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Wingspan

**Journal for
Leadership, Learning and
School Development**

The Wingspan Journal for Leadership, Learning and School Development serves as an international mechanism for cross-cultural exchange and learning through text-based dialogue. The journal publishes peer-reviewed articles, praxis-based stories, and an annotated literature review, featuring different cultural perspectives related to schooling in the 21st century. A broad range of topics are covered by the journal, including: 1) leadership, 2) learning 3) school development and work culture, 5) educational policy, 6) technology and schooling, and 7) workforce development.

Contributions

We welcome contributions to Wingspan that serve the main priority of the journal. Articles should address the inter-related elements of leadership, learning, and school development in the global age.

A variety of publication types are accepted, including scholarly articles, annotated bibliographies, reports and stories about activities and events that relate to schooling in a global age, and pieces that contribute to the dialogue. Details can be found on the website under Submissions.

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Wingspan is published two times a year: April and November

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FROM THE EDITOR

Kristen Snyder

We are excited to produce our second electronic version of Wingspan. Since our initial publication last year, much has happened for the development of Wingspan as well as education world-wide. Global efforts continue to connect schools and educators internationally in social learning networks, as well as to wake-up the curriculum and educational policy to support a broader purpose of schooling in societal development. Research in the area of school and leadership development is now expanding its focus to recognize the greater complexity of leading schools in a global age. Among the issues addressed is an understanding that education is not solely a product of governmental programming; the role of schools in society is much greater, and thus the job of educational leaders more complex.

Meeting this complexity requires shifts in our understanding about not only how to organize school structures and resources, but also how to stimulate a dialogue among faculty, students, parents, and community members that address questions concerning the social development of youth and society. This task is growing in scope as well as importance as our local communities are witnessing greater social upheaval, global economics are bringing about changes to local business structures and opportunities, and the need for a world-wide collective response to human crisis continues to deepen. At the same time, global connections are opening a dialogue across cultures to learn from and with one another about how to foster a kind of education that supports human, social and environmental development that is caring and sustainable.

In this issue of Wingspan we have a number of contributions that contribute to the global dialogue on education. Three main themes are presented: Leadership, Global School Development, and Philosophical perspectives on learning and social development from Eastern and Western perspectives. Three articles are presented that address issues of leadership. Victor Pinedo, an organizational consultant, provides insights into strategic planning that challenge us to move beyond the standard goal oriented-problem solving use of planning. Touchton and Acker-Hocevar provide insights into how schools plagued by issues of social and economic discrimination can use dialogue and community collaboration to bring about changes in the life of a school and community. Hedlin and Ohlsson present initial plans for a development effort to engage school leaders in communication and decision making process to facilitate collaborative learning and school development. Together, these articles bring insights into the ways in which leadership is changing in Schools.

Part of the dialogue on education includes an examination of our philosophical and pedagogical orientations to learning and social development. In this issue three articles are provided that address education in China and explore implications of Eastern and Western thought for the future of Education. Sang provides a brief look at how communication and instructional technologies can facilitate a new kind of open and creative learning across cultures that facilitates mankind. Gu, presents findings from a study of early childhood education in China that resulted from societal and political reforms since the revolution. And Cheng explores philosophical insights and comparisons between Dewey and Confucius arguing for the bridging of the two perspectives in order to develop education for morality in a global age. It is our hope that these articles begin to open a long-term exploration and dialogue about eastern and western perspectives that can inform school development in the future.

Turning to global school development, Snyder and Sullivan describe the development of a set of global benchmarks that have emerged through the work of the International School Connection, Inc. during the past three years. The two articles compliment one another, with Sullivan's focusing on the story of development around the

global benchmarks, while Snyder provides information about the scientific development of the benchmarks, and gives examples of what they look like in schools today around the world.

This issue of Wingspan is rounded off by an article from Karlsson on PISA, which addresses how findings from the international comparison study can be used to facilitate school development and policy making at the national and local level. Finally, words from our Editor emeritus, Bob Anderson remind us of the importance of alternative pedagogy, including multi-age classrooms, and the need to continue seeking change in our school systems to prepare youth for a contemporary global society.

In addition to the scholarly contributions, Wingspan has expanded its international Editorial and Advisory Board. New members include scholars from universities in Sweden, Israel, China, the USA, and Canada. Their contributions are important to the development of Wingspan as well as to expanding the perspectives engaged in the global dialogue on education and leadership development.



Strategic Living versus Strategic Planning

*Victor Pinedo, Corporate Transitions
Intenrational*

Recently a client requested our organization to help them with developing a Strategic Plan for his company. My immediate reaction to this client was: We don't do strategic planning. Strategic planning is OBSOLETE. What we could offer you would be a visioning process, which would allow you and your management team to do some strategic thinking. The client looked at me and asked: "What's the difference? It's all about the company's strategy. Is it not the same thing?"

As I reflected on his question I realized that although both "planning" and "thinking" dealt with strategy, there was a fundamental difference. Upon further reflection, I became aware that we were talking about fundamentally different approaches to the planning process. As a matter of fact, this conversation was really about much more than the strategic planning vs. strategic thinking. We were really talking about a developmental process, which moved from strategic planning to strategic thinking to strategic living to strategic being. Let's define these four concepts, as I understand them.

Strategic Planning

Strategic planning, as defined by Wikipedia, is the process of determining the company's objectives and courses of action, and the allocation of the necessary resources to achieve them. It consists of the process of developing strategies to reach a defined objective. As we label an aspect of planning "strategic" we expect it to operate on the grand scale and to take in "the big pic-

ture” (as opposed to “tactical” planning, which by definition has to focus more on the tactics of individual detailed activities). “Long range” planning typically projects current activities and programs into a revised view of the external world, thereby describing results that will most likely occur. “Strategic” planning tries to “create” more desirable future results by (a) influencing the outside world or (b) adapting current programs and actions so as to have more favorable outcomes in the external environment. The focus of strategic planning is on movement from the present to the future. It looks at where the organization is today and plans the future as an extension of the present

Strategic Thinking

This is the process by which an organization envisions its future and develops strategies, goals, objectives and action plans to achieve that future. Contrary to strategic planning, strategic thinking is influenced by the vision of the future the organization wants. We call this Future Pull. It comes from a sense that humans are creators and can create the future state they want. After creating the future vision, the organization will look at each goal, to determine where the organization is vis-à-vis this goal and create the strategies to reach it. In strategic thinking, people see the vision as a tool to develop the future.

Strategic Living

Too often, the strategic thinking process is implemented by an organization in the same way as the strategic planning process. This takes us to our differentiation of strategic living from strategic thinking. In strategic living, members of the organization see their vision as a projection of their purpose and values into the future, and therefore, achieving the vision becomes synonymous with achieving their life goals and their own purpose. Because of this different viewpoint, the members of the organization will look at achieving the organization’s vision as part of their life, and therefore they will work on achieving the vision on a 24/7 basis. The process of achieving the vision is thus not considered work – it is considered life.

Strategic Being

Strategic being goes one step further, as the vision becomes part of every member’s being. Members of the organization feel that achieving is living their life purpose. Thus, they become part of the vision and the implementation process becomes life itself. There is a total integration of the members of the organization as they achieve the organization’s future, which is really an extension of their own future.

Why do we need to move from Strategic Planning to Strategic Thinking or Strategic Being?

Now let me explain why I believe strategic planning and even strategic thinking are obsolete in today’s global economy. I am convinced that leaders and organizations need to move toward strategic living and eventually organic strategic being, if their organizations are to survive. Is there a scientific explanation for these changes? Our studies over the years have shown that there is a direct correlation between organizational maturity and the mode of strategic exercise or event that the organization chooses. To understand our work in the last 30 years, we began in Netherlands Antilles in 1973 and has subsequently been applied and reevaluated in Brazil, Mexico, the USA and Venezuela. We learned that, although all human beings have the potential to mature, some would stop maturing (stagnate) at certain points in their development. Stagnation inevitably results in feelings of frustration and anger, and, as we have seen, these emotions can cause the sudden shocks that end in tsunamis. Loevinger (1970) developed an instrument that can measure the point where a person has stopped developing and what behavior and value system we can expect from an individual at that stage. The behaviors we discovered in our study highly correlated with the difference levels or stages of maturity measured by Loevinger’s instrument:

- Impulsive
- Self-Protective
- Conformist
- Conscientious
- Autonomous
- Integrated

We characterized each level using four dimensions: impulse control, interpersonal style, cognitive style, and conscious preoccupation. Note that most people do not match a single level completely. We describe a person being at a particular stage depending on how closely his or her four characteristic dimensions fit that stage. A person's level of maturity can be anywhere on the spectrum, even between levels. Thus, the ego levels are simply well understood points in a continuous spectrum of human maturity.

As we interviewed people at the various levels of maturity, we discovered that more mature people feel they are the “creators” of their future, while more immature people feel they are “creatures” of fate. To measure the way people feel about their sense of creativity, we used an instrument developed by Dr. Julian B. Rotter (1966), who talks about the “locus of control.” A person can be at any point in the spectrum, based on his her Creature/Creator feelings. Our research included plotting ego stages (maturity) stages against feelings of Creature/Creator. Based on our results, we came up with the following picture.

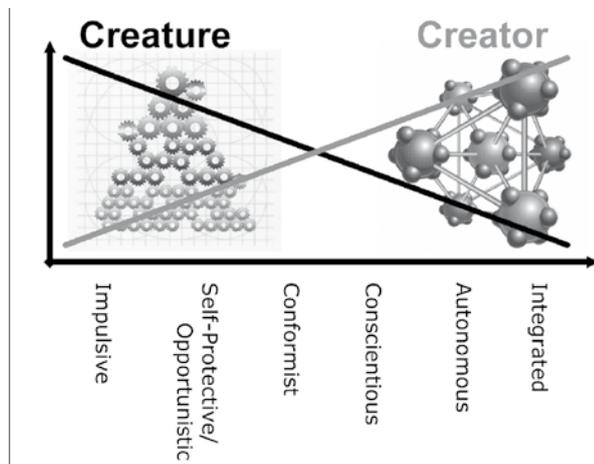


Figure 1: Creature/Creator feelings at different maturity stages

Figure 1 shows the various stages of maturity plotted against how strongly the individual feels that he or she is a Creature or a Creator. Note that the **Creature sentiment** is highest in immature individuals who have stagnated early in their development and who show Impulsive or Self-protective (that we refer to hereafter as Opportunistic) behaviors. It is at its lowest at the

more mature stages such as Conscientious, Autonomous, and Integrated. The feeling of being a **Creator**, on the other hand, is lowest at the Impulsive level and the highest at the Integrated level.

Our studies also had two other interesting findings. The first one was that as we looked at most organizations and even society at large we found the following distribution of maturity:

Distribution of Maturity in Society

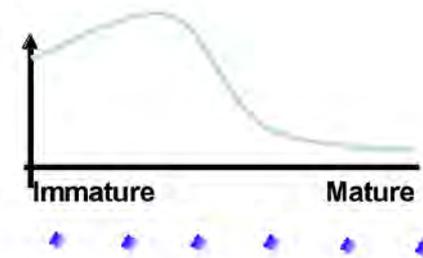


Figure 2: Distribution of Maturity in Society

We also found that there was a very different ability to think about strategy at the different levels of development. At the less mature stages of life people feel more like Creatures of fate who have inherited the past and had to go through the exercise of planning and strategizing for the future out of their present state, while the more mature individuals and organizations who saw themselves as Creators were part of the life process and saw the strategic process as one in which they had to create the future out of their own purpose in life. The more mature persons had developed both on a cognitive and emotional level, and had integrated these processes in the way they went about living.

At the Opportunistic and Conformist level we found that mostly strategic planning is a way of life, and the strategic process looked something like this:

- Rational
- Linear
- Orderly
- Business future predictable
- Resides with senior leadership
- Sufficient lead time
- Focus on the future

- Clear, integrated plan (strategy)
- Simple, compelling vision
- Relies on a predictable future
- About controlled adaptation
- Predicated on a stable “fit” over time
- Results clearly forecast
- Change in discrete steps
- All planned out
- Carefully orchestrated (prepare, prepare, prepare, execute!)

At the Conscientious-Autonomous levels we found the Strategic Process to look more like Strategic Thinking and Strategic Living. The strategic process looks like this:

- Intuitive
- Random
- Tumultuous
- Business future not predictable
- Rests with the business units
- No lead time
- Focus on yesterday, today, tomorrow’s possible futures
- Semi-coherent, emergent strategic direction
- Simultaneously address where to go and how
- Responds to an emergent, unpredictable future
- Uncontrollable, too many things happening at once
- About discovering opportunities for growth, letting profits emerge
- Continuously reinventing the business and emergent results
- Continuous, endemic change
- Relies on discovery, expects surprise
- Many diverse moves, “most good, some brilliant, a few failures”
- Loosely orchestrated (act, prepare, act, act)

The world is changing as we see in many aspects of society. Major frequent and rapid changes are occurring in the business world. Globalization is having a tremendous impact,

and technological advances are taking place at an unprecedented rate, especially in telecommunications. With the event of the Internet everything is happening in REAL TIME in an ANY TIME ANY PACE world: Any time, Any Place, Real Time (=No time). Transparency is becoming a daily reality. All stakeholders have instant access to who you are. Our world is turning into on-line real time, which is also leading to a major preoccupation with Ethics and Sustainability. These changes have led to a world in which we seem to be living from one crisis to another. for example:

- Airlines are going through a crisis...
- The big auditing Companies are in crisis...
- Telecommunications is in crisis ...
- Latin America is going through heavy crisis...
- The Political world is in crisis...
- The Catholic Church is going through a major crisis...
- The American Economy is in crisis...
- People and organizations are going through an identity crisis...
- The Middle East is going through one crisis after another

It seems that not going through a crisis is out of fashion! We used to have time for strategy development and design; Used to have time for detailed analysis and forecasting as part of SWOT exercises; Used to have time for design teams, visioning activities, site visits. The “return on design time” was obvious because strategies and structures were sustainable. Then things began to speed up. Large-scale interventions were an attempt to speed up deliberations about strategy and structure using tried-and-true methods. Now it looks as if change is so accelerated in the business world that there isn’t time to logically derive a strategy from an organization’s current capabilities. We may no longer be able to use the “old” design model. It looks like the future will not be an extension of the past. If the future isn’t like the past, relying on what made us successful may lead to failure. What we don’t know could kill us.

In my book *Tsunami: Building Organization that Can Survive Tidal Waves* I make the case that the structures we have created and process we have developed in our world to date have been built out of the Opportunist/Conformist value system. If we do not change these ways of life, our organizations and our ways of life are in danger of being swept away in the same way that the giant Tsunami sweeps away countries and peoples.

We have watched our world become more global, and we have seen many business and political tsunamis. Some recent examples include: Tyco (& Kozlowski, Walsh, Swartz, Belnick), WorldCom, The Andersen trial, Enron, Global Crossing, Adelphia, Royal Ahold, Chavez's rise to power in Latin America and even Bin Laden and September 11th, Iraq and the Middle East. All of these have occurred because of the tremendous frustrations, anger and stress which the elitist hierarchical structures are causing at the bottoms of our schools, our companies our countries, and our world.

These events have a common cause: the hierarchical, elitist value system. This system is driven by the belief that some people are naturally better than others, and all that this implies. This naturally creates frustration and anger in those at the lower levels of the hierarchy, which only proves the need for hierarchy in the minds of those at the top. This results in a stronger hierarchy and still more frustration and anger. This cycle repeats and reinforces itself, as it did in Curaçao until it brought about the tsunami that destroyed so much of Willemstad. As our world has become more global, this cycle has emerged in companies, in countries, and even between regions (for example, the First World vs. Third World phenomenon).

Hierarchical elitism is immature behavior. Because immature individuals are dependent on their environment (as opposed to being in control of it) for the satisfaction of their needs, they find the rigid structures of hierarchy protective and comforting. They also find the rigid structures appealing, especially elitist structures, because they see them as a way to gain personal power and advantage over others. Thus, hierarchical elitism is inherently unproductive, as it encourages "every man for himself" behavior.

More mature individuals are interdependent and cooperative, and see achievement in terms of the organization, rather than the individual. Their structures are less hierarchical and more egalitarian. Thus, they are much more productive. Strategic planning will only reinforce our past structure, perpetuate immaturity and cause Tsunamis.

Our world has been going through many social and business tsunamis. September 11, for example, changed our world forever. Chavez's revolution in Venezuela is still producing ripples on our world's economic oceans. Iran, China, and North Korea are tsunamis waiting to happen. In the business world we have seen tsunamis like the .COM collapse, the Wall Street crash, and the destruction of ENRON, WORLDCOM, Parmalat, and AHOLD.

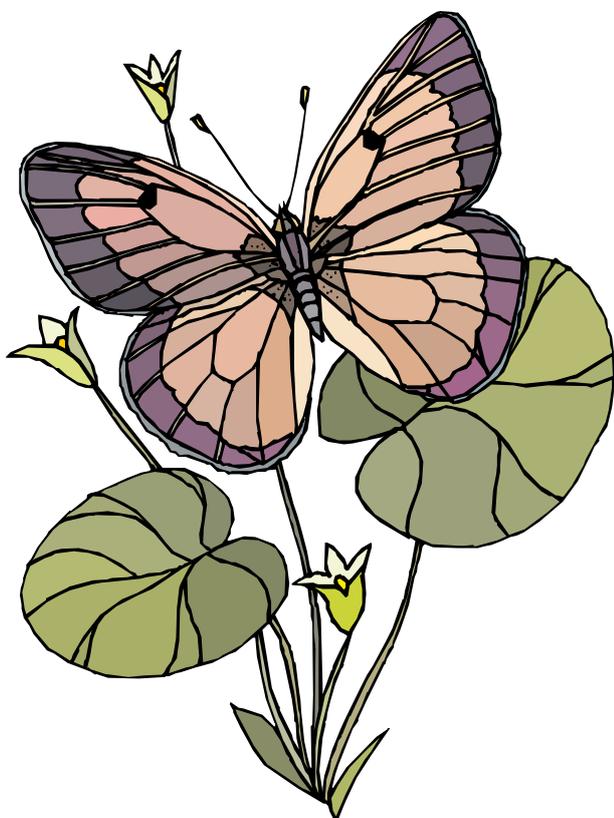
I believe it is time for us to work on maturing ourselves, our organizations, and our countries. It is time for us to start thinking and living strategically, to assure all future generations of a dynamic a creative regeneration. The Leaders of our world in crisis have a choice: 1) To continue trying to extract more results from systems in crisis, Or 2) To assure the creation of a more mature organization, guaranteeing its success, its economic sustainability, and contribution to society.

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About the Author

Victor Pinedo, Jr. is President of Corporate Transitions International. He has been a consultant in organizational change since 1969, and he is the creator of Organizational Architecture, an effective program for organizational transformation, which is being used in many countries in the world today. His publications include: TSUNAMI: Building Organizations that can Survive Tidal Waves; "Using Loevinger's Ego Stages as the Basis of an Intervention Model" (University Associates); and "Ego Stages as the Basis of an Intervention Model" (in Group and Organization Studies). Mr. Pinedo is currently writing a book on Organizational Architecture.



Contextual Leadership: Responding to the Issues of Social Justice in High- Risk Schools

*Debra Touchton, Steson University, USA
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Introduction

The focus of this paper is to reframe the discussion of school improvement and educational reform to include not only the student and school performance, but the communities in which the reforms must occur to ensure democratic learning structures in today's schools. Using our Contextual Leadership Framework, we will examine how educational and community leaders can work together to develop competence in addressing and reducing social injustices present in schools at risk and make this part of the larger social agenda that extends outside of the bounds of discrete communities to society-at-large (Gutmann & Thompson, 2004; Rawls, 1971). Democracy is the end result of understanding how to look through the lens of the Contextual Leadership Framework to assess what needs to happen in the school and community through the leader's orientation, creation of a collaborative teaching and learning culture, and interpretation of policies and acquisition of resources. This framework is based on the findings from several studies that were conducted in schools that were low performing and failing schools and schools that were high performing and had sustained progress for over four years (Wilson, Walker, Cruz-

Janzen, Acker-Hocevar & Schoon, 2005; Acker-Hocevar & Touchton, 2001). What we found was that in the schools that were succeeding, leaders addressed the contextual variables present in the schools and had constructed power relations within their schools and communities that we term partnership power (Acker-Hocevar, Cruz-Janzen, Wilson, Schoon, & Walker, 2005).

The Framework is examined in relation to power; power and giving voice to members in a school and community, the values that underlie the three areas of the Contextual Leadership Framework and conclusions that we have drawn from our work in schools of high poverty that are both high and low performing (Acker-Hocevar, 2005). These conclusions relate Contextual Leadership within issues that are inextricably connected to social justice and to ways to bring about more democratization (Touchton & Acker-Hocevar, 2003a). Democratization occurs

when educators construct shared power relations; we use a river of power to depict how the ever-moving energy system of power, illustrated along the different places of a river, show how power relationships can be constructed that result in more or less democratization through the voices that are heard and the reciprocity of power relations.

As a result of ongoing study and work conducted in at-risk schools, we became acutely aware of the discrimination, inequities, and injustices prevalent in these schools brought to light as a result of the state's accountability and school improvement reform efforts. These discriminations, inequities, and injustices, reported to us by school administrators, we believe, as do the school administrators, limit the life success chances of high-risk students and make the tasks that leaders in at-risk high poverty schools, often of color, even more challenging than most (Acker-Hocevar et al., 2001; Touchton et al., 2003a & b).

What we found was that in the schools that were succeeding, leaders addressed the contextual variables present in the schools and had constructed power relations within their schools and communities that we term partnership power

We believe the Contextual Leadership Framework must be grounded in the tenets of social justice. Based on our study of contextual variables, we define social justice as fighting the inequities, discrimination, and injustices that impact student achievement and the success of all students (Touchton et al., 2003a). We view inequity as the inequality of meting out resources to schools on the basis of "one size fits all," *disregarding special and unique needs of a disadvantaged group*. Inequities are institutionalized practices governing

resource allocation, which are usually done according to bureaucratic formulas. Discrimination, on the other hand, is prejudice toward a group, based on biased attitudes, dispositions, and values, which may be conscious or unconscious, and usually results in decisions that adversely impact the group's success. Injustices perpetuate the myth that by treating everyone the same, holding everyone accountable to comparable

standards, and giving them the "same" resources, you are treating them fairly, even though the playing field is not level to start.

