also support students to develop a knowledge of inequality of justice (Andreotti, 2006) and macrostructural relationships (Bosio & Torres, 2019) through which learners acknowledge and potentially are encouraged to contrast the historical view that there is only one path towards human development, the neoliberal; and that Western capitalism, knowledge, technology, and forms of government (e.g., liberal democracy) are the only truly valuable templates available. Educators herewith would also attempt to foster learners' knowledge and values for critically evaluating social, political, and economic inequalities; in other words, how a neoliberal agenda is keeping the inequalities of colonialism alive. Such knowledge and values should help graduates demonstrate that the supposedly universal impacts of globalization are many and varied, and understand the ways in which present-day cultural,

economic, political and social norms are still heavily influenced by the cultural hegemony of imperial power structures (Stein, 2018).

Critically Examining GCE in Terms of Value-pluralism

Although criticism of the GCE positions detailed in the preceding (neoliberal, humanistic and transformative) often come from critical theorists like Stein, Pashby, Andreotti, Bosio and others, there has also been criticism of such critiques of GCE. Such criticism centers around the fact that global relationships are frequently viewed in black and white terms, i.e. in terms of oppressors (democratic, rich, global) and the oppressed (undemocratic, poor, local); in reality, such issues have far greater complexity. For example, Rizvi (2007) contends that undergraduates must develop the perspective that views "our problems as inextricably linked to the problems of others," demanding that they develop values allowing them "to imagine our collective futures, for humanity as a whole" (p. 399). Stein (2015) sees an additional limitation in that those who frame themselves as against oppression may view themselves as heroic or innocent whilst refusing to acknowledge the part they play in the systems they are ostensibly fighting, and they do not critique their own motives and assumptions. In certain framings of this critical position, change centered on developing progress via the political and moral agency of the individual and rational planning is strongly emphasized. Andreotti, Stein, Ahenakew and Hunt (2015) acknowledge that attempting change through egocentrism, anthropocentrism, and logocentrism may involve coercion that mirrors the colonial oppression that is supposedly being fought against.

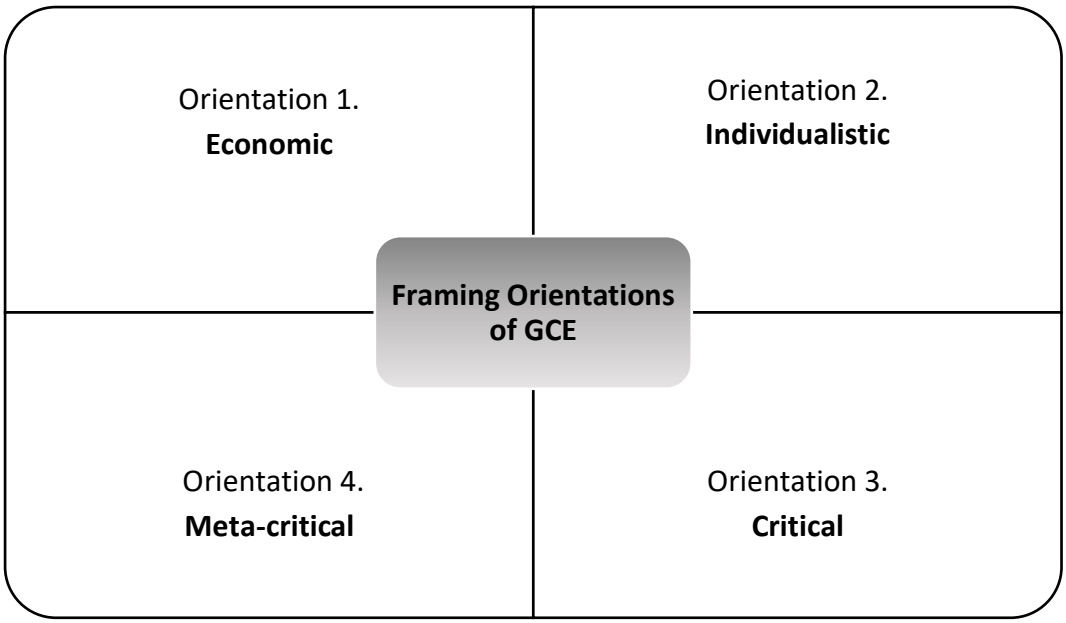
Acknowledging this criticism, the work on ethical internationalization advanced by Pashby and Andreotti (2016) recognizes that "while some critical orientations may selectively target oppressive patterns such as capitalist exploitation and processes of racialization, the many intersections with liberal and neoliberal discourses reproduce modern desires, including the desire to help and to be transformational ... are themselves implicated in the modern-colonial grammar that emphasizes self-affirmation and individual choice and agency" (p. 782). More recently, the work of Pashby et al. (2020) identifies interfaces between neoliberal- liberal and liberal-critical orientations as well as new interfaces: neoconservative/neoliberal-liberal, critical/liberal-neoliberal and critical-post critical. They conclude that, despite the considerable diversity of GCE positions, these typologies remain largely framed by a limited range of possibilities. Therefore, they invite scholars to engage "in research and practice with what these limits might teach us about the enduring colonial systems that have kept this imaginary in place. It may be that only once we have understood the difficulty and even the impossibility of transcending this imaginary that something different can become possible" (Pashby et al., 2020, p. 18).

This poses questions as to whether we should begin critically examining GCE in terms of "value-pluralism" (also known as ethical-pluralism): a value-pluralist view is one that accepts that more than one value provides the foundation for a certain ethical domain. Critically examined in terms of value-pluralism, GCE helps a "distinct understanding of the role of the global citizen, as well as particular normative, existential, and aspirational claims" (Shultz, 2007, p. 249). The meta-critical GCE position I illustrate in the next section seeks to expand on this concept. This position best aligns with Bosio's (2022) work on ethical GCE, which suggests that rather than students being indoctrinated by educators into a single set of values, it may be more relevant to cultivate their ability to critically evaluate a 'plurality of orientations'. I shall now move on to the next section and look at the ways in which this plurality of GCE orientations can be combined in order to construct a comprehensive theoretical framework for meta-critical GCE.

Economic, Individualistic, Critical and Meta-critical Orientations of GCE

Acknowledging the multiplicity of GCE positions I critically examined in the preceding, the theoretical framework I put forward herewith organizes them into four main orientations: an *economic* orientation (e.g., the neoliberal), an *individualistic* orientation (e.g., the humanistic and transformative) and the *critical* orientation (e.g., critical) (see Figure 2 below). The *meta-critical* orientation, however, which is based on value-pluralism, is one where educators, ideally at least, seek to critically engage their students with the complex differences between economic, individualistic and critical orientations. Educators critically engaging with these GCE orientations means that they recognize, and help their students identify, that these GCE orientations all come in for criticism in different ways. Some seem to promote economic values (e.g., job readiness) or, as Jurgen Habermas (1971) would argue, control-oriented (technical interest) but do not emphasize students' identity development nor address structural issues (e.g., social inequalities). Others are more focused on individualistic values (e.g., students' identity development) but do not fully address structural issues social change (practical/emancipatory interests) (Habermas, 1971). Yet others prioritize structural issues (e.g., social justice) but they might promote a narrowly dichotomized view of our societies (e.g., oppressed vs oppressors), whereas the diverse experiences of oppression are far more multifaceted (Rizvi, 2007). Ideally, the meta-critical GCE position engages with those discourses but then it ultimately focuses upon those who can recognize and understand global disparities and encourage students taking action to transform them, namely social change. Thus, practical and emancipatory principles (see Habermas, 1971) as the kind of knowledge and values upon which meta-critical GCE is based.

Figure 2. Economic, Individualistic, Critical and Meta-critical Orientations of GCE



Every orientation in Figure 2 advances a potential educator perspective of GCE and shows how those with these perspectives would promote knowledge/values for students, such as economic knowledge/values, individualistic knowledge/values, transformative knowledge/values, critical knowledge/values and meta-critical knowledge/values. The figure proposes that the way in which educators understand GCE, and so the way they frame their pedagogy to promote

student knowledge and values, shows a distinctiveness that allows their identification for discussion.

Yet, we should not subject these categories to too much generalization and thereby assume that the ways in which educators engage with GCE may be tidily pigeonholed. We must recognize that the four orientations cover a range from economic to meta-critical that encapsulates the complex dynamics influencing the ways in which educators conceptualize GCE within the context of universities. The four orientations illustrated should not be regarded as being confined to a single viewpoint but as offering a means of subjecting the fluid nature of GCE to critical analysis and demonstrating the ways in which GCE could be more welcoming to pedagogical approaches that satisfy the requirements of a value-pluralist meta-critical GCE.

Economic GCE Orientation

An economic orientation of GCE is defined in this study as fundamentally de-politicized. Depoliticization in pedagogy can be described as "the muting or silencing of [learners'] personal and group agency, advocacy and action, and the stifling of the involvement or interests of democratic influences" (Grant, 2016, p. 2). In this view, an economic orientation can also promote de-solidarization, complacency to the status quo (passivity) and be profits and/or employment oriented. Educators herewith might focus on fostering learners' economic elements. Examples of critical economic orientations can be found in neoliberal GCE discussions around equipping the global citizen with value related to employability, e.g., ability to sell or to influence others, time management, customer service, learning English for the sake of getting a well-paid job with a global corporation. Thus, as I explained in previous sections, might result in an economic and narrow job-oriented pedagogy aimed at fostering the values of the global worker (Bosio, 2021 c/d). Educators might critically engage with economic GCE positions and support students to do the same. Avoiding critical engagement with the 'culture of business' promoted by neoliberal GCE might not be the best option for educators. Instead, they might include in their curriculum a critical analysis of neoliberal values aimed at developing students' awareness of social inequalities. If critical analysis is lacking, educators might be ill-equipped to develop the "meta-critical global citizen". Therefore, my framework includes a component of critical engagement with GCE economic orientations.

Individualistic GCE Orientation

As I elucidated in previous sections, humanistic and transformative GCE positions could be said to be rather individualistic (See Stein, 2015; Khoo, 2012). An individualistic orientation of GCE suggests that educators implement these GCE positions in a way that is mostly focused on developing the "self" of the individual learners (often from a Western/global North perspective and implicitly white). These values encompass independence, self-reliance and self-realization of the individual. Some problems with educators focusing mostly on developing these values in their students—important as they are—is that they might end up fostering a global citizen who is focused on global relationships on an individual level but lacks deep critical engagement with structural issues (e.g., social justice) and, for example, superficially engages with perspectives from the global South (Bosio, 2022c). Thus, potentially making the individualistic position compatible with the economic one. This is because the individualistic position can be itself connected to the modern-colonial grammar that stresses values of self-affirmation and individual choice and agency.

Critical GCE Orientation

A critical orientation of GCE, as conceptualized in this study, suggests that educators might develop a global citizen who understands critical cognizance/social justice, post-colonialism

(Freire, 1970; Bosio & Giroux, 2021; Andreotti, 2006; Bosio & Torres, 2019), and eco-critical thought (Lupinacci & Happel-Parkins, 2015). As globalization is asymmetrical, as there is not an equal balance of power between the North and South of the planet, these educators discuss with their students structural issues of injustice and inequality (not "simply" poverty or development) (Pashby & Andreotti, 2016). Yet there might be a risk with educators solely engaging with this approach; that is, they might teach students that global relations are narrowly dichotomized—global/rich/democratic (oppressor) versus local/poor/undemocratic (oppressed)—whereas the various experiences of oppression are far more multifaceted. For example, university students need to learn to see our problems as inextricably linked to the problems of others, which demands the development of values that would enable students to imagine our collective futures for humanity as a whole. For this reason, I propose a fourth value orientation—the meta-critical, which constitutes the theoretical framework proposed in this study.

Meta-critical GCE Orientation: Proposing a Theoretical Framework

In a meta-critical orientation of GCE, educators engage students with the three orientations presented above: the economic, the individualistic and the critical. In this perspective, a meta-critical GCE develops, at least ideally, a type of global citizen who is able to critically engage with a plurality of values: neoliberal values but also more humanistic and transformative values such as wisdom, courage, compassion, compassionate imagination, glo/cal vision, (Veugelers & Bosio, 2021; Bosio & Schattle, 2021a/b) and transformative ideals (Bamber, Lewin & White, 2017; Mezirow, 2000), as well as critical values such cognizance/social justice and post-colonialism (Andreotti, 2006; Bosio & Torres, 2019) and eco-critical thought (Lupinacci & Happel-Parkins, 2015). In this view, educators might develop students who possess a multi-levelled critical vision of societies which includes them developing knowledge and values to secure employment but also a humanistic and transformative 'self' (e.g., open to the 'global Other', compassionate, reflective, conscious and wise); yet, they are determined to solve social injustice and racism, and are actively questioning power relationships (critical). As I elucidated in previous sections, I frame such approaches within Freire's (2004) critical pedagogy vision, which argues that education necessitates political conscientization, ongoing reconstruction, and engagement in ways that educators have not always supported. Thus, a social justice focus is also present in a meta-critical GCE since it provides students with a starting point for rejecting, HE paradigms that are underpinned by economics and instrumentalism. No learner is uninformed of, or accepts, social injustice with meta-critical GCE built from a critical pedagogy perspective. In a meta-critical GCE students are offered assistance in identifying and (potentially) transforming neoliberalism, ethnocentrism, paternalism, hegemony, and depoliticization divide paradigms of North/South, indigenous/non-indigenous, and white/black/brown. Educators can employ meta-critical GCE to expose students to a variety of GCE orientations while developing their critical consciousness.

One example is fostering a critical dialogue about the business/education culture imposed on modern institutions by neoliberal/economic principles. Educators might invite students to think about their attitudes on many aspects of society and the economy. Is competition, for instance, always a good thing? What is the relationship between quality and competition? Is there anything that the 'profit motive' protects? What motivates businesses to take action? All these questions are so rooted in our society that in many cases students simply take them for granted. When students are taught to see the ways in which they embody neoliberalism's broader political/economic philosophies, they begin to build values and knowledge in order to comprehend why they think what they believe, and, more importantly, they begin to question

their own beliefs. They also begin to form a comprehensive, critical societal vision that includes economic ideals that may lead to employment that contributes to better societal equality rather than merely allowing them to pursue their personal profit. Educators might then urge students to discuss more individualistic or critical approaches for GCE as a result of this. Instructors might facilitate critical assessments of such orientations by explaining the benefits and drawbacks of each stance. For instance, students can be taught how GCE's individualistic orientation has a stronger link to self-development ("inner transformation") but also how it fails to address structural issues (e.g., social injustice). In contrast, students can be encouraged to recognize how critical GCE orientations are important because they examine social justice, but also that such orientations might involve a simplified "black-and-white picture" of the oppressor (democratic/wealthy/global) against oppressed (undemocratic/poor/local). This assists students in seeing the diversity of values and knowledge that go into GCE concepts, as well as acquiring the mindset to evaluate these inputs critically. Educators also assist their students in challenging and offering alternatives to overly simplistic frameworks by fostering the ability to question in a systemic, nuanced manner, with numerous voices and levels. One example is that students should be able to approach a variety of aspects of global justice from a critically informed position. They should be able to constructively engage (for example, through critical agency) with the complexity of challenges that may arise as they learn and evolve through intercultural, intergenerational, and intersectional associations.

From this perspective, educators who use a meta-critical GCE encourage students to look beyond Anglo-centric, elitist, and individualistic viewpoints to evaluate the Global South's experience and the whole complexity of actions to address social inequalities (e.g., discrimination, racism) (Bosio & Waghid, 2022). A meta-critical GCE also entails educators providing students with the option to participate in critical dialogues with courses that reflect learning communities where critical theory will be discussed. Deep critiques of neoliberal globalization paradigms are discussed, as well as the opportunity to critically reflect on global challenges. Students are also empowered to believe in their ability to impact social change. Further, meta-critical GCE pedagogy encourages students to widen their view of global citizenship as something that operates in the real world, both globally and locally. Students are taught to value time and to cultivate intellectual humility. Students who develop intellectual humility are more able to comprehend ‘Otherness’, such as when dealing with immigration difficulties. The strategies indicated above, nonetheless, are more effective when they are combined with encouraging learners to develop an underlying humanism that includes concern for the world and their peers. Educators may believe that critical social justice and transformational learning can be used to generate transformative learning experiences for students when applying meta-critical GCE. While this is not assured, students can be taught to differentiate between social justice and charity principles by rejecting Western-centric only paradigms and cultivating social responsibility, caring, mutual respect, and solidarity. Finally, educators teaching meta-critical GCE strive to encourage students to build feelings of belonging, solidarity with all of humanity, and global viewpoints (inclusive self/identity development). Students are supported in overcoming ‘ideological limits’, recognizing modernity's disparities (critical awareness), gaining an appreciation and comprehension of variety, and recognizing the importance of power, knowledge, and language, according to this perspective. Students are taught to recognize (ecotistical/eco-critical) environmental challenges and to engage critically with them. They learn to see the interconnectedness of life and move from ‘ego to eco’, taking actions toward sustainability and demonstrating consideration and regard for ‘Others’.

Conclusion

This study has focused on the GCE principles that could comprise a meta-critical theoretical framework for GCE. The principal positions approaching GCE have been outlined, these being the neoliberal, humanistic, transformative and critical. While this study is theoretically positioned in a critical paradigm, all the above positions have been used to create a meta-critical theoretical framework for the analysis of GCE to examine how educators understand GCE. All these positions of GCE were categorized into one of four orientations: economic, individualistic, critical and meta-critical. Using this theoretical framework will help address central issues related to GCE. This list encompasses areas related to educators' intentions with regards to the GCE curriculum and the way they appear in teaching practices and university GCE modules or programmes. When this analysis has been undertaken, the framework may be employed to visually represent the ways in which the economic, individualistic, critical and meta-critical orientations of GCE are present or absent within various strata of educators' pedagogical approaches and conceptualizations of the values of GCE, and practices of curricula as explained in this study. This framework may also be employed for the location and contextualization of the values and knowledge of GCE in the wider educational picture. However, I recognize that the framework I described in this study has not been observed in classroom settings yet and, therefore, its effectiveness has not been affirmed.

It is my hope that applying this framework will assist educators in distinguishing different types of GCE (such as economic, individualistic, critical, and meta), helping them to find spaces where they can introduce innovative GCE pedagogy in numerous areas of university curricula, including study programmes, student practical experience, and policy documents. Such meta-critical theoretical frameworks could additionally be subject to further development for deployment by researchers or those evaluating GCE programmes. As a research tool, it could be deployed practically to identify strategies for the development of critical consciousness within students, their self-identity, and as a way of helping them to reflect on global issues (e.g., the environment) in a supported manner in the classroom. It can be applied to the challenges facing educators in addition to improving students' learning environment. Historically, demands have been made for the creation of monitoring/evaluation tools that are actually engaged with the intricacies of learning processes instead of simply confirming that an anticipated and expected improvement/change has occurred. The framework suggested here offers a potential means of undertaking a detailed exploration of the learning process, specifically relating to the ways in which the critical values and knowledge of students can be encouraged by educators.

Finally, there are constraints to building educational frameworks such as the meta-critical GCE outlined above. These frameworks may lay a greater emphasis on principles without doing in-depth practice and curricular analysis, or they may place a greater emphasis on basic understanding and conflate several topics of considerable complexity. They could also be linked to Western liberal values and a lack of regard for, or understanding of, various regional or national cultures. Any paradigm for the classification and description of theory and practice, like the one I suggested in the meta-critical GCE, will always be open to criticism. As a result, I don't consider the meta-critical to be a complete framework. This model accepts, and even encourages, critical investigation according to its own terms. Following revision, the framework might be implemented as a flexible instrument for analysis that can be fine-tuned and modified as needed to fit unique educational circumstances. Yet, as it stands currently, the meta-critical framework for GCE that I proposed in this study can provide those educators who have a genuine interest in the improvement of GCE with some practical and theoretical underpinnings based on critical values and knowledge.

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Biography

Emiliano Bosio, Ph.D. is an educator, author, and public intellectual. Currently, Dr. Bosio lectures at Toyo University in Japan. He is the Editor of Conversations on Global Citizenship Education (Routledge, 2021) and Editor of Global Citizenship Education in the Global South (with Yusef Waghid) (Brill, 2022). His most recent publications include Ethical Global Citizenship Education (with Hans Schattle) (2022), Critical Pedagogy and Global Citizenship Education (with Henry Giroux) (2021), Global Citizenship Education at the Crossroads (with Carlos Alberto Torres) (2020).

L'éducation démocratique à l'ère du capitalisme éducatif. Les politiques d'éducation contemporaines à l'épreuve de la cohésion sociale.

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Le comparatiste explore les ressources et les effets de la diffusion mondiale des politiques éducatives, et la manière dont elle remet en question les formes locales de régulation de l'éducation, les systèmes nationaux d'éducation et les sociétés elles-mêmes dans leur idéal démocratique. L'hybridation en cours des politiques éducatives par l'imposition globale d'un régime de justification de l'action publique en éducation orienté vers le marché et la promotion du capital humain, invite à interroger les effets d'une dilution de conventions narratives et sociétales enracinées dans l'histoire, avec un lexique capitaliste global, en matière de cohésion sociale, sociétale et de projet de société. La transition globale vers le capitalisme éducatif n'a pas seulement concerné la dynamique interne des systèmes éducatifs nationaux, mais elle a affecté les régimes locaux de vérité et de compréhension de l'éducation comme idéal d'émancipation, autrement dit les conceptions locales de l'éducation en tant que bien commun pour chaque société.

يستكشف المقارن موارد وتأثيرات الانتشار العالمي للسياسات التعليمية ، والطريقة التي يتحدى بها الأشكال المحلية للتنظيم التربوي وأنظمة التعليم الوطنية والمجتمعات نفسها في نموذجها الديمقراطي. إن التهجين المستمر للسياسات التعليمية من خلال الفرض الشامل لنظام تبرير العمل العام في التعليم الموجه نحو السوق وتعزيز رأس المال البشري يدعونا إلى التساؤل عن آثار التخفيف من التقاليد السردية والمتجذرة بعمق في التاريخ ، مع الخطاب الرأسمالي ، وهذا من حيث التماسك الاجتماعي والمجتمعي والمشروع الاجتماعي. لم يؤثر الانتقال العالمي إلى الرأسمالية التعليمية على الديناميكيات الداخلية لأنظمة التعليم الوطنية فحسب ، بل أثر أيضًا على الأنظمة المحلية العميقة للحقيقة وفهم التعليم باعتباره نموذجًا تحرريًا ، وبعبارة أخرى المفاهيم المحلية للتعليم كصالح عام لكل مجتمع.

本文探讨了教育政策全球扩散的资源和影响，以及它如何挑战当地的教育监管形式、国家教育系统和社会本身的民主理想等问题。以市场为导向制度在全球范围内的强化，促进了教育领域的公共行动和人力资本的发展，教育政策在这一趋势下的持续发展使人们质疑全球资本主义的社会和社会凝聚力冲击了历史上根深蒂固的叙述和固有观念。向教育资本主义的全球转型不仅影响了国家教育系统的内部动力，而且深刻地影响了当地的思想体系和对教育作为变革社会力量的理解，即当地对教育作为社会共同利益概念的理解。

The comparatist explores the resources and effects of the global diffusion of educational policies, and the way in which it challenges local forms of educational regulation, national education systems and societies themselves in their democratic ideal. The ongoing hybridization of educational policies through the overall imposition of a regime of justification of public action in education oriented towards the market and the promotion of human capital, invites us to question the effects of a dilution of narrative conventions and deeply rooted in history, with an overall capitalist lexicon, in terms of social, societal cohesion and social project. The global transition to educational capitalism has affected not only the internal dynamics of national education systems, but also profoundly local regimes of truth and understanding of education as an emancipatory ideal, in other words local conceptions of education as a common good for every society.

Компаративист исследует ресурсы и последствия глобального распространения образовательной политики, а также то, как это бросает вызов местным формам регулирования образования, национальным системам образования и самим обществам в их демократическом идеале. Продолжающаяся гибридизация образовательной политики посредством общего навязывания режима оправдания общественных действий в сфере образования, ориентированных на рынок и продвижение человеческого капитала, побуждает нас усомниться в последствиях размывания повествовательных конвенций и глубоко укоренившихся в истории, с общим капиталистическим лексиконом, с точки зрения социальных, социальная сплоченность и социальный проект. Глобальный переход к образовательному капитализму повлиял не только на внутреннюю динамику национальных систем образования, но также и глубоко повлиял на местные режимы истины и понимание образования как освободительного идеала, другими словами, на местные концепции образования как общего блага для каждого общества.

El comparativista explora los recursos y efectos de la difusión global de las políticas educativas, y el modo en que desafía a las formas locales de regulación educativa, a los sistemas educativos nacionales y a las propias sociedades en su ideal democrático. La actual hibridación de las políticas educativas a través de la imposición global de un régimen de justificación de la acción pública en educación orientado al mercado y a la promoción del capital humano, nos invita a cuestionar los efectos de una dilución de las convenciones narrativas y profundamente arraigadas en la historia, con un léxico globalmente capitalista, en términos sociales, de cohesión social, y de proyecto social. La transición mundial al capitalismo educativo no sólo ha afectado a la dinámica interna de los sistemas educativos nacionales, sino que también ha impactado profundamente en los regímenes locales de verdad así como a la comprensión de la educación como ideal emancipador, es decir, a las concepciones locales de la educación como bien común de toda sociedad.

Introduction – Education publique et idéal démocratique : des conceptions plurielles

Les politiques publiques s'énoncent toujours sur fond de conventions plus ou moins stabilisées, consensuelles ou conflictuelles, en lien avec les histoires locales et croisées des Etats-nations. Les moyens de réaliser l'idéal démocratique par l'éducation et la formation sont très variables et s'expriment dans des manières de penser le sujet de l'éducation, le lien social et la citoyenneté démocratique elles-mêmes très diverses (Ernø 2018 ; Malet et Garnier 2020 ; Wagoner *et al.* 2018 ; Treier & Jackman 2008 ; Verdier 2008).

Selon que l'on considère en effet que la réalisation d'une société démocratique est liée à la mise en partage par l'œuvre d'éducation d'un bien commun pour les membres d'une société, ou bien que l'on estime qu'éduquer à une citoyenneté active impose une plus grande plasticité des individus en conscience et en capacité de mobilisation de leurs styles cognitifs et comportementaux et de leurs potentialité créative singulières (Rosanvallon 2008), l'imaginaire et les finalités qui entoureront la notion d'éducation varieront considérablement. Certes, ces dimensions –civilisatrice et adaptative, commune et singulière– de l'actualisation démocratique par l'éducation ne sont pas exclusives, mais leur opposition travaille de nombreuses critiques contemporaines qui questionnent l'instrumentalisation de l'éducation à des fins d'adaptabilité des individus et de la main d'œuvre en devenir aux besoins d'une économie mondialisée (Biesta 2014 ; Giroux 2002 ; Malet et Mangez 2013).

Ce sont donc bien des conceptions de la société et des façons d'actualiser un idéal participatif par la formation de citoyens libres et égaux dans des sociétés démocratiques qui sont au cœur de ce sujet éminemment politique (Cartledge 2016), et qui distinguent de fait une attention au bien commun ou à l'accomplissement individuel. Ces conceptions les distinguent certes, mais ne les opposent pas. En effet, si l'actualisation de l'idéal démocratique s'inscrit dans un principe d'égalité des droits et dans le contrat qui lie les citoyens entre eux au regard de l'expression de la volonté générale et de l'obéissance aux lois, considérer que l'actualisation de cet idéal participatif et délibératif peut s'épanouir au mépris des compétences, des initiatives et de la créativité des citoyens est illusoire (Malet & Garnier 2020 ; Malet 2021a)[1].

Pour saisir ces tendances globales, on interrogera la crise contemporaine des conventions narratives sous l'effet de la diffusion d'une pragmatique politique globale et de mots d'ordre en éducation qui reflètent non seulement une hybridation des systèmes éducatifs nationaux, mais aussi l'imposition globale d'un de ces régimes narratifs, fondée sur le capital humain (Becker 1964, 2002). On explorera dès lors les voies d'une éducation publique démocratique qui ne se fourvoie pas dans l'individualisme et le capitalisme éducatif, mais promeut des

[1] L'éducation à une citoyenneté de plein exercice vise à la fois la promotion d'un sentiment d'appartenance à une communauté politique, le civisme, la reconnaissance et l'exercice des droits et devoirs du citoyen, mais aussi l'action sociale et politique, l'esprit critique nécessaire à la construction d'un sujet autonome et la reconnaissance du sujet dans sa singularité. Aussi n'y a-t-il pas d'opposition de principe entre le singulier et le commun dans le projet démocratique de l'éducation, mais il y en effet une extension considérable de la citoyenneté hors du cadre juridique et contractuel, pour englober l'identité de la personne dans sa singularité et sa potentialité. Les institutions d'éducation sont les instances intermédiaires incontournables entre la socialisation familiale et une intégration plus large dans la société, la préparation à la vie professionnelle mais aussi à son rôle social et politique dans la société (Malet & Garnier 2020).

valeurs de solidarité et de coopération qui conditionnent la construction de sociétés démocratiques, inclusives et ouvertes.

1. Des conventions narratives aux régimes d'action publique en éducation

Les processus d'expansion de la structuration de l'éducation publique et les récits qui ont façonné cette structuration sont à la fois idiosyncrasiques et liés entre eux dans leur expression (Malet 2005 ; Schriewer 2000 ; Steiner-Khamsi 2004). Il existe encore des formes typiquement nationales de déployer des politiques éducatives, ce qui ne veut pas dire nécessairement que l'idée nationale est leur sujet, ni même toujours leur terrain de rayonnement exclusif ; ce qui caractérise leur vitalité tient plutôt dans leurs capacités de circulation et d'imposition à travers ce que nous identifierons par ce que Laurent Thévenot identifie dans sa sociologie de l'action comme *des régimes de justification,* qui réfèrent à ce qu'il nomme une "grammaire du bien commun" (Thévenot 2006). Ce sont de tels régimes que les politiques publiques mobilisent de façon plus ou moins explicites pour justifier leurs choix d'orientation de la connaissance et de distribution des biens éducatifs, autrement dit leur action publique en éducation (Verdier 2008). Cette vision demeure puissante en discours, en principe, dans un imaginaire éducatif démocratique, héritier d'une certaine conception du rôle des Etats, en particulier dans les pays, comme la France, dans lesquels l'Etat-providence a été fortement investi. En effet, justifier les choix en matière d'éducation pour toute société nationale, c'est être capable de justifier collectivement la manière dont on conçoit comme juste et équitable la distribution des "biens éducatifs" et, en définitive, c'est aussi être capable de justifier les inégalités produites par l'éducation.

Si une société est incapable de justifier par un récit ce que produit l'éducation, alors les inégalités sont injustes. Le but politique de la stabilisation de conventions narratives locales est en somme de s'assurer d'une certaine manière que les inégalités apparaissent comme "justes". L'enjeu de ces narrations, de ces régimes de justification, est en somme de justifier les critères communs d'attribution des biens, de réussite en somme, laquelle concernera les uns, mais pas les autres, pas « certains autres », et il s'agit donc de rendre acceptable des inégalités, de ne pas en faire des « injustices ». Bien sûr, aucun système national d'éducation n'est l'expression pure de l'un ou l'autre de ces régimes à lui seul. Il résulte plutôt d'un compromis entre plusieurs régimes. Cette cohésion narrative, qui se veut aussi au service d'une cohésion sociale, est toutefois bien fragile, au risque de la rupture quand les récits nationaux sur l'école, qui s'expriment à travers divers régimes de justification, sont contestés par les faits (Komp & Haan 2013).

Dans l'esprit d'autres contributions (Verdier 2008, 2010 ; Dutercq & Michaut 2021) nous identifions classiquement quatre régimes ou conventions narratives, que nous présentons brièvement avant d'explorer les glissements contemporains vers une hybridation de ces régimes sous l'effet de la domination de l'un de ces régimes sur tous les autres.

- Le premier régime de justification est **académico-méritocratique**. Dans cette convention narrative règne une compétition entre les élèves reposant sur leurs performances académiques, dans une compétition qui paraît légitime, juste, dès lors qu'elle repose sur une sélection au mérite.

Le mérite, en effet, apparaît comme porteur d'une justification morale, doublée d'une "justification civique" (selon l'expression de Thévenot dans sa sociologie pragmatique). La méritocratie serait ainsi un outil de prévention contre le détournement du bien commun par les catégories, les castes, les réseaux, les marchés. C'est le principe égalitaire, qui sert à la fois une conception distributive et académique de l'offre éducatif. Dans ses fondements sociaux et

civiques, la méritocratie constitue une forme sophistiquée de justification des inégalités, fondée sur une puissance publique forte et une légitimité indiscutable de l'Etat, qui donne à la fois du sens aux structures sociales, et aux institutions. Ce régime confère une fonction centrale à la réussite scolaire et éducative individuelle (par le biais du diplôme) dans la régulation de l'offre éducative (Tenret 2011). Dans la convention académico-méritocratiques, les diplômes distribués occupent en somme une fonction d'indicateur d'égalité. C'est donc une conception qui est distributive de biens (éducatifs), plus que régulatrice de différences dans l'accessibilité à ces biens (Malet & Soétard 2008).

Une autre spécificité de ce régime d'action publique (Verdier 2008) est de produire des écarts importants de reconnaissance des activités, des métiers, écarts symboliques mais aussi très concrets, logiquement contenus dans une configuration académique de la réussite, produisant au final des inégalités sociales, de reconnaissance sociale qui existent d'abord, et peut-être seulement, à travers les projections et la désirabilité créées par ce récit méritocratique. C'est une caractéristique qui sépare cette convention méritocratique d'autres types de conventions narratives, moins différenciées sur le plan de la nature des activités valorisées.

A cet égard, un deuxième régime politique de justification, que nous identifierons comme la **convention d'insertion socioprofessionnelle** se concentre et s'appuie continûment sur l'articulation entre l'offre d'éducation, la formation et l'emploi. Cette conception d'inspiration germanique va de pair avec une orientation précoce des élèves dans des filières académiques, techniques ou professionnelles, ce dès leur plus jeune âge. Ce régime professionnalisant (Charles & Delès, 2018) remet en quelque sorte en question la conception académique et la conception orientée vers le marché de l'éducation et de la formation.

Les politiques d'éducation et de formation inspirées d'une telle convention d'insertion socioprofessionnelle aspire en quelque sorte à promouvoir l'égalité des chances et l'égalité de dignité dans la variété des résultats professionnels de l'éducation et de l'orientation (Verdier 2010).

Un troisième régime d'action publique, que l'on identifiera comme la **convention sociale pragmatique** nordique, est holistique dans la conception de l'éducation qu'elle exprime : ancré historiquement en Scandinavie, il est basé sur un principe de solidarité sociale et de coopération tout au long de la carrière scolaire des élèves et leur orientation professionnelle. Très centré sur l'enfant et sur l'individu en formation, inspiré sur le plan curriculaire par une visée de développement à la fois global, universaliste et pragmatique, un tel régime de justification repose sur la construction de parcours adaptés à la diversité des attentes, non seulement en adaptant les rythmes, les formes de scolarisation à la diversité des élèves, mais aussi en défiant en quelque sorte les limites du savoir académique, de l'éducation programmatique et des disciplines scolaires.
Conférant une dimension forte à la communauté locale, avec par exemple en Finlande des enseignants recrutés au niveau municipal, cette convention sociétale confère aux enseignants et aux établissements scolaires un statut central dans l'accompagnement, le développement et l'orientation des élèves (Dutercq & Michaut 2021). Un tel régime vise à relier en permanence savoir et action, éducation & cohésion sociale, et notamment par une capacité à traduire ce qui est transmis en compétences sociales.

La **convention** marchande enfin, de plus en plus dominant dans le monde, est couplée à une conception très individualiste de l'offre d'éducation et déploie son propre régime moral de justification. Pour Thévenot (1996), la marchandisation constitue en soi un ordre de justification, en dépit de son assise sur des intérêts privés, selon une figure de la concurrence

comme bien commun (qui trouve aussi ses origines dans la philosophie morale de David Hume).

Dans la convention orientée vers le marché, les valeurs ajoutées des parcours éducatifs ne tiennent pas seulement au diplôme, mais au lieu de son obtention. Prédominante dans les pays anglo-saxons, mais étant adopté bien au-delà, sur tous les continents, cette convention marchande promeut le modèle du libre choix et de la concurrence des écoles. L'intervention des institutions publiques est réduite et se limite à y garantir la transparence de l'efficacité de l'offre, la libre concurrence, et par exemple les écoles mêmes ne sont subventionnées qu'à la condition qu'elles respectent des standards de qualité.

La convention marchande promeut en principe les différences et l'équité par une conception compensatrice de l'éducation, mais en étant très centrée sur des caractéristiques individuelles et par la valorisation distinctive des lieux de l'éducation : élèves de milieux défavorisés, minorités ethniques, besoins éducatifs particuliers… De sorte que les enjeux d'équité et d'inclusion cohabitent harmonieusement avec un modèle libéral et marchand dont il est issu, de façon plus affirmée qu'avec des modèles académiques et méritocratiques - dans lesquels le marché opère aussi, à bas bruit.

2. Voyage en hybridation[2] - La nature épidémiologique des politiques publiques d'éducation contemporaines.

Considérons à présent les ressorts et les formes contemporaines de diffusion globale de ce régime de justification marchand, tout en actant à la fois la persistance de conventions narratives dans la gestion de l'offre d'éducation et des inégalités dans l'accessibilité aux biens éducatifs, mais aussi leur porosité de plus en plus marquée dans le cadre de la mondialisation. Ainsi si le modèle français est emblématique en Europe de cette alliance de conventions méritocratiques, académiques et marchandes, il en est d'autres, en Amérique du sud (Baten & Mumme 2010 ; Brown & Hunter 2004) ou en Asie (Lee 2020 ; Dutercq & Michaut 2021 ; Luginbühl 2015).

Ce modèle marchand libéral déborde donc aujourd'hui des pays qui l'ont promu, dans un mouvement de domination par une convention marchande globalisée. De nombreux systèmes éducatifs, en Europe et en Asie, sont assez emblématiques de cette alliance de conventions méritocratique, académique et marchande (Malet & Baocun 2021). L'ironie d'un tel processus de diffusion mondiale est que même les traditions éducatives marquées par des conventions narratives alternatives, plus sociétales qu'individualistes, plus progressistes que performatives, intègrent ce paradigme mondial et le nient dans le même mouvement.