When school leaders and their communities collaboratively work together to identify and understand the connections between contextual variables, they consciously seek ways to improve their schools and their communities. Principals, therefore, play a vital role in creating and maintaining the collaborative internal and external environments, whereby schools and communities work together to ensure: (1) equity and excellence through equal access to learning for all students and creating (2) democratic learning systems that use partnership power to wield changes that support teaching and learning that builds social, cultural and intellectual capital, which adds to, not subtracts from, what students and their communities have within them (Acker-Hocevar et al., 2005; Gutmann et al., 2004).

School and community leaders can no longer remain silent and ignorant of social justice

issues that are exerting the same “power over” communities, students, parents, and teachers under a new guise of raising test scores (O’Boyle, 2004). More exactly, the cycle of silence that underpins educational complicity of “power over” through bureaucratic control and domination must be broken so that the cycle of powerlessness, too, can be changed. Often, school leaders lack a depth of understanding and cultural competence necessary to meet the challenges faced by schools and communities with diverse populations and the corresponding wherewithal to know how to “negotiate” with their school district to alleviate the pressure for raising test scores—resulting in the district often employing an instrumental approach for the school to use, with little or no substantive changes in the relationships between educators and the communities in which they work. Realizing that context is important to understanding a school and its community, the contextual variables that make up the unique characteristics of a school and its community must be examined to enhance student learning and build democratic communities. To accomplish this, school administrators must develop an understanding of the effects of poverty, color, and/or English as a second language, and become actively engaged in addressing educational and social policies, which can change the learning outcomes for students at-risk. To remain silent is to further perpetrate injustices on many of our nation’s most vulnerable students. Silence is a response is that expected when power is being used over people whereas dialogue is the outcome when power is being shared more widely and participation is being sought (Gutman et al, 2004). Thus, there are artifacts that one can look for within the values expressed and enacted, the voices heard and listened to, and the way that people within the school and community enact power that results in democratization.

This article addresses the three prongs of the Contextual Leadership Framework: Leadership Orientation, Collaborative Teaching and Learning Culture, and Policies and Resources. The framework is a systems approach where principals can examine how the three dimensions are linked together through the use of power that is additive and partnership based (Acker-Hocevar

et al., 2005). The result of additive schooling and partnership power, teased out in the three dimensions, provides a basis for leaders in schools to assess where they are in relationship to turning around a low performing school. Although we do not suggest that any of this knowledge is new, we do believe the Contextual Leadership Framework contributes to the knowledge base of educational leaders; specifically, through the frank recognition of how power, beliefs and attitudes about others, different from us, in combination with the leader’s orientation, the construction of a teaching and learning culture, which values students, preparing them for life, not just to pass a test, with the leader’s role in interpreting policies and seeking resources for their community, is foundational to turning around a low performing, high poverty school. Contextual Leaders have knowledge and skills to ensure that the people hired in the school are able to make connections to the students and communities they serve and that they have the appropriate attitudes, beliefs and values to work collaboratively within a school dedicated to making a difference. They know how to navigate the treacherous waters of our increasingly political culture surrounding education, and to obtain the needed resources and enable the community to have a voice so that school success is possible.

Contextual Leadership Framework

The theoretical perspective of Contextual Leadership is built upon the authors’ previous research on leadership. Accordingly, the leader’s knowledge of the internal and external conditions (variables) that contribute to a school’s success, is affected by among other things, the relationship between the school and the community. This relationship serves as a framework that provides the conditions for student success. Contextual Leadership is leading within the context of the school and community, whatever it is, understanding it, and moving the school forward by leveraging the contextual factors present in the school and community that can make an impact. The Contextual Leadership Framework is based on the following assumptions.

- Schools of poverty operate within a context of complex challenges.
- School leaders and teachers have not been adequately prepared to work within the context of poverty.
- Access to resources and political action are more limited in communities of poverty.
- Policy interpretation at the state and local levels often penalizes schools of poverty.
- There are key contextual variables that leaders in schools of poverty must recognize, acknowledge and address to improve student and teacher performance.
- Principals and teachers often lack understanding of the effects of poverty on the teaching and learning process.
- School leaders often lack the public relations skills to engender community connections to build social networks for support.
- In schools of poverty, trust between the community and the school is essential for continuous school improvement to occur.
- Schools of poverty have difficulty in recruiting and retaining “highly qualified” teachers.
- There are socio-cultural differences between teachers’ middle class values and the values of families of poverty.
- The current level of funding for schools of poverty is inadequate.
- Schools of poverty are places of injustices, inequities and discriminations that are connected to the larger social context (communities) in which these schools are situated.
- For changes to take place in the schools and communities, leaders must develop partnerships and share power more equally.
- Democratization of the school occurs over time because of shared power and building listening systems that reflect values of integrating systems to work to the benefit of students and the community to increase their access to resources and opportunities.

- Democracy is the result of a state of being that encourages participation, commitment and values that promote sharing, giving voice, listening, and action.

Leadership Orientation

Leadership Orientation is critical to helping others in the school community understand the effects of poverty on teaching and learning. The leader is a builder, a connector, a motivator, a communicator and an entrepreneur (Brown & Cromwall, 2000). Through the leader’s orientation to the educational and public communities, the foundation for action is set that creates a caring and collective voice that is open to sharing power and developing the school and community connections. The result is a decision about whether the locus of control is perceived to be either within the purview of educators and the community to make changes and transform the existing relationships or whether it is externalized, resulting in people feeling powerless, silenced, and shamed.

Central to the Leadership Orientation dimension is changing the way school leaders think about leadership from one-way to an eclectic approach to leadership. Leadership Orientation refers to the leader’s awareness of the environment as it relates to time, space, and individuals, and one’s ability to adjust to any situation, one’s sense of locus of control - the development of others and the challenging of attitudes and beliefs that work against students of poverty and color. The premise is that one’s ability to lead effectively in a school of poverty is directly related to understanding the context of the school and community environment and the ability to affect positive changes based on that understanding. The leader is continually aware of what occurs within their school as it relates to managing space and time, building and sustaining relationships, and providing the leadership the stakeholders – students, teachers and staff, parents – require for continuous school improvement.

One’s sense of locus of control consequently, influences one’s sense of self-efficacy. If individuals do not believe they have control over the outcome, it stands to reason that they will have little trust that any actions on their part will result in some form of change (Bandura, 1997). The sense

of locus of control, coupled with self-efficacy, in regard to Contextual Leadership relates both to the principal and the teachers. Principals set the tone for working conditions that reify an internal or external locus of control, while teachers' sense of self-efficacy and locus of control influences the outcomes of the teaching and learning process in schools of poverty classrooms.

Principals and teacher relationships, traditionally, have been more adversarial than collaborative (Callahan, 1962). Restructuring this adversarial relationship to one of collaboration is a major role change for school leaders – both principals and teachers. Understanding and altering power relationships is crucial to the Contextual Leadership Framework. Sarason argues, “Schools will remain intractable to desired reform as long as we avoid confronting these existing power relationships” (1990, p. 5). A basic tenet of Contextual Leadership is that principals' primary responsibility is to continually examine the power relationships between teachers and administrators, teachers and teachers, teachers and students, school and home, and school and community. This is especially true for school leaders in high poverty, at-risk schools where these relationships are ever so fragile because of the many and diverse needs of the players. It is crucial that the principal acknowledges the importance and the immediacy of building, maintaining, and sustaining these relationships. Successful relationships, albeit personal and/or professional, are based on mutual respect and trust. The form of relationships between schools and communities is often dependent on the type and purpose of these relationships.

Today, the role of the principal is one of school manager and instructional leader. With this change in role, principals can no longer be expected to “go it alone.” They need the curricular and instructional expertise of teacher leaders in addition to their own expertise, along with community leaders to affect change and continuously improve student and school performance. Many of the principals we interview and work with speak of the importance of developing teacher leaders, that is to say recognizing teachers' content and pedagogical expertise and providing them with the time and space to collaborate with others on instructional practice

and student work. Principals who believe in the power of teacher leaders expect that all teachers will lead in one way or another; they relinquish some of their power so that teachers will embrace their roles as teacher leaders; instill trust in their teachers so that they will be supported when the “going gets tough”; empower teachers to make decisions; match a teacher's expertise or passion with a school issue that needs to be resolved; protect the teacher leaders from faculty negativity or attacks; and most importantly recognize teacher leadership (Barth, 2001).

Principals who support their teachers and create the conditions for their faculty to problem solve and share in decision making are willing to develop systems that connect others to the primary and core technology of the school—that of improving teaching and learning. By creating a culture of care and concern for students, teachers, and the community, the ability to attract teachers and retain them occurs naturally. Marketing for the school is done through trust and the fact that the community knows that the principal and the educators in the school care about them and their students. While the low performing schools in the study that we conducted were trying to figure out how to make connections with the community, the high performing high poverty schools were maintaining the strong connections that had been built in their communities over time.

Collaborative Teaching and Learning Culture

We learned from our study with principals in low performing schools that the challenges to building a culture that supported a learning partnership culture, both within the school and the community, were sizeable. Principals in the higher performing schools had built connections with their communities for learning. Parents were informed about their students' progress and about opportunities to help their children on a daily basis. Comments about the accessibility of the principal and teachers to parents concerning their students' progress were about learning, how the community could be more supportive, about ways to foster collaboration and collegiality, and the bravery of parents who had often given up so much to have their children attend

schools in the United States. Language between the educators and the community was inclusive. At the core of the teaching and learning culture in high performing schools was a language of respect, care, and concern about the families and students the school served.

This is in stark contrast to the low performing schools. Attitudes and values of the teachers were often negative towards the parents and students and was demonstrated in the language and stories related by the principals. The stories that the principals shared with us were stories about how teachers were only paying lip service to the rhetoric of “all students can learn,” but were in fact exercising choices and actions that were in opposition to this perspective.

The Collaborative Teaching and Learning Culture dimension is based on building professional learning communities where administrators, teachers, and staff understand the effects of poverty on the teaching and learning process, recognize standards-based learning and high-stakes testing; and acknowledge diversity in the classroom (Touhston & Acker-Hocevar, 2003). This Collaborative Teaching and Learning Culture is a school culture that implements school-based decision making and self governance structures to enhance the teaching learning process through collaboration with teachers and the community (Hord, 2004; Furman, 2002). Building and sustaining a school culture with shared beliefs is as essential to moving a school forward as improving test scores. By identifying and solving problems together, a school builds a learning community that benefits all – students, teachers, parents, and the community. In an era of standards-based learning, high-stakes testing, accountability, and diverse classroom populations, school principals overwhelmed with increasing or maintaining test scores, frequently minimize the importance of culture on student

performance, focusing more narrowly on specific issues such as raising test scores, involving parents, and “managing” the facility instead of leading them. What school leaders fail to understand, however, is that the school culture permeates everything that occurs in the school – whether positive or negative. Educators must be willing to examine and challenge their assumptions which may be counter to what is best for the students they serve, noting the inequities, injustices, and discriminations that pollute their culture and negatively impact student success and create distrust in the community.

School cultures are diverse and varied: collaborative or noncollaborative, open or closed. Both Lortie (1975) and Hargreaves (1994) describe schools as places of isolation and individualism with very little to no teacher collaboration and collegiality. Hargreaves (1993) argues that individualism is a consequence of complex organizational conditions and constraints that need to be attended to if an individualism culture is to be changed. From the perspective of the Contextual Leadership Framework, an individualism culture negatively influences student performance in that school improvement is perceived as an individual effort rather than a school-wide effort. That is to say, it is the school-wide efforts that change the status quo to continuous school improvement which was not evident in the low performing schools.

Building a Collaborative Teaching and Learning Culture is germane to the Framework, and based on the norms, values, beliefs, assumptions, traditions, and rituals, built over time by the administration, teachers, students and parents, and the community that support high levels of collegiality, team work, and discussions around instructional practices and student performance. In a Collaborative Teaching and Learning Culture, teachers tend to have a higher

To put it succinctly as possible, if you want to change and improve the climate and outcomes of schooling for both students and teachers, there are features of the school climate that have to be changed, and if they are not changed, your well-intentioned efforts will be defeated

sense of self-efficacy (Peterson, 1994); teachers are willing to ask the difficult questions that, consequently, positively impact school improvement efforts (Barth, 1990; Dufour & Eaker 1998; Deal & Peterson, 2001).

We believe, as do Hargreaves and Fullan (1993), that the success or failure of educational change can be attributed to the culture present in the school. Sarason remarked, "To put it succinctly as possible, if you want to change and improve the climate and outcomes of schooling for both students and teachers, there are features of the school climate that have to be changed, and if they are not changed, your well-intentioned efforts will be defeated" (1996, p. 340). We argue that Contextual Leaders understand that change in school culture, within the parameters of their own school context, is essential to fighting inequities, injustices and discriminations that lead to improving student and teacher performance. They work from the inside out and the outside in. In other words, leaders begin to change what is happening in the school first and then make connections with the community to change what is happening in the community.

Contextual Leadership recognizes the importance of principals' beliefs and assumptions about the effects of poverty on the teaching and learning process, a key indicator of successful school improvement in schools of poverty and at-risk (Acker-Hocevar & Touchton, 2002). Based on interviews of principals in at-risk, high poverty schools, we found that these principals share basic beliefs: all children from poverty can and do learn; on-going professional development that builds a community of learners that provides for shared dialogue with teachers to collaborate across the school; and culture building which takes time is the result of forging strong relationships rooted in trust and respect, and building a common language to discuss school improvement (Acker-Hocevar & Touchton, 2001; Taylor & Touchton, 2005).

The role of teaching and learning in high poverty schools must be interpreted from the perspective of the context of the individual school environments. Ironically, low performing and failing schools are often found in the poorest neighborhoods, where children are mostly black, Hispanic, or immigrants; therefore, often

less proficient in English than their White, non-ethnic, or native counterparts (Wolk, 1998). Students from poverty frequently come to school ill prepared for the expectations of learning, judged from middle class standards. In Florida, the last ten to fifteen years has seen an influx of students with English as a second language living in poverty. Even when the children acquire the language orally, they still have deficits in the written words, so regardless of their race or language; the poorer students come to the schools language-deprived. These language deficits further complicate learning to read when students are not proficient in their native language orally, or in the written word, and then return to their non-English speaking homes where parents are unable to assist them in their work in English.

High-stakes tests cannot take the place of ongoing school development. Within the Framework, the Contextual Leader supports a number of venues for documenting authentic learning and demonstrating student gains. Principals make certain that effective teaching is more than simply delivering content knowledge, but involves a personal commitment and involvement with students (Scheurich, 1998). These leaders look at the whole school and examine students' work to better discern quality instruction for students (Supovitz & Poglinco, 2001). The intellectual work of the school must focus on higher order thinking skills, problem solving, authentic learning and real life experiences that connect to the experiences of students from poverty. Connections to the lives of students are essential and demonstrate that the school values these experiences.

Contextual Leaders emphasize the necessity for schools to identify the academic, affective, and social needs of their population based on analyzing school and community data to make sound instructional decisions for their individual schools. Schwebel (2003) states:

It takes dedicated teachers to be willing to work with children so handicapped by societal conditions. To achieve some measure of success in engaging the students in learning, teachers must be formidable enough to work at counteracting the physical, social, and social effects of poverty, some of which make children inattentive and unmotivated for learning. (p.53)

Policies and Resources

The Power River provides a basis for examining power relationships from different points of view, how resources can be accessed and used, and power enacted differently. What is not discussed in this metaphor is how political mandates, which are driving current reforms within the climate of high stakes and accountability, exert power over schools. The Power River provides a lens for seeing how schools can resist the impact of these power arrangements on students of poverty and build the needed social, political, economic, and cultural resources, both tangible and intangible, for supporting the values that give voice to shared and partnership power, which underpins the Contextual Leadership Framework.

Partnership power is a way of thinking about how to nurture relationships that open up access, and more broadly distribute resources and information within a community (Snyder, Acker-Hocevar, & Snyder, 2000). Snyder et al., use the Power River to mark four places along a river's journey, with each place depicting how power can be enacted differently among members within an organization. Power over is the most limited use of power, with restricted access to resources and opportunities within hierarchical power structures that are top-down, control-oriented, and extremely bureaucratic and rule-driven. Power to like power over represents a dominator, bureaucratic power framework that exerts a hold over resources and opportunities. In schools of poverty this means the development of the skills of others and their access to resources, but within a limited and restricted paradigm that does not challenge existing power structures. Rather, power to stays vested in the hands of relatively few, however, when the Power River shifts energy and direction, partnership power gives way to power with. This form of power challenges dramatically ways leaders work with others to solve problems. This form of power extends the invitation of access to power structures to the broader community for achieving a shared vision for all students to learn. Power with builds a collective sense of purpose for action and results and inherently transforms existing power structures. Finally, power through is enacted when power is loosely coupled with hierarchical structures

of power; and everyone is working together to build learning communities that devolve power through shared expertise and achieving of goals and mission to the broader school/community vision for all students, most notably students of poverty to learn and be successful. There is an ethic of care and concern for each person within the community (Beck, 1994) and a vision of hope.

Policies and Resources, this third prong of the Framework cannot be understood in isolation of the Power River. For leaders to address the underlying duplicity of asking schools, situated in communities of high poverty to do more with less resources, without building capacity and strong networks of support is incredulous. From the work we have done in low and high performing, high poverty schools, what becomes clear to us as researchers is that principals in high performing schools have attracted additional and often significant resources to help them in their task of maintaining the extra staff and services to assist them with creating and sustaining a highly productive learning culture that reduces class size and offers more individual learning opportunities.

This sends a clear message to the community about the fact that the educators are doing more than is expected to make their students successful. Unfortunately, the politics of closing the achievement gap has meant for some schools graded as failing in states like Florida, that the stigmatization of being an "F" school is often met with district support that is punitive and bureaucratic, with no voice from the schools, and a curriculum of math and reading all day long for students (O'Boyle, 2005). This finding is in sharp contrast to the schools that serve similar populations but are doing well on state and standardized achievement tests. In contrast, Contextual Leaders translate high stakes testing policies into practices that add value for students and in ways that their community sees the benefits of schooling for their children. Moreover, principals see the arts, extra-curricular activities, music, and physical education as integral to a child's development and are not willing to focus only on reading and math to raise test scores. Their enactment of policy is within the framework of putting into practice requirements

that address external mandates, but not in ways that do harm to children. Children from poverty are already less advantaged than their peers in terms of building social and cultural capital. Contextual Leadership recognizes the broader impact of policy mandates. These principals use policies in positive ways; they stimulate learning in their schools to benefit students (Scheurich, 1998).

Not only are the students in these schools not spending their entire day on only math and reading but they are given enrichment activities, engage in field trips and also in extra-curricular activities. The principals and teachers in schools that are high performing are using the politics of the school to make changes. They are not immune to the politics and pressures outside of the schools but rather are working in partnership with the community and their Districts to tell the story of success of their students, parents and teachers. The politics of a community speak with one voice for collective action and agency as an integrated community. Listening systems are reciprocal, and the power systems generate shared power which creates more voice for people, eradicating the silencing that has often been expected, and the compliance that was resisted by failing in school. As principals in schools making a difference refuse to reify the beliefs of powerlessness, one principal in a high poverty school lamented, "Students from poverty already come from F lives. Now they are told they attend F schools with F teachers and F principals." This principal was not going to reinforce the grading of schools and project the feelings of failure on his students and community.

Recent policy mandates and legislation at the federal level (see No Child Left Behind Act of 2001, Public Law 107-110) and at the state level (see Florida's System of School Improvement and Accountability) necessitate that school leaders understand the intent of these policies at their school sites and translate these reforms into meaningful actions that can be incorporated into positive changes for their constituents. Although these two reforms suggest new ways of thinking about how the work in schools can be organized around standards and their assessment of teaching and learning, they also suggest a deeper understanding of the theories upon

which these standards are connected to curriculum, instruction, and assessment. Changes may need to be made to existing structures, professional development, and systems of communication, teaching and learning practices, and how the school is led.

Understanding political and policy implications as a whole means knowing why the reforms were enacted, who supported and opposed these reforms, and what the intended effects were to be on improving both the work and achievement patterns in schools, particularly with students of poverty and color. In other words, the principal is both the interpreter of the reform and the "street level bureaucrat." This means that the principal is the public relations spokesperson for how the reform is both enacted and incorporated into the existing cultural norms of the school and the interpreter for how the community understands the reforms. Importantly, the principal is also the individual who must provide feedback to policy makers about the intended and the unintended impact of the policies on reform.

A Contextual Leadership perspective of translating policy into practice assumes the leader knows the rules of the game, in which students and ultimately schools are assessed and graded in states like Florida. The Contextual Leader makes these rules clear to the entire community—teachers, parents, and students. Results of ongoing assessments, not just the state or national tests, should be gauges of gains in student learning, providing the entire educational community with self-corrective measures for adjusting existing learning and teaching strategies. Several key school policies and expectations must be enacted making these expectations clear for what is to be accomplished and how it will be reported; and how the outcomes expected from teachers, students, parents and the community shift the values from the school telling and informing the community to also asking them to participate as partners in the learning enterprise.

In schools of poverty, trust between the community and the school is essential for continuous school improvement to occur (Valenzuela & Dornbusch, 1994). Differences in principals' and teachers' middle class values, from the values of the students of poverty, must be understood, not

judged and demeaned. Judging and demeaning students for their socio-cultural backgrounds sets up a system of failure and leads to what Valenzuela (1999) has documented as subtractive schooling. This same process occurs with students from poverty when they are prejudged as coming to school with deficits and not ready to learn versus seeing school as creating opportunities for learning. For example, there is evidence from a longitudinal study done in Baltimore (Alexander, Entwisle, & Olson, 2001) that students of poverty start school several years behind their more affluent counterparts, losing learning over the summer, yet while in school make the same gains as middle class and affluent students. This raises serious questions about the policies put in place for schools that serve students of poverty and at risk, which do not provide resources to sustain gains made during the academic year.

Community and school politics often reify the injustices, inequities, and discriminations within the larger social context in which schools of poverty are located (Parker, 2003). Principals must be aware of the negative attitudes and practices, which adversely affect the achievement patterns of students from poverty and seek to challenge and change these attitudes and practices which are adverse to their students and communities. Scheurich and Skrla (2003) advocate for both equity and excellence for all students, particularly students of color and poverty, left behind not just in schools but by society. Principals serve as both an outside advocate and a bridge between the school and the politics of the community to create a more socially conscious and collective will for action. Importance must be placed on the role of advocacy for students of poverty who are so often the most vulnerable need a collective and strong voice from the community—this is the politics of schooling for Contextual Leaders.

In sum, Contextual Leadership necessitates that leaders in schools of poverty develop an internal locus of control to drive their seeking of additional resources, to view power beliefs and practices as an affective resource that can either assist them in building collective agency and vision or work against them

Leaders must call for a more equitable meting out of resources. Schools of poverty cannot be dumping grounds for unfit teachers and administrators, but rather should be places where the best teachers and administrators work—teachers and principals who are ready to challenge the status quo, not maintain it.