Le régime marchand déborde largement des pays qui l'ont promu, dans un mouvement mondial obligeant les autres modèles à des ajustements narratifs acrobatiques. Ainsi, le développement des marchés de l'éducation prend des formes diverses selon les traditions et les conventions narratives nationales, certaines sont très spécifiques et assumées, comme aux Pays-Bas, en Allemagne, ou bien sûr au Royaume-Uni, mais de manière très différente, et d'autres, comme

[2] D'après le titre d'une conférence donnée par l'auteur de ce texte en septembre 2021, à l'occasion de la 7ème Conférence mondiale d'éducation comparée, organisée par l'Institute of International & Comparative Education, Université Normale de Beijing. Le titre de la conférence était : « A Journey in hybridation - Narrative conventions & regimes of justification. Educational policies & societies in the global age ». Accessible à cette adresse : https://www.youtube.com/watch?v=EIAuo-e68zg

en France, sont des marchés de l'éducation beaucoup plus clandestins, officieux et non assumés, et toujours très vivants et à l'œuvre à travers les stratégies de choix d'écoles et de consommateurs (Felouzis & Fouquet-Chauprade 2011).

Le régime marchand remet en question la nature même du bien public attaché à l'éducation, et remodèle ainsi localement les formes d'intervention et de régulation de l'État. Cela contribue à la fragilisation des compromis sociaux locaux en matière d'éducation. Que révèle ces processus d'hybridation ? Ces régimes d'action publique fondées sur des conventions narratives sont de plus en plus poreux, sous l'influence d'un processus de domination de certains régimes sur d'autres. Le caractère épidémiologique des politiques éducatives contemporaines sous influence économique (Steiner-Khamsi 2004), est lisible dans les orientations politiques portées par les grandes organisations internationales, qui ont joué un rôle majeur dans ce mouvement, et ont plaidé pour une éducation à la fois individualiste, compétitive, performative et inclusive.

Ce projet épouse un agenda économique et politique, qui est un agenda fondé dans des sociétés du savoir caractéristiques du capitalisme postindustriel (Bell 1973 ; Drucker 1993), sur les théories du capital humain, qui se sont imposées mondialement depuis plusieurs décennies (Becker 2002). Une des conséquences de cette conception capitaliste, littéralement, est que sous des formes diverses selon les pays, l'action publique s'est centrée sur l'individu, son capital d'éducabilité, d'accomplissement, à travers la forme éducative du capital, à savoir l'actualisation de compétences qui qualifieront son employabilité.

La promotion de la créativité individuelle, de l'esprit d'initiative et même de l'inclusion des individus révèle ainsi une certaine ambivalence, référant à la fois à l'adaptation de l'individu à une logique économique d'adaptation et à une visée émancipatrice dans le but de donner aux individus un plus grand pouvoir sur leur existence (Araya & Peters 2010 ; Malet 2022b ; Rasmussen, Moberg & Revsbech, 2015 ; Remoussenard 2021). Parmi ces compétences d'adaptabilité figurent en bonne place les compétences à produire de la valeur ajoutée par l'innovation et la créativité, qui relèvent aussi de compétences de mobilisation et de combinaison de savoirs et de savoir-faire de diverses natures, impliquant autonomie, initiative, reconnaissance et affirmation de l'individu par la prise de risque (Araya & Peters 2010 ; Gautam & Singh 2015 ; Arpiainen & Kurczewska 2017).

La personnalisation et l'inclusion deviennent les mots d'ordre dont les politiques promotrices d'un individu mis en capacité ou en "capabilité" se parent pour ne plus avoir à prendre en charge les formes sociales de construction des inégalités (Oakes 2005 ; Cardoso Garcia & Michels 2021). On observe dans le même temps la montée d'une approche du soin, une certaine propension à médicalisation de la régulation des différences en éducation, de la performance individuelle : diagnostic, troubles spécifiques, dépistage, sont autant de processus d'assignation qui n'envisagent plus guère l'apprentissage comme un construit social, mais un agrégat de caractéristiques individuelles disparates à traiter par la spécialisation.

La promotion de l'individu dans son potentiel de réalisation professionnelle et d'accomplissement personnel conduit, dans le même mouvement, à concevoir cette promotion en référence aux bénéfices de l'organisation et de l'économie dans laquelle il est appelé à inscrire son activité. La conception de l'éducation ainsi dessinée est littéralement capitaliste, à faible teneur critique, autrement dit consensualiste dans ses fondements axiologiques (Tomlinson & Nghia, 2020).

Cette forte centration sur l'individu et sur le développement de son capital oriente le propos de l'investissement en éducation dans une conception marchande, tant sur le plan des conceptions à l'œuvre de réalisation des individus que de gain pour la communauté dans laquelle ceux-ci sont appelés à s'inscrire (Malet & Garnier 2021 ; Malet 2022b). Son champ d'application rayonne bien au-delà de la sphère éducative et formative, pour dessiner une conception tacite de la qualité, de la réussite et de la réalisation professionnelles et personnelles, conception qui est donc fortement fondée en valeurs, même si cette conception, centrée sur les besoins d'environnements sociaux et économiques habités par des individus adaptables et efficaces au-delà de leurs seules compétences techniques, est implicite. Sur ce plan, on peut donc dire que l'approche dominante des politiques éducatives contemporaines est une approche à la fois individualisante, adaptative et clinique, et faiblement sociétale, dans son inspiration, comme dans son horizon. Cette diffusion quasi-épidémiologique des politiques éducatives contemporaines sous emprise économique, par cette raison économique qui s'impose à elles, fragilise les sociétés nationales dans leur capacité à se projeter elles-mêmes, pour elles-mêmes. L'enjeu est démocratique et il est majeur. Examinons de quelle manière.

3. Le capitalisme éducatif ou le désenchantement de l'idéal démocratique

Pour comprendre ce qui se joue aujourd'hui en matière de politiques éducatives, il convient de saisir une rupture avec l'imaginaire d'une intervention maîtrisée, planifiée des Etats dans les réformes éducatives. Il en va différemment en principe et en discours, car la maîtrise de son destin reste une exigence démocratique, au moins une exigence formelle, tout au moins dans une conception moderne de l'action publique. On observe d'ailleurs un peu partout dans le monde que les politiques éducatives s'exposent de plus en plus sous la forme d'une d'injonction au changement adaptatif, beaucoup plus que dans la projection d'une société à venir - ou plus exactement l'adaptation devient le projet, la dimension projective ou planificatrice tendant à s'effacer, sous l'effet d'un modèle plus pragmatique et en quelque sorte déterritorialisé. Cela aboutit à des formes d'action publique en éducation qui, parce qu'elles sont moins concentriques, sont plus complexes à analyser aussi, du fait que celles-ci engagent des acteurs à différentes échelles, l'échelle national étant l'une de ces échelles, et cette échelle d'initiatives est elle-même prise dans des agendas surplombants, supranationaux, parfois même infranationaux, qui fragilisent sa réelle capacité d'initiative (Bonal *et al.* 2004 ; Malet 2004).

L'agenda économique assigné à l'éducation sur les bases du capital humain concourt à désocialiser et à déterritorialiser l'action d'éducation, et contribue à fragiliser beaucoup plus qu'à renforcer les écoles dans leur fonction d'institution de la société. Individualisante par essence, holistique et extensive à l'éducation formelle, l'éducation à l'entrepreneuriat concourt à dépasser, sans y parvenir tout à fait du fait d'une discontinuité curriculaire entre les institutions d'éducation et de formation (Remoussenard 2021), les segmentations entre la formation initiale, l'emploi et le développement professionnel, mais aussi entre objets d'apprentissage et sujets en formation, entre compétences formelles et qualités personnelles (Yorke 2011 ; Fugate *et al*., 2021).

Enfin, les conceptions de l'éducation inspirées des théories du capital humain accompagnent un mouvement global de transformation du travail, des ressorts, des conditions et de des formes de l'expérience-travail. La fin annoncée de la forme contractuelle traditionnelle entre salarié et employeur, au profit d'une vie de travail protéiforme et conduite ou subie par les individus dans des environnements changeants, plutôt que gérées par les organisations auxquelles ceux-

ci confiraient leur développement de carrière, dessine la fin de la « carrière organisationnelle » (Hall 1996 : 8). Ces conceptions de l'individu en formation et au travail interrogent les mécanismes de fragmentation propre à une modernité liquide (Bauman, 2006) interpellant les liens sociaux dans leur idéaux d'homogénéité et de cohésion, mais considérés aussi comme conditions et manières nouvelles de faire des mondes (Goodman, 1978). Dès lors, dans cette alliance d'appel à la créativité, l'adaptabilité, la responsabilisation et la prise en main de son destin professionnel, le capitalisme éducatif place la question de l'autonomie au cœur de son projet (Bacigalupo *et al.*, 2016 ; Sewell & Pool, 2010 ; Shane, Locke, & Collins, 2003 ; van Gelderen & Jansen, 2006). Elle dessine ce faisant une nouvelle forme d'intégration des questions d'emploi et de travail dans le mandat désormais adressé aux institutions éducatives et de formation.

L'extension même de la notion de capital humain, incluant désormais des formes diverses de capital d'employabilité sont ainsi identifiées, témoigne de cette absorption de l'individu par une raison économique exploitant toutes ces ressources de l'individu en distinguant ses capitaux social, culturel, identitaire, ne ménageant plus guère de frontière entre les sphères professionnelles et personnelles voire intimes (« *life skills* ») (Tomlinson et Nghia 2020).

Cette forme de dilution de l'individu dans son parcours de formation au bénéfice d'une communauté dans laquelle il a vocation à être à la fois créatif et efficace, dessine une conception hyper-individualiste de l'apprentissage et de la réussite, selon laquelle l'individu est appelé à se distinguer par sa valeur ajoutée. Une telle conception est très indexée à des contextes de mobilisation et d'exploitation de ces ressources individuelles, qualifiant ce qui est communément identifié par le terme très disputé d'employabilité (Bacigalupo *et al.* 2016 ; Small, Shacklock, & Marchant 2018), et ce pour un profit qui peut au final échapper tout à fait à l'individu (Lackeus, 2018).

Or, de nombreuses études ont montré combien ces capitaux sociaux étaient sélectifs sur le plan social et occupationnel, en raison de déterminismes persistants, caractérisés notamment par des compétences inégalement partagées (Labadie 2012 ; Labadie et Talleu 2016 ; Malet 2021a ; Malet et Liu 2021). Dans un contexte de polarisation croissante des jeunesses (Ciccheli 2010), la mobilité est ainsi au cœur des stratégies européennes (Ballatore 2010 ; Markovic *et al*. 2015). Cependant, une forme de dévalorisation de fait d'un « capital autochtone » (Retière 2003) (par rapport au capital de mobilité nourri par des compétences migratoires), tend à creuser les écarts entre étudiants et salariés « mobiles » et « non-mobiles » (Anquetil et Derivry 2019 ; Goastellec, 2016). Le capital de mobilité, comme le capital émotionnel ou le capital d'initiative, correspondent à des conditions et des ressources culturelles, sociales, économiques, territoriales et à des compétences (mobilité, expressivité, autonomie) qui ne sauraient être ignorées qu'au risque d'accroître les inégalités, qui se construisent d'abord dans et par l'éducation et la formation.

Actant à la fois une exigence de qualification en plus de diplomation des jeunes, mais aussi un contexte de fluidité d'environnements professionnels et industriels instables et indéterminés (Clarke, 2017 ; Holmes, 2017), les institutions éducatives sont en somme invités à développer des individus créatifs et adaptables, et à « faire passer un diplômé du statut de demandeur d'emploi à celui de créateur d'emploi » (Warmsley 2022 ; Bassey et Archibong 2005). La

proposition peut *a minima* sembler marquée par un constat d'impuissance des institutions de formation à préparer les jeunes générations à une vie professionnelle stable et continue. Elle témoigne de fait d'une transformation de la place et des formes du travail dans la société et dans une économie mondialisée, ce qui ne peut pas ne pas affecter les missions assignées aux institutions d'éducation et de formation. Cette transformation du mandat accordé aux institutions d'éducation et de formation consacre le « potentiel » des individus à rencontrer les critères de désirabilité des employeurs, par le développement d'un capital humain *ad hoc*, ce qui est tout à fait distinct de viser une « employabilité réalisée » (Wilton, 2014).

Ces évolutions se dessinent sur fond de construction de nouvelles narrations quant aux aspirations des jeunes qui infléchissent encore ces transitions des relations entre éducation, formation et travail. Si l'adaptabilité semble en effet le mot d'ordre des politiques éducatives contemporaines, cela ne saurait cependant faire ignorer que l'individualisation des pratiques éducatives, de formation et d'affirmation de soi dans une société dite inclusive (Garnier, Derouet & Malet 2020), expose les plus fragiles à des formes d'exclusion dont nos sociétés dites inclusives auront tôt fait de leur faire porter la responsabilité.

C'est à cette cécité qui verrait dans le libéralisme le terreau indépassable des libertés individuelles et de la démocratie sociale, que l'éducation publique en régime démocratique peut et doit se mesurer, plutôt que les nier ou feindre de les ignorer, pour en questionner les promesses, les conditions d'actualisation, mais aussi les limites dans le cadre d'un régime marchand et d'un capitalisme éducatif généralisés, mettant les individus en concurrence indifféremment à leur capital social, économique et culturel.

4. Quelles voies pour une éducation démocratique, ouverte et inclusive ?

Si la capacité à s'engager et à participer est identifié comme un des attributs de la citoyenneté moderne, une employabilité « perçue comme la manière dont l'individu peut contribuer à la société, en devenant ainsi un citoyen actif" (Mikelatou & Arvanitis, 2018 : 501), on mesure les formes d'exclusion auxquelles expose potentiellement l'idéal capitaliste de l'employabilité de l'individu, au risque de la stigmatisation ou de la marginalisation des individus qui n'y parviennent pas. Dès lors, le paradigme inclusif sera d'un grand secours pour penser les formes de prise en charge par la société des exclus ainsi produits par ces choix qui sont de fait des choix de société dans le cadre de politiques publiques, révélant au passage toute une série de tensions – inclusion/exclusion ; cohésion/fragmentation ; invisibilisation/reconnaissance – auxquelles nous renvoient ces enjeux de visibilité et de reconnaissance de l'individu par l'éducation (Guibert, Malet & Périer 2022 ; Malet 2022a).

Les systèmes éducatifs ont dès lors la formidable responsabilité d'éduquer et de former des nouvelles générations dans l'appréciation et la mise en œuvre universelle de biens communs mondiaux (Tarozzi et Torres, 2016 ; Teodoro, 2021 ; Torres, 2017b) qui s'expriment dans les diverses langues et cultures. L'intégration des problématiques soulevées par les lanceurs d'alerte, la prise en compte des savoirs générés dans les sphères écologiques, invitent à un renouvellement de la co-éducation, de la coopération et de l'éco-éducation, fondées sur "des critiques dissidentes et radicales pour créer un projet éducatif émancipateur" (Jacqué 2016). Un tel projet d'éducation implique conscience et compréhension active des enjeux, mais uassi sentiment et prise de responsabilité ; il implique aussi des décisions individuelles et collectives

concernant les défis sociétaux, et de la prise en charge de ces enjeux non seulement dans leur principe, mais aussi en termes de possibilités d'action (Barthes *et al.* 2017).

L'enjeu est de taille car l'éducation et la formation tout au long de la vie à une citoyenneté critique et active remet en cause un modèle de développement qui prévaut depuis près de deux siècles dans les sociétés occidentales, celui d'une conception cloisonnée des savoirs entre eux d'une part, celui qui sépare les connaissances de l'action, d'autre part. Ainsi, par exemple, l'éducation au développement durable (EDD), dans le prolongement du rapport Brundtland (UN, 1987), a été préconisée par les instances internationales (Girault *et al*. 2013). Cette promotion va toutefois bien au-delà de l'enseignement des risques climatiques ou des pratiques de production et de consommation d'énergie. Liée aux enjeux de justice sociale, elle vise une éducation critique et contient une composante civique cardinale, particulièrement affirmée en Europe (Malet 2021a ; Meira et González Gaudiano 2016 ; Naoufal 2017). Au cœur de la citoyenneté démocratique se trouvent en effet la capacité à saisir et participer aux grandes questions sociétales (DeWaters et Power, 2013). Les écoles et les enseignants ont vocation à être au cœur d'un tel programme afin d'assurer le développement et l'apprentissage de comportements proactifs pour former des citoyens prêts à s'adapter et à s'engager.

La tradition humaniste propre à l'idéal internationaliste en éducation (Droux & Hofstetter 2015 & 2020) ambitionne ainsi de relier les citoyens mobiles et non-mobiles, les étudiants en formation initiale et en formation continue, d'accompagner les expériences humaines à l'international, et non de favoriser les premiers en disqualifiant les seconds (Anquetil et Derivry 2019). Cette polarisation potentielle, contenue dans le programme du capitalisme éducatif, comporte un risque majeur de séparation plus que symbolique et *in fine* dessine la perspective funeste d'un creusement des inégalités sociales. Dans une écologie humaniste et pluraliste de l'éducation, la coopération occupe au contraire une place centrale (Malet & Derivry 2022), ce qui la distingue d'une conception économiste centrée sur le capital humain et son adaptabilité. Considérer la délibération démocratique et la coopération comme les outils de promotion d'une éducation publique et solidaire, prenant place dans un processus d'axiologisation et d'humanisation qui ne soit pas découplé d'objectifs de préparation à la vie professionnelle et aux transformations du travail, est lié à une exigence démocratique urgente, qui est de travailler à mettre en œuvre les conditions d'un partage de valeurs morales universelles de plus en plus contestées à l'ère des fléaux globaux (Burbules, 1993 ; Malet 2021b).

Ces préoccupations découlent à la fois de la prise de conscience de la société du risque (Beck, 1986) et de l'émergence des principes de responsabilité et de précaution (Fabre, 2018). Intégrer les problématiques soulevées par les lanceurs d'alerte, en prenant en compte les connaissances générées dans les sphères écologiques, invite à un renouveau de l'éco-éducation, fondé sur " des critiques dissidentes et radicales pour créer un projet éducatif émancipateur " (Jacqué, 2016). Cette conscience se nourrit d'un idéal de délibération démocratique et de vigilance critique et civique, valeurs dont l'éducation et la formation sont les outils essentiels, visant à la formation de citoyens conscients, éclairés, responsables et solidaires. Cette ambition implique de prendre en compte tant les avancées que les difficultés et les régressions, afin de mieux préparer les jeunes et les enseignants qui les accompagnent, aux controverses, aux débats, à la citoyenneté critique, et à la vigilance démocratique (Malet et Garnier 2020 ; Malet 2021).

Thémines (2016) souligne la fécondité des approches liées à la pratique du débat, et préconise la promotion du concept d' « acteur spatial », comme central pour comprendre le citoyen actif et situé et pour interroger les « conceptions de la justice auxquelles l'argumentation et la décision se réfèrent dans les débats et l'action publique », ainsi que pour faire face aux défis liés aux « responsabilités individuelles et collectives et à la nécessaire solidarité entre les territoires, intra et intergénérationnelle ». Cette conception délibérative et coopérative d'une éducation démocratique est d'actualité dans une période d'instabilité politique et de montée des extrémismes dans diverses régions du monde, tiraillées entre sentiment de perte d'identité et mondialisation capitaliste. Ces périodes de turbulence, comme les épreuves générées par la crise actuelle de Covid-19, conduisent à une prise de conscience du rôle crucial de l'éducation, de la promotion et de la transmission des valeurs démocratiques dans la construction de sociétés inclusives. Cette conscience se nourrit d'un idéal de délibération démocratique et de vigilance critique et civique, valeurs dont l'éducation et la formation sont les outils essentiels, visant à la formation de citoyens conscients, éclairés, responsables et solidaires.

Conclusion – Au-delà du capital, le bien commun : éducation, citoyenneté démocratique et développement durable.

Une éducation publique inspirée par les théories du capital humain ne peut (plus) être sérieusement considérée dans le cadre d'un projet d'éducation démocratique sans indexation des curriculums afférents à des conditions et des ressources (culturelles, sociales, économiques, territoriales) ou des compétences (de projet, de mobilité occupationnelle, sociale et territoriale). Des qualités telles que le sens des initiatives, l'autonomie, le sentiment d'auto-efficacité, la créativité, l'identification des opportunités, la gestion des environnements complexes et la résilience, couramment associées à l'esprit d'entreprendre et sans doute pertinentes dans un environnement de carrière fluide, ne sont pas également partagées socialement. Cela ne saurait être ignoré sur les plans curriculaire et de la forme scolaire qu'au risque d'accroître encore les inégalités, qui se construisent d'abord dans et par l'éducation et la formation.

On mesure en effet ce qui guette une éducation fondée sur le capital humain, validant par l'éducation et la formation un capital social déjà valorisé par l'économie et le monde du travail. Ce risque guette plus encore peut-être des modèles d'éducation hérités d'une conception rousseauiste où le principe d'égalité et de justice est pensé comme l'aboutissement d'un principe de mérite individuel et d'un processus d'émancipation par l'éducation vis-à-vis des appartenances. La gratuité de l'engagement, ou plus encore le gain en humanité que l'engagement civique augure est en soi un horizon nécessaire et vertueux de préparation à l'exercice d'une citoyenneté responsable, active et engagée qui permet de concilier, voire de réconcilier esprit d'entreprendre et idéal démocratique, que certaines dérives individualisantes, et peu solidaires en principes, tendent à séparer.

C'est dès lors le maintien nécessaire d'une éducation publique et instruite des enjeux de préparation, d'adaptation mais aussi d'humanisation des jeunes générations, qui seuls peuvent permettre cette conciliation entre les idéaux d'une éducation démocratique et l'éducation à l'esprit d'engagement et d'initiative. La question de la responsabilisation sociale des individus et citoyens concourt à créer les conditions nécessaires d'une combinaison de compétences de participation sociale et la promotion d'un humanisme civique qui soit moralement instruit de finalités protectrices de la mobilisation de tous moyens pour « réussir ».

Dans cette perspective, ce qui pourrait séparer les individus devient dès lors une promesse de lien, intégrant ce que Hannah Arendt a identifié dans sa *Condition de l'homme moderne* (1958/1998) sous le terme de *vita activa*, regroupant trois activités humaines fondamentales : le *travail*, l'*œuvre* et l'*action*. Posant comme principe qu'aucune vie humaine ne peut être considérée hors la présence et la relation à d'autres hommes et d'une co-présence à un monde, Arendt prend aussi soin de distinguer dans la condition humaine les rapports entre privé et public, composantes de la vie et de la condition humaine, qu'il serait bien hasardeux sur le plan démocratique de dissoudre au motif de la promotion d'un individu livré au monde, riche de tous ses capitaux validés, ou pas. C'est bien à la fragilisation des équilibres entre les sphères publiques et privées de la condition des individus qu'une conception capitaliste et holistique de l'employabilité non maîtrisée, euphémisée ou opportuniste expose.

L'enjeu est donc fondamentalement démocratique. Les institutions publiques d'éducation ont un rôle essentiel à jouer dans le ménagement de ses sphères distinctes de la vie humaine, notamment en introduisant une dimension humaniste et civique promotrice d'un sujet de l'éducation fondant son action en valeurs (Biesta 2010 ; Malet 1998). Là se situe précisément la différence avec ce qui, dans une conception capitaliste de l'éducation, pourrait être plus oppressif qu'émancipateur pour des citoyens éduqués et formés à faire leurs les exigences d'une économie mondialisée.

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Access and success of students with disabilities in South African higher education: From 'pedagogy of the marginalised' to 'pedagogy of the disabled'

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Student access and success in South African higher education has in the past decades and to date become a major concern for stakeholders in higher education. This paper draws from the ideas of the late Professor Michael Cross, one of the leading scholars who was particularly interested in exploring the underlying causes for limited epistemic access and success mainly for students from disadvantaged home and schooling backgrounds. The paper engenders an understanding that disadvantaged students can draw from their habitus to negotiate different university environments to access learning and succeed. The paper's key argument is thus that student access and success is influenced by the effective interaction of the institutional cultural domain, with emphasis being that the students themselves remain the key agents in their access and success in higher education. The works of Professor Michael Cross have further assisted in laying the foundation, on which to extend the issue of access and success to specifically, students with disabilities, who by virtue of impairment related disadvantages, are also in the category of disadvantaged students. The paper utilises the systematic literature review to tease out nuances of epistemic access and success, and its foundation to move from the 'pedagogy of the marginalised' to 'pedagogy of the disabled'. A decolonial analytical framework is proposed as a way-forward for students with disabilities' access and success in South African higher education.

Key words: Legacy of Professor Michael Cross, access and success, students with disabilities, pedagogy, decoloniality, South African higher education

أصبح وصول الطلاب ونجاحهم في التعليم العالي في جنوب إفريقيا في العقود الماضية وحتى الآن مصدر قلق كبير لأصحاب المصلحة في التعليم العالي. تُستمد هذه الورقة من أفكار البروفيسور الراحل مايكل كروس، أحد العلماء البارزين الذي كان مهتمًا بشكل خاص باستكشاف الأسباب الكامنة وراء محدودية الإتاحة المعرفية والنجاح وبخاصة للطلاب من خلفيات منزلية ومدرسية محرومة. تقدم الورقة فهمًا بأن الطلاب المحرومين يمكنهم الاستفادة من بيئاتهم للتفاوض مع بيئات جامعية مختلفة للوصول إلى التعلم والنجاح وبالتالي ، فإن الحجة الرئيسية للورقة هي أن وصول الطلاب ونجاحهم يتأثران بالتفاعل الفعال للمجال الثقافي المؤسسي ، مع التركيز على أن الطلاب أنفسهم يظلون العوامل الرئيسية في وصولهم ونجاحهم في التعليم العالي. ساعدت أعمال البروفيسور مايكل كروس أيضًا في إرساء الأساس الذي من خلاله يتم توسيع مسألة الوصول والنجاح إلى الطلاب ذوي الإعاقة على وجه التحديد ، والذين يقعون أيضًا في فئة الطلاب المحرومين بحكم الصعوبات المرتبطة بالإعاقة.. تستخدم الورقة مراجعة الأدبيات المنهجية لاستخلاص الفروق الدقيقة في الإتاحة المعرفية والنجاح ، وأصولها للانتقال من "بيداجوجيا المهمشين" إلى "البيداجوجيا الخاصة بالمعاقين" و اقتراح إطار تحليلي لاستعماريكطريقة للمضي قدمًا للوصول للطلاب ذوي الإعاقة ونجاحهم في

在过去的几十年里，南非高等教育的学生入学和成功已经成为高等教育利益相关者的主要关注点。本文借鉴了在研究主要来自弱势家庭和学校背景的学生的有限的学习机会和成功的根本原因方面的著名学者迈克尔·克罗斯（Michael Cross）教授的观点。本文提出了一种理解，即处境不利的学生可以从他们的习惯中汲取营养，通过在不同的大学环境中谈判，以获得学习和成功。因此，本文的主要论点是，学生的入学和成功受到机构文化领域的有效互动的影响，重点是学生自己仍然是他们在高等教育中入学和成功的关键人。迈克尔·克罗斯教授的著作奠定了基础，在此基础上，将入学和成功的问题具体扩展到残疾学生身上，他们由于与身体损伤有关的不利条件，也属于弱势学生。本文利用系统性的文献回顾来阐明认知上的机会和成功的细微差别，以及从 ″边缘化教育学 ″到 ″残疾人教育学 ″的基础。本文提出了一个非殖民主义的分析框架，以促进南非高等教育中残疾学生的准入和成功。

L'accès et la réussite des étudiants dans l'enseignement supérieur sud-africain sont devenus au cours des dernières décennies et à ce jour une préoccupation majeure pour les acteurs de l'enseignement supérieur. Cet article s'inspire des idées de feu le professeur Michael Cross, l'un des principaux chercheurs qui s'intéressait particulièrement à l'exploration des causes sous-jacentes de l'accès épistémique limité et de la réussite, principalement pour les étudiants issus de milieux familiaux et scolaires défavorisés. L'article génère une compréhension que les étudiants défavorisés peuvent puiser dans leur habitus pour négocier différents environnements universitaires afin d'accéder à l'apprentissage et de réussir. L'argument clé de l'article est donc que l'accès et la réussite des étudiants sont influencés par l'interaction effective du domaine culturel institutionnel, l'accent étant mis sur le fait que les étudiants eux-mêmes restent les agents clés de leur accès et de leur réussite dans l'enseignement supérieur. Les travaux du professeur Michael Cross ont en outre contribué à jeter les bases, sur lesquelles s'étendent spécifiquement la question de l'accès et de la réussite, des étudiants handicapés qui, en raison de désavantages liés à une déficience, font également partie de la catégorie des étudiants défavorisés. L'article utilise la revue de la littérature pour élucider les nuances de l'accès épistémique et du succès, et son fondement pour passer de la « pédagogie des marginalisés » à la « pédagogie des handicapés ». Un cadre de référence analytique est proposé comme voie à suivre pour l'accès et la réussite des étudiants handicapés dans l'enseignement supérieur sud-africain.

Доступ студентов и их успех в высшем образовании Южной Африки в последние десятилетия и до настоящего времени стали серьезной проблемой для заинтересованных сторон в сфере высшего образования. Эта статья основана на идеях покойного профессора Майкла Кросса, одного из ведущих ученых, который был особенно заинтересован в изучении глубинных причин ограниченного эпистемологического доступа и успеха, главным образом, для учащихся из неблагополучных семей и школьников. Статья порождает понимание того, что студенты,

находящиеся в неблагоприятном положении, могут использовать свой габитус для обсуждения различных университетских условий, чтобы получить доступ к обучению и добиться успеха. Таким образом, ключевой аргумент статьи заключается в том, что на доступ и успех студентов влияет эффективное взаимодействие институциональной культурной сферы, при этом акцент делается на том, что сами студенты остаются ключевыми факторами в их доступе и успехе в высшем образовании. Работы профессора Майкла Кросса еще больше помогли заложить фундамент, на котором можно распространить проблему доступа и успеха, в частности, на учащихся с ограниченными возможностями, которые в силу недостатков, связанных с нарушениями, также относятся к категории учащихся, находящихся в неблагоприятном положении. В статье используется систематический обзор литературы, чтобы выявить нюансы эпистемологического доступа и успеха, а также его основу для перехода от "педагогики маргинализованных" к "педагогике инвалидов". В качестве пути продвижения вперед для обеспечения доступа студентов с ограниченными возможностями к высшему образованию в Южной Африке и их успеха предлагается деколониальная аналитическая основа.

El acceso y el éxito de los estudiantes en la educación superior sudafricana se ha convertido, en las últimas décadas y hasta la fecha, en una de las principales preocupaciones de las partes interesadas en la educación superior. Este artículo está inspirado en las ideas del profesor Michael Cross, uno de los académicos más destacados que se interesó especialmente por explorar las causas subyacentes del limitado acceso y éxito epistémicos, principalmente de los estudiantes procedentes de entornos familiares y escolares desfavorecidos. Este documento nos permite comprender que los estudiantes más desfavorecidos pueden recurrir a su habitus para negociar diferentes entornos universitarios con el fin de acceder al aprendizaje y tener éxito. Así pues, el argumento clave de este artículo es que el acceso y el éxito de los estudiantes se ven influidos por la interacción efectiva del ámbito cultural institucional, haciendo hincapié en que los propios estudiantes siguen siendo los agentes clave de su acceso y éxito en la educación superior. Los trabajos del profesor Michael Cross han contribuido a sentar las bases para ampliar la cuestión del acceso y el éxito a los estudiantes con discapacidades, que, en virtud de las desventajas relacionadas con la discapacidad, también se encuentran en la categoría de estudiantes menos favorecidos. El documento utiliza la revisión sistemática de la literatura para desentrañar los matices del acceso y el éxito epistémicos, y su fundamento para pasar de la "pedagogía de los marginados" a la "pedagogía de los discapacitados". Proponemos un marco analítico decolonial como vía de avance para el acceso y el éxito de los estudiantes con discapacidad en la educación superior sudafricana.

Introduction

Student access and success in South African higher education has since the past two decades extending to date have become a major concern for stakeholders in higher education. The issue has further been eagerly explored when it comes to students from previously disadvantaged backgrounds. Of particular concern in the current period especially looking at the influences of the Covid 19 pandemic on epistemic success of students from disadvantaged backgrounds. Late

Professor Michael Cross was one of the leading scholars who was particularly interested in exploring and understanding the challenges faced in relation to epistemic access and success mainly for students from disadvantaged home and schooling backgrounds. He made significant scholarly contribution, by stimulating an understanding that disadvantaged students also use their habitus to negotiate different university environments to access learning and succeed. His argument has always been that student access and success are influenced by the effective interaction of the institutional cultural domain with the student and the academics.

At the core of Professor Michael Cross' arguments has been his emphasis that students themselves remain the key agents in their academic access and success in higher education. This paper therefore draws from his works to extend the exploration of the issue of access and success to specifically, to understand the experiences of students with disabilities, who by virtue of impairment related disadvantages, are also in the category of disadvantaged students. The paper utilises the systematic literature review and decolonial theory, to understand how the interaction of institutional, the student and the academic influence the access and success of students with disabilities in higher education in South Africa. It has always been the wish of Prof Michael Cross that Ali Mazrui Centre produces knowledge on disability issues, and teaching on learning of students with disabilities in higher education in the context of South Africa and Africa broadly, which he considered an under-researched area in the South African scholarship. He referred to this knowledge as the 'pedagogy of the disabled'. It is in this regard that the paper honours and continues his legacy in the interest of student access and success in higher education.

Cross referred to their pilot study for the current on-going CHE study, 'Epistemic access and success in South African higher education' as the 'pedagogy of the marginalised'. They defined the pedagogy of the marginalised as the assets, social capital, habitus, dispositions and pre-dispositions that marginalised students use, in order to navigate academic environments and succeed. In this paper, the authors are building on the 'pedagogy of the marginalised' and extending to the 'pedagogy of the disabled'. In the pedagogy of the disabled, the authors are however concerned with transformation of the learning environment as they believe that it is the social environment that needs transforming. Thus, as the authors extend the pedagogy, it does not focus on students with disabilities themselves, but about barrier removal through decolonisation.

The 'pedagogy of the disabled' in the context of this paper, therefore, has to do with identifying the 'colonial' and then 'decolonising' for the inclusion of the specific social category in South African higher education. Decolonisation starts with policy because it is seen as the anchor, that when it is decolonised, there could be active participation of students with disabilities in the practice of teaching and learning, an area of concern that has been under-researched in the field since after the attainment of independence. With active participation in learning, a conducive atmosphere and condition for epistemic access and success could be created for students with disabilities.

The paper begins by discussing a range of issues on the intellectual contribution of the late Michael Cross to issues of epistemic access and success in the South African higher education, diversity and policy. The aforementioned issues ought to be viewed as intrinsically intertwined with active participation and access to learning, by students with disabilities as a diverse social group in higher education. The paper then identifies specific issues that are 'colonial' in policy, which constrain active participation of largely students with disabilities in learning and in the pedagogy of the disabled. Policy is key in informing how students with disabilities access

learning to succeed like all other students in higher education. How the specific 'colonial' issues could be decolonised, will also be discussed.

Though the authors propose how decolonising could be done, they do not gloss over the difficulties that could be encountered practically, because of the global context of coloniality, within which the South African higher education is located. An approach that glossies over issues will thus be avoided because it could result in little change in policy and practice, and consequently, delaying the effective embracing of the pedagogy of the disabled, and the inclusion of students with disabilities' access and success were highlighted. The paper proposes that engagements on the subject of epistemic access and success for students with disability which can be explored through a decolonial lens that highlights the pedagogy of the disabled be explored as infinite because the epistemic journey carried out from Professor Michael Cross' legacy is still a long way to ending.

Cross' epistemic contribution in South African higher education

Before his untimely death on the sixth of June 2021, the late Professor Michael Cross has made a significant intellectual contribution to higher education scholarship internationally, in Africa and South Africa. He contributed intelligibly to various areas including leadership in higher education; knowledge in African higher education; supervision at doctoral level; teaching and learning in higher education; curriculum issues in higher education; and decolonisation of higher education. In this paper, the authors are interested in his works as they relate specifically to understanding of epistemic access and success in South African higher education. This was one of the areas Cross had taken keen interest to before his death. This was evidenced in the projects that he undertook in the field, the latest being the ongoing 'Epistemic access and success of historically disadvantaged students in South African higher education', a Council for Higher Education (CHE) funded project in which he was the principal investigator although by the time of his untimely passing the project was incomplete.

Professor Cross' argument for epistemic access and success of students in higher education has always been that the cultural domains, which include the institution, the academic, and the student should all combine, to play their roles and the responsibilities effectively and in a way that is enabling and not constraining to epistemic access and success (Cross, 2018). He viewed the three cultural domains, as influencing, informing, and underlying epistemic access and success, when they are all working well together (Cross, 2018). For him, access and success were a by-product of the institutional cultural domain, including among other things, the institutional culture, the academic culture, the structures, the practices, processes, the academic support, the student support, the psychological support and the effective utilisation of available resources and facilities in different institutions, all working together, and effectively mobilised (Cross, 2018).

In a view, which Cross shared with Carpenter, academics as part of higher education system are central in their role and responsibility of mediating knowledge to diverse students (Cross & Carpenter, 2009). In his collaborative work with Atinde, Cross viewed students as key agents and having a central role to avail themselves and utilise their habitus to negotiate different and rapidly changing university environments (Cross & Atinde, 2015). The authors are influenced by the foundation he laid, in terms of understanding epistemic access and success, as it relates to South also includes disability, more African higher education. It is in this respect that the authors seek to continue his legacy and move from where he left off, to push the boundaries and frontiers of scholarship of access and success, to an angle that specifically 'the pedagogy of the disabled' an area that is under-researched in South African higher education.

In his intellectual contribution to higher education scholarship, Cross, working with his other colleagues, did not gloss over diversity (Cross, Mkwanazi, & Klein, 1998), as another important concept for consideration in issues of access and success in higher education. He argued that students in South African institutions of higher education were diverse by way of home and schooling backgrounds, race, class, gender, culture and disability (Cross, 2004), and as such mediation for diverse students called for understanding of diversity and its meaning. The way in which diversity is understood influenced institutional responses to access and success, he argued. He thus saw diversity as a highly contested concept, which has to be 'negotiated and renegotiated' (Cross & Harper, 1999). By implication, he viewed diversity as a multi-faceted concept that could mean different things to different people, in different contexts. Furthermore, it is a concept that is fluid and not static, which may change with time. What was diversity in one moment, may not be in another, hence the need to define and redefine it in different waves and key moments in higher education scholarship. The authors understand this to mean that scholars should keep abreast with what is meant by diversity in a particular scholarship of the moment. Thus for Cross, diversity is a concept that is critical and cannot be taken for granted in the matters of access and success.