Moreover, resources must be understood in relation to how power is distributed and enacted in the school, the state, and in society. The current level of funding for schools of poverty is inadequate. Therefore, schools of poverty must

take advantage of existing resources within the community (businesses, other schools, and universities) and through grants and foundations to seek additional funding. Although schools are imbedded in a complex set of economic conditions that affect a community's economic viability, the principal must look outside the community to build and sustain other social and information networks of support to make needed connections and participate in future partnerships with people willing to support

the school's initiatives. Therefore, this prong of the Framework addresses how leaders obtain resources and access information networks that benefit both the students and the community through the principal's proactive approach. Furthermore, this framework looks at the community as a valuable resource and in conjunction with the school, build partnerships for learning and leading.

Our discourse on access and use of resources must be framed within the context of each school's internal locus of control and how it functions to create an organizational culture that either accepts, rejects, or negotiates external domination. The networks created within the school community are resources that (i.e., between the school's administration, teachers, parents, students, and the extended community

including businesses) define the internal locus of control. This internal locus of control empowers schools to seek answers from within and negotiate external intrusions on their autonomy to: 1) develop organizational programs that simultaneously meet the needs of all their stakeholders, particularly students, rather than allow external accountability to guide their development; 2) engage in continuous improvement rather than compliance performance; and 3) promote continuous self-reflection rather than evaluation of a point-in-time, non-representative of the organizational whole. One principal in the study of nine high performing low SES schools states, "So in addition to whatever the district has identified we also decided what tools we were going to use and how we were going to use them. But we have done it for us."

In sum, Contextual Leadership necessitates that leaders in schools of poverty develop an internal locus of control to drive their seeking of additional resources, to view power beliefs and practices as an affective resource that can either assist them in building collective agency and vision or work against them. Manuel Castells (1996) writes:

Power is founded upon the state and its institutionalized monopoly of violence, although what Foucault labels the micropolitics of power, embodied in institutions and organizations, diffuses throughout the entire society, from workplaces to hospitals, enclosing subjects in a tight framework of formal duties and informal aggressions.
(p. 15)

When leaders seek to alter the practices in high poverty schools, they must be cognizant of power arrangements and practices. Through building rich networks of support within and outside of their schools, principals can attract the human capital, and social and economic resources that can affect positive changes.

Conclusions

The Contextual Leadership Framework emerged from our deep reflection about the work that we engaged in studying schools of high poverty that were both successful and unsuccessful as measured on the Florida Comprehensive

Achievement Test (FCAT). Although we have learned that the Leadership Orientation is foundational to setting up the next two dimensions of the Framework, the Collaborative Teaching and Learning Culture and the ways in which the leader translates policies and enacts them in the school and within the community and the ensuing process of how resources are sought, we argue that Contextual Leadership must be nested within the use of power that builds partnerships within the school and the community. We also argued that Contextual Leadership is a belief in making a difference through understanding and applying systems theory that integrates values of community to listening and giving voice to the community, teachers, and students. Finally, we see the democratization of school as the outcome of how the values, beliefs and giving voice are enacted through partnership power to creating values of cooperation, collegiality, and shared vision that promote trust, a local locus of control and strong organizational efficacy for collective agency and action for making connections to needed resources.

In this conclusion, each of the three dimensions are reviewed in lieu of the variables that we identified from our research and the values and giving voice to these areas that results in increased democratization and the altering of power structures and practices that can transform high poverty schools and address the institutionalized practices that ameliorate injustices, inequities, and discriminations. The dimensions are discussed in terms of how the leader must see the school from both the inside out and the inside in, meaning transforming the culture and addressing the culture in which the school is nested. By coming back to look at the school from a community perspective, the Leader's Orientation is both to be influential and influenced by what is heard and learned in the community. The first dimension discussed is the Leadership Orientation.

The Leadership Orientation sets the tone for how the educators in the school are expected to relate to the community and believe that they can make a difference in changing the life success opportunities for their students, send a different message of support to their teachers about their roles together in the school. As teachers in

high performing, high poverty schools told us over and over again, “the principal will get us whatever we need. The principal knows these parents and students.” Variables that are important to this dimension are:

- Locus of control
- Teacher leaders
- Sustaining the emotional or affective aspects of building community such as motivation, connections with others, and creating systems that share power widely.
- Principal as role model (e.g. of the values of care, trustworthiness, and listening)
- Ongoing communication (e.g. of the beliefs, attitudes and values of the school that create agency and give voice to action and sharing power with others).

The next dimension is Collaborative Teaching and Learning Culture. This dimension sets the tone for how educators work together and the extent of collaboration and collegiality. When parents feel that the school speaks from one voice that shows care and concern for their students, then the teaching and learning culture is supported by parents and the community. Furthermore, a teaching and learning culture that seeks to add to what students bring to school and values the inherent goodness within the community, refuses to address students and the community from a deficit perspective of “lack.” Rather the community for teaching and learning seeks to build connections that are strong within the school and to have these connections transform the way that parents and the educators in the school work together to address the learning of students. Variables that are important to this dimension are:

- Collaboration
- Collegiality
- Promoting additive schooling that builds on students’ prior knowledge, uses language that is inclusive and life supporting and sustaining, and connects with the community in ways that engender trust, listening, and shared understanding and power

- Sharing of expectations that engender high performance and create learning cultures committed to making a difference with the lives of students and their families and communities
- Using ongoing assessments to make changes to programs, teaching strategies, and provide information and corrective feedback to students, educators, and parents
- Addressing issues of discrimination against students who are already deprived of many extra-curricular activities and refusing to adjust the curriculum so that only the basics are being taught in a drill and kill manner.

The final dimension is Policies and Resources. This dimension incorporates the politics of school reform that necessitate that Contextual Leaders speak up against the silencing and shared powerlessness that educators and community members have felt often in schools of high poverty. As we learned in our study of high poverty schools, communities of poverty were described differently based on the years that educators had seen students come from poverty. In this dimension, it is important for parents, teachers and the community to understand how policies impact them and what this means for the school and community. The obvious interaction of the teaching and learning culture and the leader’s orientation on this prong of the framework is clear. A leader, who believes that the school and that the teachers, with their leadership can make a difference, will interpret policies in ways that benefit the school and the community. The leader will resist ways to make the school and the community feel like victims. Furthermore, the leader’s orientation will assist the leader in procuring the needed resources to make connections to get the school additional resources. Variables that are important to this dimension are:

- Knows policies
- Interprets policies in ways that benefit the school and community
- Promotes change from the inside out and the outside in

- Accesses social networks for expertise and resources
- Builds an spirit of entrepreneurialism in the school
- Addresses the deficits in resources and seeks to promote wider economic and social development within the community.

In sum, the values that give voice to the needs of the students, teachers, and community and anchor the hope of making changes within a shared and partnership perspective of power result in increased democratization in at-risk schools. To respond to issues of social injustices, partnership power needs to be at the core of how the Contextual Leader creates the culture for change.

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Headmasters Team: an Unexplored Source of School Development

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In Sweden, the education system is based on a decentralized model, whereby local authorities (municipalities) and schools have decision-making power and opportunities. The decisions are made in relation to a general set of goals, which are framed at the national level, and focus on among other things knowledge and skills for students. The local decision-making increases the complexity of leading schools, and many Headmasters (principals) experience that educational leadership is more comparative to leadership in other sectors of society. While the responsibility for decision-making is perceived by leaders as positive, it also reflects a paradox: many headmasters experience that the possibility to run their schools more freely interferes with their efforts to support the pedagogic development, requiring them to focus more on administration.

Research on leadership and organizational development is now reflecting this growing complexity, and suggesting ways to move beyond the paradoxes. According to organizational theorists, leadership appears as a central aspect of the development processes in organizations (Schein 1992). Traditionally leadership is associated with a powerful charismatic individual leader, but organizations of today place demands on a more communicative and process oriented leadership supposed to promote ongoing learning and competence enhancement (Day 2005). Consequently, an important challenge in at-

tempts to develop organizations is to organise and strengthen leadership.

In Katrineholm, a community in Sweden, discussions have focused on how to strengthen the headmaster's position so that they can also take a more active role in developing their schools. The aim of the discussion is not to reduce the complexity (because it gives the headmasters opportunities to work flexibly with their resources) but rather to develop support systems for headmasters to balance the multitude of responsibilities in leading schools today. Incorporating perspectives from previous work and development in leadership and organizational theory, the Katrineholm Municipality has developed a professional support system, called Headmaster Teams, for school leaders, which builds on communication and decision-making.

The purpose of the headmaster team model is to create an arena for communication between headmasters locally and to support professional knowledge development and enhance the field of activities in the school. The premise behind the headmaster teams is that the communication/dialogue that takes place will ease decision making for headmasters in their own schools, as well as ease communication within the leadership group. The group work focuses solely on professional knowledge exchange and has no formal decision making responsibilities. It is anticipated that decision-making will be facilitated at all levels of the school system with this model.

During the past ten years, Katrineholm municipality and the Department of Education at Stockholm University, have cooperated in several research- and development projects. One of the areas of focus has been the cooperation between teacher teams and collective learning processes within these teams. The results show that collective learning is enhanced through greater reflection in teacher teams where the teachers were tightly organized as compared to teams, which were more loosely coupled. One conclusion is that a team organization potentially promotes collective learning, which in turn enhances teachers' competence in the daily work.

This conclusion is further supported by the discourse on the learning organization, in which a team organization is described as one of the cornerstones in Senge's view of the disciplines of

the Learning Organization (Senge 1990). A team provides opportunities to talk together, and also to think together, which are central parts of collective learning (Ohlsson 2002, Isaacs 1993). Joint reflections and “team-think” as central parts of the communicative actions in the organization can be described as vehicles in the ongoing process of learning and development. Building on this work, we plan to implement a new project focused on Headmaster Teams and decision making at the leadership level.

This article introduces the project premise and framework, which will be followed over time. Of particular interest is the focus on a communication system to support leadership and school development, which we believe is critical for assisting decision-making. Moreover, the use of a collaborative model for development, between researchers and practitioners has proven useful in supporting greater change in past efforts in Katrineholm. We anticipate that the experience will continue to be developed in this project, providing insights into the importance between university and school-based development.

Organization of the Headmaster Teams

The Nursery- and primary schools in Katrineholm are organised under 22 headmasters. There is a head of administration that has the overall responsibility for the different educational activity fields, 22 headmasters and two unit heads that are responsible for their commission direct to the head of administration. During 2006, the headmasters were divided into headmaster teams. These teams contain headmasters from nursery- and primary school that geographically border each other and thereby have a flow of pupils from each other's schools. The teams have no appointed leader, but one headmaster is assigned as the coordinator for one year, by the rest of the team. The team meets at least once a month. When they meet they discuss issues of common interest and decide strategies for their own cooperation.

With the purpose to reach the same goal and co-ordination within the organisation, the headmasters meet, together with the head of administration and the unit heads, three times a month in three types of leadership meetings: At

the first occasion, they work in different drafting committees; one of them is the coordinators meeting with the head of the administration. At the second leadership meeting all headmasters are gathered to decide on a common action strategy (with the guidance of suggestions from the drafting committees). At the third occasion, time is used to education efforts for the whole group of headmasters.

Evaluation, research and development

Development, implementation and evaluation of the Headmaster Team model is conducted in collaboration between the Katrineholm school municipality and the Department of Education at Stockholm University. The project consists of three interrelated parts. The first stage focuses on development, which is concerned with an ambition to strengthen and promote the leadership and the leaders' communication and competence enhancement. The second part focuses on the research activity, which is aimed to create new knowledge about team organization and collective learning processes within organizations. The third part focuses on the evaluation of the Headmaster team model, using a formative evaluation model. These three parts are interdependent and will inform both the project development and research continuously.

Of particular focus in the Headmaster Team model is communication, which is seen as one of the most important aspects of mutual learning and development. Therefore it seems reasonable to focus on how the headmasters communicate with each other and how the team organization supports collaborative learning. We contend that the structure of leadership needs to support a communication system that facilitate decision making about resource allocation in relation to the mission and goals of the school.

A prominent feature of the project is the interactive research model, in which the research and practical field development enrich one another. As such, the researcher and practitioners are engaged in an ongoing dialogue concerning what to do and how to understand what is happening. The researcher is not intended to be the person who has all the answers, and he/she is not responsible for the practical development.

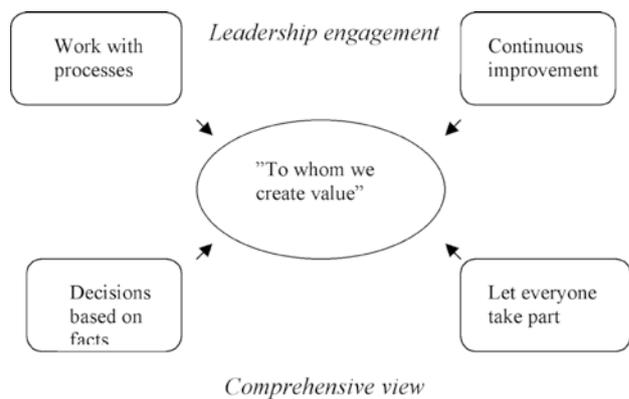
But he/she is expected to be a critical dialogue partner, which includes reflective talk and listening. The result from this interactive research effort is carried back to the headmasters in the form of critical reflections where new knowledge and essential research questions are created in dialogue.

This interaction makes it possible to use a variety of sources for data collection. Participative observations, more or less structured interviews and also open-ended questionnaires are examples of such methods. Among the questions explored are: “How does the headmaster team function in reality in relation to how they communicate with each other? Moreover, as we anticipate the evaluation will affect the communication process, new questions naturally emerge, such as: How does the knowledge develop from the ongoing evaluation affect the development of headmaster teams?

This improvement model raises pedagogical challenges, which need to be addressed. The researchers following the project have elaborated an “Organization Pedagogic” approach aimed at constructing knowledge about organizing processes as well as arranging interventions in practice. At the Forum for Organization Pedagogics (FOPe), located at Department of Education, Stockholm University, the researchers are concerned with issues regarding the development in and of organizations and the ways in which people organise themselves to develop social order, competence and identity. They posit that an important element in developing organizations is to strengthen the leadership.

The project is based on theoretical viewpoints that support the development of communication processes within organizations, as well as ongoing learning and competence development to strengthen leadership. Additionally, the project builds on the quality management model, and systems theoretical approach, which is based on the work of Bo Bergmans (2001) concerning total quality management. The fundamental part of the model is illustrated below. It is our belief

that these elements reflect the cornerstone to support development of a learning organization.



Scenarios of the future

With the experiences from other municipalities and questions above it seems reasonable to identify three possible scenarios for team development in Katrineholm, scenarios connected with three critical organizational aspects concerning Culture, Structure and Competence:

- The headmaster teams do not constitute an arena for communication in relation to the decision system. The headmasters do not communicate in matters relating to the gathered resources within the team. Matters that concern the gathered leadership within the administration are brought directly to the central group of leadership or head of administration, without communicative preparations in the team relating to decisions on their own field.
- Informal power structures are developed within the team. Communication is not characterized of mutuality and recourse allocation is carried through by the dominating structure. Only those of the informal power structure “accepted” questions/matters reach the leadership group or head of administration. It is also possible that communication is withheld by the head of administration with the (unspoken) purpose to create autonomy for the team.
- The team is developed into a common decision arena. Members make agreements which in reality means mutual responsibility for areas that are their own respon-

sibility. Questions due to communication within the team always reach the leadership group or head of administration. At the same time it is also possible that the (unspoken) purpose of this communication is to create autonomy for the team.

It is of course possible that the teams develop one or several characteristics in these scenarios. The new structure for leadership work in Katrineholm municipal educational system, in nursery- and primary school has some interesting challenges ahead. With an interactive research effort we have an interesting journey in front of us. With our eyes wide open, interesting aspects, for our headmaster teams, during this journey will be to see how knowledge of communication affects us.

About the Authors

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Present and Future Education in China: Technological Advancement, Globalization, and Educational Liberation

Sang Xinmin, Nanjing University, China

The following text was adapted from a speech presented at the International School Connection, Inc. Annual Summit in Madrid Spain 2005.

China, a nation with long-standing and mysterious history and culture, has a social custom of respecting teachers and revering education. Over thousands of years, China has evolved a unique oriental cultural and educational tradition. Its emphasis on the unity of knowing and doing, and the integration of knowledge learning and ethics cultivation are the distinguishing features of this tradition. This has helped to keep Chinese society stable and harmonious for thousands of years, but it also brings conservatism and even constraint on human creativity and individuality.

The West greatly exceeded the old East in economy, science and technology motivated by the Industrial Revolution. The industrial civilization presented a great challenge to and made a strong impact on the eastern culture and education. China began to study western culture and education and launched a series of tough reconstructions in education from the end of the 19th century and the beginning of the 20th century. The conflict and harmonization between eastern and western education pushed Chinese education to set foot on the long march of modernization,

while some precious traditions and treasures in culture and education had been lost. These were obviously the costs that China had to pay during the process of modernization.

Nowadays, the world is rapidly stepping out of industrial civilization and walking into the information age. The current information technology is changing people's ways of living and learning at a tremendous speed, and leading to the "cyberization", virtualization, globalization, individualization of education in the developed countries and regions. Now the West is paying more attention to eastern cultural and educational traditions in order to get over the demerits that industrial civilization brought about. At the same time China has also reconsidered the gains and losses over the past century. Under such circumstances, China has begun to study new cultural strategies and implement educational reforms since the turning of the new century, pushing its education into a fast lane of development with the opening and taking-off of its economy and culture.

Four things worth mentioning in the past twenty years of reform are:

1. China, a developing country with the largest population in the world, manages the largest education system in the world with limited economic support. Pressed by a large population, the Chinese government has successfully controlled the increase of its population, with combined forces of regime, policy, propaganda, and education. While population growth and control is not the sole responsibility of education, it does have implications for the conditions of education that must be addressed by the system. This is an important point for understanding the Chinese system, as well as for those who study the educational system and its larger context.

2. Starting from 1985, China spent 15 years to popularize compulsory education, which laid a solid foundation for the improvement of the population and the construction of a modern and effective educational system.

3. Since the 1990s, China has concentrated governmental resources and mobilized social forces to speed up development in higher education. In the past ten years, gross enrollment rates in higher education rose from six percent to nineteen percent, raising the popularity

threshold of higher education. Table 1 illustrates this growth from 1995-2004. The top line represents the number of students in all types of higher education. The middle line represents the number of undergraduate students in regular universities and colleges for professional training, and the bottom line represents the number of undergraduates in adult higher education (separated from general higher education, and typically conducted through distance education models). Table 2 reflects the number of graduate students enrolled in higher education from 1995-2004, showing a steep increase over the years.

Table 1: Number of students enrolled in higher education at the national level from 1995-2004 (unit= 10,000 persons) *Data source. From the 1995-2004 China Education Yearbook, Hongkong, Macao and Taiwan were not included.

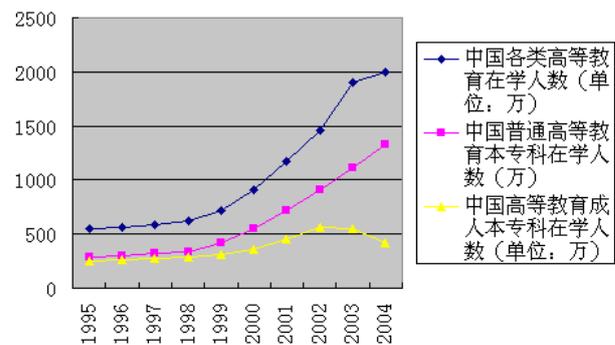
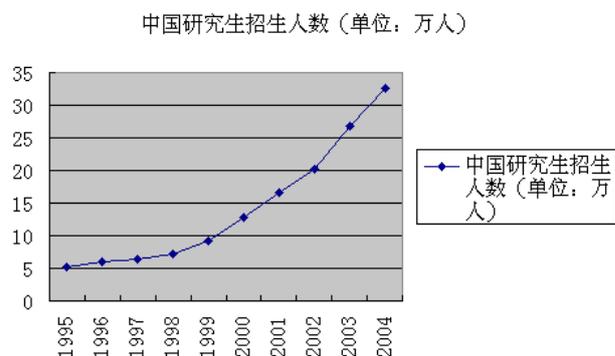
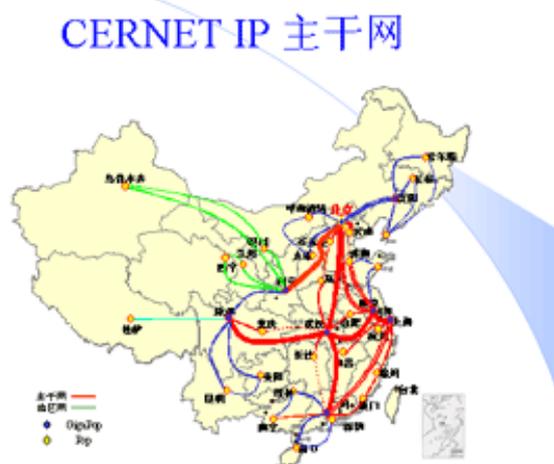


Table 2: The number of graduate students enrolled in higher education from 1995-2004 (unit= 10,000 persons) *Data source. From the 1995-2004 China Education Yearbook, Hongkong, Macao and Taiwan were not included.



4. In the last ten years, almost starting at the same time as developed countries, information technology was infused into the Chinese educational system with the development of an information infrastructure throughout the country. Since then, a nationwide education information infrastructure has been constructed, covering poor regions, and providing an important technological foundation for educational modernization in China. More significantly, it has enabled a contingent of teachers and students to be trained, who can understand, adapt to, and participate in “cyberculture”. It has been proved that information technology has not only brought changes in the way of education, but also brought profound historic changes in the idea, the model, and the system of education. Figure 1 illustrates the technological infrastructure that was built throughout the country.



**The picture is cited from professor Li Xing (the deputy director of CERNET, 2003). The Development of CERNET. At: <http://cernet2003.ha.edu.cn/b1028/3/>.*

Implications for Educational Development

Intercultural communication and cooperation in the world is a trend of the global education development. In a world of educational globalization, collaboration, and information sharing, it is a common desire to increase communication and cooperation among education management institutions, educational enterprises, schools, and research organizations. However, the communication and cooperation faces many obstacles:

- Language and culture differences;
- Lack of experience in using information technology to learn and to communicate;
- Teachers are only familiar with their subject matters and instruction, but are innocent of educational development and reform and international communication.