Drawing from Cross' understanding of diversity, the authors argue that it is a concept intrinsically linked and inseparable to the cultural domains that influence access and success. In other words, the diversity surrounding the institutional cultural domain, the academic cultural domain and the student cultural domain must not be glossed upon. As informed by diversity, the three cultural domains might inform and influence access and success differently. Diversity in higher education in general is a critical factor that cannot be left out in matters of epistemic access and success because it underlies social justice, which is ideal for the inclusion of all diverse students. The diversity of students with disabilities in particular cannot be glossed over if they have to be accommodated and included in higher education because they are diverse within themselves. Overlooking their diversities can be exclusive to other categories of disabilities. It is in this regard that the works of Cross are foundational and classic, and they can positively influence contemporary scholarship in terms of epistemic access and success of diverse students, including those with disabilities.

Cross' higher education policy contributions in South Africa and beyond

Intellectual contribution to policy in both South African higher education and schooling is another area that Cross made to scholarship that cannot be ignored in matters relating to access and success. He was so very much involved in research work that had to do with policy, as an education policy specialist in South Africa and in some other African countries including Zambia, Tanzania, Mozambique and Rwanda. His expertise reached out internationally to countries including Finland, Bosnia, Bolivia and Nepal. Thus, his policy expertise at national level and international levels reflected in policymaking, policy analysis, identifying gaps in policy implementation and policy. Speaking after his death, the Minister of Education stated that he saw policy issues as his civic duty (South African News Agency, 2021). In the South African context specifically, his works with policy aimed at transformation and making change in the South African higher education, after the attainment of independence in 1994, to the present. Cross was always involved in attempts that have been made to change institutional cultures, to embrace diversity, and he understood that strategic policies have to be developed to enforce practice (Cross, Shalem, Backhouse & Baloyi, 2010). Thus, he understood policy to be an organising principle in a higher education system that is restructuring and transforming. Therefore, policy is a concept inseparable from access and success.

Cross' interest was to contribute to sustainable change in teaching and learning in higher education in South Africa, Africa and globally. He understood policy as the driver of change, worse in a context where there has been need for redress and reforming from the old apartheid system of education in the early years of democracy in South Africa. He understood that transformation of the whole system, to be inclusive of all diversities could not undermine the role of policy. Amongst major policy related projects that he undertook was the National Education Policy Investigation (NEPI), in which he was the group co-convenor. The policy project made a major shift in the policy domain as it underlay subsequent educational policy development initiatives that were to be informed by the principles of human rights, democracy and social justice (Cross, Carpentier & Ait-Mehdi, 2009). In addition, "The stakeholder participation and consultation in knowledge production for policy" was emphasised in NEPI policy project (Cross et al., 2009, p. 493). It could be argued that Cross and team understood principles that could form polices that were to be inclusive to all, more especially after a system that has been segregated. It is no wonder the policy project still informs other policies that have continued to be developed from post-apartheid South Africa era to date. It is in this respect that Cross' expertise in the matters of policy has to live on. As authors perpetuate his legacy, policy issues as they relate to disability and the need for decolonisation of specific clause in selected policy is of prime importance, if, the epistemic access and success of students with disabilities should be enabled and pedagogy of the disabled promoted.

Theoretical underpinnings on epistemic access and success

Cross' works were deeply theoretically grounded, as he believed that critical scholarship was informed by the relevant theories and consequently the methodological trends and patterns of research at a particular time and space in higher education. The Bernstein (Bernstein, 1990; 2000) and Bourdieu (Bourdieu, 1977; 1986), among other theories, were educational theoretical frameworks that Cross extensively interrogated and applied, to understand the practice of classroom teaching and learning. That the theories speak to the issues of epistemic access and success of students in higher education, need not be over-emphasised because for students in higher education to become active participant of the practice, mediation within the academic domain is imperative. Teaching and learning as a practice is shaped and influenced by some educational theories that help to understand how students learn. Thus, Cross' engagement with educational theories is important to the authors to understand how they could be used in the teaching and learning, more specifically for students with disabilities, that they also attain the epistemic access and success in the South African institutions of higher education.

Cross did not just adopt theories to apply them into his works but he also interrogated and critiqued the existent ones, to add other perspectives and extend to their relevance and usefulness for scholarship of the time. The 'compensatory capital' that he argued disadvantaged students brought with them, to also negotiate university environment and access learning extended on Bourdieu's (1986) theory of social capital. Bourdieu's social theory has explained that students from rich backgrounds enter university with suitable forms of capital that they use as assets to succeed in their studies, thus giving them an advantage in dealing with the challenges of an academic environment (Tzanakis, 2011). Given their habitus, privileged students come with dispositions and predispositions that help them to adapt easily to the academic environment (Kloot 2009). This point of view implied that students from poor or disadvantaged backgrounds, perceived as being underprepared for academic life, lacked this habitus hence are generally condemned to failure. Cross, working with Atinde, however noted that the theoretical framework overlooked that some students from poor backgrounds also developed assets that enabled them to navigate the university life successfully (Cross & Atinde,

2015). Cross' idea of 'compensatory capital' thus disrupted the view of difference between privileged and disadvantaged students in terms of social capital and habitus, making an understanding that even disadvantaged students had capital and habitus they bring along, which can be capitalized on to enable epistemic access and success.

Cross also developed new theories to intelligibly inform the contemporary scholarship and research projects that he undertook. In the latest on-going project of epistemic access and success for the CHE, he had hoped to develop a theoretical framework, which was to be developed and framed from the literature historically traced, from the 1960s to the present. His idea could be developed to build a theory that can inform understanding of scholarship in the wave of Covid-19. The theory could help in understanding and explaining more especially challenges that have been brought about Covid-19 at all levels in higher education, not only in South Africa, but globally.

Decolonial Theory

Like many other scholars of the present age, Cross' intellectual work manifested decolonial thinking. This was seen in the way he thought about the 'New African University', as one of his contributions to the present scholarship. In terms of epistemology in African universities broadly, his idea which he shared with Ndofirepi, was that of "coming along together" (Cross & Ndofirepi, 2017, p. 193). He was realistic enough to understand that an African university exists within the larger context of the global, where it co-exists with "the world's most powerful forces" (Cross & Ndofirepi, 2017, p, 193), in terms of knowledge and economic power. It suggests that he was in tune with other decolonial scholars as Ndlovu-Gatsheni (2016), to oppose fundamentalism of both Afrocentric and Eurocentric nature and universality. He was not opposed to 'alternatives' but was influenced by decolonial thinking, to consider the interplay of power dynamics; that an African university might not completely detach from Western influence. His use of the term 'intellectual hospitality' reveals that he subscribed to consideration of diversity, multiplicity and plurality of all knowledges and cultures, for an inclusive higher education system, knowledge production and dissemination.

It is in his remembrance, and continuation of his legacy of decolonial orientation, that the authors will inform the issue of epistemic access and success in higher education, as it relates to students with disabilities in the context of South African higher education, with decolonial theory. The tool of coloniality of power specifically, informed the paper as it illuminated the dynamic of power, and its concerns about students with disabilities, who are the other.

Methodology

A systematic literature was used as a methodological approach in this paper. It was the most relevant because it enabled to source data from most of Cross' publications and works on epistemic access and success, published in a number of online sources, book chapters in books, his own books and journal articles. The online databases, which include ProQuest, EBSCO, ERIC, JSTOR, PsycInfo, SAGE, SpringerLINK and Taylor and Francis Online, were used in the search process for relevant literature. The terms as Michael Cross, epistemic access, access and success, higher education in South Africa, students with disabilities, disadvantaged students, and their combination were used as search terms.

Scope of literature engaged

The selection criteria used included the journal articles, books, online resources, reports and conference papers presented by Cross from 1990 to the 2020s. The period stated was significant because it was when there was a shift from studies that focused on quantitative data on

throughput, to those which sought to understand the qualitative experiences of access and success, mostly of the formerly disadvantaged students in South African higher education. Cross referred to the period as the advent of culturalism because he understood student experiences as the culture they brought with them to universities, versus the institutional cultures they have to fit themselves into, for their epistemic access and success.

The selection criteria further included books, and journal articles related to teaching and learning of students with disabilities. This was so as to get literature that already exists on the subject of disability, which is the focus that the authors intend that Cross' intellectual work extend to. The criteria of selection also included journal articles, books, online resources reports and conference papers that were co-written, co-edited, co-presented by Cross, and other scholars. Works as books, journal articles and online resources of other scholars, in which Cross is cited or in which his own works drew from, were also selected from as early as 1977. These were texts on epistemic access and success in higher education internationally and in South Africa.

The titles and abstracts of 165 journal articles were used in the data collection process to determine their eligibility according to the inclusion criteria, should these have provided sufficient information the entire article was retrieved and examined. Over hundred publications of Cross' work and other authors related to epistemic access and success were identified using the initial search strategies. The authors deleted the duplicates and remained with 20 books, 25 journal articles and 10 other published and unpublished online sources and conference papers. Of those identified, 47 were shortlisted for further review. A study needed to meet all the inclusion criteria in order to be included in the review database. After having deleted duplicates and applied the selection criteria to the 47 shortlisted publications, 37 eligible journal articles were selected for the current review.

The deficit model on the pedagogic shift from the marginalised to the disabled

In honor of Professor Michael Cross, this paper extends from the 'pedagogy of the 'marginalised' to the 'pedagogy of the disabled'. Cross' vision has been always of a higher education system that took in all diversity, including students from disadvantaged background to access learning and success in different universities, within continually changing and transforming environments (Cross, 2018). It on this vision that the idea of 'pedagogy of the marginalised', was framed and this has managed to disrupt the long-standing conception of the deficit model (Czerniewicz & Brown, 2011; Fataar, 2012), that have grabbed higher education stakeholders, and had further disadvantaged students who were already disadvantaged by poor home and schooling backgrounds. The deficit model had been informed by Bourdieu's social theory that only students from privileged backgrounds had habitus and social capital they used to access learning in higher education (Bourdieu, 1986). However, Cross' studies at the University of Johannesburg and at Wits University, shed light on the idea that students from disadvantaged backgrounds also have habitus and social capital, which they resort to for their learning. His argument was that they bring with them assets from their disadvantaged backgrounds, which they capitalized on, and made use of, to negotiate the different university environments, and access learning and succeed in higher education (Cross & Atinde, 2015; Cross, 2018). Authors argue that from this understanding, higher education stakeholders' view of students with disadvantaged backgrounds shifted, to them as having the potential to learn, and with the right support and utilization of their habitus and social capital they could also succeed. His contribution thus disrupted the long-standing deficit model, which was 'medically' oriented and by virtue located limitations on a student rather on the university environment.

Furthermore, his concept of 'compensatory capital' was coined to show how in several ways the cultural ways of doing things in disadvantaged students' homes could help them to access learning (Cross & Atinde, 2015). For example, by virtue of respect of elders, asking elder people about things they do not know, and consequently learning from them in their local communities, the students can utilise that culture, to seek knowledge from lecturers and other students who are in other levels of learning ahead of them. The culture of sharing, which they are used to in the local communities could be used to share the resources with other students to help them in learning within the university environments (Cross & Atinde, 2015; Cross, 2018).

From the pedagogy of the marginalised to the pedagogy of the disabled

Extending the pedagogy of the marginalised to the 'pedagogy of the disabled' honors Cross who sought to enable learning not only of the 'marginalised' but of all 'diversities'. This was seen in his concerns to decolonise higher education spaces, to create an inclusive educational university environments that allow for equitable access to learning of all students. It is evidenced in his extensive publication on diversity in higher education (Cross & Harper, 1999). In essence, he was for the university environments that provided opportunity for both the privileged and the marginalised to access education broadly, and access learning specifically. It is in this respect that the authors also seek to extend his concern for diversity and a conducive university environment that enables rather than constrains, the access and success of more specifically students with disabilities.

Students with disabilities are marginalised like all other disadvantaged students, but at the same time, they are of their own social group by way of 'specialty' in the way they access learning. They are part of diverse student body but have impairments as diversity and by virtue their disadvantage is impairment-related, making their marginalisation even greater than other marginalised category of students. It is always argued that among the disadvantaged, the disabled always fare worse (Centre for Disease Control and Prevention, 2020). Thus to extend the 'pedagogy of the marginalised' to the pedagogy of the 'disabled' is not to discriminate and isolate students with disabilities from other diverse students in higher education, but to consider specific obstacles and challenges that are unique to them and are not faced by their counterparts in their efforts to access learning.

We see this as taking a step further, to continue Cross' legacies on policy and access and success in the light of 'pedagogies' in South African higher education' which he was so very much passionate about. In doing so, the authors were guided by two main critical questions:
a) What has 'colonial' in policies to do with disabilities in the South African higher education?
b) How can the 'colonial' in the policies be decolonized for the 'pedagogy of the disabled', to enable epistemic access and success for students with disabilities in the South African context of higher education?

The 'colonial' in the policy of disability in higher education

As has already been highlighted above, firstly, what is colonial in policy limiting the access and success of students with disabilities and an effective 'pedagogy of the disabled' need to be identified and why it is seen as 'colonial' are discussed. Authors understand as Fulcher (1989) did, that policy is a political practice and by virtue may not always be theorised in terms of intent. It means that policy can be used to serve the interests of those in power, and not necessarily designed for the people for whom it is intended. In that respect, policy clauses should not be taken at face value, because what they state in the policy document and what is happening on the ground could be contradictory. That is what authors term as 'colonial' and

needs to be firstly identified in the policy. What is 'colonial' may not be seen at face level because it's hidden, however the manifestations of exclusion could be linked to specific aspects being colonial in the policy. 'Colonial' in this paper therefore represents exclusion, resulting in the social group, as those with disabilities to continue to be excluded, more specifically in teaching and learning, something that ultimately limits their access and success.

Secondly, the authors suggested how the 'colonial' could be 'decolonised'. The authors chose to 'decolonise' specific aspects of the 'colonial' in policy because the decolonial perspective unveils and exposes what is hidden (Quijano, 2000; Ndlovu-Gatsheni, 2001),with the view to connecting the normative standards and the exclusion of social groups as those with disabilities, who deviate from those set standards, to ongoing coloniality produced by Euro-American modernity (Meekosha, 2011). Thus, when linking and connections have been made and the 'colonial identified', decolonising is possible because there could be a re-thinking in terms of responses to exclusion and disability could be located within the mainstream (Goodley, 2013; Meekosha & Shuttleworth, 2009). In essence, decolonising implies disrupting the hegemonic, which continues to be taken for granted and unquestioned as a status quo. It is thus important to understand the context within which 'decolonising' is being approached. Decolonising, in this paper therefore is about suggestions meant to tailor-made, alter or adjust, that which is viewed as 'colonial' to be inclusive to students with disabilities specifically, for their epistemic access and success in the South African context of higher education.

Decolonising policy

Until 2018, there has been lack of national policy specifically for disability in South Africa and it has been an outstanding factor that had impacted negatively on the pedagogy of the disabled for a long period of time. Mutanga (2017) argued that lack of national disability policy has been an attribute to exclusion of students with disabilities in teaching and learning in South African higher education. Authors agree with Mutanga (2017) that lack of national policy of disability has been an attribute to the exclusion because without it, political will by government and commitment by stakeholders are at stake. Without a policy for disability at the national level, the exclusion of students with disabilities generally would be inevitable and the negative implications for the pedagogy of the disabled, need not be over-emphasised.

Decolonising Inclusive Education policy

Authors do not overlook the fact that though there has not been a national disability policy since independence, there has been the policy of Inclusive Education (Education White Paper 6: Special Needs Education: Building an Inclusive Education and Training System (EWP6, DoE, 2001). It is regarded as good and comprehensive and no other African country has such a policy. (Chataika, 2007). The policy is about barrier removal so that all diverse learners access learning in their nearest mainstream school, except for severely disabled learners, who still require special education in special schools (Education White Paper 6: Special Needs Education: Building an Inclusive Education and Training System (EWP6, DoE, 2001).

The policy of Inclusive Education was reviewed by the Ministerial Committee in 2019, based on different research studies that has been carried out on Inclusive Education in South Africa. One of the research studies that has been used to assist in the review of the policy is a study that was conducted by the University of South Africa in collaboration with the British Council from 2017 to 2018 (Phasha & Majoko, 2018). One of the authors has been part of the study, which focused on the state of Inclusive Education in South Africa and the implications it has for higher education (Phasha & Majoko, 2018). The review of the policy could be seen as the political willingness by the government that all diverse students are included in education broadly, and in teaching and learning specifically.

While the efforts of the government on the Inclusive Education policy are noted, a disjuncture between policy and its implementation has been reported (Carrim, 2002; Matshedisho, 2017). Lyner-Cleophas, Swart, Chataika and Bell (2014) have argued that implementation of the policy of Inclusive Education is slow in South Africa. Students with disabilities as a social group are the most marginalised of all diversities because in most instances they are disabled by the context more than their impairments (Oliver, 1990). In the South African context of higher education, they have continued to be excluded in teaching and learning (Ndlovu, 2020), despite the availability of the Inclusive Education policy (Education White Paper 6: Special Needs Education: Building an Inclusive Education and Training System [EWP6, DoE, 2001]). Authors therefore argue that having a policy and not effectively implementing it, is 'colonial' as it is not helping the practices and processes generally, and access and success specifically.

In decolonising the policy of Inclusive education, it is suggested that students and staff members with disabilities should be involved, in terms of providing ways in which the policy could be effectively implemented. This could include putting up monitoring mechanism, statutes, and laws, which could be used to enforce adherence to the policy. In the UK it is 'law' that all universities provide services to students with disabilities" (The Fotim Report, 2011, p. 135). The implementation of policy is this guided by law which safeguards discriminatory tendencies while providing guidelines for inclusive practices within the education system across all levels of learning. Authors argue that an effective decolonising is that which emulates and adopts that which is good for the inclusion of all even if it is Western. This is because it is not all about fundamentalisms (Ndlovu-Gatsheni, 2016) but about inclusion of all diversities (Ndlovu-Gatsheni, 2012; 2013), multiplicity and plurality of all humanity being the underlying factor.

Policy of disability in higher education

In 2018, there has been a breakthrough in which the policy of disability in higher education has been enacted (Strategic policy framework on disability for the post-school and training system (PSET, 2018). The policy's purpose is:

….to create an inclusive PSET system for people with disabilities, guide PSET institutions in the creation of an enabling environment for people with disabilities; and provide the DHET with a monitoring and evaluation instrument to ensure that disability compliance is mainstreamed in all PSET institutions (p. 15).

With a policy with a clear mandate for disability as above, it could imply that the exclusion of those with disabilities could be minimal, if this policy could be effectively implemented. What gives hope is that it states that policy will guide institutions of higher education to create enabling environments for people with disabilities, implying that it is the institutions that will be transformed to include those with disabilities. It suggests that the Universal Design, will inform the social and physical structures, the practices and the processes, so that all diversities are included, and those with disabilities. With policy as an organisation principle, possibilities of change are most likely, unlike before, where there was no instrument enforcing whatever development was for the persons with disabilities in higher education in South Africa. Policy also mentions monitoring and evaluation by the Department of Higher Education (DHET). It implies that continuous review of policy would be possible when need arise.

The 'colonial' identified in the policy itself is that it the policy for higher education (PSET, 2018). While the policy is useful for higher education, it has been argued that the exclusion of students with disabilities in higher education starts from schooling (Howell, 2006). In essence, a policy that is specifically for disability in higher education and does not cover the issue in

schooling, may not be effective in terms of enabling active participation of students with disabilities in learning in higher education, consequently access and success and pedagogy of the disabled largely. The approach to inclusion should be holistic and broad, and not to focus on a particular context as higher education, excluding the system of basic education. It has been revealed that one of the reason why there is limited access and success for all diverse students in higher education in South Africa; is the articulation gap between schools and universities (Essop, 2020). A policy that is for one system and excludes the other could be seen as promoting the articulation gap that already exists and limits students in higher education, in terms of access and success. What limits other students without disabilities is exacerbated for those with disabilities, and the policy of disability for higher education needs to be decolonised. In decolonising this kind of a policy, it is suggested that clauses that relate to schooling are inserted onto the policy, when it is reviewed.

While the availability of the policy is greatly appreciated, the 'colonial' is seen in its exclusion of students and staff with disabilities in its implementation. Mutanga, Ngubane and Manjonga (2019) had the same observation that no mention of those with disabilities in policy implementation. Not including those with disabilities in a policy for disability is tantamount to policy-makers speaking for students and staff with disabilities in higher education. Persons with disabilities have always said that. 'Nothing for us without us' and they have made it a slogan, that they want to be involved in whatever involves them. When an institutional disability policy was being reviewed at one institution of higher education, students with disabilities were also not involved, except one student who was in the Student Representative Council (Ndlovu, 2017). Other students with disabilities had concerns that she was not going to represent all disability categories well. While it was happening at institutional level, it was also reflecting at national policy level.

Authors view lack of involvement of those with disabilities in policy implementation in the light of what Ndlovu-Gatsheni explained, that due to a hierarchical organised society by the dominant society, the Other as those with disabilities and other marginalised social groups are seen as in a perpetual state of incompleteness (Ndlovu-Gatsheni 2013a, Ndlovu-Gatsheni 2013b). This implies that they are not seen as complete beings, who can be trusted that they can represent themselves. In that case, it could be argued that despite all efforts of inclusion backed by policy, those who have disabilities themselves are still not fully involved in policies for disability. It suggests that there is still reproduction and perpetuation of the ways in which persons with disabilities were conceived before democracy. That cements the idea that the policy still has what is 'colonial' in it. As disjuncture between policy and implementation has been reported in the Inclusive Education policy, it could also be the same with the policy of disability for higher education, when those with disabilities are not fully involved in its implementation. That access and success of students with disabilities and pedagogy of the disabled largely, could still be down-played by such a policy framework, is most likely.

While the authors identified the 'colonial' in policy and suggested ways of decolonising, they are aware that it might not be easy as seen at face value. Decolonial scholars as Ndlovu Gatsheni (2014) has always explained why decolonising is a struggle. He argues that creating decolonised spaces, structures and practices has challenges because people and institutions exist within global coloniality, a structure that operates invisibly but is well established in a way that it constrains and limits agency (Ndlovu-Gatsheni, 2014). Besides, he states that the modern world system is resistant to decolonisation; and when confronted by forces that seek to change it, it reacts with violence or accommodates the shift within its global order (Ndlovu-Gatsheni, 2014). This implies, the global order of coloniality is reproduced in whatever seeks

to make a radical change, and dismantling the order thus is in vain. By virtue, the decolonisation of the policy could yield results in mealie-pieces and take long to shift holistically.

Conclusion

The paper has established the significance of Cross' work in multiple domains of the higher education. As an international scholar his ideas impacted higher education in South Africa and globally with several policy and practical lessons being drawn. Despite the aspect of students with disability increasingly receiving attention, it remains clear that in many instances not much change has been achieved as those in pursuit of inclusivity have tended to fall onto the trap of glossing over issues. The paper therefore concludes that besides the quest for inclusivity being influenced by contextual obligations, its infinite nature can equally not be downplayed. The authors thus encourage a continuous approach towards decolonising the global contexts of higher education, bearing in mind that decolonisation will never end and thus cannot be concluded. What may be considered 'colonial' at one key moment in scholarship may not be in another while equally, what might be viewed as 'colonial in one context, may not be in another. Thus, decolonisation is a matter that has no end in the context of the pedagogy of the disabled.

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Profile of a Comparative and International Education Leader: Suzuki Shin'ichi

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This profile of Suzuki Shinichi provides a brief introduction to his early life and later career as a renowned scholar of comparative education. His birth and childhood in northeastern China affected his worldview and his later career as a comparative educationist. He was also influenced by Brian Holmes at the University of London with whom he spent a sabbatical and met many scholars who became life-time colleagues. As a professor at Waseda University in Tokyo, he was involved in improving teacher education and comparative studies in education establishing the Graduate School of Education and setting up many international conferences, symposia, and exchange programs. He has published extensively, held numerous visiting professorships, and been involved in many international education organizations including WCCES throughout his career. In recognition of his many accomplishments, he was awarded the *Order of the Sacred Treasure* by the Japanese Emperor Akihito (*Heisei Tenno*) in May of 2014. He remains active as an honorary member of CESE and the Japan-UK Forum. This article is based on Professor Suzuki's autobiographical essay.

Key words: Shin'ichi Suzuki, Comparative and International Education, Manchuria, Boyhood in Diaspora, Living Comparative Education in Post-WWII Japan, Brian Holmes, Body Educational, Bi-national Dialogue on Education, CIES, CESE, Deep-belief-system, WCCES, Waseda University

يقدم هذا الملف التعريفي لسوزوكي شينيتشي مقدمة موجزة عن حياته المبكرة ومسيرته المهنية لاحقًا كعالم مشهور في التعليم المقارن. أثرت ولادته وطفولته في شمال شرق الصين على نظرته للعالم وحياته المهنية في وقت لاحق كتربي مقارن. وقد تأثر أيضًا ببراين هولمز في جامعة لندن الذي أمضى إجازة معه والتقى بالعديد من العلماء الذين أصبحوا زملاءًا مدى الحياة. بصفته أستاذًا في جامعة واسيدا في طوكيو ، شارك في تحسين تعليم المعلمين والدراسات المقارنة في التعليم ، حيث أنشأ كلية الدراسات العليا للتربية ، وأقام العديد من المؤتمرات والندوات وبرامج التبادل الدولية. لقد نشر على نطاق واسع ، وتقلد العديد من الأستاذية الزائرة ، وشارك في العديد من المنظمات التعليمية الدولية بما في ذلك WCCESمن الكنز المقدس وسام حصل على ، حيث أنشأ كلية الدراسات العليا للتربية ، وأقام العديد من المؤتمرات والندوات وبرامج التبادل الدولية. لقد نشر على نطاق واسع ، وتقلد العديد من الأستاذية الزائرة ، وشارك في العديد من المنظمات التعليمية الدولية بما طوال حياته المهنية. تقديراً لإنجازاته العديدة ، حصل على وسام الكنز المقدس من WCCESفي ذلك قبل الإمبراطور الياباني أكيهيتو (هيسي تينو) في مايو 2014. ولا يزال نشطًا كعضو فخري في ومنتدى اليابان والمملكة المتحدة. يستند هذا المقال إلى مقال السيرة الذاتية للبروفيسور CESE سوزوكي.

这篇关于铃木的简介简要介绍了他的早期生活和后来作为著名比较教育学者的职业生涯。他在中国东北的出生和童年影响了他的世界观和他后来作为比较教育学家的职业生涯。他还受到伦敦大学布莱恩·霍姆斯的影响，与他一起度过了一个休假期，并认识了许多成为终身同事的学者。作为东京早稻田大学的教授，他参与了改善教师教育和教育方面的比较研究，建立了教育研究生院，并设立了许多国际会议、研讨会和交流项目。在他的职业生涯中，他发表了大量的文章，担任了许多客座教授的职务，并参与了包括世界比较教育学会联合会在内的多个国际教育组织。为了表彰他的众多成就，他于2014年5月被日本明仁天皇（平成天皇）授予瑞宝章。他作为CESE和日英论坛的荣誉会员，仍然十分活跃。本文根据铃木教授的自传文章编写。

Ce profil de Suzuki Shinichi fournit une brève introduction de sa jeunesse et de sa carrière professionnelle en tant que spécialiste renommé de l'éducation comparée. Sa naissance et son enfance dans le nord-est de la Chine ont influencé sa vision du monde et sa carrière professionnelle en tant que spécialiste de l'éducation comparée. Il a également été influencé par Brian Holmes, de l'université de Londres, avec qui il a passé un congé sabbatique et a rencontré de nombreux chercheurs qui sont devenus des collègues à vie. En tant que professeur à l'université Waseda de Tokyo, il a participé à l'amélioration de la formation des enseignants et des études comparatives en éducation en créant la Graduate School of Education et en organisant de nombreux colloques, symposiums et programmes d'échange internationaux. Tout au long de sa carrière, il a publié de nombreux ouvrages, occupé de nombreux postes de professeur invité et participé à de nombreuses organisations internationales dans le domaine de l'éducation, dont le WCCES. En reconnaissance de ses nombreuses réalisations, il a été décoré à l'Ordre du Trésor Sacré par l'empereur japonais Akihito (Heisei Tenno) en mai 2014. Il reste actif en tant que membre honoraire du CESE et du Japan-UK Forum. Cet article est basé sur l'essai autobiographique du professeur Suzuki.

Этот профиль Судзуки Шиничи представляет собой краткое введение в его молодость и последующую карьеру в качестве известного ученого в области сравнительного образования. Его рождение и детство на северо-востоке Китая повлияли на его мировоззрение и дальнейшую карьеру специалиста по сравнительному образованию. На него также оказал влияние Брайан Холмс из Лондонского университета, с которым он провел творческий отпуск и познакомился со многими учеными, которые стали его коллегами на всю жизнь. Будучи профессором Университета Васэда в Токио, он участвовал в совершенствовании педагогического образования и сравнительных исследованиях в области образования, основав Высшую педагогическую школу и организовав множество международных конференций, симпозиумов и программ обмена. Он

много публиковался, занимал многочисленные должности приглашенного профессора и на протяжении всей своей карьеры участвовал во многих международных образовательных организациях, включая WCCES. В знак признания его многочисленных достижений он был награжден Орденом Священного Сокровища японским императором Акихито (Хэйсэй Тэнно) в мае 2014 года. Он остается активным почетным членом CESE и Японско-британского форума. Эта статья основана на автобиографическом эссе профессора Судзуки.

Este perfil de Suzuki Shinichi proporciona una breve introducción a sus primeros pasos y posterior carrera como un académico de renombre en educación comparada. Su nacimiento e infancia en el noreste de China tuvieron impacto en su visión del mundo y su posterior carrera como educacionista comparado. También fue influenciado por Brian Holmes en la Universidad de Londres, con quien pasó un año sabático y conoció a muchos académicos que se convirtieron en colegas de toda la vida. Como profesor en la Universidad de Waseda en Tokio, participó en la mejora de la formación docente y en los estudios comparados en educación, estableciendo la Escuela de Graduados en Educación y organizando muchas conferencias internacionales, simposios, y programas de intercambio. Ha publicado extensamente, ha impartido numerosas cátedras como profesor visitante y ha estado involucrado en muchas organizaciones educativas internacionales, incluido el WCCES, a lo largo de su carrera. En reconocimiento de sus varios logros, fue condecorado con la Orden del Tesoro Sagrado por el emperador japonés Akihito (Heisei Tenno) en mayo de 2014. Permanece activo como miembro honorario de CESE y del Foro Japón-Reino Unido. Este artículo está basado en el ensayo autobiográfico del profesor Suzuki.

Professor Emeritus, Waseda University, Tokyo
At the age of 89

Part 1. Childhood, Boyhood and Early Youthhood

1. Birth in Manchuria and School Days

(1) Birth in Changchun and Early Childhood

I was born on the 1st of January 1933 in Changchun (長春) in Manchuria, as the first son of Suzuki Yoshio (鈴木好雄) and Kato Haruno (加藤春乃). I moved in 1935 to Jilin (吉林) , a village founded in the 1610s which developed into a city in 1882 under the Qing dynasty. The Jilin Office of the South Manchuria Railway Company (SNRC) was the company where my father worked. There was no kindergarten in this precinct where SMRC was located. This may be one reason that at four, my parents taught me *kata-kana* (the 50 phonetic Japanese signs made of simplified Chinese characters), invented in the 7th century and completed in the 8th century).

Old photos from around the Vernal Equinox Day in February show that my room was adorned with willow branches decorated with artificial plum blossoms. I also have fond memories of Christmas. Yoshio invited young staff members from his office to our house where I had a merry time with them. The big gifts, given by my father, were records of works by Beethoven: his Violin Concerto, and Symphony No.6. I was fascinated by these two records. Even today, old pictures of Mt. Pei (北山), now Peisan Garden (北山公園), fireworks exhibitions on the riverside of the Songhua River (松花江) and colored leaves on Mt. Lutan (龍潭山), revive my old memories.

(2) Primary School days in Manchuria

I entered Asahi Elementary School in Jilin, but because my father was appointed station master at Yanji (延吉), then Linjiang (臨江), and finally at Meihekou (梅花口), I attended three schools. I can recall many details of my school days. Some of the most memorable details, outside of the rich and diverse natural surroundings, are of my teachers and the experience of the gradual militarization of schooling.

I enjoyed school at Asahi Elementary School in Jilin. The teachers of my class, Miss Shinato, Mr. Murata, and Mr. Tochimoto, were young and smart. Of the three, Mr. Tochimoto still lingers in my memory. He was an exceptional primary school teacher. He introduced us to sketching and taught us to observe things closely as three-dimensional objects when we drew. He skillfully guided us from copying a picture in a textbook to sketching actual scenes or objects. He also introduced us to skating, skiing, swimming, and rugby. I think of him as a "new educationalist" who was influenced by the new education movement while studying at a normal school. Some principles of the new education movement were transferred to the national school curriculum but they were neglected under the state policy of total mobilization after 1937.

In December, on the ice-skate rink, Asahi Elementary School, Linjian (Suzuki Shinichi on the left)

World War II in Europe had already started in 1939 when the National School system (国民学校) was introduced in 1941, the year in which Japan declared war against Britain and U.S. in December. It was tightly coupled with the militarization of national education. Due to this abrupt change, my schooling began to follow the national polices which intensified government control over school education. Japanese people in Manchuria could not escape from this control. Before leaving Jilin in 1942 for Yanjing, however, school education at Asahi was not yet highly controlled.

Under these wartime conditions, I moved to the National School at Yanji (1942), then to Linjiang (1942) and to Meihekou (1943). In Yanji and Linjiang, there were no soldiers in school, but in Meihekou, a second lieutenant observed and controlled school management. In the morning assembly, I wore a saber and we were all ordered to bow down to the east toward the Emperor's castle in Tokyo.

(3) Anecdotal Memories Given this kind of school education, everyday life in school was full of many examples of wartime educational practices. For example, in Jilin, every morning, upon entering the classroom, all pupils were required to recite by heart the *kyoiku chokug*o (教育勅語), the Imperial Rescript on Education issued in 1890 in front of the *goshinei*(御真影), a photo of the Emperor) which was hung above the center of the blackboard.

During these difficult times, nature always saved me. In Yanji, I remember being happily surprised with a cloud of dragonflies flying above the wild fields. In Linjiang, my school was an old school building called a *xuetang* (学堂) standing in the oldest part of Linjiang. I was also impressed with the richness of nature on both sides along the Yalu River (鴨緑江) which flowed from west to east in the valley, It was in Linjiang where I observed many different-colored birds.

My stories of wartime school life are not always pleasant recollections. At Meihekou, one hot day in July the whole school participated in labor service called *kinro-hoshi* (勤労奉) in Japanese. We planted tiny young pine trees. The size of my palm, in the rough and dry fields. Mr. Katagiri, the principal, explained to us, "We shall get oil from the roots of these pine trees," with the implication that this oil would be used in the war effort. In response to his explanation, I asked him, "How long shall we fight?" He gave no answer. I though it incredible to grow pine trees so that we might obtain oil to fight against our enemies. In retrospect, school education at Meihekou was too fanatic to be considered normal compulsory education and deeply colored by militaristic spiritualism. The belief that Japanese spiritual strength would overcome every difficulty and win battles was widely accepted by most Japanese people in Manchuria at the time.

(4) Middle School in Changchun

After moving to Changchun in 1945, I entered No.1 Shinkyo Middle School (新京第一中学校). Despite a system of academic entrance exams for middle school at the time, I had no written exams, only some tests of physical ability to run, jump, roll, and spin. Such a non-academic entrance examination was introduced in 1939. Once enrolled, I was required to memorize the *gunnjin-chokuyu* (軍人勅諭), the Meiji Tenno's (Emperor's) Rescript on Military Service issued in 1882 (half a century before my birth!). Every morning, at the gate of the middle school, I was required to stand at attention and recite it in front of the *hoanden* (奉安殿), a hut reserved for the photo of Showa Tenno and the Imperial Rescript on Education. The principal of my middle school was a lieutenant-general, not an educator. In short, secondary education was imbued with militarism.

1st Year, Middle School Shinkyo No.1, Suzuki Shinichi in puttees, at Shinkyo, (now, Changchun), Northeast China

The school atmosphere was imbued with violence as the result of irrational militaristic control over school management. Moreover, confusion and doubt at the end of the war resulted in many inconsistencies. For example, very soon I found that few students recited the prescripts from the Rescript on Military Service in spite of the official requirement issued by the middle school. This contradiction between actual behavior and rules suggests the general disorder within schools and problems in Japanese educational policies. Some lessons like mathematics, biology and physics were academic while all lessons in English were abolished and replaced by "singing war songs" or by rough play called "hitting each other!" Many upper classmen, aged 14 to 15, ventured to sit for examinations of military junior colleges or the naval academies. I hated violence, but was confused by the zest of upperclassmen's patriotism. It was on this note that the first term of Shinkyo Middle School ended on 31st July 1945.

2. Japanese Surrender and a Life of Hardship

On 8th August, two days after the atomic bomb was dropped on Hiroshima, the USSR declared war against Japan. On August 9th Russian troops crossed the Amur River（黒竜江 Kokuryukou, Heilongjiang）, the border between the USSR and Manchuria. Many Japanese people in the north of Manchuria fled to the south of Manchuria. Other Japanese in urban areas rushed to Korea. Chaos ensued. I was shocked at the lack of any announcements or actions from the Kanto Army in Changchun. My father was asked to come and prepare a camp to continue fighting against the Soviet troops at Daliji (大栗子) where Pui Ansingioro, (愛新覚羅溥儀, 1906-1967) , the Emperor of Manchukuo enthroned by Japan, had already retreated. I assume no one concerned knew the details of the Potsdam Declaration of July, 1945.

From this time on, my family and some of my father's close friends were destined to suffer as they tried to overcome hardships due to the dissolution of the SMRC. To my surprise, in this situation full of dangers, anxiety, and tension, I was not only excited by the new conditions, but felt free and liberated from the militaristic physical violence and psychological torture of middle school.