Meanwhile, the conditions for cross-cultural communication through the Internet are great, providing opportunities for growth and development. Moreover, the reality that all countries have great needs and strong desires to communicate and cooperate provides a stimulus to move beyond the obstacles mentioned above. Moving beyond the obstacles, and elevating individual dispersed communication to organized systematic cooperation and dialogue among researchers, teachers, and educational managers will greatly improve the depth, scope, and benefits of communication.

Transformed in the process are the pedagogical and didactical models that create greater space for individualized learning, dialogic instruction that is contextually derived and supportive of situated learning, and student-driven education. Through “self-education” students develop self-consciousness and personal mastery, which is the essence of learning and ultimate goal of education.

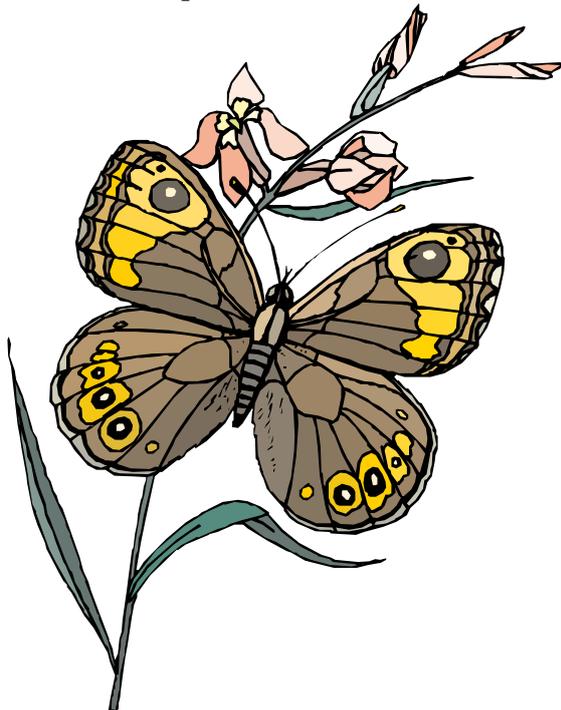
In the Information age, social life is becoming more digital, more networked, more global. With the popularization of modern educational technology, high technology will play an increasingly important role in education, and completely transform the old educational model, an inefficient labor-intensive model based on lectures and cramming methods. It will converge school education, home education, and social education, and realize a multi-level development and reasonable configuration of human and material resources. Only in this way can teachers’ productivity and teachers and students’ creativity be liberated. Only in this way can educational modernization be truly realized. Education is more than a science. It is an art as well.

Hereby I would like to end my speech with an essay I wrote at the turning of the 21st century for a piece of my digital photographic work. Mind is developed from nature. However, as mind becomes mature, it tends to forsake nature, transcend it, and even transform it and conquer it. Mind becomes twisted and alienated when it starts to plunder and destroy nature.

Today, mind and nature set their feet in a new era of digitalized survival. With the help of digits, mind is able to probe into nature and present it visually, or arbitrarily plunder it. There in lies the question: Are digits fortunes or disasters, joy or suffering to mind and nature? The answer lies not only in mind's taming of digits, but also in its reflection upon nature and upon itself via digits. The spiritual reflection in the digital age needs artistic inspiration as well as philosophical wisdom. I hope, mind can take advantage of the incredible new developments and pursuits of digitalization to have a better understanding of nature, return at a more advanced level to nature and eventually find its original tranquility, and create truer, kinder harmony among nature, mind and digits.

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Chinese early childhood education in transition

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During the last decades, economic and political reforms have brought rapid and substantial changes to Chinese society, which have greatly affected people's attitudes, behaviours and ideas about education and other aspects of life. In addition, traditions and new developments in Chinese culture have always played important roles in shaping people's perceptions concerning the nature of child development, goals and proposes of education, and teaching patterns. Institutional and structural changes in Chinese early childhood education, that were ignored during the early time of reform have become a key focus following the "system" (体制, Ti Zhi) reform of the nation, which is regarded as not only a political question but also an intellectual one, since focusing on institutional change reveals much about the nature of Chinese society and its policy process. It is in this social, cultural, political, and economic context that early childhood education in present China is critically and reflectively examined.

This article addresses several of the core changes that were identified through a study of early-childhood education in China¹ in 2001 as a result of the system changes in China after the Liberation. Among the dimensions that are presented briefly are changes in the formal structure of education as well as pedagogical models. A more in depth analysis can be found in the doc-

¹ Gu, L. (2001) *Modernization and Marketization: the Chinese kindergarten in the 1990s*. Department of Education, Umeå University, Sweden.

toral dissertation: *Modernization and Marketization: the Chinese kindergarten in the 1990s* (Gu, 2001).

Development in the area of preschool education in China since the end of the Cultural Revolution has become a prerequisite to the recent structural reform and the transformation of preschool pedagogy. Key features in the development include:

- State formulated regulations concerning the qualifications of kindergarten teachers and the assessment of their performance. In the whole country 67 normal schools were devoted to the training of preschool teachers. In addition, a significant number of preschool departments were attached to vocational high schools. Overall, the springtime fostered a network of preschool teacher training.²
- New “Regulations on Kindergarten Work”³ by the State Ministry of Education in 1996 was a milestone in the development of kindergarten education. They represented the beginning of “promoting a regular and scientific development of kindergarten education”.
- Since the 1980s, studies on kindergarten curriculum programs have been conducted through collaborations between University researchers and teachers from kindergartens. Ten new curriculum programmes were developed, for example “The Integrated Model” and “The Activity Model”.⁴

² Department of Foreign Affairs of the State Education Commission of the People's Republic of China (1997) *General Survey of Education in China*, Beijing Normal University Press.

³ Ministry of Education of the People's Republic of China (1996), *Regulations on Kindergarten Work*, Beijing.

⁴ Yu, Y.P. (1994) “Retrospect and Reflection of the Kindergarten Curriculum Reform in China”, *Education for Young Children*, No. 3, 4-6.

Structural Reform

Since the beginning of the 1990s, the law of economic development has been regarded as a fundamental criterion in judging all aspects of social life, and a crucial principle in guiding all social actions. This is supported by a view of economic development as the most important task of the nation, as well as the pattern of marketisation, which has dominated current economic life of China, suggesting the important role the economy plays in society.

In 1993, The State Council issued “The National Program for Educational Reform and Development”,⁵ which is regarded as the first official policy document concerning structural reform of the educational system. Although the program did not include the special field of preschool education, its principles and strategies for primary, secondary, and higher education reform have been adopted to guide the structural reform of kindergarten education. Strategies for structural reform of education include, according to the program, separating managerial authority from ownership in public schools, and encouraging local people and private investment to run educational institutions at different levels. Since the middle of the 1990s, local governments and educational authorities have focused on separating kindergarten from their attached enterprises and institutions, and instead encourage private and other social resources to run preschool institutions.

From welfare model to market competitive model

Under the planned economy of Socialism, kindergarten education was regarded as a pure welfare undertaking for society. It was thought natural that the government and enterprises should bear the full responsibility for the children of state-employees. The welfare model of kindergarten prevailed in the middle of 1970s with a dramatic increase in the number of kindergartens run by enterprises, institutions, factories in urban areas and by municipalities and village communities in rural areas. The parents were charged a much lower fee than the actual cost

⁵ Central Committee of the Communist Party of China and the State Council (1993) *The National Program for Educational Reform and Development*, Beijing.

of kindergarten. Under market economics such arrangements are considered unreasonable and are also regarded as against the law of economic development. As a result, the transformation of the ownership of kindergarten became a characteristic of the new economic structural reform. Changes included among other things privatization of kindergarten, a contract system, and school leadership responsibility, each of which was guided by market economics. Reflected in this is the strength with which educational development in China is politically driven.

Due to the market economic policy and the financial difficulties of many enterprises, the funds allocated to kindergarten have not been augmented. As a result, many small-sized enterprises have closed the kindergartens they sponsored. These small-sized kindergartens usually have had fewer children, worse physical and material conditions, more unqualified teachers, and fewer possibilities to maintain themselves without the support of their sponsored organizations. There are also kindergartens run by enterprises with better economic situation, which still maintain the status quo, some of them have retained the welfare model to benefit their native employees, and some of them have changed the managerial strategies in order to conform to the economic transformation and social change.

For those medium-sized enterprises, casting off the “burden” has been carried out by separating kindergartens from their enterprises. This means that the enterprise still keeps the ownership of kindergartens (the locations, buildings, basic installations), but the running of these kindergartens (kindergarten management) is contracted out to individual persons. The essence of the contract system is, in fact, to separate the management function from the ownership, divorcing economic management from personnel management.⁶

Since the mid-1990s, a “Contract System” has been adapted in many kindergartens attached to the organizations or institutions.

The contract system claims that the enterprises should take responsibility for providing the basic condition for running the kindergartens (such as the local and houses), the renewal of equipment, guar-

antee of maintaining kindergarten staff's employed status and their medical insurance, and helping the kindergartens digest the surplus staff members; it also claims that kindergartens should assume the sole responsibility for their profit or loss and should improve educational quality by carrying out the “director responsibility system”, the “system of personal responsibility”, the “system of staff appointment”, and the “system of rewards and penalties”.

The contract system appears to be an interim form – or dual system – between state-owned and private owned systems, with a separation of ownership and management functions. The strategy of the Chinese government is to implement “a socialized early childhood education”, which means shifting the responsibility of early childhood education completely to the public and individuals and financing early childhood education from various public funds. This however, is unreasonable and impossible to do when the social insurance system has not been perfectly constructed, and when public capital (social resources) has not reached a sufficient level. Thus, the implementation of the contract system is regarded as an interim stage in this transformation process.

Private kindergartens

Private education is a new phenomenon in China with important consequences for both the economy and culture. Defining the concept of private education is quite complicated in China's context today, and is reflected in the variety of models that are to be found. The Chinese term for private education is minban, which means “run by the people”. Since the 1980s, several types of non-government school models have emerged reflecting the complicated economic system. For instance, there are educational institutions “run by non-government agencies but aided by government”, “state-own but maintained by voluntary agencies” that are run through “educational savings”, run by private companies or enterprises, run by individuals. There is a stock system of

⁶ Gu, L. (2001).

⁷ Li, J.J. (1995) “The System of Contract: The Way Out of Predicament”, *Guangmin Daily*, (2), October 28, 1995.

running schools, and so on. All these belong to the private sector.⁸

The number of private kindergartens has also increased greatly during the last decades. At the national level, the number of private kindergartens has increased from 18,184 in 1994 to 37,020 in 1999.⁹ This increase in privatisation results from a number of factors, including: 1) the shortage of state funds in early childhood education, 2) the great interest and need of quality kindergartens in society, 3) the quick development of private economy, and 4) the dramatic increase in concentration of private capital, all of which provide the material and ideological conditions for the privatisation of kindergarten.

With this shift to privatisation emerge a number of questions, including, “What are the attitudes, postures, and strategies of the government in this process?” Official documents explicitly “welcome and encourage”, “give full support”, “maintain the right direction” and “strengthen regulations” regarding private education institution.¹⁰ The Chinese government envisions an integrated educational system with public schools playing the leading role and private schools -- set up by all sectors of the society -- developing in concert. In order to ensure that private schools are able to grow smoothly and soundly, the State Education Committee issued “Regulations

A number of private entrepreneurs think that funding a kindergarten is a proper way of doing public affairs and it will also contribute to the establishment of a good image of their enterprise

Governing Private Education” 11in 1997. These Regulations officially legalize private education. Local governments are supposed to give support (mainly policy support) and provide supervision and guidance to private education institutions. Policy support means a kind of policy gradient, with governmental preference given to private owners of kindergarten (e.g. in the tax system, buying lands, and so on) compared with other private businesses.

The result is a variety of models of private kindergartens. In a booming economy, many non-government agencies and individuals devote themselves to the development of private education. A number of private entrepreneurs think that funding a kindergarten is a proper way of doing public

affairs and it will also contribute to the establishment of a good image of their enterprise. In addition, the growth of knowledge about child development, the need of universalising early childhood education by the society, and the demand for quality kindergartens by parents have provided the ideological and material conditions for these entrepreneurs to make their decision about investment.¹²

A shareholder system of running kindergarten has also emerged in China, following the growth of the stock market. A stock system kindergarten is an early childhood educational unit run by a number of citizens who have the legal qualifications. In administration, such kindergartens implement the “system of director responsibility” under the leadership of shareholders who are responsible for collecting funds for the kindergarten. Compared with other types of private kindergarten, this type of stock system kindergarten has more possibilities for obtaining funds from all circles of society.¹³

8 Su, J. (2000) “Non-Government Education Needs Urgently Legislation -- The National Conference on Non-Government Education was Held in Shanghai”, *Wenhui Daily*, June 9, 2000.

9 Ministry of Education of the People's Republic of China (1991, 1998) *Chinese Education Yearbook*, Beijing; Ministry of Education of the People's Republic of China (2006) *Basic Statistics of Pre-Primary Education*, <http://www.moe.edu.cn/edoas/website18/info11479.htm> (2006-08-09).

10 See e.g. Ministry of Education of the People's Republic of China (1998) *China's Educational Reform and Development Scheme for the 21st Century*, Beijing; Central Committee of the Communist Party of China and the State Council (1993) *Outline of China's Educational Reform and Development*, Beijing.

11 Ministry of Education of the People's Republic of China (1997) *Regulations Governing Private Education*, Beijing.

12 Gu, L. (2001).

13 Jin, W.B. (1995) “Gufen Zhi Youer Yuan: Yizhong Fazhan Youer Jiaoyu De Hao Xingshi (Stock System Kindergarten: A Good Form of Developing Infant Education)”, *Zhongguo Ji-*

Many private kindergartens are boarding kindergartens, providing good quality of living and educational circumstance and materials, and charging highly as well. Private kindergarten is, in many people's understanding, a kind of "noble" kindergarten, since the high fees they charge are not available to ordinary people. This has raised many questions and suspicions about the appropriateness of creating a "distinct" or "elite" education for Children. The relative closed circumstance of living, favourable material conditions, and children's sense of superiority have often been criticized as a disadvantage for the socialization of children. In contrast, the lower ratio between staff and children, more autonomy and flexibility in administration and curriculum, higher income of the teachers, and ample teaching materials and toys for the use of teachers and children have been commonly regarded as an advantage for these private early childhood educational institutions.¹⁴ However, the arbitrariness of internal administrative operation among many of these private early childhood institutions is a problem. There is evidence of profiteering in running kindergartens, charging improper fees, concealing, pocketing and embezzling funds, and infringing children's and staff's rights and interests.¹⁵

Changes in Pedagogy and Educational Practice

In the Chinese Confucius educational tradition it was believed that the early experiences of a person would play a key role in constructing his/her personality and moral quality. Thus, early learning was praised highly by Confucianism. In general, the classical Chinese educational model stressed teacher-centred, subject-based and speech-stressed lecturing and a memory-based and imitation-privileged learning. Along with growing international political, economic and cultural exchanges due to the open-door policy since the end of the Cultural Revolution, many

Western ideas have come into China and impacted Chinese traditional and socialist culture. The current nationwide debate about "being inline with international trends" reflects the complex interaction of Chinese tradition and Western influences in a new historical epoch. In addition, the current industrialization, urbanization and marketisation of Chinese society have brought changes in people's lives, as well as transformed their values, attitudes, moral concepts, and aesthetic standards. All these have been of profound significance for educational reform in China.

From subject-based teaching to play-based activities

Stressing knowledge teaching and learning, especially comprehension and the systematization of the subjects taught in school has been an outstanding character of China's education for decades, and kindergarten education was not an exception. It was common for most kindergartens to take lessons (classroom instructions) seriously, which consisted mostly of direct teaching of knowledge and skills. Since 1950, following the Soviet model, the contents of the kindergarten curriculum was generally arranged around six subjects: language, math, general knowledge (a combination of social and natural sciences), music, art and physical education. Teachers paid attention to the quality of the outcomes, and frequently gave children specific directions or instructions during these activities.

This subject-based teaching model was later challenged by the introduction of Western ideas in philosophy, psychology and pedagogy. Many foreign books and articles were translated into Chinese, introducing different pedagogic ideas and curriculum models. Through the theories of Nietzsche, Schopenhauer, Freud, Piaget, Dewey, and Montessori, Chinese educators have tried to find ways to improve their own insights into kindergarten education.¹⁶ The greatest change in kindergarten pedagogical practice is a shift from subject-based instruction model to play/experience-based activity model in organizing the child's learning. Consequently many teachers recognized that play is not only a basic and

aoyu Bao (*China Education Journal*), August 22, 1995; See also Gu, L. (2001).

¹⁴ See for example Yie, Y.H. (1997) *The Past, Present, and Future of Non-State Early Childhood Education Undertaking in Shanghai*, *Shanghai Educational Information*, vol. 48, no. 1, 23-24.

¹⁵ *Ibid.*

¹⁶ Wang, J.H., & Mao, S.Y., (1996) *Culture and the Kindergarten Curriculum in the People's Republic of China*, *Early Child Development and Care*, vol. 123, 143-156.

important activity for preschool age children, but also a primary vehicle for, and an indicator of, the development of the whole child. It is also argued that kindergarten would be more educative if greater freedom was granted children.

In practice, many teachers integrated didactical models involving play with their pedagogical approaches and educational values. These pedagogical developments, which began prior to the marketisation, were further supported by educational policy. The important role of play in children's development has been clarified in the "Regulations on Kindergarten Work":

*Play is an important way to carry out all-round development education. Children's play shall be selected and guided in accordance with the age characteristics of the children. Kindergarten shall create favorable play conditions (time, space and materials) for the children. The functional multiplicity and variability of toys shall be emphasized. Teachers shall respect children's desire to choose the forms of play and encourage them to produce their own toys. Teachers shall provide proper guidance for children in their play and keep them joyful, thus promoting the overall development of children's ability and personality.*¹⁷

The intent of this policy was to introduce more elements of play into the teaching and learning process in early childhood education, so that children could learn in a more active, relaxed, and democratic way. This is expressed by using the term "educational activities" instead of "lessons" or "lecturing" in the document. As an official document, the "Regulations" were immediately and widely disseminated throughout the country, and kindergarten educators were asked to "study", to "understand" and to "carry out" its "spirit". Since then, the term "educational activities" has gradually become the "official language" used by teachers in their teaching plan, reports, and even daily talk, instead of the old notion of "lesson" or "lecturing".

Table 1 highlights changes that emerged from the pedagogical development and educational policy changes.

Table 1: Distinctions between "lessons" and "educational activities"

Classroom lessons	Educational activities
Normally in classroom	Multiple choices of place
Teaching in subject branches	Integrated model
Stress on imparting knowledge and skills	Emphases on the development of children's ability (mainly the way of thinking, creativity, and problem solving, etc.)
Usually in large group	More opportunities in small-group and individually
Talking and demonstrating by the teacher	More discussions, plays, experiments, and games by the children
The consciousness of subordination of the children	The consciousness of participation of the children
Children share the toys and learning materials with group-mates	Every child has one "stuff" on hand to act with if condition permits
Control, order and discipline	More freedom and own-choice for children

The pedagogical distinctions highlighted in Table 1 reflect general changes in the schools. Interviews with teachers indicated that there were differences in the understanding of the term "educational activities" which were reflected in their different interests and foci. Some emphasized the methodological aspect of the notion, while others gave more attention to the ideological aspect of the notion, stressing the aim, function, and significance of implementing the idea. No matter what their interpretation, the use of this new term has encouraged them to re-think the nature of children, the notion of child development, and the adults' role in the socialization of the children.

¹⁷ Ministry of Education of the People's Republic of China (1996).

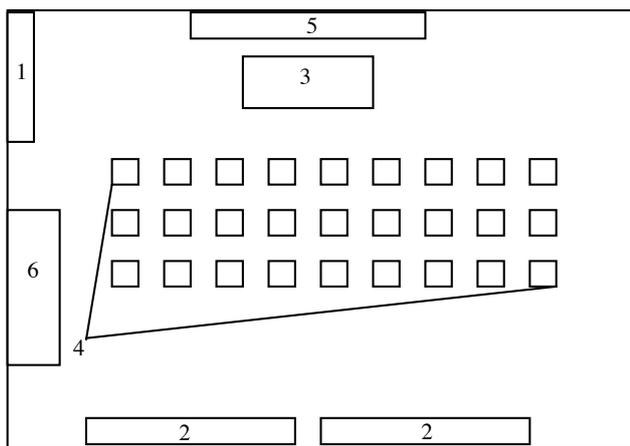
From memory-based and imitation-privileged learning to flexible, individual and diversified leaning

“Having wide learning and a retentive memory” (Bo Wen Qiang Ji) had been regarded as the sole way to reach the higher level of learning in traditional education. As a result, mechanical instruction and memorizing became the traditional method of teaching and learning. Even today, children are frequently expected to recite stories and poems during their kindergarten years, and the teachers judge a child in accordance with the outcome of their performance in these activities.

Repetition and imitation have been two general methods used by kindergarten teachers in their teaching, especially in language study and skill training. In these classroom activities, children were usually asked by the teacher to listen to the teacher’s instruction, to pay attention to teacher’s demonstration, and then to copy the

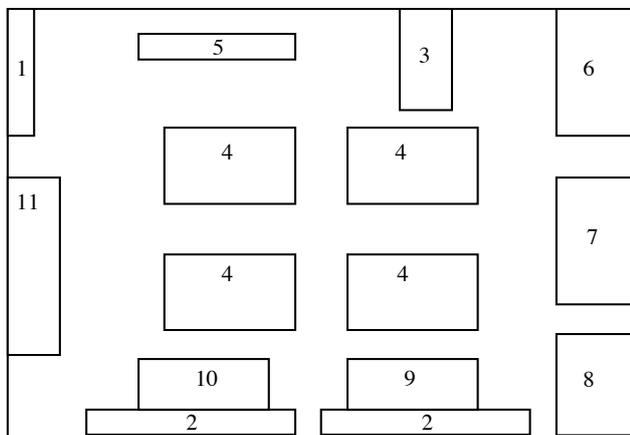
teacher’s work stroke by stroke, detail by detail, as best they could. Through a number of repetitions, children were finally able to attain the demands of teacher: performing exactly what the teacher had performed. The Chinese traditional pedagogic philosophy is that only by mastering the form, one is able to come up to the level of creativity; the underlying idea of this is that through the structure, one can then finally achieve the freedom.