As the winter of 1945 approached, we were still in Manchuria. My father and I thought it would be very hard to spend the winter without a supply of steam for heating from the regional steam provider which SMRC had managed before August 1945. Together, the two of us planned (i) to build a small Russian stove, (ii) to collect scattered wood, and (iii) to obtain coal

dust. I had been collecting wood from the floors of the buildings which had been destroyed as well as fired red bricks from the garden of the Center of Defense. With the help of Suzuki Susumu, my father's younger brother and a graduate of Harbin College, I made trades with a couple of Russian soldiers to obtain a truckload of coal dust. My father was skillful enough to build a small Russian stove out of the bricks I had gathered and to reshape wavy iron plates into cylinders for chimney parts. In this way, we prepared for the winter to come.

Several events at this time affected my family's life. First was the occupation by the armed forces of the USSR. Second were the two civil wars in 1945 and 1946. Soon after the Japanese surrender, the army of the USSR occupied Manchuria. Early in the USSR Army occupation, we sometimes had "Russian guests." One group we called the depredators and another; we called the *ojisan* (strange men), or the aged soldiers who asked me to buy and serve fried dumplings with bottles of alcoholic drinks. What a contrast between the two figures of the USSR army it was! Answering any knock at the door , however, was a risk. After two months or so of Soviet occupation, life in Changchun returned to a semblance of normality and calm.

One day, the Russian troops withdrew and the Chinese Red Army occupied Changchun. A tall young soldier visited my house and asked us to provide one room for his troops to stay in. We offered a room of 6 *tatamai* mats. Five young soldiers came. The room was not large enough for all of them to rest but they were well disciplined. They asked my mother to wash their clothes, but they also brought bundles of firewood.

One afternoon, the civil war between the Red Army against the Kuomintang Army began. All the soldiers in my house departed. They set their heavy machine guns on the top floor of a four-story building very close to my house. We hurriedly put the *tatami* mats over the glass windows to protect the rooms against stray bullets. After a week, the Red Army still held Changchun. However, after a while the Red Army withdrew and the city was controlled by the Kuomintang and a branch of the Allied Forces. Again, life seemed as though it had returned to a calm and ordinary rhythm.

Around the same time in 1946, a Chinese gentleman lived next to my house. He was a man of a certain age and talked to me in Japanese and English. Some mornings, catching me in his eye, he told me that I should learn about democracy in the near future. Democracy(民主主義) *minshu shugi* in Japanese, was a term that I had never heard of in my school days. Against the background of the totalitarianism of the time, I had once heard the term individualism in a lesson at Meihejkou, but nothing about democracy. In mid-summer in 1946, I received a letter sent by the City of Changchun which required me to attend a class for Japanese youths. There for the first time, I heard a lecture in Japanese on The Three Principles of the People (三民主義) developed by Sun Yat-sen (孫文). The principles were 1) a nation of the Han Chinese and four minorities excluding the Manchus (民族), 2) sovereignty and republicanism (民権) and 3) economic equality or welfare (民生). It was not easy for me to understand exactly who Sun Yat-Sen was and what his political doctrines were. It was, however, instructive to hear about an ideology quite different from Japanese wartime totalitarian and militaristic ideas.

3. Coming to Japan: Boyhood in unknown land

In May 1946, the Allied Forces began to send all Japanese in Manchuria back to Japan. Japanese soldiers in China were the first to be sent back. Japanese civilians in Manchuria were repatriated region by region. Some Chinese, Manchu, and Korean people who worked with my father in SMRC visited him before my family left Changchun. In the middle of October 1946, we left Changchun riding in an open freight train to Huludao (葫蘆島), the harbor where Japanese people were sent back to Japan. After staying there three nights, my family and other Japanese set foot on board the *Liberty*, an American frigate. In four days, the vessel arrived at Sasebo. After spending a week on the boat (the duration for quarantine), we safely debarked

and were settled in a large wooden house, once used as a navy barracks. There we spent another week. Meals were not rice but wheat gruel. However, the hot gruel soothed me after the cold meals we had to make for ourselves in the boat. We were also all free to wander around the barracks. Taking a walk to the seashore, I found small colorful jellyfish. Watching them moving slowly in the shallows, I felt a calmness and peacefulness.

After a week, no one became ill, so we were given a thousand yen per person and departed Sasebo on the 2nd of November. On the 3rd, passing the Hiroshima Railway Station the next day, I observed no houses behind the station, only Hinomaru flags rising over the desolate landscape. It was the exact day that the new Japanese constitution was made public, but I knew nothing about it. After arriving at Ueno Station in Tokyo on the 5th, we changed trains. We barely were able to occupy our seats in the crowded train car. The local train for Sendai arrived at Fukushima at 6'clock early the next morning. Getting off the crowded train, I breathed the fresh air. The air seemed transparent and indeed brought a feeling of peace. Catching the local electric train about 8:30, we travelled for another hour and a half. On this short journey, I saw colorful persimmon on the naked branches of trees, telling me that winter was very close. How peaceful it was to see them bright in the sunshine! We finally reached the village of Awano (粟野) where my mother was born. Her youngest brother, Kato Shuzo, was absent because of the mobilization, but his wife Toyo and my grandmother, Kato Ino, welcomed us.

(1) New Settlement in Japan

I found winter in Fukushima mild compared to the winter season in Manchuria. However, there was no heating system inside our house, only an *irori* (a sunken heath) and *kotatsu* (a fireplace with a coverlet). There was no running water supply inside the house, only a well outside. Moreover, the supply of electricity was not only short but also highly controlled in order to supply more electric power to industry. At 8:00 p.m. every night it turned dark. I had oil paste in a shallow plate on my tiny desk. By setting a small mirror behind it, and focusing its rather dim light on the pages of my book, I read English texts.

My grandmother's house was filled with four families. In addition, to my Aunt Toyo and her three children, my mother's older sister and younger brother had also come back from Manchuria with their families before my family's arrival. The house was large enough to afford each family one room, but it was inconvenient for all of us.

The village of Awano was in the northern part of Fukushima prefecture in an agricultural basin surrounded by mountains with the Abukuma River (阿武隈 川) flowing through it. Food rationing was stringent. Supply was always short and of exceptionally poor quality: for example, sugar was rationed. My grandfather's arable land was not large enough to feed us all.

My father applied for a post at the Japan National Railway Company but there was no vacancy. Thus, he decided to establish a company which would make corn bread and employ other jobless people who had come back to Awano Village from abroad. After struggling to obtain a supply of electric power and capital (a loan from the National Life Finance Corporation), he established Awano Food Production, Ltd. In 1947. For five years he managed his company. Every afternoon after coming back home from school, I worked at the corn bread factory.

(2) Secondary School in Fukushima, Japan

I encountered two phases of secondary education after 1946. The first phase was conventional in

the sense that it was a continuation of pre-war secondary education. The second was the innovative secondary education based on the new American notions of pragmatic and progressive schooling. It seemed to be a common secondary education for all.

(a) Return to Conventional Schooling

With a formal note dated April 1946 from my registration at Shinkyo Middle School in Manchuria, I visited Hobara Middle School in the middle of November. Nonomura Saburo (野々村三郎), the principal of Hobara Middle School (保原中学校), admitted me as a 1st year student. My class tutor was Mr. K. Sasaki, a physics teacher. On my way back home, from this first visit, my father bought me three notebooks, whispering, "Nurse them, Shin'chi." I was not slow to understand the stringent economic circumstances of our household.

Hobara Middle School was four kilometers south of Awano Village. Every morning I walked to school. It took about three quarters of an hour from my home to school. On my way to school, I saw Mt. Azuma and Mt. Adatara rising high and massive in distance. On my way back from school, I could see the top of the Mt. Zao above the mountains in the north. All of these scenes were peaceful as well as very different from my memories of the natural surroundings of Manchuria.

My middle school was an old, wooden, one-story building. In place of a bell, a drum hanging from the ceiling sounded to mark the division of time in the school day. The classroom was crowded with more than 70 students, some of whom had been evacuated from highly urbanized areas during the war and others who had been repatriated from abroad. Every lesson was active and I enjoyed Japanese literature, mathematics, and English. English lessons were full of variety. Reading, listening and question-answer sessions helped students to think in English. Despite some difficulties at first, I could learn much from the lessons given by my teachers Mr. Konno, Mr. Tsunoda, and Mr. Watanabe.

The 6-3-3 System of Schooling

In the school year of 1947, a new school system was brought into being with the enactment of the Law of School Education of 1947. Secondary schools were classified into junior high schools (age cohort, 12-14) and senior high schools (age cohort, 15-17). Hobara Middle School was divided into Hobara High School and a new middle school affiliated to Hobara High School. This was my second experience of undergoing abrupt changes between school systems. This time the changes were not only to the school system but to the school curricula. "Social Studies" was included in the school curriculum for the first time in the history of Japanese education. In the new social studies classes, I joined various field-studies which introduced me to various corners of village and town life.

After being promoted to the new high school, I enjoyed exciting lessons on English grammar given by Dr. Yaginuma Genpachi (柳沼源八) and active discussions of the economic policies of socialist and capitalist countries. I also devoted much of my time to studying jellyfish in fresh water, collecting moths and growing buckwheat in distilled water. In learning about each topic, I discovered the achievements of the natural sciences. My experience in social studies at middle school was enlivened and enriched by nature studies at high school, also a subject newly introduced by the post-war government.

Survived but Diasporic?

Defining "diaspora" as people who *do* identify with their home country but live out of it, in one sense I am diasporic because I was born in Manchuria but now live in Japan. However, Manchukuo disappeared. My nationality is Japanese which was given to me on the principle of *Jus sanginis*. If the principle of *Jus soli* had been chosen in Manchukuo, I could have had dual nationality.

For political reasons, I was forced to leave northeastern China and the Japanese state of Manchukuo disappeared from geopolitical maps. Geographically it **exists** as the north-eastern part of China. However, defining one's birthplace as one's motherland means that in a sense, I lost my motherland. For me this raises a difficult issue. In my personal and emotional cosmos, the Manchuria of my birthplace **is alive,** while China is a foreign country. In this sense,

"Manchuria" **resides** in me as a diasporic motherland. Even though I retain a sense of identity with and clear memories of Manchuria where I was born, I do not accept the Japanese occupation and military aggression in this part of China. I must admit that the geo-body where I was born has a different name on the map. In this sense, too, I am diasporic.

The psycho-geographical memories of my birthplace, life, and learning have worked actively to develop my *awareness of topoi* or *place-awareness personified as Manchuria*. In short, political Manchukuo disappeared but the psychological memories of it remain with me. My memories of nature, personal encounters with various languages and people, as well as my life and experiences in both rural and urban areas of Manchuria have been the very foundation of my personal growth and maturity. A diasporic analysis and understanding of my life may bring me to a further analysis of diaspora. Such a quest may be another academic commitment to and reflection on *comparison as a method and methodology* in relation to human growth and development.

Chapter 3. New Learning—from lower to higher secondary school

My secondary school days were full of excitement. Despite the stringent life I led, I could appreciate and enjoy lessons from the subject-curriculum as well as extra-curricular activities. Several examples from my experiences illustrate.

(1) Japanese as a standard language

Coming back to Fukushima Prefecture, I thought at first that my Japanese was "standard Japanese." Very quickly I found out that I was wrong. What I had acquired in Manchuria was a mixture of local dialects and school-book Japanese. In contrast, my extended family, grandparents, and parents were born in the villages in the Date Basin of Fukushima. Their Japanese was a Fukushima dialect specific to the region where they were born and grew up. In Manchuria, I was surrounded by many Japanese whose dialects were diverse. The fact was that I grew up hearing a mixture of countless Japanese dialects of countless locales in Japan. My intonation and rhythm in speaking Japanese were flat owing to such a mixture of local tongues. On the one hand, I could not communicate in the Fukushima dialect. On the other, my Japanese with its flat intonation and rhythm was difficult for my classmates to hear, discern, and understand. Moreover, even Japanese-language broadcasts on the radio were yet a bit different in rhythm and accent from my own Japanese. Mr. Tohnobe Kaoru (東野辺馨), an Akutagawa Literature Prize winner, kindly advised me. He taught and trained me to read, write, and perform in public. Another teacher, Mr. Ujiie, a graduate from the School of Literature of Waseda University, also encouraged me to read refined Japanese left by great authors like Natsume Soseki (夏目漱石), Mori Ogai (森鴎外) and others. Gradually as I became accustomed to the local dialect, it became easier for me to communicate with my classmates and the villagers around me.

(2) Lessons in English at Middle School

I had two English teachers, Mr. Konno and Mr. Watanabe. When I attended Mr. Konno's class for the first time, I could not understand what he said to us in English. He always asked students to sit for a very short exam. For the exam, he asked five questions in English which the students were required to answer in English on a sheet of paper. One day, I could reply to one of his five questions. "Mr. Suzuki has done well in replying to my question," he said. I watched as he drew one red circle with the words "Excellent!" on my paper. I was impressed and very much encouraged.

Mr. Watanabe was a gentleman who was always calm in class. He gave us all two or three mimeographed sheets of paper. His penmanship was clear and beautiful. One day he gave us some passages from the story of Robinson Crusoe. He required all of us to memorize whole

sentences. At that time electric power service was very short and was cut off every night. In the dark I could not read the text. When the moon was bright, I left my room and read the text by moon light. Yes, it was bright enough for me to do so. I did not know why, but Mr. Watanabe evaluated my recitation as superb and recommended that I recite the whole text when there was an all-school oratorical contest**.**

The next year in 1947, I had another English teacher, Mr. Tsunoda, Shiro who was a graduate of Waseda Higher Normal School. His teaching method was unique. After writing ten to fifteen lines of sentences from a book on the blackboard, he left the text there for 15 minutes. We consulted our personal English-Japanese dictionaries and memorized the text. Mr. Tsunoda erased the whole text and questioned each of us. We were thus trained to read quickly, swiftly consult a dictionary, and memorize the expressions. His method led us all to a new image of and greater familiarity with English. In 1972 when I was on sabbatical leave and took English lessons at the International School of Language near the Shepherd's Bush Station on the Central Line in London, I experienced the same familiar methods that I experienced with Mr. Tsunoda.

Lessons on English Grammar at High School

In 1949, after being promoted to the first year of the new high school, I met Dr. Yaginuma Genpachi who became my English teacher. He was once a professor at High School No.2, in Sendai in Miyagi Prefecture, which was once a prep-school for Imperial Universities. The way he taught was based on two key books. One was entitled *Practical English Grammar* edited in English by Saito Hidesaburo (1866-1927). The second was entitled *Idiomological English-Japanese Dictionary* also edited by Saito. Mr. Yaginuma usually had these two books in his hands. He managed his class on English grammar so skillfully that I was thrilled at his exact explanations of grammar and relevant references to the best examples from the idiomological dictionary. In my view, however, this textbook on English grammar provided in my high school could not compete with Mr. Yaginuma's instruction. Today reading Saito's *Idiomological English-Japanese Dictionary*, I cannot but be impressed with his excellent Japanese translations of English sample sentences. I was awoken to the difference between Japanese grammar and English grammar.

Social Studies (社会科 Shakaika)

Innovation in the school system was accompanied by school curriculum reforms. In 1947, the Ministry of Education introduced "A tentative curriculum reform: A trial." These tentative curriculum reforms introduced a pragmatic and progressive pedagogy termed the Core Curriculum or the Project Method into primary and secondary education. This second new education movement of instructional and pedagogical innovation surged nationwide. One example of the new curriculum was the new textbook entitled "Water and Everyday Life." Without a teacher's logical explanations, however, it was not easy for many students to have a full understanding of the topics in the new textbooks.

In 1948 at Hobara High School I received the textbook entitled "Production, Markets and Distribution" for the subject of social studies, which had been newly introduced into the high school curriculum. As the title suggested, it was a comprehensive account of the national and international economy. It covered not only economic institutions and policy-choices but also the leading schools of economic theory. My social studies teacher, Mr. Taguchi, a graduate from the School of Economics and Political Science at Waseda University, divided our class into two groups and had us research the topic of free market and planned economies. It was a typical teaching plan based on the project method.

I chose to research planned economies and surveyed socialism and its background philosophy. I happened to have a copy of the Japanese edition of *Value, Price and Profits* by

Karl Marx (1898, published by Swan Sonnenheim, London). It was not easy for me to read it through, but I devoted myself to reading it page by page, then summarized my results for the class. Another group explained the assertions of modern economics. I was fascinated by the mathematical formulas of the modern school of economics. Naturally, I was led to the comparative study of economic policies and social institutions where the idea and ideals of the welfare state captured my interest.

(5) Extra-Curricular Activities: Beginning Natural Studies—Moss and Jellyfish

As a member of the Biology Club at Hobara High School in the summer of 1948, I collected moths. Hanging a fluorescent lamp to lure the moths, I spread out a white bed sheet. Various kinds of moths flew around the lamp and rested on the sheet around 3 to 4 o'clock in the morning. They were of various sizes, with wingspreads from two to more than fifteen centimeters in width. They were also varied in color: some were gray and others glamorous. Of the many species I caught, I was particularly attracted to the *oo-mizu-ao* (*Actias artemis*) which looked like a butterfly with 10-centimeter wings of white and light blue with a thick violet line on the upper edge. It was beautiful beyond description. Samples of them were kept in the club room.

The next summer, hearing of jellyfish in a timber pool, I visited the pool to find many small jellyfish moving to-and-fro. Scooping them up in a tin, I brought them back to school and asked our biology teacher what they were. He gave us a general explanation of jellyfish but nothing about the samples I found in fresh water. I consulted a dictionary of biology which explained that there were various kinds of jellyfish in fresh water. To identify their classes more clearly, it suggested observing how they were balancing stones at the fringe of the jelly cap. I observed several jellyfish under the microscope and found that the method of balancing stones of all the samples were not the same as the general descriptions in the dictionary. Getting a good sample, I sent it to the School of Agriculture at the University of Tokyo. I got a kind reply informing me that the sample was a kind of subspecies that had already been discovered. Through this activity I discovered new horizons in biology which enriched and superseded the contents of biology textbooks.

Part II. My Life at Waseda University

Prelude

The 1950s was a period of international cold war rivalry. For Japan it was a difficult time domestically and internationally. The new constitution, issued in 1946 and effective from the following year, proclaimed the renunciation of war as a means of settling international disputes in Article 9. However, the start of the Korean War in 1950 recalibrated perceptions of international security. When Japan signed the San Francisco Peace Treaty in 1951, it also signed the US-Japan Security Treaty (UJST). The UJST involved Japan within the frame work of the U.S. Mutual Security Act (MSA). The MSA came into effect in 1953 and in 1954 Japan established the Defense Agency and the Self Defense Forces. I was quite concerned about these policy choices of the Japanese government because Japan's commitment to the Korean War and establishment of the Self Defense Forces undermined the spirit of Article 9 of the constitution.

Concurrently, the Ministry of Education enacted the Act of Neutrality in Education which prohibited active political action of school teachers. This was due to the Japan Teachers' Union (JTU) criticism of the Japanese government's signing of the UJST. The JTU was concerned that such a treaty could violate the new constitution and thus supported the

opposition parties. This was the reason for the Ministry of Education's intervention to prevent the political activities of school teachers in the public sector.

Again, I was annoyed with the "administrative violence" toward the Japanese constitution. School teachers should have the basic human rights of political liberty and freedom of expression. Remembering my own free activities in my social and natural studies classes, I fully enjoyed academic and political freedom at Hobara High School just one or two years before. By the 1950's, however, I became distracted by the issues of the difference between the practice and principles of democracy due to the Ministry of Education's efforts to curtail teachers' human rights and the inherent inequality of the UJST.

On the other hand, Japan was accepted for membership in the International Labor Organization (ILO) and UNESCO in 1951. In the same year the Japanese government established the Development Bank of Japan. Partly owing to special procurement for the Korean War, Japanese industry steadily and quickly recovered economically from the ashes of war.

The Japanese economy grew rapidly. Life recovered a more normal rhythm and people were liberated from hunger. No one rushed to rural villages to buy food as they did in the immediate postwar years. In such circumstances, few people bought corn bread. Even I noticed the decline in business of my father's company. One day, my father got a call from one of his former staff members at the SMRC. After consulting with his business partners and the bank, he decided to close the company and move to Tokyo. It was late autumn of 1951 when my parents left Awano Village. I did not leave but stayed in Awano for another half a year so that I might finish my third and last year at Hobara High School.

Chapter 1. My Career at Waseda University

The time I spent at Waseda University occupied the main portion of my life. In total, I spent 49 years at Waseda: 10 years as a student (undergraduate and graduate: 1954-1964), and 42 years as a member of the academic staff from my days as an academic assistant (1961-64) to my retirement in 2003 when I received the title Professor Emeritus. It was during this time that I embarked on and pursued my lifelong career in comparative studies in education. This section traces that path.

(1) As a Student

I was a poor student, but owing to the Okuma Scholarship, my university tuition fees were free. However, I still needed to work. On my way back from Waseda to home, I worked either as a private tutor or part-time at a bookshop. I supported my parents in this way to make ends meet. These stringent economic circumstances led me to choose a life as a schoolteacher. The School of Education at Waseda provided me with the courses to obtain a teaching certificate. The Academic Education Course that I enrolled in included the history of education, educational psychology, educational sociology, philosophy of education, school finance and administration, and social education (adult education, workers' education, lifelong education, and welfare and hobby services for the community). In my days as an undergraduate, comparative education was not included in the list of compulsory subjects.

During my 3rd year as an undergraduate, I began planning my BA thesis. I was asked by Professor Ogata Hiroyasu (1897-1985), the Chair of the Faculty of Education, if I would

continue studying in the Graduate School of Literature at Waseda. His invitation was honest and full of suggestions for my future career. Being poor, I needed to tell my parents about his kind proposal. They were pleased with Professor Ogata's encouraging recommendation, so I decided to continue to graduate school.

3rd Year, School of Education, Waseda University

In those days I was highly concerned with the relationship between educational policy choices in the 1930s and State-Shinto. Taking my academic interests into consideration, Professor Ogata recommended that I consult with Professor Dr. Hasegawa Kametarou (1894-1989), a graduate of the University of Edinburgh. Upon hearing the topic that I cherished, Professor Hasegawa advised me to focus more on the core issues related to the topic. He suggested that I should read more about English education because of the assumed similarities between the Japanese imperial system and the British monarchy as well as the differences between their educational systems. I was persuaded and brought back home three volumes to read as an introduction to the English educational system. I discovered for the first time what the Butler Act (Education Act of 1944) was. It was a surprise to learn how long it took for the UK to develop popular education throughout the country. I submitted my BA thesis entitled *Outline of the Modern Educational System in England* which focuses on the principle of partnership in English educational administration. My mentor assessed it as "with distinction."

In writing on English education, I discovered how deeply connected popular education and the welfare state system were. In 1958, as a student at the Graduate School of Literature, I paid more attention to the social and political dimensions of popular education in the English context. I was keenly attracted to the parliamentary reports and the series of white papers which were published prior to or concurrently with the Butler Act.

Finding and reading the Hadow Reports (1923, 1924, 1926), the Spens Report (1938) and the Beveridge Report (1941) at Waseda University library, I compared what I had undergone at the National School in Manchuria to the British system at the same time. I was interested in the democratic thinking that permeated the basic processes of policy choices in England. At the same time, it was a real surprise for me to read that there were English children who had never known of bananas and pineapples due to poverty. I was not rich but some children in England of the 1930's had been even poorer than many Japanese poor children in the 1930s. The Beveridge Report (1941) emphasized to me the importance to educational studies which throw light on the depths of social conditions.

(2) As an Assistant

Professor Hasegawa was my mentor at the Graduate School of Literature. I was appointed as an assistant to him when he was the Director of the Waseda University Department of Teacher Education and was involved in the management of courses from 1958 on. My work there also offered me opportunities to observe teaching practice at secondary schools. I often heard principals complain about the insufficient teacher training at Waseda University. Their complaints were related to poor penmanship (using the wrong strokes in writing Chinese characters), shallow knowledge of how to construct teaching plans, low and slow adaptability to classroom life, and manners. In my view, some of their complaints were nothing but failures of compulsory education for which schoolteachers themselves were more responsible for than universities. Whether the criticisms were right or wrong, I decided that part of my future job should be to improve teacher education at Waseda.

In consultation with Professor Hasegawa I prepared to write my thesis for a master's degree. In February 1960 I submitted my dissertation: *A Study of the Education Act Academic Analyses of Secondary Education for All,* to the Graduate School of Literature. Successfully passing the interview with three examiners (Prof. Ogata, Prof. Harada and Prof. Hasegawa), I finished the MA course with an honors degree and advanced to the doctor degree course.

(3) As an Academic Assistant

In 1961, I was appointed an academic assistant at the Faculty of Education. This was the start of my formal employment as an academic staff member at Waseda University. My salary increased enough for me to support my parents, but my workload became heavier. In addition to the management of the Teaching Certificate Department, I supported the full staff of the Faculty of Education (6 professors and 1 senior lecturer) and served as a junior mentor to all students registered in the academic course of education. My office was always busy and noisy from 10 a.m. to 6:00 p.m. After my office hours I used to spend three to four hours in my study to read books on English education.

Shin'ichi in his study as an Academic assistant at the School of Education

(4) As a University Teacher

In 1964 I was appointed a senior lecturer at the School of Education and started teaching within two academic courses: Principles of Education and Teaching Practice. These two subjects were part of the program in the teaching certificate course. From 1966 to my retirement in 2003, I taught at the School of Education and the Graduate School of Education where I was also in charge of managing and teaching the teachers' certificate courses. Concurrently I sometimes taught at the School of Literature and its Graduate Division. Largely, I was highly involved in the advancement of teacher education and in innovation of the course programs of the Education Faculty. Here I describe what I achieved in teacher education and what I taught in the academic program of educational studies, mainly at the Education Faculty of the School of Education.

Regarding the teaching certificate course, I devoted myself first to improving the preparatory course of teaching practice at Waseda University. In short, I strove to introduce a workshop into pre-teaching practice to replace the massive, lecture-style introduction to teaching practice. Secondly, from 1977 to 1979, I served as a member of Committee for Advancement of Teaching Practice set by the Ministry of Education. This led me into collaboration with the private university sector in teacher education.

While serving as a member of the Teacher Education Council at the Ministry of Education (1979-1992), I heard often how lowly teacher education in the private university sector was assessed. In consultation with colleagues from the private sector, I established the Japanese Association of Private Universities for Teacher Education (JAPUTE) in 1980. Its membership was institutional. I served as secretary-general for 11 years. Throughout these 11 years, I continued to observe teacher education movements in the UK, the US, Germany, and China. These comparisons helped me to promote intercollegiate teacher education innovation within Japan. Table 1 below shows the internal and intercollegiate improvements to teacher education that I was involved in from 1964 to 1995.

Table 1. Teacher Education: Contributions of Suzuki Shin'nichi to the betterment of teaching practice

Date (Academic Year)	Projects	Aims & Contents	Scale
1964	Settling workshop in the course	Introductory workshop to teaching practice	All schools at Waseda (ASW)
1964	Post-teaching practice	Provision for prospective teachers who are currently university students	ASW
1980	JAPUTE	National association of private universities established for advancement of teacher education	ASW and JAPUTE
1981	Improvement of records of teaching practice	Revisions of form and items of assessment for teaching practice; a nation-wide trial	ASW & JAPUTE
1981	Revision of text	Revised textbook for teaching practice	ASW
1978-1993	Joint research into teacher education in private universities	Chaired the research committee, funded by JSPS five times and edited five volumes of research reports.	ASW & JAPUTE

Compiled by Suzuki Shin'nichi, October, 2022

In my lectures on educational studies given in the program at the Faculty of Education, the topics were limited to (i) educational administration, (ii) modern educational thought or ideas in Europe, (iii) education as a scientific discipline and (iv) a seminar. Comparative education was not established as an academic subject but was included in educational administration. I did my best to deliver lectures of different kinds. Table 2 shows the outlines of my lectures. By touching on the topics in the table, I provided an overview of the general trends in modern Western (European and American) ideas and thought on education, scientific approaches to education and educational administration, as well as comparative education.

Table 2. Content of academic education courses taught by Suzuki Shin'ichi

Topics	Contents	N. B.
Educational thought and ideas in modern Europe	(1) Political arithmetic and educational thought *Hertlib, Samuel, Petty, William* (2) Typology in Christian educational ideas *Allgemeine Paedagogik, (W. Flitner)* (3) *John Dewey* on Experience *My Paedagogic Creed*	Optional
Scientific approaches to education	(1) Intelligence *Jean Piaget, Henri Wallon & H.J. Eysenck* (2) Body-mind issues and life science *Keiko Nakamura (bio-life science approach) Yujiro Nakamura (topoi-philosophical design)* (3) Symbolism in culture and education *Ernst Cassirer: Essay on Man*	Compulsory
Educational administration	(1) Taylorism *Taylor, William* (2) *Behavioral Sciences* (plural) and education *(3)* Ideological analysis of educational policy *(4) Munakata, Seiya* (5) Comparative education *Kandel, Hans, King & Holmes*	Compulsory
Principles of education	*(1)* On school education: *Katsuta Shuichi* (2) On teachers' roles: *Kokubu Ichitaro* (3) On pedagogy (typological analyses and teaching plans): *Eli V. Zankoff* (4) On intelligence tests: Jean Piaget, C. E. Spearman, R. B. Cattell, Lewis Terman	Compulsory

Compiled by Suzuki Shin'nichi, May. 2022

As an Academic Administrator

After being appointed as Academic Vice-Dean of School of Education in 1984, I established the Advanced Research Unit on Education. I was also asked to prepare for the establishment of the Graduate School of Education. As a result, the *Graduate School of Education* and the *Comprehensive Research Institute for Education, Culture and Science* were established. (The latter sounds as if it is a mini-UNESCO.) Both of them are still active. In 2002, I also established the *Project Research Institute of Teacher Education* where many schoolteachers assembled as adjunct researchers. It celebrates its 20th anniversary this year. In 1997 I initiated another *Project Institute of British Study* with the support of the British Council. It ceased, however, after my retirement.

As a Member of the Waseda University Community

Since my days as an academic assistant, I was involved in many activities concerned with student life. As a member of the Waseda Teachers Union, I paid particular attention to two issues; (i) up-grading the salary-scale of teaching and clerical staff members and (ii) the betterment of students' learning provisions, welfare conditions, and physical health. I also gave moral support to student political, cultural, and social activities. From the mid-1950 to the 1960s, so called "campus unrest" captured the whole of Waseda University. When a select committee of all faculty members was established in 1964, I was selected as a member to come up with an innovative system for the selection of the university president. This position brought me to the forefront of contact with student unions at Waseda where I was involved in the hard issue of student relations. Several times I sat in discussions held by Waseda students. The problems of student relations included the independence of student unions, the Vietnam War, student welfare, better provisions for learning, and rising tuition fees. The statements of student activists in Europe and America were echoed in the statements of Japanese students.

As a Researcher

Having been involved in teacher education innovation efforts organized by private universities (Japan Association of Private Universities for Teacher Education: JAPUTE), I received research grants five times from the Japan Society for the Promotion of Science (JSPS), the Ministry of Education and other foundations in 1978-80, 1981-83, 1984-85, 1987-88, and 1992-95. The total sum of the grants reached 14.4 million yen. The total number of the researchers involved in these projects was 125, all of whom were selected from universities belonging to JAPUTE. The research plans adopted by the JAPUTE committees were designed to closely follow the *Induction Program* which was widely discussed in Britain and Europe. This collaborative research produced more than five volumes on teacher education in the private higher education sector, mostly related to induction into teaching. The research reports were submitted to the foundations and all universities which belonged to the Association.

In the field of educational research, I also organized intercollegiate and international research committees based either in the Comparative Education Society of Japan, JAPUTE, or the Japan-UK Education Forum. Research topics ranged from "*Method and Methodology of Comparative Education*" and "*Modernization and Educational Reforms*," to "*Disciplinarity of Educational Studies*". The members were selected by their respective organizations and funded by my applications to the JSPS and the Ministry of Education.

My programs on comparative education were supported by grants by the JSPS, the Ministry of Education, the Daiwa Bank Asia Pacific Foundation, the Tokyo Club, the Asahi Glass Grants, and Waseda University. The themes of my funded research projects were as follows: *A Study on the London School of Comparative Education (1980), Educational Discourse Formation between Wars (1985), Modernization and Educational Reforms (1991), A Study in Symbolism of School Flags (1996),* and *Structural Change in Education Space (1998),* Of these, two research projects (1991 and 1998) grew into international symposia. (See below.) The Research Reports were submitted to various foundations and Waseda University.

Chapter 2. Personal (face-to-face) Academic Communication

After coming back from my sabbatical in London from 1971 to 1972 I had several opportunities to meet many scholars from Britain and China. Every time the British Council of Tokyo informed me of the arrival of visitors to Japan from the UK. I offered them an opportunity to speak at Waseda University. Waseda University had its own international exchanging program which I often made use of. Some of the scholars stayed at Waseda as

visiting scholars and others gave presentations on their research topics. This face-to-face communication with visitors increased and led me to cultivate more interaction with other scholars. I opened each of these meetings to academics inside and outside of Waseda University. These discussions enriched me and my work. Table 3 below summarizes the visitors I hosted at Waseda and elsewhere along with topics of discussions until after my retirement.

Table 3. Individual Scholars who visited Waseda University hosted by Suzuki Shin'ichi

Date	Visitor	Affiliation	Theme or Topic	Venue
1st — 30th May, 1986	Richard D'Aeth	University of Cambridge	Trends in educational policies in Great Britain	Guest House
Dec.8-7, March '88	Brian Holmes	University of London	On problem solving: Methodological issues	Guest House
1st -30th April, 1989	金世拍 (Jin Shibai)	Central Institute of Educational Research	Chinese teacher education in comparison with the Japanese case	Guest House
10th Nov. 1990	Kenneth Charlton	University of London	Topics, methods, and issues in historical studies of English education	Sch. Of Education
April, 1991	Irma Camarillo Colonel	La Salle University. Manila	Educational assessment	Guest House
15th—28th May, 1991	Reonida Africa	La Salle University of. Manila	Management of higher education	Guest house
4th Nov. 1993	蒋仲楽 (Zhen Zhongle)	Tonpei University, China	International development of technology education	President 's Office, School of Technology
2nd Dec'93 -10th Jan. 1994	Anna & James Ochoa	Indiana University	Socialized education and democracy	Sch. Of Education
15th Sep. -14th Oct. 1994	Helmenegirude Rwantabagu	University of Burundi	African educational reform and comparative education	Sch. Of Education
13th Sept. 1995	Wolfgang Mitter	GIIE	On the 9th WCCES: joint Work	Waseda Univ.
9th Oct. 1995	Teachers group, Denmark	Teachers' Union,	Discussions on school guidance	ICH
3rd Nov.-3rd Dec. 1995	Thyge Winther-Jensen	University of Copenhagen	Educational history of Denmark	Someya Hall
18th Nov. -16th Dec. 1996	Wolfgang Mitter	GIIE	International and comparative education	Someya Hall
February 1997	Mordechai Milon	University of Israel	Special education	Sch. Of Education
16th Nov.-15th Dec. 1997	Anthony Welch	University of Sydney	Post-modern theory of comparative education	Someya Hall
15th Jan.-1st Feb. 1998 -	Sophie Ernst	National Institute of Educational Research, France	Educational space restructured and higher education policy	Step 21ch.

5th Nov. 1998	Davy Roker	Institute of Youth Study	Social adaptability of young people	ICH
30th August 2000	Michael Young	University of London	School education in England	ICH
19th Sept. 2000	Margaret Aarnot	University of Cambridge	Gender equality in education	Someya Hall
April to June,2001	Juergen Schriewer	Humboldt University	Trends in comparative education 1	Someya Memorial Hall
March to July, 2002	Juergen Schriewer	Humboldt University	Trends in comparative education, 2	Someya Memorial Hall
15th Oct. 2002	John & Mary White	University of London	English moral and civic education	Sch. Of Education
12th July 2003	Colin Brock	Oxford University	National curriculum and geography	ICH
27th Nov. 2003	Geoff Witty	University of London	Rhetoric of educational reforms: England and Wales	ICH
19th March 2004	Mr. & Mrs. Pier-Luis Gauthier	University of Education France	Teacher education in France: Innovation	ICH
22nd May 2004	Robert Cowen	University of London	Comparative education in the United Kingdom	ICH
21st -22nd July 2004	Michael Crossley	Bristol University	Comparative education: new tasks, perspectives	ICH
10th Feb. 2007	胡　志平	Institute of Education of the Chinese Embassy to Japan	On mutual collaboration in educational exchange	ICH
3rd – 8th, April 2010	Giovanni Panpanini	Mediterranean Society of Comparative Education	Italian educational reforms	ICH
1st -3rd Nov. 2010	David Turner	Hiroshima University	Big data and comparative education	Step 21
1st Nov. 2014	David Turner	Glamorgan University	Brian Holmes and his work	Scotts House
25th Oct. 2015	Gary McCulloch	University of London	New directions in history of education	ICH
28th May 2016	David Turner Robert Aspinall	Glamorgan University. Doshisha University.	Reflections on the educational reforms after the war	Meiji-gakuin Univ.
29th May 2016	Larisa Kasmagic	Sarajevo University	Educational reform in Bosnia and Herzegovina	Meiji---gakuin Univ.
18th March, 2017	David Waterhouse	University of Toronto	How a classical education in England led me to judo, Japanese music, and art	Room 7, ICH, Waseda
26th May 2018	David Turner	Beijing Normal University	International understanding	Step 21 Waseda
2ndDec. 2018	Stefan Kucharczky	Education Consultant, UK	School visits\ Edogawa Primary school	Waseda Univ.

8th – 9th Dec. 2018	Gary McCulloch Helen Hanna Mei Yuan Zhou Zhong	University of London, Leeds Trinity College, Minzu University, Tsinghua University	Round table: Education for minority peoples	Scotts House

Compiled by Suzuki Shin'nichi, December, 2021:

N.B. Someya Memorial Hall, Waseda University facility; ICH, International Conference Hall; GIIE; German Institute of International Education

Chapter 3. Academic Communication: CIES and CESE

After accepting Brian Holmes as a JSPS visiting scholar at Waseda, I became more informed about comparative education societies outside of Japan. The 1993 international symposium at Waseda also introduced me to more comparative educationalists abroad. I found that CIES and CESE were important "*agoras*" as it were for the comparative education community. Professor Gerald Read of Kent State University and other participants to the 1993 Waseda Symposium (see, below) explained to me what CIES was.

At the Buffalo meeting, Professor David Wilson asked the members he called to his session if they agreed with the abolition of the WCCES as had been suggested by the then-president of CIES. The president had suggested that WCCES was of no use because CIES already existed and covered most areas of the world from which most scholars had participated. I argued for the importance of WCCES because the scale or the size of an academic association like CIES could not fully represent all the comparative educationalists all over the world. The table below lists my papers submitted to CIES.

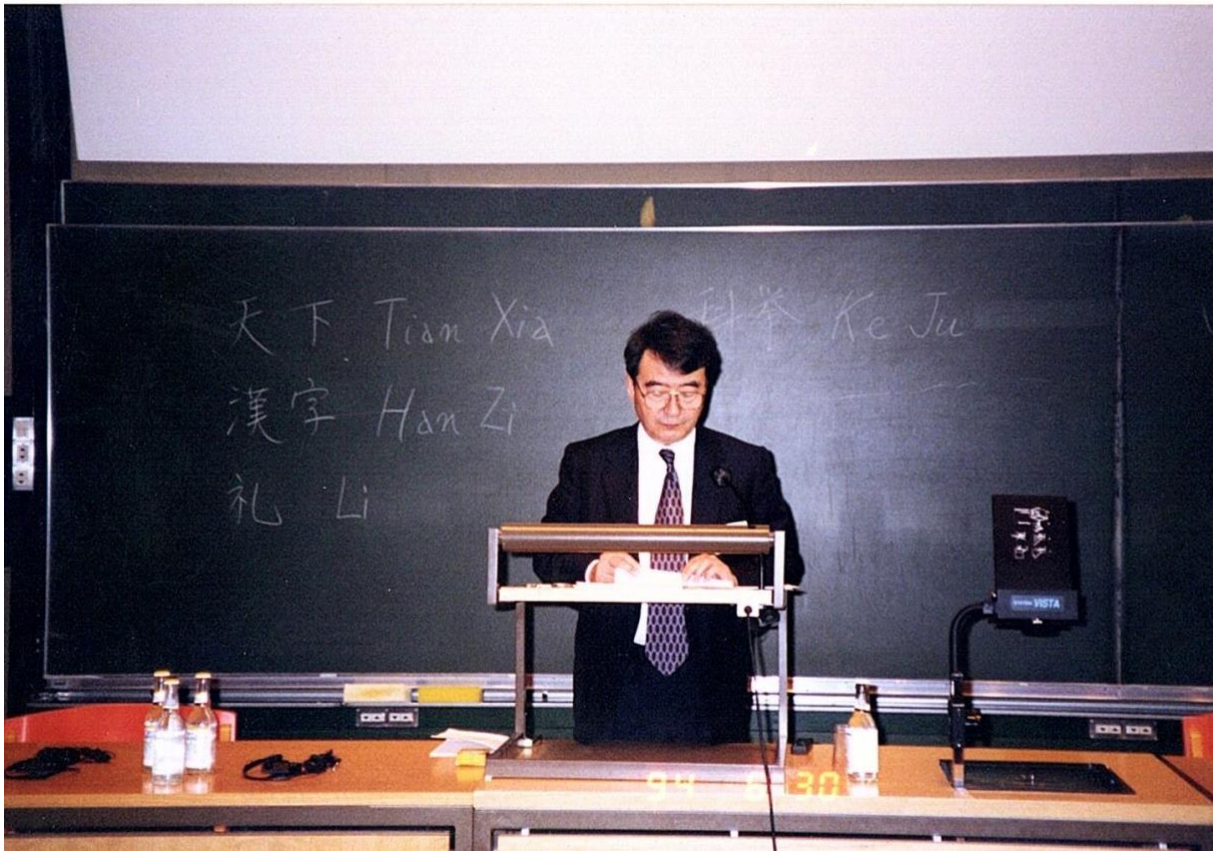
Table 4. Papers and participation at CIES Annual Conferences by Suzuki Shin'ichi

Year	Venue	Paper Title and Roles
2004	Salt Lake City	Paper: *Cultural idioms and discourses on development—Comparative perspectives: Japanese culture and others*
2001	Washington, D. C.	Paper: *Development reexamined*
1999	Toronto	Panel organizer: Ubiquitous learning sphere and body educational
1998	Buffalo	Panel A: organizer: Shifts in educational space with globalization—public education reconsidered Panel B speaker: International networks in comparative education: World Council of Comparative Education Societies *Paper: New tasks of comparative studies in education*
1996	Mexico	Pre-conference seminar organizer with J. Schriewer Paper: *Crisis in discourse formations—methodological viewpoints*
1994	Santiago	Observer, board meeting of WCCES

Compiled by Suzuki Shin'nichi, 15th November 2021

Before I visited Brian Holmes in London in 1971, I was not familiar with the Comparative Education Society for Europe (CESE). In 1992 when Professor Juergen Schriewer stayed at Waseda, he suggested that I should become a member. I accepted his advice. Before returning to Frankfurt, he invited me to give the late Professor Lauwerys Memorial Lecture at the CESE conference of 1994. This was indeed a big job for me. I presented on "*Europe: Illusion or Illumination—Lessons from comparative and international education.*" From 1994 through 2004, I joined the CESE meetings in

Copenhagen (2004), London (2002), Bologna (2000), Athens (1996), and Copenhagen (1994). My papers were published in the series of Komparatistische Bibliothek edited by Professor Jurgen Schriewer (Peter Lang, 1996, 2006 and 2008). Through these opportunities, I became acquainted with the late Wolfgang Mitter, the late Thyge Winter-Jensen, the late Michel Debeauvais, the late Edmund King, and the late Miguel de Perreyla. Of these scholars, Professor Mitter, Professor Whinter-Jensen, and Professor Schriewer were invited to the Waseda Symposia twice (see below). Their scholastic perspectives were different from those of British and American scholars. It was important for my academic enquiries to be fully acquainted with their perspectives on European learning and academic traditions.



Lauwerys Memorial Lecture, University of Copenhagen, 1994

Chapter 4. Bi-national, Institutional Communication on Education

Along with various international conferences and conversations, I was heavily involved in the founding of two large bi-national academic groups. One was the UK-Japan Forum for Education Research (UJFER) established on the 28th of July 1992. The other was the Japan-China Consortium for Educational Exchange (JCCEE) established on the 5th of May 1992. In addition, I committed to inter-university academic communication with a German university starting in 2000.

(1) UK-Japan Forum for Education Research (UJFER)

The origin of this society was in the Study Unit on English Education (SUEE). When the late historian, Professor Ienaga Saburo (1913-2002), sued the Minister of Education over censorship of his drafts of a history textbook, the late Professor Ota Takashi (1918-2018) was called to testify about school textbook adoption by schools in England. Prof. Ota asked Professor Narita Katsuya and me to set up a small research group on textbook adoption in

English schools. I served as the secretary. Since that time, SUEE functioned for about 20 years. I often referred to Professor Richard D'Aeth for help on various matters. Over this time period, the membership gradually grew.

The establishment of SUEE also led to the establishment of another research group. In 1990, the late Professor Suzuki Eiichi (then Professor of Education at Nagoya University) suggested that I should establish an independent organization for studying British education. With the agreement of SUEE, I invited scholars, researchers, and graduate students to establish a new organization on the occasion of the 1991 annual conference of the Japan Society for Studies in Education (now, Japan Association of Educational Research) at Waseda University. I proposed establishing the *UK-Japan Forum for Educational Research* (UJFER). I was elected the representative and I appointed Dr. Ota Naoko as secretary-general. The members' academic concerns were multifarious.

The organization benefited from several sources of strength. UJFER received financial support from the Tokyo Office of the British Council. Mr. Maurice Jenkins of the British Council helped Dr. Ota Naoko and their collaborations contributed to UJFER's high level of activity. Professor Yamauchi Taro's research group at the University of Tokyo also joined UJFER.

After serving as chairperson of UJFER for ten years, I left office in 2002. The activities included the annual meeting, occasional meetings, newsletters, and an annual journal. Table 5 below shows the meetings held at Waseda University.

Table 5. Bi-national Communication: Japan and UK (1992 to 2004), funded by British Council

Year & dates	Name	Institution	Topics or themes
1994, 21st May	David Phillips	University of Oxford	Teacher education in England
1994, 27th August	Stephen Ball	University of London	Current sociology of education
1994, 20th ~24th Sept.	David Turner	University of East London	English higher education policy
1995, 23rd May	Douglas Osler	Scottish Department of Education	Educational reforms in Scotland
1995, 23rd to 24th Aug.	John Mitchel	Inspector, Scottish Office	On vocational qualifications
1996 31st Aug-1st Sept.	Richard Aldrich	University of London	Teacher education: trends and issues
1997, 23rd May	Roy Lowe & Andy Green	University of London	(1) History of education in Britain (2) Education and training of the 16-year-old-age cohort
1997, 4th July	Mary James	University of Cambridge	Primary teacher education in England
1997, 26th to 27th August	Gary McCulloch	University of Sheffield	Importance of educational reform of the 1980s
1998, 27th March	John Morgan	University of Nottingham	English adult education
1998, 5th May	David Phillips	University of Oxford	Teacher education in England, revisited
1998, 17th - 18thSept.	Peter Gilroy	University of Sheffield	Teacher education in England: trends, tasks, and reviews
1998, 15th Oct.	John White	University of London	English moral education and citizenship education
1998, 5th Nov.	Davy Roker	Bristol Institute for Youth Study	Youth social adaptation: issues
1998, 14th Nov.	Alisa Swarbrick	Open University	Educational accountability and policy choices

1999, 6th to 7th September	Ronald Barnet	University of London	Higher education in comparative perspectives
1999, 27th, Nov.	Geoff Witty	University of London	Rhetoric of educational reforms: situations and issues
2000, 22nd May	Robert Cowen	University of London	British comparative education
2000, 4th August	Kenneth King	University of Edinburgh	British policy of development: on African cases
2000, 15th -16th Aug.	Andy Green	University of London	Higher education policies in England
2000, 30th Sept.	Michael F. Young	University of London	School education in the 21st century and curriculum
2001, 29th Sept.	Diane Lenard & Michael Reiss	University of London	Education and sexuality
2002, 29th to 30th, Sept.	Geoffrey Walford	University of Oxford	Islam, school and education

Compiled by Suzuki Shin'nichi, November, 2021

The UJFER is still functioning as an academic society entitled the Japan-UK Education Forum.

(2) Japan-China Consortium for Educational Exchange (JCCEE)

In 1990, after the 1st International Conference on Engineering Education at Hangzhou China, I flew to Beijing to meet and discuss Japan-China collaboration in educational research with Mr. Jin Shibai of the China Central Institute of Educational Research. We selected the research title *Modernization and Present-day Educational Reform—Comparative investigation.* In 1991, Mr. Jin organized the Chinese researchers and applied for a grant from the Japan Foundation. I accepted the role of the Japanese host-scientist. In this regard, I wrote to Professor Ruth Hayhoe at the University of Toronto for her advice on Chinese education. Mr. Jin was successful in obtaining the grant. In 1992, Mr..Jin and his colleagues met me and discussed how to advance the project. I proposed to Mr. Jin that we host an international symposium at Waseda (see, International Symposia at Waseda).

Along with this project, Professor Ota Takashi asked me if I could support him in organizing a new organization for advancing non-governmental communication with young Chinese scholars and researchers in mainland China. As described above, he and I had worked together since the 1970s, so I decided to help build this institution. In 1992, we started the Japan-China Consortium for Educational Exchange (JCCEE). A series of lectures on Japanese education was adopted. Japanese professors and young researchers supported the lectures and edited the newsletters and annual reports. All newsletters were sent to selected Chinese universities. Despite such voluntary efforts over many years, nowadays the JCCEE is dormant if not on the verge of breaking up. Perhaps it is now easier for both Japanese and Chinese to communicate either in person or in other intercollegiate settings. While serving as secretary-general or chairperson, I owed very much to scholars like Professor Makino Atsushi (Univ. of Tokyo), Professor Ichimi Mariko (National Research Institute of Education), Professor Shinbo Atsuko (Waseda Univ.), Professor, Zhu Haodong (Tamagawa Univ.), and Professor Wan Zhuxin. My senior colleague, Professor Yokoyama Hiroshi at Waseda, a graduate from Shinkyo Middle School, also supported me.

Along with JCCEE, I had a variety of opportunities to meet Chinese scholars where I participated actively in meetings held by Chinese colleagues. Professor Gu Mingyuan kindly invited me to the World Forum after my retirement. The information in the tables below was selected by the hosts of the conferences. I have deleted those organized by UNESCO.

China-Japan Session on Comparative Education, hosted by the Liaoning Comparative Education Society**,** Mr. Jin Shibai and Suzuki Shin'nichi (standing, right)**,** on 11th May, 1998

Table 6-1. Conferences held by comparative education societies in China showing participation and roles of Suzuki Shin'nichi

Year and dates	Venue	Host, sessions, and papers
1998, 11-12, May	遼寧師範大学 大連Dalian	Host: Liaoning Normal University, Liaoning Comparative and International Education Society Main theme: The 20th Century as History Keynote Speech: "Advancement of learning and comparative education"
2001, 2-5, Nov.	慶西師範大学 桂林 Guilin	Host: Guangxi Normal University, Chinese Society of Comparative and International Education (CSCIE) Main theme: Life-long learning: International comparisons Paper: "Systemic life-long learning: Japanese issues"
2003, 7-11, Nov.	蘇州市 Suzhou City	Host: Suzhou City and CSCIE Main theme: Educational Innovation Policies Keynote Speech: "Education for sustainable peace: education as the place of human wisdom"

Compiled by Suzuki Shin'nichi, November, 2021
N.B. Conference venue; Hall of Normal Universities and City Hall

Table 6-2. Conferences and Meetings in China: Sessions and Papers of Suzuki Shin'nichi

Year and dates	Venues	Host, sessions, and papers
1998, 19, Oct.	中央教育科学研究所 北京 Beijing	Host: Central Institute of Educational Research Theme: 20th Anniversary of CIER after the Cultural Revolution Keynote: "Chinese modernization and education: China-Japan Consortium for mutual communication"
1999, 13-15, Oct.	北京師範大学 北京 Beijing	Host: Beijing Normal University, Theme: Private Schools and Education for the 21st Century Plenary: "Privatization of education and Japanese private schools
2001, 13-16, Feb.	Hong Kong Institute of Education,	Host: Hong Kong Institute of Education Paper: "What kind of regional collaborations of education for our common future?"

	Hong Kong	
2001, 10-11, Oct.	清華大学 北京 Beijing	Host: 中国教育部 (Department of Education)、清華大学 (Tsinghua University) Theme: Social Studies Textbook Adoption in Japan Paper: "Social study textbook adoption: The case of Nakano District, Tokyo"
2002, 15-18, March	清華大学 北京 Beijing	Host: Tsinghua University, Japan-China Consortium Workshop No. 1: Intercultural Communication Paper: "20th century and history of comparative education"
2002, 5-8, August	民主中央連盟 北京 Beijing	Host: China Central League of Democracy Symposium Theme: Education for the New Century: Teachers' Professional Roles Paper: "Workforce and peace education—a reply to Mr. Fen" (on 7th August)
2002, 5-9, August	中央教育科学研究所 京 Beijing	Host: China Central Institute of Educational Research Theme: International Symposium celebrating CCIER Keynote Speech: "Traditions and innovation in education science in East Asia" on 5th August
2002, 19-20, Aug.	天津師範大学 北京 Beijing	Host: Chinese Society of Local Education History Theme: Reform of Current Chinese Education: Prospects Paper:" The 20th century as history revisited: Three Messages"
2002, 1-2, October	Katholieke Universiteit Leuven	Host: Katholieke Universiteit Leven, Shenyang Normal University Theme: East and West Paper: "Dialogue between East and West: UK and Japan on modern sense of time and space"
2003, 7-8, Nov.	City Hall 蘇州 1 Suzhou	Host: Suzhou City Theme: On Education Innovation Policies Plenary: "Education for sustainable culture and peace"
2003, 28-29, Dec.	Tsinghua Univ. 精華大学 北京 Beijing	Host: Tsinghua University, Institute of Thought and Culture, & Japan-China Consortium Workshop No. 2: The 20th Century as History Paper: "Historiography and subject in history (self-identity)"
2009, 5th September	東北大学 瀋陽 Shengyan	Host: Institute of Higher Education, Tongbei University Workshop: Higher Education Innovation Paper: "Graduate school reforms in Japan: trends and issues"

Compiled by Suzuki Shin'nichi, November, 2021

Table 6-3. World Forum in Beijing (世界教育論壇)

Year and date	Rounds	Sessions and papers
2002, 14-16, October	1st	Plenary session: "Roles of comparative education, revisited" Panel: Educational reforms in Japan, Chairperson and presenter
2005, 22-24, August	2nd	Main theme: Comparative Education for the 21st Century Keynote speech: "Changing space of public education-beyond nation-states" Panel: Innovation in Japanese education Paper: "On Japanese educational policies: Notes and comments"
2008, 12-14, Oct.	3rd	Main theme: Globalization of education: Harmony, diversity, and symbiosis Paper; "Globalization and symbiotic culture: New law of nature and new literacy" Plenary session: "Educational reforms in Japan: Challenges and prospects"
2011, 23-25, Dec.	4th	Plenary session: "Issues of dichotomy in cultural dialogues: Implications for comparative studies against globalization"

Compiled by Suzuki Shin'nichi, 21st November, 2021
N.B. Conference venue; Hall, Beijing Normal University

(3) Japan-Germany inter-university communication: Waseda and Humboldt

As mentioned above, I met Professor Juergen Schriewer at WCCES in Paris in 1984 when he was a professor of comparative education at the University of Frankfurt. After that, I corresponded with him and invited him to Waseda University in 1993. I also often met him at CESE, CIES, World Forum (Beijing) before and after his 2nd visit and stay at Waseda in 2000. He advanced the intercollegiate relationship between Waseda and his university, Humboldt. The two universities signed a bilateral agreement in the same year. In 2002, coming back to Berlin from Waseda after his 3rd visit, he invited my PhD candidate and me to his PhD seminar on the newly established exchange program. My students, colleagues and academic friends joined on three occasions. Table 6 below shows my commitment to the relationship.

Table 6 – 4. Waseda-Humboldt intercollegiate seminars: Papers of Suzuki Shin'ichi

Date	Venue	Main theme	Presentation	Speaker
13-15, April 2007	W	Visualization of revolu-tion and political authority	School worship: Tenno's photo & the rescript on education	Shin'nichi Suzuki
16-18, March 2005	W	European Dimension	On Europe: My second reply-illusion or illumination: Implications of Europe for Japan	Shin'nichi Suzuki, concluding session as the chair
17-19, Dec. 2002	B	Methods & methodology In comparative education	PhD seminar on comp-rative education Roles of comparative Education revisited: roles and tasks (leading note)	9 Waseda and 5 Humboldt students, Shin'nichi Suzuki as a tutor

Compiled by Suzuki Shin'nichi, March 2022.

Chapter 6. WCCES or Multi-National and Multi-Cultural Communication

In 1980 the 4th WCCES was held in Saitama Japan on the outskirts of Tokyo. I participated as a volunteer. Here I met Mr. Jin Shibai which brought me more opportunities to visit China from 1991 on (see previous section). At the 5th WCCES conference in Paris where Commission 1, Methods and Methodology in Comparative Education, was first included as part of the program, I joined as a participant. The chairpersons were the late Professor Brian Holmes, the late Professor Le Thanh Koi, and Professor Juergen Schriewer. I presented my paper on Holmes. Since then, I participated in each successive WCCES until 2010.

At each conference I was highly privileged to meet younger and more senior participants both from Japan and various countries and regions of the world. At the South African WCCES conference, my commission included several African scholars, some of whom presented radical critiques of the European concept of "modernization." The debate with one of them remains with me to this day. At every conference, I highly appreciated the services provided by the secretariats of the host comparative education societies. In particular, I have to mention two names, Professor Larisa Kasmagick (at that time, a PhD candidate) at the University of Sarajevo and Professor Dr. Franklin Martinez Mendoza of Universidad de la Habana in Cuba. On two occasions due to injuries to my right arm, they supported me via the internet. The table below summarizes my roles as a participant in the WCCES conferences.

Table 6. Participation in WCCES by Suzuki Shin'ichi

Year	Place of WCCES	Roles in participations
1984	Paris, Sorbonne, University of Paris	Paper submission, Commission I: Methods and Methodology, chaired by B. Holmes, J. Schriewer, and Le Thanh Koi Paper: Problem-approach reconsidered—Brian Holmes' paradigm
1987	Brazil, Rio de Janeiro	Paper submission. Commission V: Methods and Methodology, chaired by B. Holmes and J. Schriewer Paper: Crisis and methodology in comparative education—Conceptual framework of time and its issues
1989	Canada, Montreal	Paper submission, Commission A: Methods and Methodology, chaired by B. Holmes and J. Schriewer. Paper: Deep-belief-system"
1992	Czech Republic, Prague	Paper submission, Commission II, Methods and Methodology, Chaired by J. Schriewer Paper: Color symbolism and its impacts on comparative education—Methodological analyses and practice Workshop organizer: Modernization and Educational Reforms: Conflicts between modernity and tradition
1996,	Australia Sydney	Paper submission, 1st Commission of Methods and Methodology, chaired by J. Schriewer and Anthony Welch Paper: Symbolic knowledge: Culture about world views and research tradition: Units in comparative education and ideology Panel organizer: Shifts in political regimes and public education: 5 sub-sections
1998	South Africa Cape Town	Paper submission; Commission I, Methods and Methodology, chaired by J. Schriewer Paper: *Comparative education reconsidered* Panel organizer: Modernization and educational reforms revisited: 3 subsections
2001	Republic of Korea Chungbuk	Commissioner, Commission XI, *Worlds of Childhood;* 4 sub-sections, including symposium on Globalization and Early Childhood Education
2004	Cuba Havana	Commissioner; Commission XI, World of Childhood: collected paper proposals and Organized the program
2007	Bosnia Herzegovina Sarajevo	Commissioner: Commission: In and Out of School Learning: Collaborated with Ms. Larisa Kasmagick: collected paper proposals and organized the program

Compiled by Suzuki Shin'nichi, 15th November 2021

Chapter 6: Waseda International Conferences

I held three international conferences and one international seminar at Waseda University in the years 1993, 1996, 2000 and 2003. The 1996 meeting was the 2st Conference of Comparative Education Society of Asia (CESA). The 2000 Conference was organized with Japanese and Chinese Teacher Education Societies. The 2003 International Seminar was my farewell meeting to Waseda University, my alma mater. This section describes each of them in turn.

Section 1: Brian Holmes at Waseda University

In 1984, after the WCCES at Sorbonne, I visited the London Association of Comparative Educationalists (LACE) to invite Professor Holmes to Waseda University. While there I also met Professor David Turner and Professor Ruth Hayhoe, both of whom were young brilliant scholars and disciples of Brian Holmes at London. Later they became my collaborators on a number of projects. After coming back to Waseda, I applied to the Japan Society for Promotion

of Science (JSPS) for a grant for Professor Holmes. Mr. Kida Hiroshi, the President of JSPS, was familiar with Professor Holmes and kindly supported my application. Professor Holmes was a visiting scholar at Waseda from December 1987 to March 1988. During this time, he also visited various schools outside of Tokyo and had opportunities to meet a number of professors from national and private universities. I accompanied him on these trips. On our way back he made a memorable remark about Japanese teachers: "Japanese teachers are more free than English teachers." His comment was contrary to my bookish knowledge of teachers in England!

During this time, we often discussed the concept of critical dualism. He had included a chapter on Japanese education in his book *Problems in Education.* After reading his chapter on moral education in Japan, I found his understanding insufficient in theory. Being unsatisfied with his explanations, I suggested that he could include more in-depth-studies of value systems in Japan and introduced him to the works of Professor Maruyama Masao, a scholar of politics and Japanese history at the University of Tokyo. Maruyama's explanations differed from the Parsonian and Weberian understanding of modern values. Reading Maruyama's works on Japanese politics and history, I had come closer to seeing the importance of Japanese Shinto and Confucian creeds, both of which had been at work for a long time in the deep spheres of the minds of Japanese people. I referred to Edwin Cox's concept of a belief system and explained to Holmes the difference between Cox and Maruyama. After our discussions, Holmes accepted my concept of "deep-belief system" which I had derived from Maruyama's works.

Having enjoyed Christmas and New Year with his wife and daughter, Holmes went back to London in March 1988. In October, I received a letter from Professor Holmes. He wrote:

> I missed you at Budapest. It was a well-organized conference and Zoya Malkov asked me to organize a group of scholars to compare the deeply held beliefs of people in their own countries with the widely proclaimed notions which found expression in the United Nations Declaration of Universal Rights. Japan seems to be a country which better than most is an example of a people who retain their traditional beliefs while in many ways excelling in modern industry. You are the person I would most like to participate in this international project from Japan. Would you be willing to join a small team to organize the project and launch it at the World Congress at Canada next year? I hope so. (3.x.88)

I accepted his invitation, so the next year in 1989, I joined WCCES in Montreal. I submitted a paper entitled *Crisis and Methodology in Comparative Education: Conceptual Framework of Time and its Issues* to Commission V, Methods and Methodology, and joined another session chaired by Holmes. In his session, Holmes suggested running an international discussion group on the theme of deep-belief-systems. The meeting concluded with the understanding that we would search for an opportunity for the group to meet again.

Section 2. Waseda Symposium in 1993

In 1991, just having opened its new International Conference Center, Waseda University announced that it would give five successful applicants the chance to hold an international meeting or conference in the new facility. Each successful proposal would be granted one million yen by the university. I applied and after the severe screening of ten applicants, I was successful in obtaining the grant with the provision that I hold the conference within the academic years of 1991 or 1992. I flew to London to discuss having the conference with Professor Holmes. He suggested who to invite from the group mentioned above. With moral support from the Japan Society of Educational Studies (now, the Japan Education Research

Association), and JAPUTE, I set up an intercollegiate committee to plan the international symposium. The main theme selected was *Modernization and Educational Reform: Prospects for the 21st century.* This was my first experience to organize a big international conference. Owing to the very kind support from my Japanese, Chinese and foreign colleagues, I could fulfill my roles and responsibilities.

Section 3. Content outline of the 1993 symposium

I had in mind several topics that were of particular interest to me before settling on the main theme of the symposium. First, the 20th century was the century in which compulsory primary education was realized worldwide. Second, the *New Education* movement was incorporated into school practices, but not perfectly. Third, compulsory secondary education was implemented in many countries. Last, remarkable developments in science and technology had been achieved. At the same time, the 20th century was also a period of world wars which destroyed human life, culture, and civilization; of children suffering from famine, ill health, poverty; of exclusion of women and young girls left to pursue prostitution; of the powerless and victims of gender bias; and of the deterioration of the natural environment. Settling on the main theme as modernization and educational reforms after fruitful debates in the planning committee, I chose five sub-themes: 1) Education and New World Orders; 2) Life and the Rights of Children, 3) Education and the Development of Science and Technology, 4) Education and Heritage, Race, History and Tradition, and 5) Education and Fundamental Problems of Human Society in the 21st Century. For the commissions, I chose four themes: 1) children, 2) school, family, and community, 3) teachers and the teaching profession, and 4) peace, war, and civilization. By asking how well our educational systems coped with these issues, I hoped to focus discussion on the basic task of comparative education. That task is to reply to questions from the viewpoint of deep-belief systems. After consulting with Holmes, I organized the whole program to cover both the achievements and the deficiencies of education in the 20th century. In response to the flyers for the symposium that were sent to institutions around the world, I received positive responses from many countries and regions shown in Table 7-1 below.

Table 7-1. Participants and their roles in the 1993 Waseda Symposium

Country	Number of papers	Chairperson	Invited papers
Burundi	1		1
Canada	4	2	2
China	9	2	2
France	1		1
Germany	2	2	2
India	1		
Japan	29	7	12
Korea	4	1	1
Philippines	2		1
Poland	2		
Romania	1		
Russia	7	3	2
Slovenia	3		
Singapore	2		
South Africa	6		
Spain	1		
Taiwan	1		
Uganda	1		1
UK	4	3	1
UN	2		2
US	5	2	2

TOTAL	88	17	30 (12)

N.B. The United Nations is not a country but is included. The number in parenthesis indicates the number of the invitees from Japan. Resource: Modernization and Educational Reforms, Programme, 8-10 January 1993, edited by the Organizing Committee of the Waseda International Symposium.

The keynote speakers at the plenary sessions and commissions presented their papers which are described in Table 7-2. Three of the presenters were absent.

Table 7-2. Keynote Speakers and their Topics (alphabetical order)

Name	Affiliation	Main topic	Session
Boswell, John	George Washington University	absent	6th session 10th Jan.
Cummings, W. K.	State University of New York	Talent development: Alternative to secondary education	5th session 10th Jan.
Della Senta, T. G.	UN University, Brazil	Education and heritage: A view from a society in FIERI	4th session 10th
Fujiwara, Yasunobu	Waseda University	Social reform and educational reform	1st session 8th Jan.
Hahn, Ki-Un	Seoul National University	A new world order and educational philosophy: Kichojuii-founadationism	commission 4 9th Jan.
Hayhoe, Ruth	University of Toronto	Academic comparative perspectives on East Asia and the West	3rd session 9th .Jan.
Holmes, Brian	University of London	Identifying problems in comparative education	5th session 10th Jan.
Horio, Teruhisa	University of Tokyo	A view of children in a global age: Concerning the Convention on the Rights of the Child	2nd session 8th Jan.
Igasaki, Akio	ex-PIER	Three tasks of education: Development, science, and technology	3rd session 9th Jan.
Jin, Longzhe	CIER	Educational problems of one child families: Educational problems faced by China	2nd session 8th Jan.
Jin, Shibai	CIER	China's modernization and its educational reforms	1st session 10th Jan.
Kida, Hiroshi	ex-JSPS	New tides, social development, and educational reforms	1st session 8th Jan.
Le Thanh Khoi	University of Paris	Education and the new world order: Three challenges	5th session 10th Jan.
Lee, Kyu Hwan	Rihwa Women's University	Modernization and educational reform in Korea	4th session 10th Jan.
Malkowa, Zoya	SCIER	In search of a new educational paradigm	8th Jan.
Masemann, Vandra	University of Toronto	Does society protect children?	2nd session 8th Jan.
Migishima, Yosuke	Kansai University	Position of teachers and the problem of teacher education	commission 3 9th Jan.
Nakano, Akira	Chuo University	Children as hope	commission 1 8th Jan.
Mitter, Wolfgang	GIIE	Chaos, order, and human dignity	1st session 8th. Jan
Miwa, Sadanobu	Chiba University	Education and fundamental issues of human society in the 21st Century00	5th session 10th Jan.
Ochoa, Anna	Indiana University	Professionalism: Does it support educational goals?	commission 3 9th Jan.
Odaet, C. F.	University of Makerere .	Education, and development of science and technology in Uganda	3rd session 10th Jan.
Otsuki, Takeshi	Waseda	Education and inherited development	4th session

	University	of people, history, and tradition	10th Jan.
Ota, Takashi	University of Tokyo	Education and the new world order	1st session 8th Jan
Ozawa, Yusaku	Metropolitan University of Tokyo	Problems of school, family, and local society	commission 2 9th Jan.
Read, Gerald H.	State University of Kent	Soviet totalitarian tradition: An issue for the 21st century	4th session 10th ,Jan.
Ray, Douglas	University of Western Ontario	Modernization policies and Canadian issues: Historico-comparative analysis of value systems with future projections	4th session 10th Jan.
Sagara, Akinori	UN University, Tokyo	Method of international comparison in science and technology: The case of United Nations University	3rd session 9th Jan.
Salimova, Kadria	SIER	Educational wisdom of the past: A message for the future: Teacher education and historical wisdom	commission 4 9th Jan.
Su, Weichaang	CIER	Development of Modern science and technology: Reform of higher education	3rd session 9th Jan.
Takeda,Masanao	Hokkaido University	Education for children: A new era of the 21st century	2nd session 8th Jan.
Thomson, J. J.	University of Bath	Educational reform: Practical outcomes from experiments in science at a national level	3rd session 9th. Jan.
Urata, Kinji	Waseda University	Peace education and formation of a new world order	1st session 8t ,Jan
Villacorta, W. V.	De la Salle University	Educating Filipino children: Challenges for the 21st century	2nd session 8th Jan.
Willis, David B.	Soai University	Mixed cultures, monocultures, and millenium-culture: transcultural identity as a 21st century ideal?	5th session 10th Jan.
Wu, Fushneg	CIER	Modernization: Population quality and education	4th session 10th Jan.
Zhou, Nanzhao	CIER	China's educational reforms and new market economy order	5th session 10th Jan.

Compiled by Suzuki Shin'nichi, 16th , June, 2021

N.B. CIER: Central Institute of Educational Research (Beijing); SIER: Soviet Institute of Educational Research (Moscow); JSPS: Japan Society for Promotion of Science: PIER: People's Institute of Educational Research (Tokyo)

Section 3. On Comparative Education—centering on Professor Brian Homes

Each keynote speaker presented ideas, policies, practices, and issues regarding the main themes of the sessions. The many participants presented quite unique and interesting papers on their respective topics. Some papers presented by the scholars from South African, Southeast Asian and newly independent states of Western and Eastern Europe were concerned with the tasks of social re-building and national adaptation to a redefinition of modernization. Their inquiries focused on educational issues faced by their countries. Chinese and Korean papers explored how far they had advanced in re-nationalizing their educational systems after the Japanese invasion. All were academically interesting and geared to solving practical issues. Japanese keynote speakers referred to various issues in Japanese education, but also addressed international issues. Many referred to peace education. As the chairperson of the international committee, I hoped their remarks would be informative for the participants from abroad to acquire a fuller understanding of Japanese education.

Holmes at the Conference, 2nd from the right

The invitees' papers touched either implicitly or explicitly on the concept of deep-belief systems, modernity, and children. Brian Holmes' paper, *Identifying Problems in Comparative Education***,** discussed this topic but also included his "problem-based approach," and his critical dualism. His presentation included the following explanation:

> My social taxonomy is designed to facilitate the identification and analysis of societal and educational problems and predict under stated national circumstances the outcomes of national policies. The distinction I have already drawn between normative statements of "what ought to be the case," and those deeply-held beliefs or deep belief systems which I call 'mental state,' must be made. The latter motivates behaviors.

In his explanations Holmes explained normative statements as 'what ought to be the case'. In his discussion of the International Declaration on Human Rights, he suggested that it could be thought of as a normative statement. Holmes also examined the place of religion in Europe and America and touched on Japan. He explained that discrepancies could exist between the established church and young citizens in Western society. In this way, he distinguished between two levels of conceptualization: 'what ought to be the case' and 'what can be the case'. In my view of Holmes' understanding, the "deep-belief-system*"* was identified with 'what can be the case', that is, the lower level of conceptualization. In terms of valuation, he described a dichotomy between "high valuation" and "low valuation." He contrasted what he labeled "normative statements" with what some citizens could or might agree with in the Declaration. He wondered if people could agree with or understand all statements in the Declaration because while the Declaration placed value on the higher level of generalization, people's acceptance of it could be partial or on a lower or vernacular level, or total denial. In his contrast, the deep-belief-system was lower or local. Holmes mentioned several cases and further explained his understanding of the deep-belief-system.

My own understanding of the concept of a deep-belief-system was different. Holmes did not specify if there could be any continuity of ideas or conceptions between the dichotomous sets of "what ought to be the case" and "what can be the case." In my view, the deep-belief-system should be more complex and fully structured enough to embrace all ideas from those

that are unconscious to the most abstract dogma. The notion of depth regarding the whole structure of ideas is necessary.

Regarding modernization, Holmes made some unforgettable remarks as if they were his intellectual last will and testament, before he passed way after the symposium in 1993. Quotes from his remarks follow.

> "Two tendencies will inform development in the 21st century. On the one hand there are those who will want to create larger communities like the European Community and on the other, those who wish to retain their cultural identity. The latter will oppose something social if not economic unification. Demands for cultural identity are anti-theoretical to the creation of the 21st century empire. Even in nation states with long histories, deeply held tribal sentiments are creating divisions which will not be easily healed. In nation states with shorter histories, deeply held tribal beliefs create even greater division."
>
> "Are the 21st century notions of modernization which include those associated with democracy, humanization, individual freedom, and international understanding, appropriate everywhere? There is no guarantee that they will be accepted. Even if they are accepted as the goal of modernization, they will have to be interpreted in ways which do not do violence to a number of major deep-belief systems if they are to be realized in practice. In the 21st century, science and technology will continue to transform societies. Industrialization will continue. New industries will emerge. Unplanned urban growth will accelerate. The sophistication of communication systems will increase. Transport facilities will improve dramatically. In short, the processes which have taken places in the 20th century will be accelerated during the next century.

Professor Ruth Hayhoe also discussed the concepts of deep-belief-systems and modernization. Her presentation, *Academism: Comparative Perspectives on East Asia and the West*, explained how deeply both Western and East Asian academism had retained their historical roots. She demonstrated that the intellectual and moral or ethical effects of Confucian epistemology and world views of Chinese, Korean and Japanese academic learning were so deep that attempts at modernizing education in all three countries have reverted to the more primordial Confucian values accepted by each country.

As a disciple of Brian Holmes at London, Professor Hayhoe referred to the positive and negative aspects of Confucianism as well as the threats to academic climate in American universities. These threats included hyper-specialization as well as a non-discursive, super-positivistic approach which had destroyed genuine academism traditionally sustained by universities. In Japan, modern knowledge and skills from Europe and America promoted Japanese modernization, but the gap between conventional academism and new academism became a battle. Through the Edo Era (1600–1867), traditional Confucian schools of thought survived as the Chinese School (漢学). The Japanese School of thought (和学) grew out of the Japanese classics in the middle of Edo era. The Western School (洋楽学) emerged from Dutch learning in the latter half of the 17th century. In 1869 the Meiji government established a new, non-degree granting university college (大学校) which included these three schools. However, the schools competed for academic hegemony, resulting in the abolition of the university college and independence of the medical school and the school teaching foreign languages math, geography, and history. Finally, the imperial university system was introduced in 1886 and the Imperial University of Tokyo was organized with five departments: law,

medicine, engineering, letters and science as at that time, politics and economics were not yet established as independent disciplines. Reflecting on this history, I realized that Professor Hayhoe's criticism yielded an important question: how much have modern Japanese universities have been genuinely Japanese under the heavy influences of foreign learning.