However, the traditional pattern of classroom arrangement is disappearing. Children are no longer asked to sit on chairs in rows. Instead, they are divided into groups and the children are supposed to sit around the table during a collective activity. Around the room, different activity areas are arranged, such as the reading area, doll play area, shop area, hospital area, constructive activity area, animal area, plant area, painting area, music area, and so on. The aim of this design is to provide children with many opportuni-



- 1. door
- 2. windows
- 3. teacher’s desk
- 4. children’s position
- 5. blackboard
- 6. book and toy cupboard

Figure 1. The old arrangement pattern of classroom



- 1. door
- 2. windows
- 3. teacher’s desk
- 4. children’s position (seating around the tables)
- 5. blackboard (movable)
- 6. area for doll and shop play
- 7. area for construction activities
- 8. area for art work
- 9. plant area
- 10. animal area
- 11. bookshelf

Figure 2: The emerging pattern

ties to “act with something” or “do something” on their own during their kindergarten days. It is assumed that the learning process can be conducted not only by teachers talking and children listening, but also by doing. Figure 1 and 2 are illustrations of the old and new classroom arrangement patterns.

In the new pattern of classroom arrangement the teacher’s desk is moved to one side, and a movable blackboard has replaced the fixed one. This change seems to be very meaningful. First, the teacher’s position in classroom has been moved from the central to the side. With this, children are no longer expected to keep watch on every detail of teacher’s action. Consequently, the dominant communication model has transformed from mainly teacher-children into more children-children, shifting to a children-centered didactical model. Second, as the corners of the room have been arranged with different areas for play, children are no longer expected to sit calmly and in rows for long periods of time listening to the teacher. Instead the taking of initiative and active participation of the children is encouraged in educational actions. Children are no longer seen as the passive object of learning, but the active subject of educational process. They do not passively receive the knowledge and accept the ideas given by the teacher but rather explore the outside world by themselves in a more positive way. Furthermore, as the larger-sized group has been divided into several groups with smaller size, the teacher are expected to go around and pay more attention to the individual needs of the children, rather than focus on demonstrating for the students. Children are allowed to have a certain freedom in working on their own, indicating that the pattern of training has shifted from a rigid collectivist and passive model to one that is more flexible, individual and diversified.

From “Respecting Teacher” to “Respecting Children”

“Having esteem for teachers and respect for elders” has been a consistent virtue of the Chinese nation. It is undoubtedly one of the positive components of Chinese traditional culture. It reflects a mentality of great reverence for intelligence and knowledge since, traditionally, teachers and

elders are the symbol of intelligence and knowledge. However, this notion also has its negative aspect, which is complete submission and blind compliance on the part of the children to the teachers and elders.

“Respecting the teacher” takes for granted that children should comply with what a teacher requires, and the teacher should control all the elements of classroom, even games. Teachers conducted their educational actions strictly according to their detailed plans, and placed their emphasis on how to teach, not on how children learn. “They are always ready to ask questions, but are not used to listening to children’s questions or to being interrupted by children’s opinions and explanations. Teachers use lecturing and demonstrating to provide knowledge or information rather than discussing ideas with the children and exploring the answers together”¹⁸. Educational activities were regarded as a one-way transmission process rather than a two-way communication progress.

The new “Regulations” claim a shift from “respecting the teacher” to “respecting children and loving children”. Since then, there has been an extensive discussion about the new principle of “respecting children” in major popular professional journals of early childhood education in China¹⁹. Many kindergarten teachers have participated in this discussion, presented their experiences, expressed their understandings, as well as raised new issues from their practice. “Respecting children”, according to their interpretations, means respecting children’s needs and desires, their personalities and emotions, and their age characters and the levels of their development.

“Respecting children” also means equality between teacher and children. The relationship between teacher and children should be more like friends, trusting and understanding each other. There should be more discussions with children in making decisions related to them, and not compelling children to accept the teacher’s ideas and arrangement, nor suppress their desires and needs. Praise and encouragement

¹⁸ Wang, J.H. & Mao, S.Y (1996).

¹⁹ Such as *Preschool Education – Beijing Municipal Education Committee, Early Children education – Jiangsu Provincial Education Committee, Infant Education – Zhejiang Infant Teacher Normal School, etc.*

should be taken as the general methods for treating the children. Teachers should seek to understand the situation and characteristics of every child in the class, and treat them individually; that is, distinctively but equally. “Respecting children” means every child should be respected and treated equally regardless of their distinctions of sex, age, family background, economic background, intelligence, ability, and personality. “Respecting children” should dialectically be understood as: loving children but not spoiling them; giving them more freedom but not abandoning discipline and order; being more democratic but not completely giving up centralism; meeting the needs and desires of individual children but not forsaking collectivism.²⁰

Single-child Policy and its Effect

The family system has undergone enormous changes in recent decades, especially since the implementation of the single-child policy in 1979. Family size and the structure of the household can be correlated directly to socio-economic functions. In urban areas more and more urban young couples move from their parents’ houses after marriage.²¹ The current household is commonly a simple structure with two generations

and three family members: two parents and one child. This change in family structure, combined with other effects of social, economic, political and cultural changes, has brought about changes among family members, including the distribution of power within family, views of childhood, and patterns of child rearing.

Recently, many urban residents have accepted government policy for population control. They believe that there is no alternative for the government other than to impose such sanctions. At the same time others perceive the economic conditions, as well as time and energy required for parenting are sufficient to control the population. In China the costs are high for better schooling and higher education, and it is the parents who assume responsibility to pay for their children’s education. Furthermore, as most of women in China have to work fulltime and as it is only 3-4 months for maternity leave, many parents, especially mothers are not willing to have more than one child – they don’t perceive they have enough time and energy to raise more children. Indeed, the budget of urban one-child families is stretched to cover the material needs of the only child plus a range of spare-time educational activities. Rather than being a solely economic phenomenon, the expenditure related to the only child should also be understood in the context of what Milwertz has termed “*cultivation of the perfect only child*”.²² By this she means many urban parents devote a great deal of money, time and energy to training their children to be bright, clever and intelligent through various strategies such as the form of music during pregnancy, toys and extra curricular activities.

Parental attitudes toward child training show a great departure from the traditional pattern, characterized by a lower degree of authoritarianism in the younger generation than in the older. In many respects, Chinese parents appear to be behaving more and more like their Western counterparts. They would like to see their actions pattern the “democratic principles”, which by this they mean “more discussions with the child”, “more like friends”, “more time play with

²⁰ Gu, L. (2001).

²¹ Since the 1980s, the severe scarcity in urban housing had been considerably alleviated through a massive program of public-housing construction that brought an increase in living space for the urban families and increased the possibility for the new married couples to have their own apartments and move from their parents’ houses. See e.g. Unger, J. (1993) *Urban Families in the Eighties: An Analysis of Chinese Surveys*, in D. Davis & S. Harrell (Eds.) (1993) *Chinese Families in the Post-Mao Era*, University of California Press, pp. 25-49). Furthermore, since the middle of 1990s, there have been a series of reform concern housing policies, in which the major task has been the transformation from welfare to commercial housing. Under the welfare housing system, which existed nationwide since the Liberation, a person’s work-unit was responsible for allotting a dwelling house to this person. Many young couples who had less chance to benefit from the welfare housing system than those elder couples, now have the equal opportunity to buy houses on their own or with economic support from their parents. See, e.g. Whyte, M.K. (1990) *Changes in Mate Choice in Chengdu*, in D. Davis & E. Vogel (Eds.) (1990) *Chinese Society on the Eve of Tiananmen*, Cambridge, MA: Harvard University, Council on East Asian Studies Publication, pp. 181-214; also see Wolf, M. (1985) *Revolution Postponed: Women in Contemporary China*, Stanford, CA: Stanford University Press.

²² See Milwertz, N. C. (1997) *Accepting Population Control – Urban Chinese Women and the One-Child Family Policy*, Tj Press Ltd, Padstow, Cornwall.

him/her”, “more fun and jokes”, “less rules”, and “less punishment” at home.²³

However, it has been common sense in Chinese society to describe only children as maladaptive in their social, moral and personality development, constantly more spoiled, more selfish, less independent and less emotionally adjusted. Most Chinese scholars do not view these problematic behaviours as irremediable, but as the result of a home environment that yields less than desirable socialization. Researchers point particularly to the lack of home experience with other children and inappropriate parental styles of child rearing.²⁴ At home, only children experience what has been called “4-2-1 Syndrome” – four grandparents and two parents funnel all of their attention to the single child. This special home environment may lead to a certain impoverishment of social perspective-taking, willingness to share and interest in helping others.

More and more parents seem to be aware that the “problematic behaviours” of single-children, which are actually the result of the problematic behaviours of the parents (and grandparents) concerning childrearing at home. While being aware of the limitation of the home environment of the single children, parents turn to kindergarten as the proper place for providing the children with the opportunity to develop their cooperative consciousness and behaviour, as well as to correct their disadvantage of being an only child. Kindergartens provide single children with the opportunity to interact with other children and with teachers trained to correct the errors of

single-child parents. Parents send their children to kindergarten, not only because they think that kindergarten offers a more stimulating and challenging environment, but also because they hope that the teachers will compensate for the overzealous attention and misguided indulgence that children receive at home. Thus, the primary function of the kindergarten is regarded as not only to give children a good start academically, but also to offer good citizenship training.²⁵

Summary

The previous welfare model of kindergarten, which had been regarded as one of the outcomes of socialist system, has been expected to transform into a new model to meet the demands of the marketisation of society. The state has adopted a series of strategies in promoting this transformational process, for example policies to encourage collective and private investment in early childhood education. The local governments and individual organizations have also sought different measures to support the continuation of kindergarten, for example, the contract system and other kinds of management reorganization to help the kindergartens get through the “weaning” process (from their attached enterprises). More and more, Chinese kindergartens have become self-managing along the lines of small-sized businesses. The assumption is that once the market context has been established with the appropriate incentives and market disciplines, competition between educational institutions will serve to raise standards.

These changes require a shift of recognition by the administrators, the teachers and the parents from the customary one of affairs run by the state or by their “work-units”, to a more competitive, participative and active one. Different kindergarten institutions and different people have been experiencing these in different ways with different effects. The related issues raised by many kindergarten managers and teachers are: at state level, how to maintain the steadiness of the strategies, how to make the explication of the policies, and how to take into account the different conditions and situations in different areas;

²³ See Gu, L. (2001).

²⁴ See for example Chen, K.W. (1985) *A Comparative Study of Behavioural Characteristics and Family Education Between Only and Non-Only Children*, *Social Science Research*, 1985, no. 6, 133-145; Lin, J.S. (1986) *Issues on the Experimental Research Methods of Prosocial Behaviour of Young Children*, *In the National Institute of Educational Research, Early Childhood Education Division (Ed.), Scientific Research in Education of Young Children*, pp. 2-14; Poston, D.L. & Yu, M.Y. (1985) *Quality of Life, Intellectual Development and Behavioural Characteristics of Single Children in China: Evidence from a 1980 Survey in Changsha, Hunan Province*, *Journal of Biosocial Science*, vol. 17, 127-144; Tseng, W.S, Tao, K.T., Jing, H., Chiu, J.H., Yu, L. & Kameoka, V. (1988) *Family Planning and Child Mental Health in China: The Nanjing Survey*, *American Journal of Psychiatry*, vol. 145, 1396-1403; Zhang, M.J. (1986) *An Investigation on the Status of 3- to 4-Year-Old Only Children*, *Ninxia Education*, no.7, 66-68.

²⁵ Tobin, J.J., Wu, D.Y.H., & Davidson, D.H. (1989) *Preschool in Three Cultures – Japan, China and the United States*, *New Haven and London: Yale University Press*.

and, at local level, how to work with the relationship between the educational action and the entrepreneurial action in managing kindergarten's affairs, how to realize the goal of the quality of early childhood education, how to train the staff to meet these new demands of the new situations? These are the new projects that need to be carried out by various forces in society.

The promulgation of the "Regulations on Kindergarten Work", as an official policy document, has had an important role in promoting educational reforms and the ideological changes among preschool educators. Reform focuses on restructuring kindergarten programmes, encouraging an active participation of the children in educational process, improving the relationship between teacher and children, concerning the individual differences and personalities of the children, and constructing a democratic education. Changes have occurred in teachers' classroom actions, for example the adoption of multiple ways in organizing children's activities instead of a conventional form of classroom instruction; the replacement of a new pattern of classroom arrangement; and the attempt to give greater consideration to the individual and free play of children.

The single-child policy has also had a great impact on the family structure, childrearing and educational practice, and views of child development. The introduction of Western psychology, pragmatism and progressive educational ideas have had a great impact on Chinese traditional culture. The child is seen as an active subject in the process of learning. In practice, more significantly, there have been attempts to combine Western experiences with Chinese concrete conditions. Western ideas and theories are applied in the practice of organizing the curriculum such as "The Integrated Model" and "The Activity Model". In brief, there has been a tendency to transform from a teacher-centred, curriculum-centred, and classroom-centred educational model to a child-centred, activity- or experience-centred, and society-centred model. However, the process of transformation is also protracted and arduous, reflecting a tension between traditional and modern cultures, Eastern and Western spirits, socialist and capitalist ideological elements. The current educational ideas

and practices reflect this cultural and ideological conjuncture in which changes and continuities co-exist.

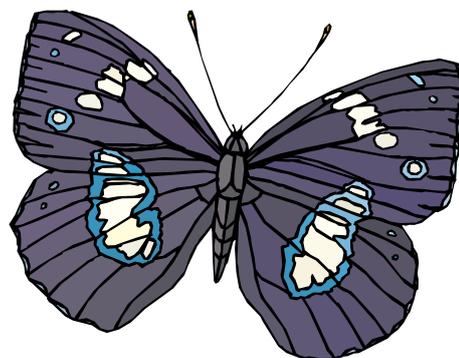
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On Education for Morality in Global and Cosmic Contexts: Two Philosophical Models

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What makes a human person human is that he starts his life from learning from the environment and learning from others like him. He has to learn to be part of his environment and a member of his community or tribe. And yet he has to learn to transcend himself for his environment and for his community, and even he may have to transcend his community and his environment in order to do good to his environment and his community. Education therefore is a complex continuing process of self-formation, which is fused, with both intelligent and practical understanding of the self in a context of community and in a context of environment. If we look into the natural history of evolution of species, you find that it is indeed the survival of the strongest among many species or within a species, but how do we understand the strongest and how do we understand the survival? It is obvious that the strength of a species or an individual lies not in his physical power or his technical skill alone but in his ability to adapt to an environmental niche, which no other species could easily invade. The species becomes an expert and yet a part of its environment so that it can act mostly in a natural way with natural protection from the environment. The species and its members survive and even flourish because no other species have those environmental advantages and expertise and also because other

species have to be environmentally adapted to their respective niches in the environment without being able to surpass other species in specific and particular areas of the environment. One may therefore see the evolution of the species as adaptation to environment, differentiation and specification according to environment, individual selection and transformation, all of which can be regarded as a process of education which is implicit in the formation of species and species-individuation, including the pre-formation of forms and genes.

In light of this evolutionary model of species development, to survive and flourish is to evolve and to evolve is to educe, and to educe is to induce, to adduce, to conduce, to seduce, and to produce and even to deduce or to reduce for productive and useful ends. Here I am not simply playing words, but I believe that formation of certain set of words has a core or a root which indicate a root action or a root state of human person. Hence the Latin root "duce" is such a root action indicating efficacious transference (leading) of a quality or state from one entity to another, hence indicating the actualization of a relation that fulfills and changes a situation. Hence in light of this primary understanding of a root action, different manners and modes of realization and development become possible due to different contexts and different purposes envisioned by the human agents. Hence we have deduction from a premise to a conclusion. We have induction from experienced instances to a generality. We have seduction under unusual circumstances in terms of attraction. We have adduction when we are able to produce something naturally for support. We have production when we form products under our design and labor. We have conduction that is guiding according to a pre-determined principle or rule. We have reduction when we explain or accept some given situation in terms of certain basic conditions¹. Finally, we have education as a form of developing a human mind and human person by all different manners of enabling the human individual to grow and achieve a desirable state of being where he can become a worthwhile and self-responsible human person as well as a reliable and useful member of the society. It is also expected that this educated individual would make a creative contribution to the valu-

able growth of other individuals and the social community at large. He will be also able to contribute to the greater creativity in a larger context of life such as the whole world and the whole experienced cosmos by creatively changing our conditions of life.

In this sense education must start with the driving force of life to shape itself and place itself in the world from the very beginning of life and must continue until one finds a resting place in a person's interaction with nature, community and others. But all species do evolve in a process where many species perish due to their lack of abilities and alertness to the change of environment (such as regarding climate, earth movement and some other factors such as meteoritic impact) and many others transforms themselves for a better coping up with environmental crises and become new species and endure. As part of environment, a species goes up or goes down with the changes of the environment. Yet it could overcome difficulties and challenges by preserving or developing its own potentiality. Perhaps, it is in terms of this possibility of transcending environment and yet adapting to the environment that higher animals such as human beings develop and evolve themselves. In this sense evolution of a species and specifically the evolution of the human species is highly educational and our native sense of education must be accounted for in terms of such a basic level in this evolutionary model. Man becomes man because, unlike other animal species, he has learned from environment so that he may transcend and integrate environment to adapt to a larger and changing environment. In a sense he learns to become the master of himself and yet he remains a student of environment. His advance and progress to being human is no accident, because this advance and progress requires efforts in practice and knowledge in understanding his environment. This means that the human species must become constantly conscious of his environment and creatively applies his self to the environment so that he remains both within and without his environment at the same time.

The success story of man in the evolutionary history is truly educational because it is an education from adaptation to transcendence and back to adaptation again. It is a process of

man learning to educate himself, in the sense of learning to rise up from the level of the habitual and unconscious to higher levels of existence which require consciousness and knowledge of the world (other people, things in the world and the large cosmos) and reflective consciousness of the self without however losing sight of how it stands to the things in the environment. From this we see how we can reformulate our notion of a primitive and yet primary and hidden sense of education, which emerges from the conscious level of learning. Education is primarily learning and learning from learning so that one becomes both a recipient and an agent than merely a recipient. Not only one has to become an agent apart from being a recipient, but one has to become more and more a creative agent and even a more and more a creative recipient in the sense of creativity, which lies in transcending oneself to become a new self and in adapting to environment to become protecting environment from infliction from the human self. To become creative is the process in which values become envisioned and implemented so that individual well-being and collective harmony among individuals and communities of individuals could be evolved and established.

The evolutionary model of education eventually becomes an interaction-transactional model of education. With both evolution and environment in view and as a background, education has to be regarded as both an unconscious natural instinctive formation and development of a human quality we may call human nature, and a conscious and conscientious effort of the human being to shape, define and refine himself into a human person and a moral being, as humanity must be eventually conceived as morality which involves not only sociality but nobility of individual character. With his evolutionarily ingrained proclivity toward educational change, education is so basic that we tend to forget what it means and consequently tend to ignore its existence as a basic need and fail to tackle its environmental background and evolutionary resources. We have to reconfigure education as a native and inner drive in the individuals that would necessarily lead to a social, cultural and even political program for both the individual and the communal society. We have to re-learn from a

reflection on the evolutionary process to refresh our sense of basic education, which is simultaneously individual, specific, generic, interactive, societal, environmental, and cosmic. We have to re-affirm its goal to achieve creative adaptation and creative advance, by discovering or re-discovering its natural and cultural contexts so that we can re-define what the human self is worthy of in such contexts. We have to recognize what earth and heaven, animal life and human life mean to us in an ever-changing and ever-challenging context of being and becoming in which our ability and intelligence for achieving a higher order of life of a higher quality have to be re-developed and recognized. In this sense education is self-awakening to efforts of human self-improvement and the rebuilding of human consciousness of the world and environment as part of its own existence.

Education is therefore in its very nature environmental, global, cosmic and cosmological. The question is whether we can still keep this vision and maintain our consciousness of the human needs and human potential in this open evolutionary process of creative adaptation. The question is whether we can achieve an intelligent freedom of will so that we will not be enslaved by the habits of the niche in which we find ourselves or the arrogance of power which we have acquired and which blind us to crises and challenges arising from our abode and our future. The question is whether we can transcend ourselves and yet care for what we have transcended and do our best to integrate in such a way as to live and let live, to allow open space and open time for higher growth and multi-dimensional development. The question is how to educate our selves for a comprehensive morality, which is rooted in the basic, the earthly and the heavenly at the same time. The question is how to educate ourselves to achieve peace, prosperity and harmony in the world in which each and every human being or human group would contribute to the well-being of the other.

In the rest of the article I shall examine two fundamental models of educational philosophy

in light of this new sense of education, which has stressed both continuous engagement with a world of change and contingency and creative growth of the individual in view of an enlarging involvement inclusive of global and cosmic dimensions. These two fundamental models are the Deweyan Model of Contextual Pragmatism of Experience and the Confucian Model of Onto-Cosmology of Self-Cultivation. Both models have great merits of their own, and yet each of them could be improved in light of the other. I

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shall point out and argue that this improvement must come from simultaneously learning morality from experience and learning experience from morality in light of the basic evolution of the human species in a global

and cosmic environment. It is a matter of education for morality in a global and cosmic context so that what is and what ought to be forms a dynamical unity. It is also a matter of reflection on what the global and the cosmic present and provide for the education of the man toward man's own moral transformation.

The lessons from this examination can be used to illuminate current national and global approaches to inter-human solidarity and world peace in today's world: namely, to provide an incentive for re-thinking and enlivening of discursive rationalism from modern European tradition, to lead an open reflection for broadening neo-pragmatism from modern America, and to introduce and implement a democratic vision of moral humanism in the spirit of intellectual inter-subjectivity from modern Chinese tradition. It can be seen that a global and cosmic education for morality should integrate the three traditions in order to achieve the goal of inter-human solidarity and inter-cultural integration toward a comprehensive harmony and creatively sustainable order of the globe and the cosmos, in which human beings can live and prosper for a long time. However, I shall not detail and elaborate on these lessons in this article.

The Deweyan Model Based on Human Experience and Eventual Transaction

For John Dewey (1859-1952), all philosophy in the last analysis is philosophy of education in the sense of education that I try to expound with regard to the transformation of the human person into a more realized state. This means that the human person must develop his own self in relation to other people and world of things so that he can actually relate to them in useful and meaningful experiences. In fact, he can only do this by applying himself to situations involving things and people other than himself. His existence is not a stationary state, but an activity that has to explore into his environment. The environment in the form of nature has inevitably exercised its impact on the people. Hence, as we have explained, there is a demand for adjustment of the human entity to his environment and a tendency of the nature toward absorbing or taming the human entity in its own terms. Thus the human person as a living being has to develop his mental faculty intelligently so that transactions with nature and people become successful². For Dewey, to be successful is to be successful in overcoming a felt difficulty and problem in dealing with the world and people so that life and well-being can become more enriched and enhanced by experience. This is what a good is for the human being, a desirable end to be realized by experience.

In light of this understanding, as well-known, Dewey has formulated five stages of mental activities in a human person for overcoming difficulties in situations in which human person has encountered. He calls these five stages as five steps on how to think³. Thinking like any mental activities is a form of experience, but it is a form of experience that reflects on situations that we encounter. That we do encounter difficulties is a fact of life in the evolutionary process of living our life. But the difficulty has to be conceived as both practical and conceptual. It is practical because it is where we experience conflict and obstruction [and it requires actual experience and action for mastering and transforming the difficulty]. It is conceptual because it may reflect a limitation of our thinking, [which calls for reflection to analyze and understand

and formulate plans for way-out]. In experiencing difficulties our desires are frustrated and our ends-in-view are thwarted. This should lead us into looking beyond the present experiences and seek a solution as a way-out. The difficulty is not only a challenge for our thinking and understanding and action; it is also the basis for inquiry and reasoning. Without difficulties we will not be stimulated and activated into thinking deliberately and examining our past experiences or ideas. This difficulty therefore forms a basis for our genuine self-doubt as Peirce would say. The difficulty calls for an analysis of our experience and the experienced situations so that we become more clear about where the problem lies and how it arises. It is the source of our intelligent inquiry and hence the beginning of our knowledge of both our selves and the world.

In finding a solution we become more focused and clearer about our purposes of life and more awareness of our values and abilities. It is in this process of solving or exploring for a problematic situation that we are able to develop and use our mind and intelligence. All logical rules and reasoning including hypothesis making would have to be developed in this process of exploration and problem solving. The stress of the importance of making hypotheses is not accidental: it is essential to the formation of solutions because it represents a recognition of the present experience and a review of our past experience and a projection of our mind into the future at the same time. For hypothesis is not just to explain the given situation, but to predict the future event which would occur, in consistency with the presentation of the difficult and the explanation of the past experiences. It also implies a way of control. To form a hypothesis hence requires active deep thinking of the mind and intelligence and therefore the basis for developing science and technology. But in order to make the hypothesis acceptable and warranted one has to make sure that it covers its ground in the present experience, coheres with past experiences and is capable of being tested and confirmed. In order to test and confirm or falsify a hypothesis we need to form abstract theories or models so that we can apply to a wide range of experiences. This means that we have to make intelligible interpretations of its conditions of application.

We need to construct complex experiments and procedures for making our hypothesis apply and therefore true if confirmed and false if disconfirmed. In this manner theory and action cannot be separated. Both are related in a context of seeking a solution to a difficulty, which is often conceived as seeking a truth in a situation.

From this basic description of Dewey's five steps of thinking—difficulty felt, problem defined, solution proposed, reasoning developed and hypothesis accepted or rejected—we can see how education must be a process of applying and embodying these ways of thinking, for education is to recognize problems of life and growth and seek solutions of overcoming problems of life and growth so that one's life could become fulfilling and significant. Without developing these abilities of thinking and reflection education would have no relevance for the development of the individual and loses both its theoretical and practical meaning. These five steps of problem-solving remind us of the five methodic requirements for the Confucian project of self-cultivation in transforming an individual into a person of clear mind and sincere action as stated in the text of the *Zhong Yong*: "To learn widely, to inquire carefully, to think deliberately, to make distinctions clearly, and to act whole-heartedly". For Confucius, learning is the most basic mode of living because we have to learn from old and new things in life. To learn is to experience and confront difficulties in experience and then learn how to resolve them. One has to use one's mind to find the solution that inevitably involves the Deweyan notion of inquiry and thinking. The final requirement on action is to follow through one's knowledge and understanding so that ends can be attained, harmony can be achieved and new difficulties can be discovered and further overcome likewise.

Apparently Dewey's theory of how to think is funded and predicated on his general reflection of experience. For it is on his reflection of what experience involves that he comes to the logic of inquiry as initiated by asking how we ought to think. But his reflection on experience has revealed more than a logic of inquiry for he comes to see experience to stand for a process of how a whole individual person dynamically comes to relate with the world. Although he does not ex-

plicitly appeal to the example of evolutionary adaptation and development of a biological organism in a natural environment, the dynamical relationship between the individual being with his environment is clearly one of confrontation, tension, discovery, linkage and potential future adjustment and attunement. It is up to the response and positive action of the individual to make its own achievement that would also represent the achievement of the species. This response and positive action of the individual in a dynamical tension with environment constitutes what experience could mean for Dewey.

In his 1917 essay "*The Need for a Recovery of Philosophy*", Dewey has given five characterizations of "experience" of the human person that embodies a perspective on the evolutionary development. First, experience is more than knowledge, because it involves interaction with the environment on many levels. Knowledge is considered to be derived from experience under rational reflection and organization. Second, experience involves both the objective and the subjective because it is the dynamical identity of the subjective and the objective in which the subjective and the objective become juxtaposed or opposed or aligned. In this sense experience has a metaphysical status of discovering or creating the distinction between the two either to the benefit of the experiencing self or to the harm of it. Hence experience can be said to have two hidden polarities, the subjective and the objective that compete and interact with significant consequence. Third, experience is also temporal which involves past, present and future, all of which come into experience in the form of memory, perception and expectation. In this sense of experience, experience cannot but also involve choice of action based on envisioning possible future consequences and comparative evaluation of the past and present in terms of the future real possibilities and vice versa. Fourth, experience contains a stream of overlapping events and relations and this means that there is an underlying connectedness of happening that link all different and apparently discrete things together.

Finally, experience provides a basis for scientific inquiry in which sense, experience, and reason can be separated and yet related in the rela-

tion of testing hypothesis. Given these defining aspects, experience becomes creative development of the individual and seems to perform the role of logos as one finds in the idealistic logic of Hegel. But a more interesting comparison would be again the Confucian notion of learning (*xue*). As we shall see, learning for Confucius is precisely what experience for Dewey as it involves all the five characteristics of the Deweyan experience: It is the encounter of the human self with the world. It is a discovery of the new in both the subject and the object. It is temporary and open to time. It is to establish relations among things as the way. It is to have knowledge and action.

What is implicit in Dewey's notion of experience is a metaphysics of experience for the development of an individual human person or a human community, which would realize the values of openness, self-adjustment, mutual adjustment and adjustment with the enlarging and changing world. Similarly, what is implicit in the Confucian notion of learning is a metaphysics of self-cultivation for the growth and transformation of the human person which would lead to the achievement of the human morality and human freedom in the web of relationships of people and things. As we can also see, this metaphysics is also premised on the onto-cosmology of creative change of the world in which change is pervasive and creativity is ever present and required. Learning is the process of human self-change and creative transformation of both the human and the world. This philosophy of creative change has been well formulated as the basis and the beginning of Confucian philosophy of man as well as the Daoist understanding of the reality.

Given this comparative understanding of Dewey, it is clear that for Dewey education for morality for a human person becomes both necessary and sufficient. In the first place, both humanity and morality have to be conceived and defined in the context of experience. Humanity

has to be moral if it wishes to become human or sustain its humanity. Morality has to be human if it wishes to remain concrete and dynamical for its meaningfulness and usefulness. The inner logic of experience of a human person makes it necessary that we must grow morally and we must grow in sharing and exchange of experiences among human individuals. Morality also becomes ways of seeking fulfillment of our purposes of life in connection with other people that constitute our immediate environment. Morality again is not confined to people alone. It has

As we shall see, learning for Confucius is precisely what experience [is] for Dewey as it involves all the five characteristics of the Deweyan experience: It is the encounter of the human self with the world.

to be holistic to enclose considerations of larger environment and longer future. To learn from one's own experience and experiences of others so we become concerned with what is to be desired for the community and the future is what education for morality requires. Experience as learning therefore cannot confine itself to one level or one

dimension, but must involve action and interaction with regard to reason and thought. The ultimate goal of education for morality is to achieve abilities and habits of action for the benefit and well-being of all. But as a process of learning it is also to create a desirable character of a human person and this is made possible and fruitful only when the conditions of learning are optimized and no limit or no ultimate external end is imposed. Nor is there any internal limitation as we can see in so far learning is regarded as a process of self-cultivation. This is because education for morality must be the unfolding of experience from intrinsic need and interest of the learning person or learning organization or community in actions and transactions as it must be the enfolding or embracing of experiences to form virtuous dispositions and moral wisdom. Education for morality therefore needs both an intrinsic direction in the human self as well as an openness of a society of intelligent people. At the same time, finding direction of life, assuring growth of mental ability to achieve values and to keep society open and becoming intelligent all

require education for the morality in the sense described. It is with this understanding we see how Dewey in his book *Democracy and Education* (1916) Dewey introduced education as a necessity of life, as a social function and as direction and as growth.

We can further see how the Deweyan metaphysics of experience and logic of inquiry must conceive education as inevitably intertwined with formation of a democratic society and the practice of democracy. As we have pointed out, Dewey's idea of experience is a dynamical force that requires growth of an individual into a community and the embodiment of community in the individual. Because it is in the nature of experience and in the interest of inquiry that we as individuals become integrated in a society of people whose experiences we can share and develop for the benefit of both the individual and the society. Such efforts toward integration and sharing are the essence of education, or put in another word, such efforts of experience to achieve a larger society of people to make intelligent and responsible decisions for the benefit of the society are what education essentially requires. How to organize and design the best way of achieving this social end is dictated by such a conception of education as undergoing experience and moral growth. This means that people must rule by themselves and democracy must be developed and relied upon. In so far as we must conceive education as having an inner moral end, there is no difficulty to further see that education in democracy eventually leads to the realization of fundamental values of individual freedom, communal care and social justice.

To reinforce the relation of experience to education, education to education for morality and education for morality to democracy, we must emphasize that for Dewey, experience is to be commonly shared and commonly explored. It is hostile to dictatorship and authoritarianism whereby a society is made to follow an imposed rule. The openness of human experience requires communication and participation for problem solving and reaching the best solution that could survive the critique and criticism of the public. Hence experience intrinsically demands a learning organization that is democratic. In this sense we also have to see that for Dewey democ-

racy is more than a form of government. He has the following to say: "A democracy is more than a form of government: it is primarily a mode of associated living, of conjoining communicated experience. The extension in space of the number of individuals who participate in an interest so that each has to refer his own action to that of others, and to consider the action of others to give point and direction to his own, is equivalent to the breaking down of those barriers of class, race, and national territory which kept men from perceiving the full import of their activity. Those more numerous and more varied points of contact denote a greater diversity of stimuli to which an individual has to respond; they consequently put a premium on variation in his action. They secure a liberation of powers which remain suppressed as long as the incitations to action are partial, as they must be in a group which in its exclusiveness shuts out many interests."⁴

From this it is clear that democracy should refer to an open society allowing plurality of points of view that can be culturally, philosophically and practically simulating. Such a society should be regarded as resulting from an open and orderly development of experience which is educational and which would naturally lead to a mutuality of plurality of positions. To reverse, it is the duty of a democratic society to encourage and sustain an educational process that would refresh and invigorate the democratic understanding and practice. There exist a circle of presupposition and requirement between the education process and the democratic institution just as there is a circle of presupposition and requirement between process of experience and the process of education for morality.

But the intrinsic goal of education and the intrinsic goal of democracy should coincide in providing individuality rooted in society and society centered in individuality and the consequent sense of freedom that emerged from the individualized society and the socialized individual. To envision such a result one must follow Dewey in seeing experience as a general trait of existence. This point of view is developed in his book *Experience and Nature* 1925.⁵

However, for seeing the general pervasiveness of experience in all forms of existence, it is useful to substitute the human-oriented term

experience for the neutral term “transaction” we mention above. In a transaction the components of all entities are also subject to change and transformation. In this sense transaction means intra-action and sub-action and hence organic interaction among different levels and across different levels of an organic complex system at work.⁶

In describing the transactions among all things in nature, Dewey also brings out the situation and context as basis for identifying single wholes of unique qualities. That things do form single wholes and therefore achieve individuality is a matter of our experience and observation. For Dewey it is through a process of transaction and natural coherence that an individual single whole of existence comes into being with an emerging and self-realizing unique quality.

For Dewey the unique quality of an entity is not imposed from outside. They come into existence by the formation of a context and situation in which elements come to belong to each other. In this sense the unique quality of a whole is a novelty from a situating context. Once it emerges, it is pervasive among all the components of an individual and yet distinguishes the individual as an individual. It is hence creative and unifying. It is inherent in the nature of things or elements of things that the transaction or intra-action and interaction would bring about under appropriate conditions.⁷

In his work *Art as Experience* (New York: 1934), Dewey has refined his concept of experience into the concept of an experience, namely into a consummation or fulfillment of a integral quality which pervades an emerging single whole of thing or art work. In this sense the quality is formed from underlying the elements of a thing to be formed, it is a realization of an intrinsic value that is aesthetic in fulfillment but creative in nature. It is because anything that comes into existence must have a quality that can be described as aesthetic or simply as felt. This again means that nothing comes into existence without an aspect that is comparable to our subjectivity as a human person. Yet this formation of subjectivity (or in Whiteheadian terms the subjective aim) is not separate or separable from the whole formation of the entity, which is objective in the open. Perhaps in this sense we must see experi-

ence as ontological and ontology as creative and formative.⁸

In view of this deeper understanding of experience and transaction, we may see how transaction and formation of things with qualities are interrelated and embody basic creative elements that make experience possible. As such the creative is also contingent and the contingent can contain precarious elements that challenges human experience. There can be different levels of transactions from the physical to soma-psychological to purely mental. Synchronically, there are transactions within an individual to between individuals and between an individual and a group and between group and group. All the transactions have the creative potential to bring new organic entities into being with their pervasive and unique qualities. The whole universe can be considered and seen as a whole of existence with its diachronic and synchronic complexes of transactions that would lead to novel developments. It is on this ground that Dewey has argued that the social is a unique category just like the individual because it is defined as a quality that is social. Similarly we can see how the world or the globe and the cosmic forms unique categories in terms of which transactions and formations of qualities could be detected as the latter gives actually defines the content of these categories. One can also see that the transactions like existence of things have an enlarging scope that is composed of overlapping levels and dimensions and hierarchies of experiences and transactions. As human beings we come across these transactions by our experience that are transactions themselves. We come to know and experience nature as nature becomes modified and impacts on us so that we could make creative advance or became caught in nonproductive stagnation. In this sense we come to experience the interpenetration between man and nature.

For Dewey quality of existence defines the individuality of an entity. Similarly, when our life becomes a whole with a unique quality we achieve our individuality. Since individuality is always founded on the integration of experience, it is predicated on and leading to preferential choice of possibilities open to the experience in relation to things and the world. We are situated in a situation and confined by our situation, and

yet as no situation is an enclosure, we are able to exercise our mind as a felt quality for creativity to make the choice of development into a future that we can perceive and acquire as a form of active experiencing. As human beings we can respond to the world situations even though conditioned by our past experiences and history. In being able to exercise our selection and choice we achieve freedom. To be free is not to deny that we are caught in the past as it is the creative action that makes a difference to our future development that we become free. Nor does it suggest violation of natural laws in making choice. This is because with our experience and knowledge we can make use of our knowledge of laws of nature in making our choice toward the future.

Given the above understanding of Dewey's philosophy of experience and transaction in human and nature and his views on individuality and freedom, we may now draw three main conclusions regarding the Deweyan model for education for morality:

First, it is clear that education as we have described is a process which would lead to the achievement of humanity as a full human person and to become a full human person is to achieve individuality in society and to experience society, which can be creatively integrated in the form of morality and democracy for the development of the individual. With individuality we achieve freedom and with freedom we can look forward to a future that is a both a value and a challenge for continuing realization of humanity and morality for generations to come. Education assures that this process would continue and continue creatively.

There is also the second point: as experience and transaction are universal and pervasive which are integrative activities toward formation of significant wholes and meaningful individuals, we can see education for morality as a process not to be limited to a local or regional

or national level. We have to see it to be expandable onto inter-personal, inter-regional, international, and eventually global and cosmic levels. Because on each level we shall witness a process of experience and transaction, and on each level we could also make ourselves available for developing and exploring a process of experience and transaction. Education has to be thus become global and cosmic so that human beings could be not only locally free but globally and cosmically free and so that a more significant world of wider horizon could be achieved which will not overcome conflict but will achieve the essentially aesthetic quality of beauty and goodness. Although Dewey has not discussed or suggested such an expansion of his philosophy of experience and transaction, the spirit of his open and creative thinking on experience makes this expansion not only a possibility but a necessity.

There are no moralities apart from contexts and situations of actual human experiences, and there are no significant human experiences that cannot be seen as efforts to achieve socialized individuation and individualized social solidarity

Finally, we may ask why his philosophy of experience and transaction has anything to do with education for morality. What makes the experience moral? Why is morality most relevant here? Here the reply is, as has been stressed in the above, that morality is inherent in our experience and transactions with other people and our environment leads to moral reflection and moral normalization. Morality is experience, and transaction as experience that leads to individuality rooted in society and society centered in individuality is morality. There are no moralities apart from contexts and situations of actual human experiences, and there are no significant human experiences that cannot be seen as efforts to achieve socialized individuation and individualized social solidarity. Morality is therefore simply our action and motivation toward achieving individuality in society and socialization in the individual self. It is to achieve both individual freedom and social harmony. In this sense any education is a matter of education for morality. There is no moral education

apart from education for morality. In fact, when we speak of moral education, we reify morality and forget the context in which morality is moralization and moralization is an experience that makes moral qualities such as integration, freedom and aesthetic experience possible. Dewey has recognized this and has made the most insightful statement in this connection:

“All education which develops power to share effectively in social life is moral. It forms a character which not only does the particular deed socially necessary but one which is interested in that continuous adjustment which is essential to growth. Interest in learning from all the contacts of life is the essential moral interest.”⁹

The Confucian Modal Based on Onto-Cosmology of Self-Cultivation

Before I characterize the Confucian model of education, it is important to emphasize the distinction I wish to make between education for morality and moral education. Whereas moral education has an explicit moral objective and moral lessons for educating students accordingly, education for morality is much broader notion than moral education in that it is an education for becoming a human being capable of sustaining and fulfilling his humanity and creating a social context of inter-human relationships of trust and respect, which assures development and fulfillment of the human person.

A human being’s becoming moral is a natural consequence of his becoming human. Education for morality therefore includes moral education in the conventional sense, but goes beyond in identifying individual fulfillment and social development as guiding principles. In this sense it focuses on the refinement and cultivation of the human person that would lead to his moral refinement. As a matter of fact, without such a process of education for morality there could not be any context for defining morality of the human person. For it is the human qualities of a person which give rise to his moral qualities such as we could find in the practice of moral virtues, just as it is his moral qualities which lead to moral actions which fulfill the moral requirements for human relationships or membership of a human

community. In this sense we can see that the Confucian notion of education is primarily an education for morality, not just moral education, and Confucianism is a philosophy of man and his self-achievement, not just a moral philosophy or moral teaching as earlier Western scholars have conceived.

The Confucian notion of education concerns a core development of the human person toward both individuality and sociality. It is to enable the individual to embody sociality of society and to enable the society to fulfill individuality of the individual. Hence the development of the individual cannot separate itself from different forms of sociality on different levels from parental-filial relationship, family, community, society at large, nation, and globe, world and eventually the whole universe. Nor can the realization of any genuine social affiliation and community be separable from different forms or different stages of individuality on different levels from the natural person, the cultivated person, the sagacious and the sagely. Whereas we can see how relationships grow and extend in scope of perceivable world of space, we must understand and experience how an individual person grows and configures in terms of the quality of his actual ability and behavioral performance in revealing and creating those relationships both within a span of limited time and beyond such a span of limited time. An individual can establish an inspiring model for posterity to emulate and cherish. What an individual can achieve in such a context of development is an individual-in- society or/ and an individual-in- world that embodies values and visions that endow meaning and spirit to the human life.

Many times scholars only see the harmony of social relationships as the hallmark of the Confucian education, and fail to appreciate the freedom and creativity of the individual. Moreover, scholars often interpret the Confucian notion of the individual self as merely a set of social relationships and fail to see the virtuous depth of the individuality, which is both socially and onto-cosmologically significant. Perhaps we must highlight the social harmony that co-exists with the moral freedom and cosmic creativity of the individual as the **moral harmony** envisioned by Confucius (551-479 B.C.E) and his School. 10

It is the morally desirable social harmony that Youzi speaks of as “*he*” in the First Chapter of the Analects. As such “*he*” or moral harmony is “the valuable function from the functions of the *li*- relationship whereby small and large things are permitted and yet there are still things which would not be allowed.”¹¹ Such a state of harmony is distinguished by a unity of social reason and individual freedom in which both society and individual reach a state of mutual restraint and mutual support. This of course is what Confucius has conceived to be the goal of the education of the individual and development of society under such education of the individual. The *li* (translated as ritual, rite, propriety and ceremony) is a difficult term to grasp: but if we see it as collective expression of inner harmony of care and respect achieved or to be achieved within each individual in a society we shall not be far from realizing its intended meaning and reference, which can be extended and enlarged by reflection.

The introduction of *li* into *he* is important: *li* reflects a community in agreement and this agreement although social in nature is rooted in the depth of the human heart or human feelings. Humans can be seen as having human feelings, which can be classified into two kinds: the natural feelings of joy, anger, sorrow and pleasure as conceived by the Zhong Yong. In the Yueji the natural feelings of human person also enclose love, fear and desire. A human individual will exhibit his natural feelings in his encounter and dealing with life matters in connection with other people. He may also respond to nature with these feelings as well. For the Confucian philosophy, feelings are states of hearts which are dispositional and given by nature. Feelings are either aroused or remain un-aroused. When our feelings are not un-aroused, there is a state of equilibrium that is referred to as “central-heart-edness”. It is the heart at peace and in rest. But it is still a state of awareness that could be cultivated into a mental alertness of attention and control as Zhu Xi has himself come to see after three years’ reflection on this issue. This means that heart at rest is still mind in awareness. It is perhaps due to the efficacy of this mental awareness that our feelings could be aroused by things and people or even images in our minds.

Although Confucian psychology had not been fully developed in the time of *Zhong Yong* in 4th Century BC, one can still see how a person could become indignant at injustice and how he could become joyful or happy in being successful. Right feeling for right object is considered a matter of harmonization that is a natural resonance between man and nature such as aesthetically appreciating a beautiful landscape or between one person and another such as receiving a friend. Harmony is therefore conceived as an affective response of the inner with a stimulus of the outer. It is the natural expression and fulfillment of a relation between encounter and experience or the transaction between the inner and the outer. In achieving the harmony of the inner with the outer, the original state of central-mindedness becomes harmonious-minded. This process and end result is considered positive and value-creating. It is a state where an individual becomes realized in a world. There are three points to be made about this achievement of harmony.