Professor Wolfgang Mitter, Professor Douglas Ray, and Professor C. F. Odaet also discussed deep-belief-systems. Professor Mitter illustrated several fundamental conflicts in the world order by analyzing the changes in the political, economic, and social system to critically describe shifting world views. Professor Ray's analytical descriptions of modern Canadian history provided an overview of the period of colonial government and the recent growth of multi-ethnic, multicultural Canada, where diverse belief systems of different origins grew into an accumulation of multiple Canadian value systems. Odaet discussed African modernization using the Weberian and the Parsonian frameworks to explain discrepancies between what was imported and people's indigenous religious beliefs within their own ways of life. The sharp contrasts between the academic frameworks and indigenous religious beliefs embedded in people's family life suggested conflicts in the deep-belief-systems themselves in Africa. Professor Le Thanh Khoi pointed out the importance of three main themes which could be common topics: population education, environmental education, and education for mutual intercultural understanding. Could these themes play an important role in smoothing over the rigidities of endogenous belief systems so that human beings might achieve an understanding of the world as a global house for all?

In contrast to the presentations on deep-belief systems and modernization, Professor Vandra Masmann and Professor W. V. Villacorta raised urgent questions about the protection of children. Professor Nakano Akira addressed children's futures. Professor Gerald Read disclosed how US-USSR collaborative communication schemes developed. Professor Zhou Nanzhao from China stressed the role of markets in the future of education in line with the emphasis on neo-liberalism. Such variance in topics and discourses proved the difficulty of theorizing "deep-belief-system" into a synthetic theory of comparative education.

Section 2. Comparative Education Society of Asia (CESA): The Second Conference at Waseda

In 1992 at the WCCES conference in Prague, I was asked by three female scholars from South Asia to become a convener of a new association for Asian scholars. I consulted with Korean and Chinese scholars at Prague and brought the task back to the Japanese Comparative Education Society (JCES). With active support from a group at the University of Kyushu and JSCE, the Comparative Education Society of Asia (CESA) was born in Hong Kong. When I convened a committee to prepare for the second conference at Waseda, I carefully contacted each regional comparative education society to widen the scope of the conference and participation. It was difficult to collect enough funds to run the conference, but thanks to funding from CESA, the Japan Foundation, and Waseda University, I could advance plans for the conference. The Conference with the theme "*Asian Perspectives in Education for the 21st Century"* was held from December 10th to 12th in 1996 at the International Conference Hall at Waseda University. The outline of the two-day meeting and a post-conference workshop is shown below in Table 8-1.

Table 8-1. Program Outline for the 1996 Symposium

Date	Session	Chairperson (affiliation)	Paper Number
10th 15:00 |	Session 1 Primary and secondary education I	Achmad Sanuri (IKIP Bandung) Kobayashi, Tetsuya (Ryujo Girls' Junior College)	Paper: 4 Presenter: 5
	Session 2 Primary and secondary	Matsui, Ichimaro (Tohoku University)	Paper: 5 Presenter; 5

17:45 p.m.	Education II		
	Session 3 Higher education	Umakoshi, Toru (Nagoya University) Otsuka, Yutaka (Hiroshima University)	Paper: 5 Presenter: 8
	Session 4 Educational reform	Ehara, Takekazu (Kyoto University) Fakry, Gaffer (IKIP Bandung)	Paper: 4 Presenter: 7
	Session 5 Minority and gender in education I	Bharati, Baveja (University of Delhi) Kobayashi, Junko (Seisen University)	Paper]: 4 Presenter: 6
	Session 6 Minority and gender in education II	Lee, Molly N. N. (University of Science Malaysia) Gopinatan, S. (Nanyan Techno-logical University)	Paper: 5 Presenter: 6
	Session 7 International exchange in education I	Abe, Hiroshi (Fukuoka Public University) Amano, Masaharu (Tsukuba University)	Paper: 4 Presenter: 7
	Session 8 Comparative study I	Hironaka, Kazuhiko (Kyushu Kyoritsu University) Shukla, Suresh (DCRC, University of Delhi)	Paper: 5 Presenter: 7
11th 9:15 | 12:00 a.m.	Session 9 Primary and secondary education III	Lee, Byung-jin (Korea National University of Education) Paitoon Sinlarat (Chulalongkorn University)	Paper: 5 Presenter: 6
	Session 10 Teaching and curriculum	Isahak, Haron (University of Malaya) Chuachan, Chongsatityoo (ONCE Thailand)	Paper: 5 Presenter:
	Session 11 Education and economic social development I	Bray, Mark (University of Hong Kong) Lee, Yong-sook (KEDI)	Paper: 4 Presenter: 8
	Session 12 Education and economic social development II	Arai, Ikuo (Joetsu University of Education) Ushiogi, Morikazu (University of Nagoya)	Paper: 4 Presenter: 8
	Session 13 Education and economic social development III	Muta, Hiromitsu (Tokyo Institute of Technology	Paper: 6 Presenter: 6
	Session 14 Value education	Ozawa, Shuzo (Tokyo University of Foreign Studies)	Paper: 5 Presenter: 5
	Session 15 Education and inter-national exchange II	Yang, Shen-ken (National Taiwan Normal University)	Paper: 5 Presenter] 6
	Session 16 Comparative study II (in Japan)	Kawanobe, Satoshi (Joyo Gakuen Unversity) Ishizuki, Minoru (Osaka City University)	Paper: 4 Presenter] 5

Compiled by Suzuki Shin'nichi, 30th June 2021, Resource: Asian Perspectives in Education, Program of the 2nd CESA Conference at Waseda University

N. B.: DCRC: Developing Countries Research Centre; KEDI: Korean Education Development Institute; ONEC: Office of National Education Commission

The Plenary Session featured experts in comparative education from many South Asian countries as shown in the table above. After listening to many participants, I expressed my appreciation to the preparatory committee, the secretarial offices in the members' countries and regions, and the funding agencies for their support. Although they did not present papers, Professor Wolfgang Mitter (Germany) and Professor Thyge Winter-Jensen (Denmark) joined the conference because they were staying at Waseda University. On the 12th, there was a post-

conference round table, where Professor Winter-Jensen and I talked on "*Tasks and Methods for Comparative Education: On periphery of indigenous knowledge."*

Table 8-2. Presenters by Region at CESA 1996 Conference

Region	Australia	Canada	China	Hong Kong	India
Number	1	2	1	11	4
Region	Indonesia	Italy	Japan	Korea	Malaysia
Number	3	1	21+(11)	8	9
Region	Mexico	Singapore	Taiwan	Thailand	UK
Number	1	2	15	3	1
Region	USA	Vietnam			
Number	3	3			

N.B. Number in parenthesis: those from other countries who are studying in Japan
Compiled by Suzuki Shin'nichi, on 10th, May 2021.

Closing all the sessions with farewell address, I remembered the three South Asian female scholars. I was not sure if they attended but hoped that the establishment of CESA might satisfy them.

Section 3. 2000 Symposium at Waseda

Two considerations were the impetus for the International Symposium at Waseda from March 27th to the 31st in 2000t. First, the experience of meeting various people from many countries and regions (See the tables for previous sessions above) spurred me to conceive of the basic issues of time, space and development which had been unexamined in comparative education as topics for a symposium. Second, in response to financial cuts in university teacher education programs in favor of an uncritical "teach first, learn later" approach, I included the topic of teacher education. Together, Japanese, and Chinese colleagues planned to discuss matters of common concern. This omnibus-style, international symposia was entitled *Shifts in Education Space* and *Teacher Education.*

After consulting with Chinese and Japanese colleagues, I applied again for grants to Waseda University which granted me five million yen. Thanks to the support from the Japanese and Chinese Teacher Education Societies and moral support from European scholars, the programs attracted enough many scholars to the Waseda International Conference Hall: From Japan there were 145 participants and 111 participants from abroad.

Billboard of Symposium - *Shifts in Educational Space and Teacher Education*

Table 9-1. Participants from abroad and their origins (in alphabetical order)

Country	Number	Country	Number
Australia	1	Malaysia	1
Brazil	1	Mexico	4
Burundi	1	Mongol	1

Canada	4	Qatar	1
China	44	Russia	1
Denmark	1	Taiwan	8
France	2	Thailand	2
Germany	4	UK	3
Hong Kong	15	USA	6
India	2	Uighur	1
Israel	3	Uzbekistan	1
Korea	2	Vietnam	1

Compiled by Suzuki Shin'nichi, 30th November, 2021.

The topic of shifts in educational space had three purposes: (1) to identify new possibilities for learning spaces within national and international life-long learning, (2) to identify multi-spheres of signs of complex strata, based on information science, and (3) to identify how "culture-sign-space" has been intensified by the emergence of the hyper-strata of multiple cultural signs. The second theme of teacher education focused on innovations in teacher education. This there was chosen because teaching itself can be questioned and must respond to changing dimensions of learning and teaching. Learning quality is related to change.

Speakers on the Board: Plenary Session, 27th March, 2000,Ibuka Memorial Hall, Waseda International Center

Table 9-2. Keynote Speakers (in alphabetical order)

Speaker	Title	Affiliation
Arai, Ikuo	Present situations and tasks of teacher education: Japanese elementary and secondary school teachers	Joetsu University of Education
Ernst, Sophie	How to pass on the memories of the Holocaust	Institute National de Recherche Pedaogogique
Fukayama, Masamitsu	Educational reforms: Teachers' work and teachers' organizations: Recommendations on teachers' status, 1966	Minobu-San University
Hayhoe, Ruth	Teacher education in the 21st Century: A special role for Asia?	Hong Kong Institute of Education
Hermenegirude Rwantabagu	Tradition, globalization, and the language dilemma in Africa	University of Burundi
Hogan, David	Republican theorization of education	University of Tasmania
Horio, Teruhisa	Education in the global age: Toward culture of peace, human rights, and cohabitation	University of Tokyo
Ishizuki, Minoru	Education in the 21st century: Perspectives on education and educational science	Kyoto Women's University
Kikuchi, Yasushi	Globalization of education: Seeking cultural learning	Waseda University
Lee, Kyu Hwan	Cultural discourse on teacher education in South Korea: With special reference to ideal type of teachers	Ehwa University for Women
Lin, Qiqing	Chinese higher teacher education system	Ministry of

		Education
Mitter, Wolfgang	Transnationality and the decline of nation states: in the mirror of controversial trends	German Institute for International Educa-ion Research
Miwa, Sadanobu	Teacher education in the 21st century: The task of teacher education	Chiba University
Mochida, Kengo	New action in education: Education action zone in England	Kyushu University
Munn, Pamela	Socialization, gender, and citizenship education	University of Edinburgh
Nishimura, Shunichi	Thought on topos and revival of human education	Tokyo Gakugei University
Numata, Hiroyuki	Contributions and limitations of modern western philosophy of education	Tohoku University
Sakamoto, Takashi	New model of higher education	Center for Media Literacy (Japan)
Sato, Manabu	Transforming school space through redefining "learning"	University of Tokyo
Shibata, Yoshimatsu	Philosophy of learning in Japan: past and perspective	University of Tokyo
Shields, James, J.	Sacred architecture as a narrative for defining religious, educational, and social changes	Teachers College, Columbia University
Tachiyanagi, Satoshi	Children's center as places for growth and welfare workers for them	Fukushima Public University of Medicine
Takano, Kazuko	Teachers under stress	Meiji University
Terasaki, Masao	Modern making of educational disciplines in Japan	Obirin University
Umakoshi, Toru	Comparative education on the crossroad: The case of Japan	Nagoya University, Japan
Welch, Anthony & Brian Denman	Internationalization of higher education: Retrospect and prospect	University of Sydney
Willson, David	To compare is human: Comparison as a research method	Ontario Institute for Studies in Education
Xie, Anbang	Market socialism and financial management of teacher education	East China Normal University
Zheng, Shiqu	Program for the 21st century: Teacher education	Beijing Normal University

Compiled by Suzuki Shin'nichi, 10th May, 2021;
Resource: *Programmes, International Symposium, On Shifts in Educational Space and Teacher Education, 27-30 March, 2000,* International Educational Research Forum, Japan Society of Teacher Education, and the Chinese Association of Higher Teacher Education.

Compiling the papers submitted, I found that a number of key concepts had been used by presenters in different ways. The presenters' concepts of "reform," for example, were not necessarily identical. Even the word "teacher" in Chinese and Japanese had different connotations. Moreover, basic European ideas of time and space differed from Asian concepts. When I met many scholars during the 1950s and 1960s (See the tables in the chapter "face-to-face" conversation, above), I learned much about the relevance and tasks of comparative education. In this conference, the opportunity to hear various presentations and attend the debates naturally led me to reflect upon where we stood at this point in history and what tasks we were confronted with in education.

Section 4. 2003 Farewell Seminar at Waseda

In March 2003, I retired from Waseda University at the age of 70. Before retiring, I held the 1st International Seminar on "*The 20th Century as History—Self-awareness and Others."* It was my idea to replace the Japanese custom of professors giving a "last lecture" upon their retirement with an international seminar. The British Studies Institute at Waseda University,

which I established, supported me in running the seminar. My old friends came from abroad to see me and joined the 1st seminar as speakers. Graduate students kindly supported the seminar as staff and managed the registration and various services for the guests, the participants, and my colleagues at the Faculty of Education. Waseda University provided me with the use of and all provisions in the Hall without charge. It was one of the happiest days of my life for which I am truly grateful.

The seminar was impressive. Professor Gu Mingyuan, an old friend, referred to the crisis of comparative education in his speech as a threat to its academic disciplinarity. Professor He Chaowu, another close senior friend, explained the historical causes and difficulties of securing self-identity in Asian contexts in modern times. The other guests discussed the many urgent tasks of comparative education in theory and practice. Their speeches brought me back to the debates of previous experts in meetings at London in 1951 and at Hamburg in 1955. On both occasions, they (Nicholas Hans, Friedrich Schneider, J. A. Lauwerys, etc.) tried to identify the aims, scope, and methods of comparative education. Holmes, succeeding the two experts at later meetings, coordinated with Saul Robinsohn at the 3rd expert-meeting at UNESCO Institute, Hamburg, in 1963. Remembering what I read in these reports, I wondered what Holmes would reply to them if he were alive. I accepted the problem-settings by my guest speakers as my new homework: a re-identification of comparative education in a new age.

This occasion also prompted me to ask myself what I had done in and for comparative education. I remembered the day when I first met the late Professor Brian Holmes at his study in the Institute of Education, at the University of London in August, 1971. I realized that I missed him. He was the first scholar that led me to the theoretical dimensions of comparative studies in education. Of course, my friends, in particular, Professor Juergen Schriewer (Humboldt University), never tired of inviting, suggesting and encouraging me to advance theoretical enquiries. Their encouragement has given me big theoretical task of fully replying to the homework I was given at the conference.

I have been keenly interested in time and space as meta-methodological key issues in comparative studies of education for a long time. Along with this topic, I believe that it is an important issue for comparative education to question whether the nation-state should be the unit for comparison or not (Suzuki, 1996, 1997, 2008). I spoke on this matter at CESE at London in 2002 and in Beijing in 2005 (See,table 6-3).

Time and space as notions are susceptible to place. It is necessary to build a new framework to deal with time and space in comparisons (Suzuki, 1992, 1997, 2000, 2009). My tentative answer is my articles published in 1996, 1997, and 2002. The 2009 article with Yamaki expanded these basic ideas to modern political ideology. My tentative presuppositions reply both to Holmes and to the new tasks of building the framework for "body educational," a concept which I hypothesized in a 1995 article and presented in 1996 at WCCES in Sydney (See table 6) and in 1999 at CIES in Toronto (See Table 4). Thus, having introduced the idea of "body-educational," I published a book chapter (in Japanese) in 2005, in which I tried to deal with time, space, and place (e.g. nation-state) together, As I reported on color symbolism in 1992 at WCCES in Prague (See Table 6), we observe the rich and different notions or concepts of time and space. Within the framework of the concept of "body educational," I have introduced a set of categorical criteria of educational information (i: matter versus matter, ii: matter versus human beings, and iii: human beings versus human beings). I am still searching for more relevant hypotheses to build a model of comparative studies of education.

My homework, as it were, remains how to apply the concept of "body educational" to comparative studies in education. In this way I hope to reply to the issues left by the late Professor Holmes and various problems raised by my friends and colleagues. I hope this may be the best way to repay all the institutions which kindly supported my research financially, and, in particular, Waseda University which educated me, secured my academic freedom, and

supported me morally and physically each time I held international academic conferences and meetings.

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Shin'ichi Suzuki was assisted by Rebecca Fukuzawa, Hosei University, and Shoko Yamada, Nagoya University in authoring this profile.

Profile of a Comparative and International Education Leader: Christine Nancy Fox

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Christine Nancy Fox is an international eduation consultant, an experienced project planner and designer, primarily in the Asia-Pacific area, and a long-term comparativist. From 2005-2012 she was the Secretary-General of the World Council of Comparative Education Societies, having already spent some ten years on the WCCES Executive as a member of various Standing Committees and as the representative of ANZCIES. This profile traces Christine's life history from her childhood memories to her educational development, from her years in the USA and South America to her post-graduate study at London University, and from her academic entry into comparative and international education to her wider academic-practitioner career in teacher education, project management and international education consultancies.

Key words: Christine Fox, Comparative and International Education, Intercultural Communication, Critical Postcolonial Theory, Asia-Pacific education reform, Program Design and Evaluation, Narrative Research, Social Justice, International Educational Assistance.

كريستين نانسي فوكس هي مستشارة دولية في مجال التعليم ، ومخطط ومصمم مشروع من ذوي الخبرة ، بشكل أساسي في منطقة آسيا والمحيط الهادئ ، وخبيرة في المقارنة طويلة الأمد. من 2005 إلى 2012 كانت الأمين العام للمجلس العالمي لجمعيات التعليم المقارن ، بعد أن أمضت بالفعل حوالي عشر سنوات في المجلس التنفيذي **WCCES** كعضو في العديد من اللجان الدائمة وكممثلة لـ **ANZCIES**. يتتبع هذا الملف الشخصي تاريخ حياة كريستين من ذكريات طفولتها إلى تطورها التعليمي ، من سنواتها في الولايات المتحدة وأمريكا الجنوبية إلى دراستها العليا في جامعة لندن ، ومن دخولها الأكاديمي في التعليم المقارن والدولي إلى الممارس الأكاديمي الأوسع. مهنة في تعليم المعلمين وإدارة المشاريع والاستشارات التعليمية الدولية.

克里斯蒂娜·南希·福克斯是一位国际教育顾问，也是一位亚太地区经验丰富的项目策划者和设计者，是一位长期的比较主义者。从2005年到2012年，她是世界比较教育学会理事会的秘书长，在此之前，她已经在世界比较教育学会理事会的行政部门工作了十年，是各常设委员会的成员，也是澳大利亚比较教育学会的代表。这份简介追溯了克里斯蒂娜的生活史，从她的童年经历到她的教育发展，从她在美国和南美的岁月到她在伦敦大学的研究生学习，从她在学术上进入比较和国际教育到她在教师教育、项目管理和国际教育咨询方面更广泛的学术-实践者生涯。

Christine Nancy Fox est une consultante en éducation internationale, une planificatrice et conceptrice de projets expérimentée, principalement dans la région Asie-Pacifique, et une comparatiste de longue date. De 2005 à 2012, elle a été secrétaire générale du Conseil mondial des associations d'éducation comparée, après avoir déjà passé une dizaine d'années au sein de la direction de WCCES en tant que membre de divers comités permanents et représentante de l'ANZCIES. Ce profil retrace l'histoire de la vie de Christine, de ses souvenirs d'enfance à son évolution éducative, de ses années aux États-Unis et en Amérique du Sud à ses études supérieures à l'Université de Londres, et de son entrée dans l'éducation comparée et internationale à sa grande carrière académique dans la formation des enseignants, la gestion de projets et les conseils en éducation internationale.

Кристин Нэнси Фокс — международный консультант по вопросам образования, опытный планировщик и дизайнер проектов, преимущественно в Азиатско-Тихоокеанском регионе, а также специалист-компаративист. С 2005 по 2012 год она была генеральным секретарем Всемирного совета обществ сравнительного образования, проработав около десяти лет в Исполнительном комитете WCCES в качестве члена различных постоянных комитетов и представителя ANZCIES. В этом профиле прослеживается история жизни Кристины от ее детских воспоминаний до ее образовательного развития, от ее лет в США и Южной Америке до ее аспирантуры в Лондонском университете, а также от ее академического поступления в сравнительное и международное образование до ее более широкой карьеры академика-практика в области педагогического образования, управления проектами и международного консультации по вопросам образования.

Christine Nancy Fox es una consultora en educación internacional, una experimentada planificadora y diseñadora, principalmente en el área de Asia-Pacífico, así como una comparativista de larga data. Desde 2015 a 2012 fue Secretaria General del Consejo Mundial de Sociedades de Educación Comparada (WCCES), habiendo pasado unos diez años como miembro Ejecutivo del WCCES en varios Comités Permanentes y como representante de ANZCIES. Este perfíl rastrea la historia de vida de Christine desde las memorias de su infancia a su desarrollo educativo, desde sus años en Estados Unidos y

Sudamérica a sus estudios de postgrado en la Universidad de Londres, y desde su entrada académica a la educación internacional comparada hasta su práctica académica más amplia en formación docente, gestión de proyectos y consultorías educativas internacionales.

Biographical Background: Family and Early Education

Christine was born in Sydney, Australia, in 1942. Her parents, Nancy Walker and Northleigh Carter, met as university students in 1932 at Sydney University. Northleigh was born in 1912 in Cambridge, New Zealand into a very musical family. His mother Alice Batyer was a concert pianist, his only sibling Christine was a cellist, and he was a violinist and a tenor. Having completed his secondary education as a boarder at Christ's College in Christchurch, Northleigh then enrolled at Otago University to study medicine before moving to Australia to complete his university education. Nancy was born in Sydney in 1912 and lived in the Eastern Suburbs of Sydney. She had an older sister Nellie and a younger brother Bruce.

Photo 1. Wedding of Christine's parents Nancy Walker and John Northleigh Carter in Sydney, 1937

Northleigh studied Medicine at Sydney University and was very active in university circles, helping to organise the 'review' run by students each year, singing in the performances, doing a comedian act, and occasionally singing at the local church. He also had a passion for sport and attained two Sporting Blues. Nancy, sharing his passion for sport, was a keen athlete and received three Sporting Blues. She was best known in university sporting circles as a tennis player. Nancy studied Architecture at the university. After settling into married life with her medical doctor husband, she stayed at home to bring up their three children—Bruce, Christine, and Derek. Christine describes their growing up as a happy time in which they benefitted from having parents who were university educated and who encouraged them to engage in all sorts of activities as well as their school studies. Both parents were determined that their children would do well at everything they tried, and expected them to be truthful, obedient, and hard working. Christine expresses gratitude for her father's influencing her interest and proficiency in music from an early age, her appreciation of the outdoors and love of the ocean. He also shared his knowledge from his New Zealand birthplace about Māori legends and history and

would sing Māori songs to her in his strong tenor voice. Christine contracted polio when she was three or four. Fortunately, she recovered within a year, leaving only a slight weakness in her left leg.

Photo 2. Christine in Sydney, aged about six

Christine's father died from a massive heart attack in December 1952 at the age of only 39 when she was just ten years of age; the family's lives changed abruptly. Her mother bought a larger house jointly with her sister Nellie and brother-in-law Justin McCarthy, and for six years the ten members of the combined families lived together: their grandmother Tilly, the three parents, three siblings and three girl cousins.

Christine's schooling did not change with the move to the big house. She spent all of her primary and secondary years at the private girls' school Abbotsleigh in Sydney, one of the oldest schools in the country. She has spoken of her surprise to discover later at University how privileged her life at Abbotsleigh had been. Like both her parents, Christine was a good 'allrounder'; she was academically successful and played a lot of sport, especially tennis and hockey, becoming captain of A teams in both. In her final year she was appointed 'head girl' of the school. In Music, Christine frequently accompanied others on the piano, and performed annually at school. She progressed to studying for the A.Mus.A. by the age of sixteen and successfully entered various Eisteddfod competitions.

Christine's brothers also benefitted from those family formative learning experiences and ethos. Her older brother Bruce gained his PhD from the University of Toronto after achieving his Master's Degree at Harvard University. Bruce went into teaching, becoming a leading School Principal of schools in New South Wales and Tasmania. Her younger brother, Derek, graduated from Sydney University with a Geology Degree and later did his Master's Degree in Geology. Derek's successful career as a geologist led to forming his own company in mineral exploration in Australia and Spain, He is now a successful company director, and is a Principal Advisor to or Board Member of several companies.

Becoming Global

Christine's life again took a significant turn when she was one of 18 Australian students to win an American Field Service scholarship to go to high school for the 1960-61 school year in the United States of America. AFS scholarships at the time were offered to about 50 countries; in

the 1960-61 school year there were 1800 AFS scholarship holders, all 17-18 years old, in the USA. Christine describes her experiences during that year as "remarkable".

Christine spent the AFS year at Anna Heads Girls School, Berkley CA, and lived with a family who had a daughter Bobbie about the same age. Thanks to Christine's academic and sporting abilities, over the year she gained a new confidence and grew to love life in California. She played tennis at a high level and she and a school friend Lorna travelled around the state to participate in many competitions. Academically she appreciated the "elite" learning environment at the school; for example, the expectation of reading one classical book a week, reading Madame Bovary in French, and having to present work orally. As an international exchange student, she was expected to give talks nearly every week at such clubs as Rotary, and community centres, and to explain the purpose of the international AFS program. The motto for AFS was "Walk together, talk together all ye Peoples of the Earth, for then and only then can ye have peace." Looking back, Christine is not surprised that her PhD thesis was based on the theories of international, intercultural communication.

The experience that left a particularly indelible mark, at the end of her AFS year, was the political awakening involved in a visit with other students to Washington DC. The bus that journeyed from San Francisco to Washington joined some fifty or so busloads of AFS students from nearly every State—a total of some 1800 foreign students. Converging in Washington DC, they visited various historical sites, ending up at the White House Rose Garden. There, President John Fitzgerald Kennedy gave them an emotional oration, a speech that remains in the White House archives. "It was an extraordinary time of learning about the world, through the eyes of the students from 50 different countries and through the eyes of the Americans. And it did change my life. I had never thought globally before then," said Chris.

Return to Australia

Christine resumed her first year at Sydney University in August 1961, continuing her full-time BA in Music, History and Psychology, with the intention of majoring in Music in her third year. However, she took up a daytime position in a publishing company as a trainee editor and had to complete her degree at night. Neither music nor psychology was available through night classes so she undertook courses in the history of education, which she found fascinating. It was her first encounter with the ideas of Western education pioneers such as Makarenko, Dewey, Rousseau, and Montessori, and crucial to her developing a global understanding of education. Christine mentioned that in 1988 UNESCO named Ukrainian-Russian Anton Makarenko as one of four educators who determined the world's pedagogical thinking of the 20th Century. This was her introduction to comparative education.

Back to North America

In March 1965, Christine again left Australia for the USA where she built up further editorial knowledge as Editor at the Bancroft Whitney Legal publishing company in San Francisco. She met her husband to be, Philip Fox; they married in October 1965.

Husband Phil came from a print-production family in England. When seven or eight he went to boarding school on a singing scholarship but, after becoming seriously ill, he was for many years home schooled by his mother and his aunt. As he grew stronger, Phil was apprenticed to his uncle who owned a printing company in London and, after a few years learning his craft, having successfully applied for a Green Card to the USA, he obtained work as a print-production manager in San Francisco.

Three years of life in San Francisco changed Christine's worldview. Over those years she witnessed the international involvement of the war in Vietnam, and joined the anti-war protestors. At the same time, the Black Panther Movement was growing in the San Francisco Bay Area, and Phil and Christine became involved in protests over the discrimination and general systemic violence against African Americans. Christine's awareness of systemic racism against Black lives was cemented in those years. The 1965-1967 period was a tumultuous time socially and politically, not only in San Francisco but globally.

Christine became pregnant in mid 1967. She applied for social security, which expectant mothers were automatically entitled to in Australia, and found out that she did not qualify for medical or hospital support. It was quite a dilemma for Phil and Chris. By a quirk of fate, they met a couple of American artists in San Francisco who were living in a village not far from Guadalajara, Mexico's second biggest city. They told Christine that the hospital in Guadalajara was affiliated with the Johns Hopkins University Hospital in Baltimore MA, which trained medical workers from, and sent advisors to, the Guadalajara Hospital. Their maternity ward was well thought of. After much research and consultation with others, Christine's travel destination was set. She and Phil bought a small VW station-wagon and drove south, arriving at the Mexican village early in 1968. Their baby Thomasin was born in Guadalajara on 25 March, 1968. Five months later, Thomasin became seriously ill with encephalitis. They were advised to get her to Guadalajara Hospital as fast as possible. Thomasin survived with the assistance of specialist doctors at the hospital. It seemed almost a miracle. The baby and her parents were allocated their own room and she was given constant care and medical attention. However, a little further down the corridor Christine had encountered a roomful of Mexican children, many of whom had arrived from nearby villages and were destined to die of the same disease. In Christine's words "Our treatment was privileged, and we accepted it. We didn't put our child in the ward. We accepted our white privilege. My realisation at that moment really sharpened my political thoughts. If you see that privilege, right in front of your eyes, you can't ever unlearn it."

A journey by car and ship from Mexico to Chile

An essential aspect of engaging in life in Mexico was learning Spanish. Christine and Phil applied themselves vigorously to this. Christine's growing English/Spanish bilingualism was to prove invaluable in subsequent years. After almost a year in Mexico, they decided to continue their journey by car south along the Pan American Highway through Central America, arriving some weeks later in Panama City. There they bought a passage for themselves and the car to voyage by ship to Valparaiso, Chile.

Their stay in Chile was brief. They quickly became aware of the extent of political turmoil and violence in the country as the population prepared for an election the following year. Therefore, they made the decision to drive north to Peru, via the Atacama Desert. The road distance from Santiago to the border with Peru is over 2000 kms (1,300 miles), an unforgettable experience driving through the driest desert in the world. Christine remarked, "the dry desert landscapes were spectacular. The few small townships by the sea were relatively undeveloped, unlike today where these oases have become popular international tourist resorts."

They settled in the Peruvian capital city Lima in July 1969, and their second daughter Helena was born some four months later. Christine taught for two years at a British Council funded secondary girls' school, San Silvestre, where she helped replace the existing British History curriculum with a global history subject.

In May 1970, Christine and her young family were caught up in Peru's most catastrophic natural disaster at that time, a devastating earthquake that caused massive landslides high in the Andes where many villages were swept away, with a tragic loss of life, and homelessness. The earthquake caused immense damage to towns and villages throughout the region and included some damage in Lima itself. Within a few days the Peruvian government organised a rescue mission to try to reach the devastated mountainous areas by road. It was impossible to get through to many areas. Most of the area had lost contact with the outside world. The national radio announced the news in Lima continuously through the day, listing village after village from which there was no news. A close relative of their house helpers, who walked for three days to Lima from the Andean village of Racrachaca, had entreated Phil to go in search of their family. Phil arranged to join the first convoy of government vehicles, which they followed in their VW stationwagon up and through the high mountainous region. It took over two days, the car loaded with donated blankets, clothes and food, and they reached the village safely. Much of the village lay in ruins, including the small school they had heard about. Fortunately, few people died in that village. Nationally the exact death toll is unknown, with estimates varing from 200,000 to 400,000. The upshot of Phil's extraordinary journey was that Christine involved the San Silvestre school community in a fundraising effort to rebuild the Andean village school. The archives of the school have a detailed account of that period, which culminated in a reopening ceremony with the mayor and officials and school community members present.

Christine became aware that the children in such village schools had very poor learning opportunities since they spoke the indigenous language Quechua, while the teachers usually spoke and taught in Spanish. She also became very interested in the newly instigated and quite radical Peruvian National Education Reform legislated by the government of leftist President, General Velasco Alvarado. The reform drew on large-scale efforts to reduce the privileges of the wealthy landowners and create new opportunities for rural and indigenous families, including the children. Notably, this reform was influenced by the work of Paulo Freire, at that time living in exile from Brazil in Chile from where he published his *Pedagogy of the Oppressed* in Spanish (Freire, 1972). It was the first time that bilingual education was formally established in Peru. These reforms provided the foundation for Christine's ongoing interest in intercultural and bilingual education within the systemic problems of power and powerlessness. It established the platform for much of her ongoing 'academic-practitioner' work in the field of comparative and international education and was the basis of her Master's Degree thesis.

Following the journey into CIE

After a sojourn teaching and studying in Spain from 1973-1974, when she gained a Certificate of Spanish Language and Culture at Barcelona University, Christine settled with her family in Reading, England. She was hired for a year as a history teacher at a high school in Reading mostly in classes where students with Caribbean and Pakistani family backgrounds predominated. She devised an innovative way of improving their learning of history. Half their class time was allocated to the set curriculum of mediaeval British history, and half to learning other topics from a global perspective. At the end of that year, Christine applied for and won a place at London University's Institute of Education (IOE) starting in September 1975.

In 1977, Christine graduated Master of Arts in Education (Distinction) from the Department of Planning and Development in Education at London University's Institute of Education (IOE), shortly before its amalgamation with the Department of Comparative Education. Key lecturers at that time were Edmund King, one of the founding fathers of the WCCES, and Brian Holmes (President of WCCES 1974-1977). Her thesis was on planning and development in education,

using as a case study the Peruvian Education Reform of 1972. Her research drew on original Spanish sources published in Peru, and comparative education sources internationally.

As indicated in the previous section, there can be no doubt that Christine's familiarity with the Peruvian reforms from the time she was living in Lima, her contextual understanding of Peru's education development needs, and her ability to analyse the Reforms through the lens of international comparative education, all contributed to the high acclaim with which her thesis was acknowledged by London University's Institute of Education. In response to her Head of Department's invitation to begin a PhD, Christine was initially ready to accept. However, this was not to be. It was time for Christine to return to her home country, and to introduce her family to an Australia way of life. Phil was British, Thomasin had Mexican-British citizenship, and Helena had Peruvian-British citizenship. They travelled on British passports; Christine travelled on her Australian passport.

Consulting in Teacher Education for Samoa

On her return to Sydney in early 1978, Christine's search for an academic position took her to Macquarie University. Macquarie University had tendered for and won a project funded through Australia's official aid program with the then *Wester*n Samoa, a small 'developing' island state in the south-west Pacific. Samoa had attained its political Independence from New Zealand in 1962. In 1967 the localisation of the position of Director of Education resulted in the appointment of local woman educator, Fanaafi Maiai, who later became the first woman PhD in the Pacific islands region. Under her leadership, plans for an education system less dominated by the colonial system and more attuned to Samoan life, gave rise to a number of education innovations. Samoan language and culture became centred and access to education was broadened. The government also established twenty new Junior Secondary Schools (JSSs), locating them in rural districts distributed around the two main islands of Samoa. However, most teachers had only been trained to teach in primary schools. There was an urgent need to upgrade primary teacher qualifications for the JSSs and to reach out for new teacher trainee recruits.

The government sought Australian assistance to establish a three-year secondary teacher training program for provision of the teachers required by the new Junior Secondary Schools (JSSs). The project Macquarie University had just won included the construction of a new Secondary Teacher's College, the supply of equipment and furnishing of the buildings, and the contracting of two international development consultants to work in Samoa as teacher education consultant lecturers for a period of three years.

In 1978 Christine and Phil became two of the foundation staff of Samoa's Secondary Teachers' College (STC) located on the Malifa Compound in the Samoan capital of Apia. They worked with a cohort of Samoan educators drawn from experienced primary teacher educators and secondary teachers with Masters degrees. Christine and Samoan staff were responsible for the development of a secondary teacher education curriculum and teaching practice program. Phil was responsible for establishing a Manual Arts department at the STC, with a broad interpretation to include silk screening and local research into local timber utilisation. Their first trainee teachers were recruited from either the existing primary school cohort of teachers or from the few recent graduates from the prestigious Samoa College (Secondary school), established in 1953, and opened by C.E. Beeby.[3]

[3] Dr Beeby was Director of Education for New Zealand from 1936-1960. Because Samoa was administered from NZ until its Independence in 1962, Beeby was also responsible for its education system and those of a number of other Pacific countries. Pacific educationists generally regarded him positively, most significantly because he

Christine describes her three years in Samoa as Lecturer in Education as a significant consolidation of the knowledge she had gained from her two-year Master's degree at London's IOE, and her international lived experience in the USA, Mexico, Peru, Spain and Britain. For example, she recalls adopting an innovative style and system of teaching practice for which she is still remembered in Samoa. The unique design arose from the particular characteristics of the first intake of their students: both in-service and pre-service. Pre-service students had experience of secondary school learning; most in-service teachers had left their formal schooling after primary school. She remembered: "Each lecturer took small groups of trainees representing the two cohorts to stay for two or three weeks in the rural village or school. Three-way teaching and practice took place—from lecturer to all, from in-service to pre-service to explain teaching methods, and from pre-service to in-service to explain recording, reporting, writing essays and so on. The rapport between the two cohorts became a strong positive feature throughout their three-year training program".

Further reflecting on the significance of her life in Samoa, of what made it especially memorable in terms of her pathway into CIE, Christine explained:

> Perhaps I could say that my experience there was at a very opportune time, it was only about 16 years since Samoan independence in 1962. They were trying to set up a better system, thanks to erstwhile Director Fanaafi Maiai and other education leaders. I felt really excited that I was able to help and able to compare and learn first-hand about living in a predominantly rural environment. I was proud to join the strong women who had leadership roles in schools and in the communities. Even though women did not get the vote there until the 1990s, it seemed to an outsider such as me that my women colleagues and other female leaders were powerful role models.

Christine acknowledges her friendship with her lecturer colleague and mentor, the late Gisa Gaufa Uesele, who provided valuable support and advice not only to Christine and Phil but also to their daughters Thomasin and Helena. Both of them attended Apia Primary School, with Thomasin progressing to Leififi, the then Apia Middle School, and Helena becoming the dux of Apia Primary.

In 1979, another close colleague joined the Secondary Teachers College (STC), Tili Afamasaga (Gatoloai Tili Afamasaga today). In 1997, the STC became the Faculty of Education at the National University of Samoa. With Tili as Dean, her success in embedding Samoan language and culture into the university education level had widespread approval not only in Samoa but among educators throughout the Pacific Island nations.