First, one may not respond to the right object or in the right situation or one may not respond right to a given situation. One must therefore make efforts to assure a right response in the right context or situation. This means that one needs to come to know and experience the situation correctly. This also means that one needs to control and discipline oneself correctly so that he will naturally and appropriately respond to a situation to avoid negative consequences and harmful effects. This means that harmony is a matter of self-cultivation that requires efforts to achieve a state of freedom and insight. Consequently harmony is not only a matter of social relationship governed by *li*, but a state of one’s heart-mind which confronts life situations and which has a rich bundle of underlying dispositions.

Second, for the inner harmony to be properly realized as outer harmony one needs to see how central-mindedness is itself a desirable state of harmony just as right resonance with right things is desirable harmony. To be able to act with both at different occasions or time is the wisdom of timeliness of action which by itself exhibits a higher order of harmony which is later described by the Neo-Confucian philosophers Zhang Zai and Zhu Xi as “*xin tong xing qing*” which will

not be explained here. What is important to see is that self-discipline and freedom are two aspects of the same power of the heart-mind. It is on the basis of this unity of the mind that *li* becomes possible. A subtle point involved here is the generation of *ren* (humanity, benevolence, love). In so far as one is capable of achieving conscious centrality within a harmony, one must already achieve a feeling state called the *ren*: the feeling for others in terms of my self-understanding of heart. It is especially experienced when we feel unbearable about the harm to be done to an innocent. It is a feeling for care and love.

It is also to be noted that once *ren* becomes topically and centrally experienced, one is able to experience other moral feelings that are sources for morality because in any instance of *ren* one can see roots of other virtues. There is then the feeling for modesty that leads to the development of the rules for *li* or ritual conduct. There is also the feeling for dignity and self-respect that would lead to development of the virtue and ability to fulfill righteousness and justice. There is also the feeling for distinction between right and wrong that would lead to the virtue of moral wisdom or moral knowledge. Mencius has brought all these four feelings and called them the roots of morality because he sees that the human mind could cultivate them by holding them in mind and make them rules of conduct, reinforced as the basis of human action. It is in this process of developing the roots of morality in one's feeling heart that Mencius comes to speak of the human nature as the natural abode for human moral feelings. In contrast the basic natural feelings are natural responses to things and events for oneself and hence self-centered. Although they have been classified as two categories of feelings, they are actually intimately connected that they are essentially activities of heart mind and share the same content although the objects and directions of feelings are different. To have inner harmony and outer harmony apparently we need to consider both as important and to be cultivated. The moral harmony is founded primarily on the moral feelings whereas individual harmony within is founded primarily on the natural feelings.

There is one final point about the notion of achieving harmony: by analogy Zhong Yong

speaks of the state of centrality and the state of harmony as leading to the formation of the principles of centrality and harmony for the large universe. It says that "In reaching centrality and harmony the heaven and earth become well-positioned and the ten thousand things nourished." It is important to see how the personal harmony could link to the cosmic harmony and how the cosmic harmony could work in the same way personal harmony works. The harmony of heaven and earth is realized as the two interact to give rise to life as the *Book of Changes (Yijing)* has described. It is because of the harmonization of the heaven and earth that all lives become possible. Hence we see how onto-cosmology of creativity is implicated in the understanding the Confucian notion of harmony. Harmony now has three levels: the personal and individual, the social and moral, and the onto-cosmic and onto-cosmological. Each illuminates the other and the three form a Confucian vision of the trinity of heaven, earth and man, which is the utmost harmony to be pursued and achieved. This is the ultimate goal for the Confucian education to attain. This goal is no doubt an onto-cosmology founded on onto-ethics and vice versa.

Now the question is: How does the Confucian education reach for such an ideal state of the human development and why? The answer lies in the realization that a human being is an existent endowed with feelings and capacity to think, to know, to reflect, to wish, and to desire. It is a given fact that we have to recognize in ourselves and in others by our feelings and reflection and observation. This is what is given to us: we have a mind to feel and a body to act. We are given to be not totally determined by what are given, for we are given what is not presently realized in the given. The given and the determining is what Confucius called the *ming* (the commanded, determined, order and restraint) whereas what is not given and the indeterminate is called the *xing* (nature, disposition, creative force, the deep order and the commanding). Confucius does not speak of the nature too often in the *Analects*. But in the *Great Appendix* of the *Yizhuan* or the *Commentaries of the Yijing* the development of which is inspired by Confucius in his old age, it is said that "What has succeeded from the source is good and what has completed is the nature or

xing".¹² Hence *xing* (here we called the human nature in the Confucian philosophy) has two aspects: it is rooted in the deep reality of the world and hence an expression of the *dao* (the way of truth) and it is the disposition to create and complete. It is in this sense that Mencius came to elaborate on the *xing* of the human person: *xing* as natural expression and natural activity of the self or the human person as befitting a human person.

This understanding of the *xing* is to contrast with Mencius's recognition of the well-formed functions of the human body such as his sensation and his desires and appetite of food and sex together with their limitations. This aspect of human life, which he called the *ming*, is also an elaboration of the Confucian idea of the *ming*. *Ming* is given, cannot be easily changed, yet it is necessary for maintaining our life and living out our life in the world. *Ming* as the determining factor of human life is also subject to limitations and causal influences of the physical world and human actions of other people and hence a contingency of conditions.

For both Confucius and Mencius, *ming* may not be easily changed. But for Mencius *ming* can be contained by our knowledge of our conditions of existence and with our nature seeking realization of our potential as a human person. This means that we can "rectify our destiny" (*zheng-ming*) and not to lead a life of wantonness and irresponsibility.¹³ The idea of *zhengming* perhaps could be also extended to include how to nourish our life and to do nothing which is warranted by our nature to seek realization of the good. On the other hand, the *xing* is not only experienced as a desire and ability to realize the potential ability of the individual person, it is experienced as to feel for the good (like the good) and to feel against the bad (dislike for the bad). Both good and bad are to be experienced and known as actions and creations which would benefit others not just the self, and in so benefiting extend and fulfill the self toward establishing a solidarity of family and community.

*To educate is to become
aware of one's ability and
consciousness of what one
naturally is like and what it
is good to like.*

Even a human being is not born with ready-made ideas and knowledge, he has the subtle ability and capability to learn and transmit what is learned as a way of living and survival. The idea of adaptation I mentioned earlier has suggested the meaning of seeking a state of reconciliation of the inner abilities with outer conditions so that life can flourish. Human intelligence develops as a result and human condition improves as

a result. This can be construed as a change of the human condition which is *ming* by the human power of creativity which is *xing*. In making change of the *ming* by *xing* we must come to distinguish good from bad, right from wrong, true from false,

beautiful from ugly, just from unjust, fair from unfair.

All these terms signify the way in which the *xing* overcomes the *ming*, the indeterminate modify the determined and re-determine the determined. Morality is simply an aspect of this re-determination and creative modification of the destiny and human condition by the human creativity whereas what is determined would always pose as a restraint and restriction for the free application of one's creative power. Yet any change of the human condition or *ming* means a new condition coming into being and at the same time a new creative power to be developed to face this new condition.

Morality, knowledge and values of aesthetics become meaningful in this context of *xing-ming* mutual interaction and functions as guides and goals for the human person to pursue and follow for developing his creative capability of the *xing*. Hence for Mencius the human life is not just a natural event devoid of self-consciousness of values and directions. On the contrary, the bland fact is that human life is given with mental abilities such as consciousness, perception and desire and will. To educate is to become aware of one's ability and consciousness of what one naturally is like and what it is good to like. It is a process to develop and cultivate oneself toward more self-control and more self-creative activities in achieving a larger self in relation to

others and in reference to the source of one's existence that is also the ideal goal for emulation and incorporation.

It is important to note that the rectification of one's *ming* by one's *xing* not only leads to the recognition to the creativity of the human person, and not only leads to the establishment of the morality as an inner dimension of one's relation to the world, but it leads to the recognition of the ultimate source of one's nature or *xing* which is also the source of one's limitation or the human condition. This unity of *xing* and *ming* in the ultimate source of the two is the *ming* of the heaven (*tianming* or the mandate of heaven). Although the idea of *tianming* comes from an earlier source of seeking justification of political rule over people by a ruler, it acquires a meaning that is deeply ontological, cosmological and even religious in the texts of Confucian discourse.

Confucius speaks of knowing the *tianming* (*zhi tianming*) in the sense that one comes to know what one's mission in life is despite one's given limitations in life. The *tian* (heaven) as the source and the goal of life gives justification and meaning to one's life so that one may live one's life with self-assurance and with enthusiasm and will toward what one can do and what ought to do despite limitations. The idea of *tianming* overrides the simple idea of *ming*. One accepts one's destiny and condition without subjugating oneself to it. It suggests a dimension of the self, which is a realization of the identification of oneself with one's source of creativity. It is on this basis of self-justification and self-understanding that Confucius is able to proceed to the stage of creative flexibility toward things in the world, and to the stage of sustaining freedom of action and freedom of spirit within the bounds of righteousness and self-discipline. It is in this sense that the moral education of Confucianism comes to an ideally desirable end.

With this framework of development of the human person, we can go back to the very beginning of the development in terms of self-cultivation in the Confucian philosophy of man. Self-cultivation (*xiuji* or *zixiu*) is a process whereby the human self comes to recognize three things in itself: namely to recognize itself as having the creative power to seek a desirable end, to recognize itself as having limitations to be overcome,

and to recognize itself as having resources and abilities to be shaped and developed. Hence self-cultivation is a process of self-development, self-integration and self-application in the process of living and relating to other people as one's life cannot be separate from other people from the very beginning of human life. Human life and human nature are inevitably social and society-rooted.

For Confucius, it is natural for a human being to develop himself and his life on a society-oriented basis. But in order to consciously develop one's life in this social direction, one must be attentive to one's feeling for others in contrast with the instinctive feeling for oneself. To feel for others is to regard and care for others and it is to treat others as myself so that I would not do things to others that I would not do to myself under natural circumstances. It is in this sense Confucius comes to speak of the *ren* (translated as good-heartedness, humanity, inter-humanity, love, benevolence) as essence of my being.

This realization of the feeling for others can be deepened and expanded to apply to those people close to me to people less and less close to me. It may be also applied and extended to living beings and things in the world, not just people. For living and sentient beings one may recognize the sacredness of life in such a way that any destruction of life is considered as a destruction of something akin to me and hence not desirable on my own part. For inanimate nature a sense of purposiveness and feeling of natural harmony and beauty in me would prevent me from causing any harm and disturbance in nature. This is an instance of the application and deepening of the sense of *ren* not only because it shows how *ren* could be a sentiment to be extended to achieve a sense of unity and harmony of all things but because it is a result of my self-realization of a natural sense of beauty and harmony from one's heart-mind devoid of selfishness and obscuratation, a heart mind of bright virtues and heart mind to reflect the ideal all-comprehensive harmony and creativeness of the heaven and earth and their source-end. It is in this deepened and expanded sense of *ren* that Zhou Dunyi (1017-1073) does not even wish to cut the grasses in his courtyard and that Wang Yangming (1472-1529) considered breaking the rock would create

harm. This also shows how *ren* for Confucius is such a subtle and fundamental power within the bosom of men that we must take it seriously so that it defines our life in general and gives meaning and depth to each of our individual lives.

To have self-cultivation is to develop this quality of feeling of *ren* in oneself. It is the quality that also determines the abilities to do the right and to achieve the good. In the first place, *ren* as a feeling is a basis for human action, which, under proper circumstances will bring about good. The motivation toward good by *ren* feeling in the human person needs to be supported by knowledge and other considerations in order to bear the fruit of beneficence. It is because the world is both concrete and complex which is composed on various relationships across time or history and across space.

We need a way to lead to the right result or desirable end from one's good will and *ren*-motivation. To know one's way is to have understanding of the common values and desirable ends, which human beings have envisioned. It is to know the culture (*wen*) and the language (*yan*). To know one's way is also to have understanding of specific contents of one's emotions in relation to under normal circumstances or under unusual circumstances. It is to know the way of how to relate to people. Hence it is to know the rites or proper behavior (*li*) and proper music (*yue*) for the promotion and preservation of the best human sentiments of sharing and responding, which are manifestations of the sentiment of *ren*. It is to know how to treat others with fairness and righteousness (*yi*) so that things will maintain a desirable order of rank and file for the benefit of all in the society. It is to know how to rule and govern as a leader and to influence people so that maximum benefit and long term good could obtain. But to know all these one must keep learning and one must learn from a teacher to facilitate, to initiate and to reinforce the learning. It is clear then that education for Confucius is a matter of learning and keeping learning and learning from a teacher which will serve the in-depth need of self-cultivation, which in turn develops and nourish the formation and fruition of the humanity in a human person.

Learning (*xue*) and teaching (*jiao*) are the most fundamental abilities that human beings

have acquired in the human evolution. Both characters of *xue* and *jiao* have to do with educating the young and the child, because it is in the young and the child that we see how the indeterminate creativity of the self could be cultivated and how the conditions of limitations could be overcome. Education starts with *xue* on the part of the young and with *jiao* on the part of the older generation. It is both natural and dutiful that the old generation must stimulate and provision the process of learning for the young, and this is the *jiao* in the basic sense. But there is a deeper sense of the *jiao*, namely *jiao* as a transmission of cultural values and moral visions of humanity from generation to generation. Education as *jiao* is hence regarded as a sacred mission to initiate learning and to transmit a valuable content. It is Confucius who started to treat teaching as such a sacred mission of teaching the young to be human and transmitting the *dao* for fulfilling humanity. He has never felt tired with learning or bored with teaching.¹⁴

Although we need not to argue that Confucius starts the tradition of teaching the *dao* as Han Yu (768-824) argued and Zhu Xi (1130-1200) expounds, it is quite clear the in the development of Confucianism to teach is to transmit the Confucian Classics as the valuable content of the *dao*. Hence to learn is essentially to continue the Confucian culture that the tradition has preserved through the history. This no doubt has the counter-effect of a backward-looking rigidity, which freezes the Confucian spirit of education. The Confucian spirit of education as learning and teaching is one of understanding, valuating human culture as forms and vehicles for humanization in order to create new forms and nourish new life and new vision. Hence, regard for and attention to human culture and civilization from history is always regarded as a matter of preserving standards and reasons for justification which are the jumping board for new standards and new reasons of moral behavior of understanding to be derived from the impact of the new on the old. This aspect of Confucian education on culture and civilization is actually embodied in the concept of education as learning and teaching in the words of Confucius.¹⁵ It is in this sense that the *li*-rites as rules governing our social life and social interaction among people can be also seen

as symbols and high marks of the achievement of culture. Confucius says that “If a person does not know the *li*, he is not to find his place in the world” (*buzhili, wuyili*).¹⁶ To educate hence is to teach and learn the *li*. It is at the same time to restrain oneself in one’s regard for others that is *ren* in order to perform and sustain the *li* as social order and social values. But as one has the initial feeling for others, to teach and to learn to awaken this basic feeling of *ren* so that one becomes self-conscious of his social bonding and at the same time achieve his self-autonomy as a moral person.

Confucius takes teaching and learning seriously to the extent that one must see the formation of moral virtues in oneself as a result of learning as well as a result of self-cultivation. To learn is to learn from something outside, but to learn could also be understood to learn from learner’s oneself when one becomes aware of oneself. To learn is therefore an integral part of the self-cultivation process which link to the outside world by learning from experience of the world and things through help of teaching. In this sense of learning, learning is not to learn knowledge, but to learn how to act and how to think and how to adjust oneself to the world and to learn how to transform oneself according to an end and to achieve a goal for the society. In these sense learning and teaching are creative activities of the human heard-mind whose results are to make changes of the world and oneself. Hence it is said in the *Analects* that “The superior man learns in order to reach the Way”.¹⁷ It is also said in the *Zhongyong* that “What is given by heaven is called the nature, to follow the nature is called the way, and to cultivate the way is called the teaching.”¹⁸ It is obvious from these two sayings that learning and teaching share the same core values and the same goal; they are respective paths to make an individual harmonized with the society and the world. The Way is the way of creating harmony in the world, not just knowledge but power and ability of practice. Hence Confucius says that “The superior man in learning the Way comes to love people.”¹⁹

In the same vein of education for the self-cultivation of the individual person in relation to the world, the *Daxue*’s list of eight steps from investigation of things and extension of knowl-

edge to bringing peace to the world is a summation of the reflection on the learning process as well as the teaching program. It is an agenda for self-learning and self-teaching. To say this I wish to stress the fact that in learning we accumulate our experiences and we need to integrate them into forms of knowledge and understanding so that we may act on them toward changing our selves and the world. But in organizing our experiences into forms of knowledge and principles of action we should reflect and teach ourselves with regard to formation of rules and principles. We need also adopt an external point of view so that the heart mind of oneself could come to see the importance of discipline and organization. On the other hand, in learning we must have an internal point of view from which one has to relate what we have learned to the core of values we have embraced and learned or relied on so that we may grow in terms of re-organizing and reconstituting ourselves. We need both external and internal points of view in order to achieve a state of emotional equilibrium and holistic development of structure and principles. It is in the sense that learning and teaching are important for the unification of the inner and the outer as the *Zhongyong* has said.²⁰

It is in light of this unification of the inner and outer we can also see how Zhu Xi and Wang Yang-ming has each made a respective contribution to the process of self-education and self cultivation. For Zhu Xi we should start with investigating things outside us so that our understanding will be stimulated and eventually thoroughly awakened to achieve a state of illumination that is also an ability to see reason and ground for making judgment for action and relation. It is on the basis of this knowledge and self-understanding that one can become truly aware of what one wants and how to achieve what one wants. For him the *zhengyi* (the sincerity of one’s intention) and *zhengxin* (rectifying one’s heart-mind) follows from such an inquiry into the principles of things and attainment of knowledge. On the other hand, Wang Yangming takes the sincerification of one’s heart and self-determination of one’s will as the basis for achieving good and transforming knowledge into action. Hence he comes to reinterpret the text of the *Daxue* in an innovative way for which some scholars may re-

gard as a distortion of the meaning of the words such as *kewu* and *zhizhi*.²¹ For him investigation of things is to rectify affairs of man and to *zhizhi* is to reach out for the innate awareness of the truth and good one seeks. His disagreement with Zhu Xi could appear drastic. One may end up in seeing a debate and dispute without ending.

But if we put the interpretation of texts aside, one can see that each philosopher looks only on a point of beginning in a circle of connected ending and beginning and forgets to see that our heart mind actually works in both unifying or integrative and diversifying or differentiating fashion. Why could the human mind both know things from outside and at the same time become aware of one's desire for good from inside? Just as learning and teaching could happen at the same time, so knowing and deciding to act could happen at the same time as they have been always the two aspects of a holistic entity which we call the heart-mind. There is co-concurrence of the two and there is also the interaction or transaction between the two so that we could come to genuine understanding of both what and how. Moral knowledge is a form of knowledge which is both understanding of what and how. One cannot know the end without knowing the means to the end and vice versa as Dewey has argued. It is in this dynamical interaction that knowledge and action becomes unified, and specifically it is in this intimate transaction that morality and wisdom become formed as one. If we go back to Confucius and Mencius, we see this dynamical unity and creative interdependence of knowledge and action, morality and wisdom as this is the ultimate end for the development and education of man which Confucius calls self-cultivation.

It must be also pointed out that this Confucian view of education as self-cultivation has many consequences. It has made man the center of education, namely man is both the object and subject, both end and means. It is thoroughly a humanistic in orientation. But it is not to confine education to the human self: it is to cultivate the human self into an awareness of the larger reality from one close relations of the family to the whole university. Nevertheless, all the learning and education are around the relationships. It is

in this sense that man can be united with the heaven and earth by extending his feelings and disposition to act in great emphasis of *ren* which is the highest achievement of becoming a person. *Daxue* stresses bringing order and peace to the whole world, while *Zhongyong* stresses participating in the creative activities of generation and transformation of the cosmos. But all these must be rooted in the heart-mind of the individual. It must flow and be developed from the innermost of the person to the outer and the outermost of the world, to then return back to the inner and the innermost of the person. This means that we should beware of the inner harmony of the self in order to achieve harmony of the world by enlarging this harmony and preserving the creative efforts behind it.

The question may be raised whether this expansion of the heart-mind feeling of *ren* will bring us knowledge of the objective world as the world as object. My answer is no. On the contrary it is to bring value to the world in the world. It is not to detach the human from the world and thus achieve knowledge of the world independently of human feelings as one does in strict scientific inquiry. To say this however is not to undermine the great significance of the Confucian model of education but to see how it could be complemented with a model of scientific inquiry in which scientific knowledge could be attained. Once we have the scientific knowledge we could then incorporate it into a program of benefiting humanity with our good will. This suggests that the Confucian model could be integrated with the Deweyan model in acquisition and application of the knowledge of the world.

Toward Complementation of the Two Models: Self-Cultivation on Experience and Practice

At this point it is relevant to inquire how these two models of education stand in relation to one another. While the Confucian model could be enriched in the area of scientific knowledge of objects by the Deweyan model of education, it serves as a reminder to the Deweyan model that the human person needs a process of self-cultivation as an internal aspect of human development. It has been pointed out that the exclusive

engagement with scientific inquiry could lead to an alienation of the human self from the world of value and self-integration. It could leave the self aside as an emotionally impoverished and unordered entity deprived of internal link to other people. It may also lead to a state of value neutrality or a vacuum of moral values and moral vision. Even though the Deweyan model is set up to overcome such modern dualisms in Western Culture and mental habits, the lack of a central idea of self-cultivation would lead individuals to pursue mere possession of great knowledge and technology of science at the expense of developing an internal strength and moral vision for the world of humanity. Hence a Confucian reminder of the humanistic understanding in education is most needed and desirable as a new base for human growth before one is carried away by the objective knowledge of the world. We simply need to recognize the importance of the integration of humanity from family to community and from community to the world and even to the whole universe based on human self-understanding.