Further international development experience

Following the family's return to Sydney, between 1984 and 1989 Christine undertook various roles, all of which drew on her international development experience. Her term as Course Director at the International Training Institute ITI, funded by AusAID, overlapped with a role as Project Co-ordinator for the Samoan Junior Secondary Curriculum Project. Between 1985 and 1987 she

was the first 'colonial' advisor to consult with Pacific educators and include a "people-centred", "bottom-up" perspective in his recommendations. Samoan educator, Fanaafi Maiai stated, "There is no denying that he is a great historical figure who was able to bring together the many visions of different people … which led to landmarks in Pacific Education" (see Coxon 2002, p.72). Beeby later became an internationally regarded CIE figure for his work at UNESCO, and particularly his 1966 publication, *The Quality of Education in Developing Countries,*

made frequent short visits to Samoa where she rekindled her strong relationships with Samoan educators and their valuable work.

A particular memory of a group Christine worked with during her time at ITI (1984-1987) reinforced what she had already learned about "… the strength of the women in many countries …" when she taught at the International Training Institute in Sydney, The Australian Government brought in senior administrators and curriculum developers from all around the world, many of whom were from the Caribbean.

Photo 3. Christine as Course Director with senior education personnel from British Commonwealth countries at the International Training Institute, Sydney, 1986

The similarities between women's roles in the Pacific Island nations and Caribbean nations were striking, and noted in later research conducted by Vandra Masemann and others. The shift in Comparative Education from a 'Women in Development' approach to a 'Gender and Development' approach made clear the need not to approach women as somehow needing just to improve themselves, but to look at the intersectionality of unequal gendered roles in the economic and social frameworks of society (see Unterhalter, 2012; Masemann, in press).
In 1987 Christine moved to Canberra to work with the Australian Council for Overseas Aid (ACFOA), and was seconded to AusAID for a year . She researched and developed the materials needed for comparing and contrasting the various types of NGO in Australia and in the Pacific supported by AusAID. The following year, she took on a different role as Lecturer-in-charge of a large group of privately funded Brunei young adults. They were in Canberra to complete a graduate diploma in education at the Canberra College of Education. ACFOA again tried to recruit Christine to take up an executive position for 1989, but she declined. She chose instead to return to Sydney to look after her very ill mother, who died shortly afterwards, in January 1989, aged 76.

Moving into Academia
Christine's rich and varied journey into Comparative and International Education reached another milestone in March 1989 when she received an Australian Commonwealth Scholarship for three years fulltime study as a PhD candidate at Sydney University. Her doctoral thesis compared Samoa and another Pacific Island country as geographic educational contexts, with overall reference to the professional educational interactions between Australian consultants and their counterparts in the two Pacific Island contexts. She made multiple field research visits during 1989 and 1990. The theoretical focus of the thesis was underpinned by the work of Jürgen

Habermas, specifically his two-volume publication, *Communicative Action* (Habermas, 1981, 1984). Christine took a critical approach to Habermas' theorising, particularly insofar as at the time of publication he did not apply his theorising beyond his own cultural context. In her words, "I introduced both the critical and postcolonial concepts, analysing power and agency in intercultural communication. I also reflected on my own experiences in South America and Pacific Island countries: that it is possible to reach understandings if the communication is not distorted by power inequality, by insincerity or by strategic manipulation".

By 1992, when Christine submitted her doctoral thesis, *A critical analysis of intercultural communication: towards a new theory* (Fox, 1992), she was working as a fulltime lecturer at Wollongong University, and two years later she had joined the World Council of Comparative Education Societies' Executive Committee as the representative of ANZCIES. Subsequent sections discuss how ANZCIES influenced her teaching and research at Wollongong, and its impact on her ongoing contributions to CIE.

Academic career: University of Wollongong

Teaching

In 1991, Christine was appointed to a lectureship in the Faculty of Education at the University of Wollongong. Three years later, she was promoted to Senior Lecturer, a role in which she continued until her retirement in 2008. During those years she was appointed to a number of leadership positions within the Faculty of Education, and served on several University-wide committees. She was appointed Director of Primary Teacher Education, Founder/Coordinator of the Research Group in Curriculum, and Co-ordinator of Social Contexts of Learning courses for primary and secondary Diploma of Education trainees (Fox, 2003b). At postgraduate level, drawing on her previous experiences, she extended her CIE research and practice interests by developing two Master of Education courses, namely, International and Intercultural Perspectives and Qualitative Research (Fox, 2008a, 2008b). In 2004 Christine's exceptional work with students was recognised by the University when she won the Vice Chancellor's Award for Outstanding Contribution to Teaching and Learning.

Christine's response to our questions about how her doctoral thesis had informed her postgraduate teaching and supervision, elicited the following:

> I suppose that what I said in the thesis was translated, if you like, into the necessary skills of studying, critical inquiry, and research methods. You can empower them with ideas that are important for them when they go back to their own countries, Many of my graduates and postgraduates were international students, who told me our work together actually changed the way they decided what they were going to do; when they got home, they did feel empowered …. And it's lovely to get that kind of feedback.

Christine's global understandings and international experiences as a an academic-practitioner were further enhanced in the late 1980s and 1990s through her involvement in ANZCIES and in WCCES. At this time, Christine had already represented ANZCIES in the WCCES and had an active role in the various Committees within the Council. It was in the year 1995-1996 that she was appointed Vice President of WCCES and part of the organising committee of the World Council's World Congress held in Sydney, together with Anthony Welch and other Sydney University lecturers.

Photo 4. Executive members of the WCCES at the 9th Congress in Sydney, including Christine, Anne Hickling-Hudson and Vandra Masemann, 1996

A year after the Congress was held, Christine took up the additional role of Master of Education (M.Ed) coordinator for some 40 teacher educators from Sri Lanka, as well as Doctoral supervisor of some of those who already had gained their M.Ed. degree. They studied at Wollongong through the World Bank supported Teacher Development Training Deployment Scheme which ran from 1997 until 2006. The values informing Christine's university teaching practice—inclusivity, empowerment, equity of participation, open-mindedness—were also reflected in the research and consultancy activities of project design and evaluation undertaken while she was at Wollongong University. As detailed below, it is clear that her knowledge of and commitment to 'intercultural communication' went beyond academic theory into real life practice.

Another part of Chrstine's academic career included administration and policy. Christine was invited to participate in a number of University-wide committees, such as the Quality Assurance Committee chaired by prominent legal expert Jack Goldring, Dean of the Law Faculty, and Dr Mary Day, Senior Lecturer in the Faculty of Commerce who was like Christine a Habermasian scholar. Another important input from Christine was on the University Internationalisation Committee, as advisor on Internationalising the University academic curricula.

Research, Program Evaluation and Consultancy in Australia

Soon after her initial academic appointment, Christine's life and research experiences meant she was well placed to win research contracts for social impact studies funded by the New South Wales government.. During 1993 and 1994 Christine became involved in two projects: 'School-based Secondary Education Teacher Education for Aboriginal Personnel', and 'The Impact of Immigration on Education and Training in NSW'. Regarding the first, Christine was appointed leader of a research and development program funded by the NSW Department of Aboriginal Education which was designed to upgrade Aboriginal teacher aides to become fully qualified, registered teachers in primary schools. The plan was to create learning centres in four or five regional areas of New South Wales and deliver the course by distance education and through the learning centres. This was the first time a concentrated attempt had been made

to further train the Aboriginal Aides who were not fully qualified to be teachers. Although the initial project was rejected as being too difficult to implement, it created the impetus for the University to expand their distance learning programs for other students.

With regard to the second, an enquiry into the impact of immigration on NSW education and training, Christine joined immigration and sociology expert Robyn Iredale from Wollongong University in winning an Australian Research Council (ARC) grant to conduct the inquiry. Funded by the NSW Ministry of Education and the Australian Bureau of Population Research, the study showed that by sheer numbers, immigration intakes had a dramatic effect on schools, technical and further education and universities (Iredale, Fox & Sherlaimoff, 1994). In their report they highlighted some of the weaknesses in educational institutions, either through lack of funding or lack of sufficient knowhow, in dealing with challenges raised by cohorts of immigrants and refugees in classrooms. Another finding was that some programs had started with high expectations, but had not proceeded as well as hoped. In some cases, special classes in English as a Second Language were timetabled against key learning areas such as Maths or Science, and students failed to attend the special English classes. An important tradition in many communities was to provide community language classes, but these were dwindling. As Christine recounted:

> The vast differences among immigrant children in culture, language, ethnicity, age, gender and migration stories were not always taken into account or even understood by all teachers. It was interesting that many aspects of my teaching and research interests came to the fore in this period. For decades I have been researching the question of identity and the recognition of identity as an intersectional study (Fox, in press). Robyn and I published several articles from both the immigration and the educational aspects (Fox & Iredale, 1996; Iredale & Fox, 1997).

CIE Involvement

As detailed above, from the start of her academic life, Christine was actively involved in the promotion and extension of the knowledge and understanding of comparative and international education she had developed through her direct experience of a range of socio-cultural and educational contexts. Her CIE theoretical/practical exploration of two of those contexts (Peru and Samoa) through her masters in London and doctorate in Sydney were to further cement relationships with other comparative educators around the world. And her demonstrated experience as an academic practitioner in areas accepted as worthy of funding, so sought after by universities, enabled her to establish a strong and respected presence within the development assistance community. In addition, Christine had begun publishing in various international and Australian-based journals and contributed book chapters (Fox, 1996a, 1996b, 1997a, 1997b).

Through her work in project design, monitoring and evaluation and educational planning in the region, she became an influential CIE figure. In the mid 1980s she joined the Australia New Zealand Comparative & International Education Society (ANZCIES), and ANZCIES provided a small research scholarship to pay for her travel to the Pacific islands for her PhD research. This encouragement by ANZCIES was in some ways a ticket to becoming increasingly involved in CIE. Christine feels that her CIE profile grew steadily over the decade between her joining ANZCIES and undertaking PhD research in the Pacific and her initial membership on the World Council of Comparative Education Societies' Executive Committee. The contributions made to CIE regionally and globally through her extended periods of time on each are widely acknowledged.

ANZCIES

Christine's membership of ANZCIES dates from the mid-1980s. In 1992-94 she joined the Executive Committee as Secretary-Treasurer, and in 1994 she undertook her first two-year term as President; her second term as President was from 2000 until 2002. Thus, she gave almost two decades of continual service as a member and as an Executive Committee member to the ANZCIES community. She helped to assure that the ANZCIES Presidency was shared with both Australian and New Zealand academics, and supported the current constitutional change whereby the name ANZCIES was changed to the Oceania Comparative and International Education Society (OCIES).

ANZCIES in its first 20 years was a small organisation. It was unusual but productive in that every paper presented was attended by every conference attendee. Conference proceedings were published in advance and distributed among the attendees. Every two years or so the conference was held in New Zealand; each of the NZ conferences was highly stimulating and well attended by those from Australia, New Zealand, the Pacific Islands and other international participants. By the year 2000, the year Christine took up her second term as President of ANZCIES, the society was expanding. The organisation had gained wider recognition and wider influence after ANZCIES hosted the 1996 World Council Congress in Sydney.

In 1994 when Christine was ANZCIES President and the society's representative on the WCCES Executive, among the many issues discussed by the Executive was the question of the venue for next World Congress. scheduled to be held in China in 1995. In Christine's words:

> ... if I hadn't been the ANZCIES representative, I would never have had the opportunity to discuss the 9th World Congress at the Council. I think especially about the China question which was so important and very heated in the early to mid-1990s. Although China anticipated holding the 9th World Congress in 1995, the upshot of discussions both with the WCCES and with the Chinese State Education Commission, was that China withdrew from the bid. Later, at that memorable 1994 Council meeting, I was asked if was possible for Australia to host the Congress, in 1996. President Wolfgang Mitter then corresponded with Sydney University-based ANZCIES member, Anthony (Tony) Welch, who became the Congress Convenor. I spent many years at the World Council in various Committees until I was elected Secretary-General in 2005.

With strong support from ANZCIES colleagues, Christine presented a successful bid to the WCCES Executive Committee in 1995, thus becoming WCCES Vice-President. In 1996, several hundred participants arrived in Sydney to enjoy the Congress, and hear from world renowned comparativists over those days.

ANZCIES colleagues from that time pinpoint the Sydney Congress as the beginning of their CIE society coming into prominence in the World Council. When the Congress finished, in line with regulations Christine completed her one-year term as WCCES Vice President and became a member of the Congress Standing Committee of WCCES. (see later section).

CIE and the academic-practitioner role.

Through the 1990s and 2000s, a crucially important aspect of Christine's life as a CIE academic-practitioner was the extent to which her pre-academic experience in international development work gave rise to the opportunities to be involved in the on-the-ground projects that can make a significant difference in less industrialised countries, something few academics got the chance to do. Christine is appreciative of Wollongong University for enabling her to undertake a number of consultancies through the international arm of the University, ITC

International, working on various aspects of education aid programs delivered through multilateral and/or bilateral development agencies. These entailed repeat visits for varying lengths of time in a number of countries in the Global South, some of which Christine was already familiar with through her research and teaching activities, such as Samoa, Indonesia, Sri Lanka, Papua New Guinea, Lao, and the Philippines.

While at times these visits involved her reviewing the design and delivery of existing aid programs, or evaluating their effectiveness, others were concerned with designing new programs and recommending new reforms as team leader or education expert. Areas such as a Review of the National Curriculum (Papua New Guinea), teacher education reform (Democratic Republic of Lao), and improving undergraduate education in Sri Lanka are discussed below. Notable is that for each of the countries named above Christine held multiple consultancy positions, a clear indicator of the confidence held in her by the countries themselves and by the development agencies, including the ITC International in Wollongong. Other locations included the Philippines as Team Leader for a Community project in Mindanao, and Indonesia, which she twice visited as a member of AusAID's Education Expert Review Team, working with consultant Rob Allaburton. Christine described for us some aspects of her work in Papua New Guinea, Lao Peoples Democratic Republic, and Sri Lanka.

Papua New Guinea

In the late 1990s Christine worked on several projects for the Education Ministry in Papua New Guinea, funded by AusAID. As a curriculum development adviser and Team Leader, Christine undertook a review, design and development proposal for PNG's National Curriculum Reform. As Team Leader, her Report, known as the Fox Report, was used to send the project to a successful tender for managing the reform in a participatory joint program for Papua New Guinea. Christine explained that any consultancy team from Australia has to be approved first by AusAID's Technical Advisory Panel (TAP) in Canberra, where tenders are awarded after interviewing the applicant consultancy organisations. Christine attended Canberra meetings as a TAP member for education project proposals from 1997 to 2000.

Christine led a second, quite different team to PNG to investigate the participation of girls and women in the formal education sector. Members of the team interviewed girls in secondary education and young women attending University. They held meetings in the community, with members of the Department of Education and with teachers, for each group ensuring both males and females were met with separately. The outcome of the project indicated the extent of the large discrepancy between the opportunities and participation of females and males. What was interesting to Christine was the contrast between some male respondents who claimed that it was 'natural' for men to be more powerful, a claim of so-called irreversible cultural tradition. Their reasoning extended to all facets of a woman's life, from birth to death. Christine reported that the 'cultural tradition' argument was disputed by all the women who were interviewed, as well as by several men interviewed who supported equity (Fox, 1997a).

Christine added:

> A female teacher told me that it was merely convenient for the men to lock women into a subordinated position to maintain their power. She said to me, how could it be culturally determined if only the male half of the population was in agreement? In more recent times, while the lack of equity is still present, many people have commented that Women's Organisations have increased and have a powerful voice on matters of gender and equity.

Lao Peoples Democratic Republic 1999-2000

Over several consultancy engagements in Lao, Christine continued to focus on the participation of women in education. The country had quite different contexts from PNG. Languages, cultures, economies, post-war history, unresolved conflicts and the urgent need to move towards a more open society were key considerations for educational planning. It was a poor country, and had suffered the consequences of the Vietnam War across the border in the 1965-75 period. In pre-colonial times there were two kingdoms of Lao, hence the oft-used word Laos. Colonised by the French, upper class Laotians would be sent to France to continue their post-secondary education. With independence, Lao became more strongly connected to Russia.

Christine commented:

> My work in Lao was conducted with the Gender, Education and Ethnic Minority Unit (GEMU) of the Education Department. They were wonderful people. I learnt such a lot from them as we toured the country to interview and gather data at many levels. As a result of the reports sent to both Australian and Laotian authorities, action was taken to set up an 'ethnic' women's college in a rural area of Lao, where young female primary school leavers were trained in the rudiments of teaching, so that they could replace Laotian teachers who did not speak a local language. Other improvements were implemented in larger rural schools. I was there with a UNICEF team on another occasion, where the members of the GEMU Unit and the UNICEF team developed curriculum materials for 'ethnic' populations. And then I also spent over a month on another consultancy looking at the Teacher Education Curriculum, in conjunction with SIDA (Nagel, Fox, & Vixaysack, 2000). That was a significant development, as the outcome was to combine the findings on Teacher Education Curriculum with the findings of the school curricula reform investigations. Tove Nagel influenced an agreement among outside consultancy groups to attend common meetings, and share information. Quite sensible, but how many times does a meeting of minds occur in these situations? Other investigations I undertook are described in my publications (Fox, 2003, 2004).

Sri Lanka 2002

In 2002, Christine became one of over 30 consultants undertaking a nation-wide program design of a World Bank funded 'Strengthening Undergraduate Education' endeavour. At the time there were 13 national universities, both urban and rural. The record of graduate unemployment was perceived to be unacceptable, at least twice as high as non-graduate cohorts. The task of the consultants (local and international) was to review all aspects of undergraduate education, from finance to administration, from curriculum to teacher qualifications. Christine was co-cordinator of two Components of the project (Curriculum, and Risk Assessment and Analysis). Over three in-country months, the teams gathered information both quantitative and qualitative (Fox, Fernando, Willis and L. Fernando, 2002; Fox, Amarasinghe, Munasinghe and Medica, 2002).

Christine reported:

> Because I had already travelled to Sri Lanka several times, and had a good knowledge of the country and its education system, I found this assignment really satisfying. It became clear in our review that there was often a discrepancy between the vision of an educated person as the philosopher, the one who gains knowledge in the humanities or general sciences, and the educated trained practitioner as the one who can deal with change, manage resources, and be part

> of the workforce (Fox, in press). It was rare in 2002 for undergraduates to experience workplace knowledge, or to use computers effectively, or to have English as a third language useful for many disciplines. This discrepancy was a key area for disagreement, especially among those who felt they were being taken over by Western capitalist values and being discredited for learning cultural and historical elements of society.

The reports and the final document were nationally shared. It was a significant part of university development history. Many programs were put in place as a result, including practical assignments, work experience for engineers and commerce, computer skills and English language courses for all. However, Christine noted that twenty years later in 2022, other surveys and projects were still reporting underemployment and stagnancy of employment in graduate populations.

From ANZCIES to OCIES

Christine's second major contribution to ANZCIES was her efforts over many years to encourage society members to support the structural changes required in order to encompass Pacific Islands educators into their so-called regional society. Although ANZCIES was listed in the World Council as a regional society, by and large there was an imbalance felt between the close-knit Australian-New Zealand participants and the more sparsely represented Pacific Island educators who attended the ANZCIES conferences. Advocated by Eve Coxon, Julie McLaughlin and others, the topic was publicised over several years, culminating in the historic vote at the AGM of the ANZCIES 2014 Conference at Sydney University. Although a few at the meeting strongly advised against the change, Christine made an impassioned plea for the Australian participants to vote in favour.

As Christine recalls:

> I remember that meeting clearly. The discussion became quite heated as participant after participant voiced their views. Some felt that academic comparativists in Australia would be disadvantaged when it came to obtaining conference leave or study grants; others felt strongly that the status quo was sufficient and that no one was ever denied membership or a space at a conference. Others, including Eve Coxon and myself, noted "that the notion of being welcome is not the same as belonging – and for Pacific educationists, unlike those from Asian countries and elsewhere, there is no other 'home' CIE society" (Coxon & McLaughlin, 2017).

In the end, ANZCIES members voted strongly in favour of a name change for their regional society. The new name was more representative of the region within which the society exists, and more inclusive of educationists from throughout Oceania, particularly those from Pacific Island countries. Thus ANZCIES became OCIES, the Oceania Comparative and International Education Society, reflecting the wish of many members to reinvigorate their society by encompassing the diversity of issues, interests, perspectives and contexts represented in Oceania (Coxon & McLaughlin, 2017).

Since 2015, OCIES has gone from strength to strength, increasing the membership, increasing the numbers attending the conferences, moving towards a greater critical postcolonial research perspective, and towards more collaborative, communicative spaces. The society's journal, *The International Education Journal: Comparative Perspectives*, is thriving. The elections for

executive positions are reflective of inclusion and belonging, for example, with representation by gender and location.

Although Christine moved away from holding executive positions after her retirement from academia, she was a reviewer for articles in the OCIES journal until 2020, and has contributed relevant articles that directly support the regional rationale of OCIES (See for example Fox, 2016, also Fox, 2008, 2011, 2014).

Secretary General WCCES

Christine's significant involvement with the WCCES, her eleven consecutive years of being on the Executive Committee, began in 1994. Christine noted, "In 1994 Vandra Masemann invited me to join the Executive Committee meeting of WCCES that took place during the CIES conference in California. The rest is history. I could not have done it without her and her deep knowledge of WCCES, CIES, and CIESC."

Over those years Christine was the official representative of ANZCIES, becoming Vice-President 1995-96 for the 9th World Congress in Sydney, Chair of the Congress Standing Committee from 1997 to 2002 and co-chair 2002-2005. At a regional meeting of the World Council in Malaysia in 2005, Christine was elected Secretary General, a position she held until 2012. As Secretary-General, she was invited to other conferences, such as the Global Education Conference in Beijing, in 2005, where several other members of the WCCES participated.

Photo 5. Keynote speakers at the 2nd Worldwide Forum of Comparative Education, Beijing, 2005. Christine is fourth from the right.

An aspect of her WCCES work that Christine considers important, was the assistance she provided to revitalise member societies, such as the Mediterranean, Egyptian and Indian societies, and the emerging Indian Ocean society. Also demonstrating her global focus is that at various times Christine has been a member of CIE societies other that in her own region, such as the Comparative and International Education Society (CIES), Comparative and International Society, Canada (CIESC), British Association of International and Comparative Education (BAICE), Comparative Education Society of Europe (CESE), Indian Ocean Comparative Education Society (IOCES), and Comparative Education Society of Asia (CESA). She also provided strong support to her long time ANZCIES colleague and friend, Caribbean scholar and mid-career migrant to Australia, Anne Hickling-Hudson (see Jacob,

2017). Anne was the WCCES President when the members controversially voted for Cuba's hosting of the triennial World Congress. Together Christine and Anne helped network the Central and South American societies and the Caribbean society to provide the platform for the very memorable Congress in Havana.

Vandra Masemann has stated that as a member of the World Council in various capacities from the early 1990s until 2012, Christine provided a "stable, reliable presence" which underpinned successive World Congresses: 1996 (Sydney), 1998 (Cape Town), 2001 (South Korea), 2004 (Havana), 2007 (Sarajevo) and 2010 (Istanbul). Under Christine's influence the Congress Standing Committee became "more structured and more powerful". She also developed guidelines to assist the convening committees organizing the hosting of this key event.

A very positive task of the Secretary-General was to be an adviser to the Congress Standing Committee which was responsible for coordinating the applications from Constituent Societies to be host of the 3-yearly World Congresses. In Christine's time on the Executive the first Congress she was involved in was the Sydney 1996 World Congress. At this time Wolfgang Mitter stepped down from the Presidency and David Wilson became President. Following on from Sydney, the SACHES society won the bid to present the 10th World Congress in Capetown, South Africa in 1998 under the leadership of Crain Soudien. The 11th Congress took place at the Korean National University in Chung'buk. Christine has noted that at this meeting, the election of Anne Hickling Hudson as President began a new era for WCCES, Anne representing countries outside the Europe/USA dominance, as well as being the first Black President. The next World Congress was the famous conference in Havana after the WCCES voted for the Cuban Society of Comparative Educators to organise the conference that year, despite very strong opposition from those who believed Cuba was not a suitable location politically. Anne and her team in Cuba began work immediately towards this 12th World Congress held in 2004 (see Hickling-Hudson, 2007).

The 13th World Congress in 2007 took place in Sarajevo, Bosnia-Herzogovina under the leadership of Adila Kreso. The theme of the 13th Conference was "Living together. Education and Intercultural Dialogue", a sign that CIE stimulated more qualitative ,thematic aspects of research (Majhanovich, Fox & Kreso, 2009; Fox 2008a).

Then in 2010 it was the turn of Turkey when Fatma Gök organised the 14th World Congress in Istanbul (Fox, 2010). Lyn Davies (UK) and Christine visited Istanbul twice in advance to assist with the preparation of the Congress (Majhanovich, Fox, & Gök, 2012).

The election of Mark Bray as the next President in 2004 was significant for Christine as, in 2005 at the Malaysia Executive meeting, it was Mark who was the first of three WCCES Presidents with whom Christine worked while she was Secretary-General (2005-2012).

Photo 6. World Council members at the 13th WCCES Congress, Sarajevo, 2007

Working in consultation with Mark from 2005, then Crain Soudien from 2007, and Wing-On Lee from 2010, provided valuable shared knowledge and understanding of the workings of the WCCES. Towards the end of Wing-On's Presidency in 2012, he organised a special Seminar for the Standing Committee chairs, whereby individuals presented papers on their CIE specialties. The last part of the Seminar was an in-depth analysis of the strengths, weaknesses and proposals for increasing the efficiency and efficacy of the Standing Committees. This was a decade after the WCCES Executive under Anne's presidency had undertaken a similar task (Hickling-Hudson, 2007).

Collaborating on the preparations for the 15th Congress in Buenos Aires, Argentina in 2013 was the last Congress when Christine was active as Secretary-General. From 2010 to 2012 there was considerable correspondence with the Argentinian conference organiser, and with Norberto Fernandez Lamarra, the President of SAECE. Diane Napier (USA) became the next Secretary General in 2012 and, at the Congress in 2013, Carlos Alberto Torres was elected President of WCCES. Christine reflected on an incident in the period leading up to the Argentinian conference:

> Diane Napier (USA), Lyn Davies (UK) and I (AUS) from the Congress Standing Committee were booked to travel across the world to meet up in Buenos Aires that memorable year of 2012 when a massive volcano erupted in Chile. The volcano spread clouds kilometres high across the southern hemisphere; Argentina was badly affected, and so was south-eastern Australia. It caused all flights out of Sydney to Chile/ Argentina to be cancelled. As a result, I couldn't attend that planning meeting. It was an awful disappointment, and certainly a turning point as, in effect, my communication with the Argentinian Congress planning group ceased. Nevertheless, I was fortunate to be at this significant Congress which strengthened the Societies that were forming in Latin America.
>
> On the whole, there were so many highlights, so many wonderful meetings in all. It would take a book to describe those dynamic Congresses. Each site was so different, the papers so exciting to hear, and the ways in which each Congress planning committee provided a unique program. I think the academic excellence, the exchange of deep knowledge of CIE members, and the sharing of experience from 400 to 1500 participants all contribute to the strength of WCCES.

CIE Impact and reflections for incoming CIE scholars

Christine is attributed with having widened the World Council's focus from the Global North, especially in terms of the Asia Pacific and ANZCIES's attention to education in Asia/Southeast

Asia. She also supported the idea of an Indigenous Committee on the World Council and assisted the work of those concerned, for example, in following up the successful Indigenous Commission with Australian Wendy Brady and Canadian Vandra Masemann at the Sydney Congress in 1996. She worked in particular with Vandra to support the then somewhat precarious Gender Committee and ensure a gender focus in all aspects of WCCES.

Through WCCES and other contexts, Christine championed a shift from CIE's classic methodology of systems comparisons to a wider spectrum of methodologies, including qualitative examination of critical and postcolonial issues. It should be noted that the tendency to publish case studies without the comparative element was not encouraged by Christine. Nevertheless, it is clear that incoming CIE scholars globally are more attuned to shifting their gaze from two-dimensional comparisons of developed/developing, north/south, rich/poor to envisioning contexts of education from the socio-economic and cultural context of intersectionality of identity (see also Masemann in press). Christine's keynote address at the OCIES Conference in Port Vila, Vanuatu, highlighted these shifts in perspective (Fox,2016).

Photo 7. Keynote address at the 43rd OCIES (formerly ANZCIES) Conference,Port Vila, Vanuatu, 2015

Christine has emphasised the use of appropriate language in dialogue with others, particularly in, for example, research interviews in the field, reports, and papers to ensure whole populations or communities are not stereotyped and treated as 'lesser' when making comparisons. She reflected on her time as a lecturer in undergraduate as well as graduate and post-graduate education, where she would give the following advice:

> A simple way to check that assertions and assumptions are non-discriminatory or are demonstrating unequal power relations, is to scan a segment of a report and reverse the speakers' roles. Then return to the script and continue to be alert to hidden meanings. I used to do that with children's books when reading books aloud. I would reverse the gender of the animal, or the children; for example, the brave lion became a brave lioness, the boy leader would become the girl leader, or today, with no gender implied. From this simple example from children's literature, the hidden discriminatory messages embedded in today's literature, social media, and the fine arts indicate there is still much work for educators to do.

Values in becoming a Comparative and International Education Scholar

Comparative and International Education is a significant area of study for both undergraduate and postgraduate students. In restructuring Teacher Education, many universities throughout the world have diminished or eliminated this foundational subject. Yet in some universities, the Department or Faculty of Comparative Education is central to ongoing international research, theory and practice.

Christine has reflected from her own academic career, that CIE is not confined to Teacher Education but should be promoted in the universities by encouraging future CIE scholars to have a "CIE awareness" in many fields: Sociology, Political Science, Anthropology, History and Education. She stressed the inevitable comparative aspects in Politics, Medicine, the Sciences and other disciplines as well. As we have noted earlier, Christine was asked to join the University's Internationalisation Committee from the point of view of curriculum building in an era where Australian universities were focusing on internationalising their student body.

Christine observed:

> I would encourage CIE students and early career lecturers to expand their knowledge and understanding globally, and endeavour to encounter places and populations that still feel 'foreign'. Join academic societies, including your local CIE society. Attend conferences to deepen knowledge and make connections with others. Networking globally is one of the strengths and the joys of CIE researchers, teachers and practitioners.

Ideally, Christine would like every high school graduate, every college graduate, and every CIE emerging scholar, no matter what their present or future interests are, to visit another country, or just take time to enhance their intercultural experiences of different ways of knowing (see also Masemann, 1990; Thaman, 2008).

Conclusion

Familial Reflections

It seems appropriate at this stage of Christine's narrative to reflect on her daughters, Thomasin, born in Guadalajara, Mexico in 1968, and Helena, born in Lima, Peru in 1969, ever-present with their mother as she followed her course into CIE. Christine agrees that they have had an unusual upbringing, living in Peru, Spain, England and Samoa from the time of their births until they settled in Sydney, Australia in the early 80s. However, both girls have stated at various times that although they have missed the idea of having the same friends throughout their childhood, they would not for a minute regret their global experience which has consolidated their values and intercultural competence, thus preparing them well for their adult lives in multicultural Australia.

Thomasin is an artist, a potter, and lover of hands-on creativity. She has an Advanced Diploma in Ceramics from the National Art School in Sydney, and a BA in Visual Arts from the Australian National University, Canberra. Thomasin spent seven years bringing up her children on the far South Coast of New South Wales before she moved to Canberra for her children's high school years and for pursuing her own career and qualifications. Her two daughters Kate and Emily are successful achievers in their respective careers, Kate as a Marketing Director, and Emily as a Doctor of Medicine. Thomasin now lives in Sydney and currently holds a senior position in the NSW Public Service.

Helena is an internationally published, multi-award-winning author, a creative writing mentor, and for nine years a home-schooling parent. Helena gained a BA (Theatre Studies/LLB) from the University of NSW, and went on to gain a Master of Fine Arts in Creative Writing from the prestigious Warren Wilson College in North Carolina USA. Helena lived in the US for seven years before returning to Australia to raise her children. Her son Tobias is completing his final honours year of a Bachelor of Music (Performance) at the Sydney Conservatorium of Music. Helena's daughter Kit is in her second year of a Bachelor of Creative Arts (Creative Writing) at Wollongong University.

Christine and her husband Phil both lived in Sydney until their divorce in 1986. Apart from occasional visits to England, Phil remained in Sydney, and helped to care for his English mother when she migrated to Australia for some years until her death in 1998. Phil died in December 2000. A decade later, in 2010, with the permission of Gisa Gaufa Uesele, Thomasin, Helena and their children journeyed with Christine to Samoa to scatter their father Phil's ashes as he requested in his will. The Fox family humbly acknowledges the honour bestowed on Phil and his family in this manner.

Christine's "retirement"

Since her retirement from Wollongong University, Christine has been involved in various voluntary organisations in her hometown of Sydney, Australia, including volunteering at NSW Amnesty International for three years, taking up a secretarial role in a statewide women's organization, collaborating in a project in Arusha, Tanzania, and keeping in touch with OCIES. The last paper to date that was prepared for an OCIES International Conference was in 2019, when the Conference was expected to take place in Samoa. Unfortunately, the Conference was postponed in 2019 due to a severe outbreak of measles in Samoa. Again, the Conference was cancelled in 2020 due to the Covid-19 outbreak when international travel was suspended. The title of the paper was "Why don't they listen? From 'South' to 'North' in a postcolonial era". Perhaps the paper will be published one day in the future.

Christine is currently a voluntary Trustee of *Arusha Kids Trust* (AKT), a registered Australian Charity to provide support for impoverished children's education, health and wellbeing. The context of the project is a semi-rural area of east Africa, in Tanzania, just outside the major inland township of Arusha. The physical setting of the project is on a dirt track off the main road, in a house that has been adapted to sleep some 50 children without local family. Christine has visited Arusha five times between 2015 and 2019.

At the OCIES Annual Conference in 2017, Christine presented a paper on the relationship between education and sustainable development, in particular as it related to education for the young people without local family in Arusha, Tanzania (Fox, 2017). In a critical reflection on development, aid, and charities, she raised questions about the efficacy of such a program, as it contradicted several global criticisms of charities, orphanages, and interference from individual foreign donors. African nations for generations have suffered from the legacy of colonialist impoverishment of nations and the subsequent necessity of requiring imterim aid. The aim of sustainability and self-sufficiency is clearly outlined under the UN global development goals. She cited Arusha Kids Trust as a successful case of encouraging education as a way forward in spite of poverty. Many of the children enrolled in school since 2015, who have been supported by a number of donors, have progressed from primary through secondary education, and for some to post-secondary college or senior high school.

In conclusion, we acknowledge Christine's work as an international educator, as a senior academic at Wollongong University, as a practitioner/researcher, as an academic comparativist since her days at London University's Institute of Education, as a dedicated member of ANZCIES/OCIES, and as former Secretary-General of WCCES.

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Profile of a Comparative and International Education Leader: Marco Aurelio Navarro-Leal

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This article is a biographical sketch of Professor Marco Aurelio Navarro-Leal, and includes reflections from his upbringing, education, and contributions in comparative and international education (CIE). Marco has been a key player in establishing the Mexican Comparative Education Society (SOMEC), advancing the CIE field with the involvement of local and international scholars dedicated to improving not only Mexican education, but also education within the entire Latin American region. He has also been actively involved in the global expansion of CIE through his leadership in such organizations as the World Council of Comparative Education Societies (WCCES). This article is based on multiple data gathering techniques and oral interviews conducted by the author.

Keywords: Marco Aurelio Navarro-Leal, Leadership, Mexican Comparative Education, Latin American Education

هذه المقالة عبارة عن رسم تخطيطي لسيرة ذاتية للبروفيسور ماركو أوريليو نافارو ليل ، وتتضمن تأملات من نشأته وتعليمه ومساهماته في التعليم المقارن والدولي (CIE). كان ماركو لاعبًا رئيسيًا في إنشاء جمعية التعليم المقارن المكسيكية (SOMEC) ، حيث قام بتطوير مجال CIE بمشاركة علماء محليين ودوليين مكرسين لتحسين ليس فقط التعليم المكسيكي ، ولكن أيضًا التعليم داخل منطقة أمريكا اللاتينية بأكملها. كما شارك بنشاط في التوسع العالمي لـ CIE من خلال قيادته في منظمات مثل المجلس العالمي لجمعيات التعليم المقارن (WCCES). تستند هذه المقالة إلى تقنيات متعددة لجمع البيانات والمقابلات الشفوية التي أجراها المؤلف.

本文是马可·里尔教授的传记，包括对他的成长经历、教育以及在国际与比较教育方面的贡献的思考。马可·里尔是建立墨西哥比较教育协会的关键人物，在不仅致力于改善墨西哥的教育，也致力于改善整个拉美地区的教育的当地和国际学者的参与下，推动了国际与比较教育领域的发展。他还通过在世界比较教育学会理事会等组织中的领导，积极参与了国际与比较教育的全球扩展。本文基于多种数据收集技术和作者的口头访谈完成。

Cet article est une esquisse biographique du professeur Marco Aurelio Navarro-Leal, et comprend des réflexions sur son éducation, sa formation et ses

contributions à l'éducation comparée et internationale (CIE). Marco a été un acteur clé dans la création de l'Association mexicaine d'éducation comparée (SOMEC), faisant progresser le domaine de CIE grâce à la participation d'universitaires locaux et internationaux qui se consacrent à l'amélioration non seulement de l'éducation mexicaine, mais aussi de l'éducation dans toute la région de l'Amérique latine. Il a également participé activement à l'expansion mondiale de CIE grâce à son leadership dans des organisations telles que le Conseil mondial des associations d'éducation comparée (WCCES). Cet article est basé sur de multiples techniques de collecte de données et des entretiens oraux menés par l'auteur.

Эта статья представляет собой биографический очерк профессора Марко Аурелио Наварро-Леаля и включает в себя размышления о его воспитании, образовании и вкладе в сравнительное и международное образование (CMO). Марко был ключевым игроком в создании Мексиканского общества сравнительного образования (SOMEC), продвигающего область CMO с привлечением местных и международных ученых, стремящихся улучшить не только мексиканское образование, но и образование во всем латиноамериканском регионе. Он также принимал активное участие в глобальном расширении CMO, возглавляя такие организации, как Всемирный совет обществ сравнительного образования (WCCES). Эта статья основана на нескольких методах сбора данных и устных интервью, проведенных автором.

Este artículo es un bosquejo biográfico del profesor Marco Aurelio Navarro-Leal e incluye reflexiones desde su formación, educación y contribuciones en la educación internacional comparada (EIC). Marco ha sido un actor clave en el establecimiento de la Sociedad Mexicana de Educación Comparada (SOMEC), avanzando el campo de la EIC con la participación de académicos locales e internacionales dedicados a mejorar no solo la educación mexicana, sino también la educación en toda la región latinoamericana. También ha estado activamente involucrado en la expansión global de la EIC a través de su liderazgo en organizaciones como el Consejo Mundial de Sociedades de Educación Comparada (WCCES). Este artículo se basa en múltiples técnicas de recolección de datos y entrevistas orales realizadas por el autor.

Marco Aurelio Navarro-Leal is a Professor Emeritus of the Universidad Autonoma de Tamaulipas, Mexico. Marco has committed his whole life to education in Mexico and in Latin American. He has made significant contributions as scholar to the development of Mexican comparative education, and he has done so while spending many years as a high-rank administrator. Therefore, this article centers around his life and his contributions to the field of comparative international education (CIE).

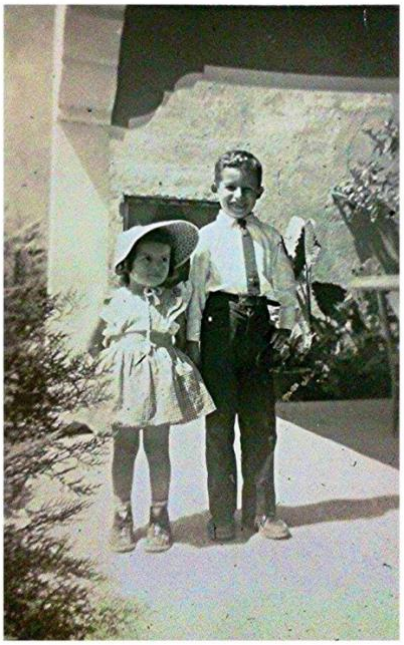
Biographical background in Mexico

Marco was born to Francisco Navarro Ochoa and Eva Leal Vargas on 18 April 1951 in Tampico, an industrial and cosmopolitan port at the Gulf of Mexico, in northeast Mexico. However, he spent his childhood in Ciudad Victoria, the capital of the state of Tamaulipas, the

city where his great-grandparents and grandparents came to live from nearby towns after the Mexican revolution at the beginning of the 20th century. Mining topography was the occupation of his grandfather and Marco recalls that, "I enjoyed joining the scouting missions during weekends or holidays with my grandfather. It was not easy for me to miss classes during the week, since my mother was a teacher." He goes on clarifying that, "You know, teacher's children do not skip school and must behave!" So, Marco was little by little, without even realizing, engaging with teachers and their environment, as he explains, "Hanging around teachers was very common for me as a kid. Very often I found myself involved in my mother's school meetings, teacher union offices, teacher ceremonies, and the like." Experiences like these had an impact on his future involvement as an educator.

This is a picture of Marco's parents wedding, in Ciudad Victoria, Mexico, 1950.

In Ciudad Victoria he attended an elementary school affiliated to La Salle, a Catholic school, and then he continued to a public high school. According to Marco, "From those years, I still kept very close friendship ties with some of my former classmates." Moreover, he adds, "I recall that Ciudad Victoria was a small and peaceful city and my friends and I used to go hiking to the mountains and swimming in the rivers."



Here is Marco with his sister Eva (Ciudad Victoria, 1957)

For his last two years of high school, the Mexican *preparatoria*, he attended the Institute Tecnologico of Ciudad Madero, nearby Tampico, the city where he was born. After that, he enrolled in an electrical engineering program in this institution, but after a couple of years, he quit. He had a stronger attraction for ideas about educating people, as he engaged on alphabetization programs in rural areas. Freeing people through education was very appealing to Marco, "I read Paulo Freire's *Education: The Practice of Freedom* on mimeo copies, probably before it was published, thanks to my networking with social democratic movements of that time." He continues recalling that,

> The transition from the 1960s to the 1970s was a time when many young people volunteered to help in rural villages. So, I went with a group to work with the Mazahuas [natives from the central region of the country], at a training center where I contributed carrying on a cooperative education program. Two years later, I went to Colorado, with a group that was working on migrants' education. Thanks to my classmates at the Department of Chicano Studies of the University of Colorado, Denver, I was engaged with the Chicano movement that Gorky González led.

Then, after all those experiences, Marco returned to Ciudad Victoria, in 1972, to enroll in a major in Educational Planning and Administration, in the School of Education, at the Universidad Autonoma de Tamaulipas. He still remembers that, "I had very good professors; two of them were (still are) outstanding scholars in the fields of educational policy and planning, I'm referring to Olac Fuentes Molinar and Carlos Pallán Figueroa." As a student of education, Marco started to teach in some high schools. He taught Latin-American literature, among other subjects. But that wasn't all, he was an active promoter and organizer of a secondary agricultural school at a nearby rural community, in which he worked as an *orientador* (mentor and advisor). He did all this for about two years, while he was studying at the university. Since he had excellent grades, he was offered a scholarship for a master's degree anywhere in the world! So, Marco reflected, "We decided to go for the Master of Education in Educational Planning and Development at the Institute of Education University of London. And I said 'We decided' because Ruth, my wife, went with me." That was an eye-opening experience. Ruth Roux and Marco got married before going to London, more than 40 years ago.

How did Marco meet Ruth? "I met her at my bachelor's graduation, as she attended her cousin's graduation as well. Back then, celebrations used to last for several days, which gave us the chance to initiate a strong relationship!" Then Marco would travel each weekend to Tampico, her city, and stay at his parent's home. As the relationship grew stronger, Marco remembers that they needed to make two decisions. First, his scholarship required an acceptance letter from a university. But the universities he applied either rejected him or did not respond at all, a situation that was risking his scholarship. Summer was approaching and, "We decided that the best option would be to sell my car and with that money we would go to personally look for the long-awaited letter of acceptance." But back in those days, going to Europe during a summer with your girlfriend, was not a good idea, as Marco put it, "It wasn't morally acceptable that Ruth would leave her parents to go with me to Europe to do some summer vacations. So, we decided to get married with a modest family ceremony!"

Rafael Roux and Rosalba Rodríguez, Ruth's parents; Ruth Roux and Marco Aurelio Navarro and Marco's mother Eva Leal (Tampico, April 1978)

Should Marco and Ruth not obtain an acceptance letter in the UK, Marco, responds, "In that case, we would come back to Mexico and together start our life, working and saving to get our car back." A few months later, with backpacks they departed to England. The London Institute of Education, now part of the University College London (UCL), was the first university they visited. They tried that one even though Marco had not applied to it. After talking and meeting with several people, Marco obtained a final interview with Peter Williams, head of the Department of Education in Developing Countries and a week later, he received the, "News that I was accepted to do a master in that department!" Marco goes on saying, "The money we got from the car was our deliverer. We lived five months on that, until the scholarship arrived retroactively! Getting married and moving to London were the most important decisions of my life."

UCL wasn't only a great opportunity for Marco, it was also rewarding for Ruth since she managed to get a master's degree in education as well. This degree helped her later finish a PhD in Education from the University of South Florida in 2003. According to Marco,

She is a very well-recognized scholar for her achievements in applied linguistics. She designed and implemented the first undergraduate program of Mexico in this field, as well as the Center of Languages and Applied Linguistics at the Autonomous University of Tamaulipas.

This initial academic experience served as a springboard for the rest of their lives. Marco comments, "We enjoy participating in international conferences. We have visited many universities around the world. Especially now that we are retired from the university and our three sons have grown up." Marco and Ruth continue their journey as they cannot quit, "We are not totally retired, though. We give lectures and courses wherever we are invited to. As free lancers."

Marco, Etzel, Ruth, Marco and Rafael (Mexico City, 2017)

After two years in London they returned to Mexico, particularly to Mexico City where Marco was appointed director for assessing agricultural schools. He held this position until his university professor Carlos Pallán became the General Director of Planning at the Metropolitan Autonomous University (UAM) inviting Marco to joint his team. There, later on, Marco became the head of the Department of Programming and Evaluation.

While working in Mexico City, he enrolled in the Doctoral Program in Pedagogy at the Universidad Nacional Autónoma de México (UNAM), where he enjoyed lectures from renowned scholars such as Henrique González Casanova, Carlos Muñoz Izquierdo, José Ángel Pescador Osuna, Adriana Puiggrós, Carlos Alberto Torres, Gilberto Guevara Niebla, among others. However, things do not always go as planned. Mexico City was, back then, also known for its high levels of air pollution. The severe pollution did not sit well with Marco's sinusitis, as the doctor told him that he would have to move out. So, Marco and his wife, returned to Ciudad Victoria, to the university where he had graduated from. There, after teaching in the School of Education for some years, Marco experienced a rapid involvement in leadership responsibilities, from Academic Secretary to General Director of University Planning and Development, to later Provost of Academic Affairs until his retirement.

Involvement and contributions in CIE

Marco was little by little exposed to CIE when he did his undergraduate studies, as he explains, "I became acquainted with CIE when I took different courses that dealt with UNESCO's recommendations to educational policies and innovation for different countries." However, he received a much deeper understanding of CIE as part of his graduate education, "…but definitely, it was at my master's program, through the courses related to education in developing countries, that I studied more seriously CIE, especially when I read some of Brian Holmes' publications." Through these exchanges, along with lectures and conferences, Marco's understanding and passion for CIE increased. With Peter Williams, his thesis chair and former secretary for the Faure's Commission on Learning to Be (1972), Marco had the chance to go to UNESCO's International Institute for Education Planning (IIEP) and the Organisation for Economic Co-operation and Development (OECD) both located in Paris, to

participate in seminars and discussions regarding policies for developing countries, among other issues. He recalls that,

> Country case analysis was a usual way of working. Through those cases I was able to have my first publication in a journal that centered on a seminar that discussed the educational policies of the World Bank, that was held at ~~HEP~~ University of London in 1979. That was a rewarding experience that motivated me to engage more on comparative education.

At the same time that Marco studied more directly CIE issues with some publications, during the first half of the 1980s, he also started to attend, on a regular basis, the Comparative & International Education Society (CIES) annual conferences. He did so, very often, without any presentation or paper, as he underscores the experience,

> Those conferences were good for me to be updated in my field of interest: education development policy and planning. CIES was the opportunity to hear well-known scholars like, Carnoy, La Belle, Foster, Anderson, Farrel, Paulston, Levin, McGinn, among others, discussing international educational policies and planning.

As Marco enlarged his understanding and involvement in CIE, he and several Mexican scholars and friends became more interested in creating the Mexican Society of Comparative Education (SOMEC). Marco recalls the context and moment he and other colleagues established SOMEC,

> During 2003, we organized several meetings with scholars from the field of education to discuss with them what this new organization would be like. However, it wasn't until we gathered at the national conference of the Mexican Council of Educational Research (COMIE) in Guadalajara when the constitutive assembly took place and its founding members signed to officially stablish the protocol of the society. The initial constituency was around 40 associates. The assembly elected me not only as the first president of the society, but also as an honorary president with the specific instruction of pursuing continuity in case of poor leadership.

So, Marco was in charge of building from scratch a new comparative education society organization that would help to address major issues in Mexican education. In that endeavor Carlos Ornelas, Ivan Sanchez, Armando Alcantara, Medardo Tapia, among others, were crucial to help make all this happen. Then, in 2004, at the WCCES World Congress in Havana, Cuba, SOMEC was officially accepted as a member of the WCCES. All these initiatives were heavily supported by President Anne Hickling-Hudson and afterwards by the recently-elected WCCES President Mark Bray, in 2004. The formal acceptance of SOMEC facilitated Marco's involvement in a new global level of comparative education. Now, as SOMEC President, he was obligated to attend the WCCES Executive Committee Meetings. He was gradually more and more involved and eventually became one of the WCCES Vice Presidents and host for the XVII World Congress in Cancun, Mexico in 2019.

Mario Lorenzo Martínez (SOMEC member), Anne Hickling-Hudson, Marco Aurelio Navarro and Mark Bray during the WCCES Executive Committee Meeting in La Havana, Cuba in 2004

Since the beginning, SOMEC has been a channel for promoting, editing, and publishing studies and reports that its members produced. The society organizes conferences every two years, mainly at the Autonomous National University of Mexico (UNAM) in Mexico City. Those conferences are becoming more and more international every year. This has facilitated a closer connection and collaboration within the "South-South" network of comparative education scholars, since most of the international participations come from Latin American countries. SOMEC is a great hub to advance CIE in Mexico and abroad. Several of those papers' presentations become book chapters, articles and even whole books, once they go through a double-blind peer-review quality control. Particularly, SOMEC has been engaging in book series to advance comparative studies in the Mexican and Latin American contexts. Most of those books are published in Spanish and through reputable publishers. They have become a valuable scholar asset for the 200+ members, distributed in almost all the Mexican states. During its initial 15 years of existence, SOMEC has published 17 books and three more are now being reviewed and edited.
According to Marco, one of the challenges SOMEC faced was to organize the WCCES World Congress in Cancun, Mexico. Zaira Navarrete Cazales, SOMEC Executive President, and her team did an exemplary job. This World Congress opened a door for Mexican and Latin Americans scholars to engage in CIE. This is especially relevant in the context of formalizing SOMEC as a recognized research network capable of submitting proposals for funding through the Mexican National Council of Research and Technology (CONACyT).

Finally, Marco's contribution to the Mexican comparative education has hinged on three basic areas, besides his valuable administrative involvement at the Universidad Autonoma de Tamaulipas. First, he has been working on the history of comparative education in the country. According to Marco, there has been some seminal studies even at the beginning of the 20th century, right after the Mexican Revolution, that made a significant impact on the creation of the last two years of high school, known in Mexico

as the *Preparatoria*. This was a process comparing what other nations were doing to recognize and train teenagers as they go through psychological and biological changes. Another early comparative study that impacted that group of students, was related to determine their legal age. Those studies facilitated the creation of new Mexican legislations to successfully deal with teenagers. Along with those reports, CIE also fostered changes in the higher education curriculum, to modernize universities. From the mid-twentieth century, Mexican comparative education was impacted by UNESCO's development agenda. Marco is working on mapping the theoretical background that encouraged those agendas, over time, with economic and educational policies implemented not only in Mexico, but in the whole Latin American region. He is unfolding some of the key theories of development that were highly influential in the crafting of regional policies. Second, Marco is researching how comparative education was taught in the universities throughout the decades and particularly over recent years. He has already produced some reports that help to see how comparative education has been slowly taking place in Mexican higher education.

And finally, his third area of current research deals with how globalization has been impacting the Mexican and Latin American theories of development. Marco is tracing the actual influence that macro trends are having on the way Mexican scholars and policy makers are reinterpreting national, and even regional, development. This is a highly relevant issue in the context of a growing awareness that colonial dominant models of development have had a strong influence on Mexico and other Latin American countries. While he enjoys his family as a retired professor and administrator, Marco is devoting to these core research contributions to CIE, involving himself as an active voice at different fora that discuss and promote the benefits of CIE.

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Gus Gregorutti is currently a Professor of the School of Education at Andrews University in Michigan. Prior to this appointment, he has been a visiting professor in several Latin American universities teaching and carrying out various research projects. He is presently involved with several international teams to advance comparative research. His research focuses is on different areas, such as faculty research productivity, private higher education in Latin America, and emerging trends that promote a well-rounded student in universities.

***Japan's International Cooperation in Education: History and Prospects*.**

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The book under review consisting of fifteen chapters authored by about twenty eminent scholars/practitioners, provides an excellent and exhaustive account of how Japan's aid program in education grew over the last six and a half decades. The fifteen chapters are organized under five sections: international education cooperation policy, basic education, technical and vocational education and training (TVET), higher education, and various programs and actors of international education cooperation.

Using aid as a vehicle, and also as a measure of economic recovery after the World War II, Japan entered the international community in the aid business in a traditional low profile. Japanese aid program (familiarly known as Japan's international cooperation) commenced in the early 1950s. During the earlier years of the post-War period, Japan's main involvement in education aid was confined to its contribution being a member of the UNESCO, and of the Colombo Plan (it participated in the Colombo plan in 1954), and provision of aid for foreign students. Starting with the award of scholarships for 23 students grew in size, subjects covered and geographical reach; Japan entered into the arena of aid for education more systematically only in the late 1960s, which is broadly in conformity with the aid practices of the international aid community - multilateral and bilateral; its growth has been substantial since the beginning of the 1980s only, though throughout one would note ups and downs in the flow of aid. In the area of education, Japan's early projects of international cooperation related to TVET and higher education; but following the global program of Education for All 1990 (EFA), Japan's focus also shifted towards basic education. Japan was not really interested much in basic education, considering it a taboo for a long time, as it felt that "basic education is not well suited to aid programs because basic education involves people's morals, values, and customs, and accordingly aid in this area touches on a nation's culture and sovereignty" (p. 55); but following the EFA declaration, it expanded its aid to cover school-related facilities, activities that aim at reducing gender disparities, provision of opportunities for non-formal education and measures for utilization of information and communication technology (ICT). The quantum of Japan's technical cooperation for basic education has grown eventually to equal the support for TVET and higher education. In case of TVET, the aid program largely included dispatch of experts and acceptance of trainees for training in Japan. In case of higher education too, much assistance has been in the form of scholarships to students in developing countries for studies in Japanese higher education institutions. Further, responding to the more recent global focus on internationalization of higher education, Japan also encouraged flow of more and more international students in Japanese universities, but the scholarship program has not witnessed any matching expansion; and a good number of international students in Japan in the recent past have been on private financing.

However, Japan's total aid has increased over the years. During period 1989 and 2000 (except in 2000), it appears Japan was the largest bilateral donor in the world (p. 53). Compared to other ODA countries, the main focus of Japan's aid program has been projects relating to

economic infrastructure and services, which account for more than two-thirds of the total aid of Japan, while in case of many other countries the corresponding proportion is about 25 percent only (in 2018).

International aid includes loans, grants and technical cooperation. About half of Japan's total aid for education is accounted by technical cooperation and the remaining half is accounted by loans and grants – in more or less equal shares. In contrast, in the total aid for all sectors, loans account for as much as 71 percent. Compared to many other countries of the DAC (Development Assistance Committee), Japan's aid program is dominated by loans, and the loan-related projects were tied to private companies, which led Western DAC organizations to attribute commercial motives to Japan's program of aid, but this according to Kazuo Kuroda et al., is based on the philosophy of self-help (p. 339), as grants might tend to promote aid-dependency. Of the total Japan's aid (for all sectors), 74 percent flows to Asia, and only eight percent to Africa. On the whole, the 'Japanese aid model' consisting of a high proportion of loans, and relatively small components grants and technical cooperation, with an aim to provide for self-help, and to provide request-based capacity development support with a recent focus on human resource development is believed, according to Japanese scholars, to be helping many countries to take off economically.

The aid for education sector accounts for a tiny proportion – 4 percent of the total aid in 2018, as per the latest statistics available from OECD (p.4). African countries account for above 40 percent of Japan's program of assistance for education; the second region of focus has been Asia. Among the quality related aspects in education, Japan's aid addressed prominently teaching of science and mathematics education in schools; in addition, it also helped establishment of sustainable in-service education and training systems, capacity development of teachers, and machines for printing of textbooks, etc.

The several chapters in the book cover a wide spectrum of issues – each focusing a specific area that Japan's aid addressed, like construction of schools, teachers' classroom practices, capacity development in education governance, TVET, scholarship programs in higher education, loans for higher education, Japan's evolving partnerships with international organisations, changing role of non-government organizations, and overseas volunteer program. Appendix 1 (given at the end) describes neatly the organizational structure of Japan's international cooperation in education and the roles played by different actors. Appendix 2 titled 'List of Japan's International Education Cooperation Projects, 1950-2015' does not actually give us a list of projects; it only describes briefly the nature of projects under the three heads: basic education, TVET and higher education. Appendix 3 gives the exchange rate of Japanese Yen. A similar table giving the amounts of aid for education from 1950s to the current period would have been very useful.

As Nobuko Kayashima shows in Chapter 9, while reviewing Japan's aid for higher education during the period from 1966 to 2015, the aid for higher education, like in case of total aid, consists more of loans, than grants and technical cooperation. Except during a couple of years, grants accounted for a higher proportion than technical cooperation. Concentrating on educational loans, in an interesting chapter (no. 13), Izuru Kimura provides some interesting details: committed loans and advances for higher education account for 62 percent of the total loans for education; and primary and secondary education 24 per cent. 73 project loans were in the form of provision of equipment; 63 loans were for development of facilities, 48 loans were meant for training of teachers and 29 projects for overseas education. Capacity development of educational governance was the focus of 13 loans and distribution of textbooks in three projects. Further, Japan's loans covered not only foreign exchange intensive projects, but also projects that required only local finances. Secondly, untied loans increased in

proportion compared to tied-loans over the years, and in 1996 all education loans were untied, which would give developing countries more freedom to buy the needed equipment from the open markets. Thirdly, human resource development related projects like educational projects and also human capital development projects in industry received preferential loans (at low rates of interest and repayable over a long period). Higher education loans also helped in the development of centres of excellence in higher education in ASEAN countries, provision of scholarship loans for overseas studies, and improvement in science and education programs.

Japan also faces a few problems common to many DAC countries. While discussing how Japan built partnerships with other international organisations in its aid activities – starting with UNESCO in the beginning and later with UNICEF and other diverse international organisations including the World Bank, and Asian Development Bank, Naoko Arakawa and Yuto Kitamura discuss problems which are common to many other DAC countries, such as shrinking ODA budget, difficulties of coordination among different ministries of the government, lack of evidence-based policy responses, and lack of experts in relevant fields in countries.

Thus, the book provides a brief history of Japan's aid program in education. The analysis of some important aspects is very useful and interesting. However, I find a couple of striking weaknesses in the treatment of the subject in the book. All the chapters in the book are authored by Japanese scholars. In this sense, it presents a partial – one-sided picture – a self-image -- of provision of aid to developing countries by Japan; the book does not provide any account on how the recipient countries perceived the cooperation and how they would view it: whether they benefited from aid; or whether they feel they got into aid-dependency syndrome; what were the positive or negative effects of the aid on the education development (and other sectors) in the respective countries? how has Japan respected developing countries' sovereignty, by adopting a policy of non-interventionism? Such questions have not attracted the attention of the scholars in the book. Izuru Kimura indeed raises a few important questions: what is the political rationale for developing countries to go for educational loans? What justifies Japan's promotion of loans for education in the developing countries? What is the effectiveness of Japan's ODA policies in education in developing countries? While some answers are attempted by Kimura himself, I wish such questions were examined in detail in a few chapters. The perspectives of aid-recipient countries are too valuable to ignore in a scholarly book of this kind. Or at least some critical analyses by international third-party experts would have lent much credence to the book.

Secondly, the book is somewhat strictly confined to Japan's International Cooperation Agency (JICA). In the global aid business, and/or in comparison with other major players – multilateral or bilateral, the relative role of JICA could have been highlighted. Such an account would help not only the international readers to appreciate the role of JICA, but also it would help JICA to understand its own role before making future plans for expansion or otherwise of its programs. The short description provided in chapter 1 is by the editors is valuable but is too short and details are too brief to serve such a purpose.

Despite some such weaknesses, Japan being the first non-Western member of the DAC, and its aid-approach being different from the rest for a long period, and having been slow to adapt many of the norms of the Western aid framework with a view to avoid the risk of going away from its Hitozukuri philosophy of self-help, an exhaustive overview of the evolution of Japan's aid policy over a long period of 65 years, of the kind presented in the book here, will certainly be of interest to a wider aid community and scholars around the world.

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Contesting the Global Development of Sustainable and Inclusive Education. Education Reform and the Challenges of Neoliberal Globalization. Authored by Antonio Teodoro, New York: Routledge, 2021. 154 pages. ISBN: 9781032237053

The critical review carried out and presented here is assumed, to a certain extent, as a hermeneutic exercise, as a process that simultaneously leads the reader to delve into the work of António Teodoro, and reveals several possibilities of other knowledge, of connections and networks with other concepts, also capable of assuming themselves as part of this debate that highlights educational policy and its reforms in a context of neoliberal globalization.

This review, being a critical exercise in interpretation, is neither neutral nor innocent. It is a possible "reading of the word", to paraphrase Paulo Freire. It is a review that appears naturally marked by my personal experiences, but above all, the academic and scientific experiences that structure my "reading of the world", influenced by Teodoro's work, of whom I was a PhD student.

The book *Contesting the Global Development of Sustainable and Inclusive Education. education reform and the challenges of Neoliberal Globalization* is released, ironically, in the midst of the COVID-19 pandemic. Not that this fact was relevant to the work, but, in fact, the current context places it, even more, at the center of the debate on the social construction of public policies, as it lends us multiple lenses of social, educational, and cultural analysis regarding the situation of humanity, in an era of global development where modern populisms proliferate and authoritarian and xenophobic movements arise.

The book is the result of three decades of scientific and academic work in the field of social sciences and education, with emphasis on the field of sociology of education and comparative education, critically anchored in multiple national and international networks where the author has assumed positions of prominence and coordination. Born in the Azores (Faial Island), António Teodoro is a Full Professor at the Lusófona University (Lisbon), where he is the director of the Center for Interdisciplinary Studies in Education and Development (CeiED, R&D Unit funded by the Foundation for Science and Technology (FCT)), as well as the Institute of Education and editor and founder of Revista Lusófona de Educação. From his life story, and above all from what is narrated from his professional representations, I highlight the fact that he was the first Secretary-General of the National Federation of Teachers (FENPROF) between 1983 and 1994, which would involve him in international union networks such as the *European Board of World Confederation of Organizations of the Teaching Profession* (WCOTP) and the *European trade union Committee for Education* (ETUCE), and later, participant in the constitution of the *International of Education* (IE).

António Teodoro was Chief Inspector of Primary Education (1974-1975), was a member of the National Council of Education (1988-1994), Advisor to the Council of Ministers for Education, Science, Culture and Employment (1995-1999) and co-founder of the Paulo Freire Institute in

Portugal. He was also, between 2006 and 2014, member of the Board of Directors and vice-chairman of the Research Committee in Sociology of Education of the *International Sociological Association* (ISA). He is the founder and president of the Comparative Education Section of the Portuguese Society of Education Sciences (SPCE-SEC) and member of the Executive Committee and chairman of the Permanent Constitutional Committee of the *World Council of Comparative Education Societies* (WCCES).

The relevance of these life episodes, belonging to an even more complex and rich mosaic of experiences, are relevant to the reader, since the work presented is also a reflection of this life path and, as previously mentioned, of the work networks and the learning communities that made possible to create, develop and deepen the conceptual, theoretical and epistemological framework that underlies the author's position regarding the construction of public policies in the neoliberal framework of low-intensity globalization, as a transnational regulatory process. Among the networks of researchers and the different learning communities that António Teodoro has belonged to, I can highlight, for example, the Inter-university Framework Program for Equity and Social Cohesion Policies in Higher Education (RIAIPE), whose objective was to map public education policies in the Ibero-American space, through a theoretical and analytical framework that favored social inclusion and educational equity.

I dare to say that in the book there are remnants of a certain *Azorianity*, transposed to global society as an anti-centralist claim, while critical reflection and action in the face of global capitalism in the wake of P. Freire, H. Arendt, I. Wallerstein, N. Chomsky, P. Bourdieu, B. Sousa Santos, M. Castells, A. Giddens, M. Young, among others. The more we appropriate the concepts discussed in the book, the more we become aware of the impact of a Globally Structured Agenda for Education (GSAE) understood by R. Dale (2004) as a set of *economic forces operating supra and transnationally to break, or go beyond national borders, while rebuilding relations between nations*, with globalization being built and expanded because of economic, political, and cultural activities.

The book is a clear manifesto to the importance of knowledge sharing, its dissemination as a source of power and counterarguments. It is a cry of intellectual, social and political freedom, insofar as it is revealed in the consistency of a theoretical-practical framework of excellence that doesn't become a myth, on the contrary, it opens space for other converging and/or divergent reflections, on the social sciences, particularly those in the field of education, which have positioned themselves within the scope of neoliberalism, as a hegemonic expression of globalization, as a palliative for the diseases of the States. The book praises M. Cesariny's speech in *You are welcome to Elsinore* when he says, "Between us and words those who are walled in, // and between us and words our duty to speak."

At first, the valuable preface by Carlos Alberto Torres stands out from the book. Torres' text is not a circumstantial article. Quite the opposite! It is a powerful and current essay on global citizenship. The essay frames global sociopolitical trends and their constraints in the construction of public policies in the field of education and global citizenship, so it presents itself as an invitation to the necessary reading of Teodoro's work, which addresses this dimension and expands it, based on research results and a relevant theoretical framework.

For Torres, the future presents itself at the crossroads of two dominant discourses: one that seeks to recover the ideals of the Enlightenment, such as freedom, tolerance and fraternity, the value of scientific research and rationality capable of welcoming humanity in its idiosyncrasies, and the other, nostalgic for a past of small ruling elites of political, economic, and cultural powers. Torres' essay presents and develops the concept of education for global citizenship, its domains, and competences, and introduces the basic propositions of the global common goods: the planet, world peace, people. Torres' essay reinforces, like Teodoro's work, the importance

of the triangle, education-global citizenship-social and cognitive justice, and its powerful action in the construction and understanding, in a *bottom-up model*, of public policies.

António Teodoro's book is structured, in addition to the preface and introduction that reinforce the importance of research networks and learning communities for the deepening of science and the development and dissemination of knowledge, also attentive to a Freirean anthropology that recognizes men and women in their curiosity, incompleteness and connectivity, and which runs through all six chapters that make up the book. While the book is aimed at academics and researchers interested in the analysis and understanding of education in a globalized context, it is also true that it presents itself as a complete reference on such phenomena for undergraduate and postgraduate students. In both audiences and as stated by Paulo Freire in *Politics and Education* (1993), the book invites us to understand that *history as a possibility recognizes the importance of decision as an act that implies rupture, the importance of consciousness and subjectivity, of the critical intervention of human beings in the reconstruction of the world*.

The first chapter entitled - Education in times of change. Critical Problems and Research Agendas – stems, above all, from the theoretical framework, which crosses disciplinary boundaries and which supported the application for a project presented to the European Union and which systematizes some questions of a prospective nature that are posed to education in Europe, in a horizon of thirty years. Chapter one presents a detailed analysis of twelve critical problems facing the crisis in schools and in education and teaching systems, such as: the exhaustion of the schooling model; school inflation or opportunity trap; learning theories and practices; the production of knowledge and the school curriculum; adult education; teacher training and the low impact of brain studies on educational policies. Chapter one is a valuable contribution to the understanding of the development of educational systems from different levels of analysis - supranational, national, institutional, and individual - which demonstrate that the global and the local are in transformation and that in this scenario arise complex forms of reconstruction of education that are not limited merely to the increasingly hybrid borders of the States. The chapter ends with the presentation of six research agendas that could constitute a valuable contribution to overcoming the crisis of public education policies submerged in the neoliberal discourse of *governance*. These research agendas are lifelong learning and the knowledge society; global citizenship and school curriculum; education and employability; brain studies and learning; the actors' discomfort: young people and teachers; alternatives to institutionalized education.

Chapters two and three of the book bring together texts that have been at the center of the author's scientific work since 2009, having been the subject of his academic work for the title of Aggregate. Regarding chapter two, the author focuses on the processes of globalization, especially neoliberalism as its hegemonic expression. Chapter two discusses the concept of globalization and mundialization, based on W. Mignolo, as well as delving into the studies of A. Giddens, D. Held, A. McGrew, D. Glodblatt and J. Perraton on the concept of globalization or globalizations informing about typologies or trends related to globalization, and advances with a proposal by the Portuguese sociologist B. Sousa Santos based on four modes of regulation: globalized localism, localized globalism, cosmopolitanism and the common heritage of humanity. I also highlight in this chapter the framework given to the concept of neoliberalism as the hegemonic expression of globalization, especially the narrative that the author builds from the works of D. Harvey, O. Ianni, A. Ong, from which concepts such as that of *Class, State* and *New Social Order*.

Regarding chapter three, the analysis of globalization processes initiated in the previous chapter is intensified and frames and develops new modes of transnational regulation of educational policies, with special emphasis on the concept of *governance*. As previously mentioned, the

concept of *governance* is assumed for the author as the mode of regulation par excellence of neoliberalism. The text addresses the collapse of State legitimacy and the assumption of hybrid borders penetrated by neoliberal globalization through the mandates of large international organizations such as the Organization for Economic Cooperation and Development, the World Bank or the International Monetary Fund, for example. The text, in a second moment, reveals the impact of numbers and/or indicators in the management and organization of government agendas and consequently of public policies with a special focus on educational policies and educational administration. In this context, the author frames the role of the Report – *Education at a Glance* , from the OECD, which has been excellent in regulating the world educational agenda, as well as, and from the same Organization, the programs PISA (Programme for International Student Assessment), PIRLS (Programme for International Assessment of Reading Literacy), TIMSS (International Assessment of Student Achievement in Mathematics and Science), TALIS (International Survey on Teaching and Learning) and indicators for education systems arising from the work of the Center for Research and Innovation in Teaching (CERI - OECD). Chapter three allows us to obtain a broader understanding of the processes of normalization, decision and/or regulation of educational policy in hybrid times of globalization, from which *indicators and comparisons are mobilized, mainly, to pose certain problems in the political agenda*. (Barroso & Afonso, 2011).

In chapter four, the author deepens the analysis, begun in chapters two and three, on the space and time of the OECD, as an international coordination structure in the regulation of educational policies. This is a chapter that critically analyzes the Global Movement for Education Reform (GERM - OECD) and, uniquely, the book by Andreas Schleicher, *World Class: How to Build a 21st-Century School System* (2018).

In this chapter, based on P. Sahlberg, among others, we discuss the power of an ideology that A. Teodoro conceptualizes as new *oecdism*, clearly anchored in the neo-Taylorist principles of effectiveness, efficiency, competitiveness, of predictability and digital control, masked in the epic discourse of the OECD about competences, knowledge, abilities, and attitudes in the teaching-learning process. Ocedeism is narcissistic and *the narcissistic subject does not perceive the world except in the form of shades of himself*. (Han, 2018), converting the other into *an extension* (Freire, 1977) of himself, objectifying him, normalizing him, removing his ability to become an agent of change. This narrative, with the framework provided by the author, appears stripped of the pillars of the modern history of pedagogy and thought, for example, by A. Ferrière, J. Piaget, J. Dewey, C. Freinet and P. Freire. The chapter alerts us to the dangers of a McDonaldization of society (G. Ritzer) and of education (T. Tadeu da Silva; J.A. Pacheco; M. Apple; et al), based on a process of normalization of global educational policies, in the logic of the market and *managerialism* disguised as *accountability* and *transparency.*

The author also discusses in this chapter and based on P. Sahlberg the five main common characteristics of educational policies generated by the Global Movement for Education Reform (GERM - OECD): mechanisms of competition; standardization of teaching and learning in schools; the rise of a common basic curriculum (whose value matrix is in the PISA Program); generalization and/or borrowing of models of change based on the new public management; test-based liability policies.

In chapter five, and largely based on the work developed at RIAIPE, the author focuses his analysis on the role played by higher education institutions in contesting neoliberal models, their failure in the economic sphere, but normalized as a cultural policy that insists in dividing humanity into two distinct axes: the north (as a center of power) and the south (permanently colonized, therefore, subaltern). In this scenario, the author questions the role of higher

education in the construction of social and cognitive justice processes, as well as their possible futures capable of valuing other rationalities that promote the human dimension of development. Let us not forget that *in the hell of the identical, men are nothing more than puppets maneuvered at a distance* (Han, 2018).

Chapter five also frames the main characteristics that determined the reorganization of higher education in Europe, namely, the Bologna Process and the Sovereign Debt Crisis, as well as in Latin America, with higher education dependent on the expansion of neoliberalism and conservatism and in some cases of democratic regression, of preservation of privileges and private interests. Finally, A. Teodoro ends the chapter with the presentation of nine proposals that are seen as the pillars of a citizen university. We are left with a set of *untested feasibilities* (P. Freire) that invite the reader and those who are close to the Academy to rethink their role in *glocal action*, in a position that is both democratic and inclusive, which assumes *powerful knowledge* (M. Young) for all.

The last chapter of the book, the sixth, therefore, is a text that highlights the legacy of P. Freire in the author's political and professional action, insofar as it recovers his discourse on history as a conditionalism and not as an aprioristic and ideological determinism, which determines us as human beings, which strips us of identity, culture, time, and space. The question that gives title to the chapter - Is an alternative possible to the questions of educational policy derived from neoliberal globalization? - invites us to unveil other possible ways of building public education policies. The previous chapters have prepared the reader for this meeting point. We are confronted with our image, a kind of *return of the actor* (A. Touraine) that invites us to transform our way of thinking about the social changes underway. This possibility of *thinking differently* (A. Touraine) allows us to judge, with greater clarity, our role in *education in the planetary era* (E. Morin). In this sense, A. Teodoro, sharing the thoughts of U. Beck, J. Habermas, B. Sousa Santos, A. Nóvoa, R. Dale and G. Therborn, presents three possible starting points for the construction of an agenda for education capable of generating new common senses that mobilize hope and human action, where Europe will be able to position itself as a normative center of global importance.

Finally, as a conclusion of the book, the author talks about *the utopia of education as a project of social and cognitive justice*. We are before a short essay by the author who questions, nowadays, the legacy of the Pedagogy of the Oppressed (P. Freire) and its *untested feasibility*, or *utopian* (I. Wallerstein). The vision of P. Freire on humanity is juxtaposed to the thought of H. Arendt on the human condition and the result is the exaltation of humanity, its fundamental rights and its position in the construction of contemporary educational policies. The text rescues the vision of M. Luther King's dream and leads us to the existence of another possible world, as a construction and/or global movement, which is based on three essential pillars: the planet, people, world peace (C. A. Torres).

As I have pointed out throughout this text, the book is an educational manifesto that summons us to the necessary action to transform the *face of the school* (P. Freire), colonized in the discourse of neoliberalism. The narrative of neoliberal globalization has failed. It is urgent to rethink and reflect on other possible scenarios for our life in this common home we call Earth, so I subscribe to the words of Harari (2018) when he states that *in order to keep up with the pace of the world in 2050, it will not only be necessary to invent new ideas and new products, but above all reinventing ourselves over and over again*. This is a work that is critical of the *myopia* caused by dominant ideologies, for its ability to *soften* and subaltern us in the discourse of *governance*, its efficiency and effectiveness. It is a book that confronts us with the big question: What unites us as human beings? From its reading, we are able to analyze and deepen the contributions of education to the construction of a world capable of overcoming its

inequalities and aspire to the ideals of peace and happiness of the Enlightenment. A world capable of recovering its *hospitality* (B. C. Han).

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