It is also important to point out that while Dewey's model has stressed the importance of transaction as a universal action and process in the world of things, not only in the human experience. It is equally necessary to point out that the Confucian model of education has implicitly based itself on the philosophy of the *Yijing*, which may be said to provide an insight into the nature of reality and first promote the importance of experiential encounter and transaction. It is known now for sure that Confucius came to study the *Yijing* in his later age and he regarded this ancient work as providing the basis for understanding of human nature and nature of things. One may see from the *Yizhuan* how Confucius and his disciples came to see a world of onto-cosmology in terms of which not only things and life of people are interpreted and understood as results of creative changes of the heaven and earth, yet also to see how morality of care for others and morality of self-cultivation

The emphasis on harmony for continuous renewal and transformation is the final message one must learn in learning to become oneself

rises. The cosmic process and picture becomes a basis for moral and political improvement and transformation toward good because it is in the universal change of things and in the formation of harmony and disharmony among things and people that one comes to see how creativity and contingency are related. For the education of man, one must pay special attention so that he would not be wont to bring harm and destruction to the world and his own self. The emphasis on harmony for continuous renewal and transformation is the final message one must learn in learning to become oneself. It is in this final grounding one may come to see how Dewey's philosophy of experience and transaction could be linked to the Confucian interpretation of the philosophy of the *Yijing*. In fact, the very notion of transaction

could be simply described as an activity and relation of creative change in terms of exchange and differentiation in unity and integration in difference.

In this connection it is important to point out how the experience of self-understanding and self-cultivation in Confucianism functions in a world which is objectively real and which is constantly changing as described in the *Yizhuan*, the Confucian *Commentary of the Yijing*. This experience could be analyzed in five steps. In this first place (1), the changes of the world are observed, categorized and described in the symbolic representation of natural changes known as *yin* and *yang* forces, which forms the system of trigrams and hexagrams in the *Yijing*. This system of representation corresponds to complex events and processes of change in the nature by interpretation, which arises through reflection on the integration and differentiation of forces of change. Or to put in a different way, complex events are interpreted by human mind to correspond to complex organizations of the yin-yang forces through experience and understanding. Then comes the experience of the pattern and order that emerges holistically from organized

experiences of the individual or the collective of individuals. This is the second step (2).

Given this naturalistic dynamic account of the reality as an order, the third step is to see human meaning and practical significance based on human needs for purposive action and pursuit of rational understanding. This third step (3) would then consist of drawing human and normative conclusions based on analogical and intuitive, yet holistic projection of human feelings. Human minds would work by way of “semantic ascent” which not only reaches for theoretical meaning but works toward a practical valuation and formation of norms and rules for action towards ends in view. This is vividly exemplified in the formation of the *Xiang Commentary* from the *Tuan Commentary* in the *Yizhuan* of the *Yijing* whereas Tuan gives an onto-cosmological account of the change-reality, the *Xiang* sees in this account how the human person applies to himself in both describing his situation in human terms and prescribing a way of action for the good or end in view of the person. The world of onto-cosmology is then transformed into the world of moral and practical axiology. The good example is the re-description and prescription of the *Qian Hexagram* described as creative activity of the heaven. The *Xiang* prescription is that “The heaven is moving strongly, therefore, the superior man must act toward self-strengthening without cessation.”²²

The fourth step (4) is the sharing of experience with other people in achieving intersubjectivity or objectivity of his experience of change in the onto-cosmological description and practical normative prescription. This is to be achieved by what Quine has called “semantic agreement” which reflects a common use of language in identifying experiences (subject-object relations) and things in the world.²³ Once the agreement is achieved, the norms and rules for action would acquire moral meaning in so far as they pertain to the benefits and harms, order and disorder, uplifting and lowering of life quality. Finally (5), it is Confucius who brings inner strength of human self in terms of its care and devotion to others and life in general to bear on the timely achievement of the human world of culture and moral values as basis for future development of the humanity. He has come to see

a unity of the human and the heaven in an ideal end in which the human factor would be naturalized and the natural factor would be humanized. This no doubt pertains to the transformation of the human world and human person in the context of relating to the world of changes on many levels.

These five steps represent five levels of experience of the human person in relation to reality of change: the experience of the change, the experience of order, the experience of the norm, the experience of the social and the moral, and the experience of creativity in unity. In light of these five steps of experience of the human self-understanding, the experiences of change as represented in a naturalistic phenomenological symbolism give rise to an onto-cosmological system of reference to reality by human mind’s interpretative integration and differentiation of the human experiences, which in turn are transformable into a world of values and moral actions of the human person in the social world. This forms a hierarchical system of experiences in the Confucian philosophy of humanity, which can be easily seen to resonate with Dewey’s proactive account of experience and transaction as the basic mode of existence of human person and nature.

However, at this point we may make a very important observation, namely, although Confucius and Dewey may share the same language of experience with regard to reality, there is a divergence of focus, orientation and articulation. Whereas for Dewey’s experience of change would lead to an empirical and objective inquiry into the world of change which gives rise to scientific theories and gives us control of nature by way of design of technology, for the Confucian, the world of change leads one to concentrate on his own behavior and reflect in one’s mind on what a human person needs to do in order to avoid disasters and blunders. This search leads to the project of self-cultivation and development of morality of self-discipline. What is even more philosophical to note is that the language of change transforms itself into the language of moral psychology and active mind for the Confucian model, whereas the language of change reduces to language of physical laws in science for the Deweyan model. The Confucian language

is first-person and descriptive of the feelings of the human self in action whereas the Deweyan language is third-person and describes human experiences as temporal events in a corporeal world. Both languages are needed as we need to refer both the world of things and the world of human mind. Both are needed for relating what is, to what ought to be, nature to man, subject to object, and outer to inner. In this sense both the Deweyan and the Confucian model are two sides of the same coin. They start from the same origin and they aim at the same result and end.

Following the tradition of naturalism and pragmatism started by Peirce and continued by James in America, Dewey has conceived human life as a challenge to overcome problems he encountered in his interaction with the environment that is characterized by change and precarious elements. It is a challenge to his judgment and intelligence so that he may understand those problems in life and manage to solve them by organizing his own resources and act toward a foreseeable end in view. The relevance of Confucianism for this view is that the world is indeed a world of change as Confucius has taken the onto-cosmology of the *Yijing* as the basis of his worldview, as we also see being presupposed in the *Analects*.

There are no doubt many points of difference between these two models with their different philosophical traditions, but those differences only serve to make these two approaches more interesting and attractive as they overlap and yet enrich each other. Perhaps we can see how Confucianism makes it possible for Dewey's philosophy of experience and transaction to relate to the Confucian social-moral values of many sorts such as *xiao* (filial piety), *di* (brotherly respect), *zhong* (loyalty), *xin* (integrity) and *ren* (co-humanity) and perhaps a natural piety (*jing*) toward to human origins and human destiny (in terms of religious sentiments) and how Deweyan pragmatism and experimentalism could makes it possible for Confucius's onto-cosmology of change and moral-political to relate to science, democracy and even religion in a modern context.

Professor Joseph Grange in his recent book *Confucius, Dewey and the Global Philosophy* (Albany, 2004) has raised the question on how

to understand and deal with terrorism which arises from absolute terror from a Deweyan stance. In a world of terror we have no love, no trust and respect among men and nations. To avoid such a dissolute prospect of the human for the human future, we have to face the question on how to dissolve absolute terror by dissolving absolute freedom and restore a world order governed by good will, love, trust and respect for others. To answer this question is to come to see the relevance of both Confucianism and John Dewey, and to see their mutual relevance and mutual reinforcement. It is to come to see the relevance of development and embodiment of ethics of humanity and ethics of harmonization, which is Confucianism. It is to make a new departure from open-mindedness and dynamic engagement, which is Deweyan pragmatism.²⁴

Grange comes to his deep insight: terrorism arises from loss of freedom because some people come to believe in "absolute freedom". A terrorist would be an individual devoid of Confucian *ren*, harbors no respect for law and order and sets his mind on nothing but total destruction, including destruction of himself. He acts on an agenda of ruin and violence that knows no limits and no bounds, not to say no self-restraint and no regard for others. Such an individual shows utter loss of the power of self-reflection and self-examination and because of his hatred or selfishness has become blind to the impulse of life that contains seed of love. It is true that hatred brings hatred and small hurt when not absolved by self-reflection and love would accumulate to heavy blows. In this process absolute freedom toward destruction is a result of many causes, the main one of which is rooted in lack of self-cultivation of the human person in the beginning. Without such a beginning in self-cultivation, even an original freedom of good will in man could be lost because selfish desires and greed and sense of arrogance of power could rise randomly which would eclipse the original humanity of *ren* toward the world.

To say we could have and perhaps we should have an original freedom of good will is to say the obvious: for all lives there is none which in its normal state would wish self-destruction nor destruction of others as a way of ending life. Yet we may absolutize this freedom of good will which

we may detect in our designing of a social system such as the market economic system in the West and the system of political and social individualistic values, which is the basis for the economic theory. Absolute freedom would therefore evolve from lack of self-examination and self-restraint, leading to an overbearing of our sense of power and an overwhelming of our better senses due to our selfishness and lack of consideration and wisdom. It is present in a system which we forget to examine from time to time and where we do nothing to improve even in new contexts of life. In this way we gradually become entrenched in a system of slow deterioration, which may, in virtue of its accumulative effects, lead to a catastrophic subversion of the absolute freedom in the positive and creative sense.

With this understanding, even though we may believe in the original freedom of good will, we may still collapse in a state of corruption without warning that will destroy the system as a whole. It is because we lack continuity of supervision and an effort to cultivate our will and renew our commitment to a program of self-discipline for order and reason. Without such effort on our part, it is totally possible that the positive freedom of a will will engender and bring out negative freedom by producing evil or harm, not consistent with the original good will of the self. In short, absolute will, due to deficiency of self-discipline, self-regulation and self-cultivation, could fall into a state of selfishness, which would lead to harm and destruction. It will further degenerate into the formation of anti-moral or anti-*ren* feelings which know no restraint and no limitation. It will eventually generate its opposite, the absolute will of evil intentions, which of course is absolute terrorism.

How are Confucius and Dewey relevant for a global philosophy of education for morality, or for that matter, a global ethics for treating each other in the world of many traditions and many peoples?

*With this understanding,
even though we may believe
in the original freedom of
good will, we may still col-
lapse in a state of corruption
without warning that will
destroy the system
as a whole*

To expound on the part of Confucius, Grange takes the norm of action called silver rule “Do not do to others what you do not want others do to you” seriously and call its transgression hypocrisy. This reminds us of the use of the word *xiang-yuan* in the *Analects*. A *xiang-yuan* is the thief of the virtue (*dezhizei*), because he pretends to be virtuous and then uses appearance of virtues to serve his anti-virtue desires and selfish interests. This is a case of conscious self-deception (*ziqu*). We might as well point out

the case of unconsciousness of self-deception on the part of one who may not be conscious of his self-deception because he lacks self-examination or self-introspection on his motives for action. It is relevant here to point out that it is because of this possibility, Zengzi in the *Analects* speaks emphatically of the importance of examining (*xing*) oneself three times a day: “I examine myself three times a day: In dealing with others, have I been faithful? In associating with friends, have I being honest? In learning and transmitting, have I done any reviewing and reflection?”²⁵ It is also because of his recognizing the importance of this inner restraint that Zisi, the author of the *Zhongyong*, stresses the need for sincerity of intention (*chengyi*). It is in the self-aware effort to maintain a feeling of sincerity (*cheng*) that one can generate the genuine good will, a will which is directed to the enlargement of the human self, and which is directed to the good of the world which would lead to harmony by mutual understanding, mutual respect and mutual support. This is the starting point which will lead to the understanding of the world as our home in which all people deserve my care and love.

With sincerity as a starting point and with dedication to a process of self examination and self-cultivation, one then come to speak of *ren* as an act of self-discipline giving rise to the order of the society and world. This is called “disciplining oneself and practicing the right (*kejifuli*).”²⁶ In

Confucianism, therefore, these are two components of the cardinal concept of *ren* (I rendered co-humanity). They can be respectively described as the component of self-integration (being thoroughly sincere and integral, *zhong*) and the component of others-caring (*shu*). The first component is important in the first place because it would wipe out the roots of deterioration and self-deception, conscious or unconscious, in preparing for care for others, the requirement in the second component. As *Zhongyong* says, it leads to mind illumination (*ming*), which is basis for acquiring genuine knowledge of the world and people. This is then the beginning of the moral or virtuous self that is the foundation of the ethical action. There cannot be genuine ethical action without an ethical self that thinks ethically or with the sincere heart and sincere desire to care and benefit others.

This is also the normative component of others-caring in Confucius's thinking for *ren*, for this maintains the genuine desire of self-restraint and regard for others as a constant requirement for action. In this sense one can both act and refrain from action in so far as what one acts on is a sincere desire of oneself toward self-cultivation and self-improvement and a desire to help others just as one helps oneself. This is what Confucius has said as "If one wishes to establish oneself, one needs to establish others (just like what others would like to establish themselves), and if one wishes to reach for an end one needs to help others to reach for their ends of life".²⁷ This presupposes an extension of one's heart-mind to others, so that one can come to feel and respect what others feel and wish. Not only simply to understand and respect what others feel and wish, but to actively help others to achieve their ends is what *ren* eventually comes to be. For Confucius, *ren* is no doubt to be found in oneself in so far one would engage in looking into oneself. It is naturally given to us as we see the rotating of day and night is naturally given to earth. Later Mencius came to speak of humanity (*ren*) as nature (*xing*): *ren* is the nature of man because in the nature of man we find an act of free will which is also an act of good will, unbounded by selfish desire, but instead guided by one's continuous self-limitation, self-examination, and self-cultivation. *Ren* in this sense is a natural

feeling unpolluted by bias and environmental factors: it has its root and source in Nature, the overall reality revealed in the creativity of the universe, which we could come to envision and identify in our consciousness of the heaven and even in our consciousness of the "mandate of the heaven" (*tianming*).

To expound on the part of Dewey, Grange stresses that the key approach is openness. He says that openness is the cure for hypocrisy. What he means by that is that we should open ourselves to what reality teaches and to facts and their causes. Apparently there is also the unsaid openness of reason that harbors no fear and no bias. He asks us to examine "how our conduct has damaged others." He asks us to use a "wider moral imagination" in order to find the "right fit between strained relations" and to let "greater balance and growth develop out of conflicted experience". Here we have an essential Deweyan point: There is always the precarious, the unstable and the unsettled in our experience of the world. We need develop our "felt intelligence" to find solutions which must consist of a fittingness which we could also call fair and just. There is no one set of ideological principles that will settle all problematic situations. Besides, we need not confine ourselves to one fixed set of values at the expenses of other sets of values. Here Grange is explicit with his criticism of the American mentality that is fixed on free market economy and primacy of individualism as a possessive profit-seeker. He even suggests that we revamp our educational curriculum so that we would be educated to be able to respond with tact and effectively to various needs of life in our experience with the world. The Americans have to learn love of freedom "*in concert with others.*" (italics his). In this we no doubt read a deep Confucian message: "If you wish to establish yourself, establish others; if you wish to attain an end, allow others to attain their ends." (*jiyuli er liren, jiyuda er daren*).²⁸

Again the Deweyan point is that we have to preserve freedom of ours in preserving the freedom of others. When we seek freedom and interest of ours at the expense of others, there will be undesirable consequences. For Dewey the desirable, not the desired, is the norm for our action and there cannot be recognition of this desirable

without opening oneself to experience in a context of interaction and transaction with others. This is of course also the Confucian point: If we seek our own success without regard for successes of others and even at the expense of others, we cannot be truly successful and truly free, for there will imbalance of opportunities, resources and consequences disharmony of relations.

Finally, we should say a word about the mutual relevance between Confucius and Dewey with regard to human relationships. As pointed out by Grange, both Confucius and Dewey have taken social relations as the core of their thinking. Whereas Confucius wishes to achieve an order of *li*, namely an order founded on mutual human regards for each other and institutions and customs dedicated to achieve the right and the righteous, Dewey also wishes to encourage development of ends and means as values and norms which would guide our actions toward a larger and fitting social order which would resolve conflicts and open our common horizons of life. Both would ask us to be responsive and responsible for our actions so that we could lead a creative and progressive life toward order and harmony in which all individuals would have a place and feel satisfied. This order and this harmony are the whole of our experience that should include our history, our present and openness to the future. This means that our mind must be kept open and we must feel ready to renovate ourselves when new conflict and new problem arises. Dewey's idea of the precarious in the experience serves as a warning to us for keeping with careful thinking and considerate action when others are involved.

In the case of Confucius, I like to say, we must not forget the observation on the precarious in the human heart-mind in the ancient sage-king Yu's sixteen words motto, which runs as follows: "The heart of the *dao* is imperceptible whereas the heart of man is dangerous. Hence one should be careful not deviate from the righteous and the appropriate, and always holds the central point of balance ".²⁹ This motto emerges to become the basis for self-cultivation of any one who wishes to strive for balance and appropriateness in life. The great transforming power of *ren* holds the key to the solution of conflicts and the development of a new horizon of humanity,

consisting in enhancing creative harmony and advancing freedom among men. Dewey's sharp observation on experience becomes extremely relevant for the Confucian ethics of humanity and righteousness that is matter of developing the "felt intelligence" in daily practice. The openness of experience for all men would also herald for mutual respect for all people regarding traditions and systems of values (including world religions), which would lead to more openness and more consistency of comprehension. This means again that democracy like justice must be a fundamental value for both Deweyan philosophy and Confucian philosophy, which eventually converge and enhance and enrich each other for a better and more peaceful world and a more enlightened humanity. The value of *ren* will prevail as a consequence of our experience of the world and life if we take our experience of life and our humanity truly seriously, that is, if we truly care for an education for morality in the global and cosmic context.

About the Author

Chung-ying Cheng, born in China, received his PhD in Philosophy from Harvard. Teaching philosophy (both Chinese and Western) as Professor of Philosophy at University of Hawaii at Manoa (Honolulu), Dr. Cheng is known for his many books and articles in East-West Philosophy and Chinese philosophy.

Endnotes

- 1 Charles Peirce has introduced a form of reasoning called "abduction", which is to accentuate the necessity or probability of making a relevant hypothesis for explaining and predicting a given phenomenon stated in a statement This statement would be a conclusion of the abductive reasoning. It is obvious that abduction, in opposition to adduction (or deduction) and induction, is a bold move away from a given scene but a powerful move for saving and "mastering" the given scene. We may define "abductive education" as a form of education toward free play of mind for imaginative creation in arts and science.

- 2 It has been pointed out that Dewey has characterized what he has previously called an organic interaction as a transaction, see his “Interaction and Transaction” in *Knowing and the Known* in Boston: 1949, written with A.F.Bentley.
- 3 See his book “How to Think”, 1910.
- 4 See John Dewey, *Education and Democracy*, page 87.
- 5 One sees here the possible influence of Dewey on Whitehead in latter’s formation of the notion of process of actual events as reality and on the formation of the notion of “prehension” as a universal experience of all entities. See Whitehead’s work *Process and Reality* 1934.
- 6 Confer his “Experience, knowledge and value: A rejoinder”, in *The Philosophy of John Dewey*, ed. Arthur Schilpp: New York: 1939.
- 7 Dewey has described how a painting is formed with a style and a special quality (in *Logic : Theory of Inquiry*, New York: 1938).
- 8 In using his term quality as a primary category, Dewey has shown his affiliation with Peirce for it is in the primary category of firstness in Peirce, quality and feeling of quality are both recognized as belong to each other and also as characterizing the most basic feature of reality in the sense of existence. But unlike Peirce and Whitehead, Dewey has stressed the intrinsicness of quality in a situation and formation of a thing and therefore he has come to see qualities as the resultants, endings, or emergents of natural transactions, not as prior conditions. It is pointed out by Richard Bernstein that, “Empirically we experience things as poignant, annoying, beautiful, harsh, fearful, etc. We do not experience these qualities as projections of a “subjective” mind on a colorless “objective” reality.” See his editor’s introduction in *John Dewey on Experience, Nature and Freedom*, New York: Liberal Arts Press, 1960, xliii.
- 9 See his article “Theories of Morals” in *Democracy and Education*, op.cit. page 360. In this article Dewey speaks of the overcoming the dualism between the inner and the outer, the dualism between the duty and interest, and dualism between intelligence and character, and finally the dualism between the social and the moral.
- 10 By the Confucian School I mean primarily the Classical Confucianism which covers writings of the *Analects of Confucius*, the *Yizhuan* of the *Yijing*, the *Mencius*, the *Liji* inclusive of the chapters distinctively known as the *Great Learning (Daxue)* and the *Doctrine of the Mean (Zhong Yong)*, and the *Xunzi* in an era from Confucius’s life time to the end of Warring States Period (403-222 BCE) .
- 11 The *Analects*, 1-12..
- 12 See the *Yizhuan*, *Xici*, Part 1, 5.
- 13 See the *Mencius*, 7a-1,2.
- 14 For example, Confucius says that “I am not bored of learning. I am also not tired of teaching other people.” The *Analects*, 7-2. He also says: “I teach without discrimination against any class of people.” The *Analects*, 15-39.
- 15 Thus Confucius primarily teaches four items of the dao, the culture and the language which he refers as wen, the practice of moral virtues (xing), the virtues of loyalty (zhong) and trust (xin). Cf. the *Analects*, 7-25.
- 16 See the *Analects*, 16-13.
- 17 See the *Analects*, 19-7.
- 18 This is the first sentence of the *Zhongyong*.
- 19 See the *Analects*, 17-3.
- 20 See the *Daxue Changju (Zhu Xi)*, chapter 25.
- 21 Confer my article “The Daxue at Issue: An Exercise of Onto-Hermeneutics”, in *Chinese Classics and Interpretations*, edited by Tu Ching-I, Brunswick, New Jersey: Transaction Publishers, 2000, 23-44.

- 22 See any standard translation of the Yijing, but the translation is mine for the sentence “tianxingjian, junzi yi ziqiangbuxi”.
- 23 See W.V.Quine, *From Stimulus to Science*, Cambridge, Mass: Harvard University Press, 1995, Chapter VII, 69-83.
- 24 This point and thesis have been well stated and argued for in a recent concise and lucid writing of Professor Joseph Grange, a book titled *Confucius, Dewey and the Global Philosophy*, Albany: SUNY Press, 2004. Grange has shown how the American tradition of pragmatism and the Chinese tradition of Confucianism could be correlated and integrated to achieve a better understanding between the two traditions. This also shows how intercultural communication is not only possible, but also most fruitful and rewarding. It also shows how comparative philosophy in this manner could provide the mediation for bringing two historically different cultures closer in understanding and in synergy.
- 25 See the Analects, 1-4.
- 26 There are two interpretations of this word fu, to restore and to practice. I think that the second interpretation is the correct one as it is theoretically more sense-making.
- 27 See the Analects, 6-30.
- 28 See the Analects, 6-30. Here I make a slight modification of my earlier translation.
- 29 See the Book of History, Chapter on Da-yumo (Strategy from the Great Yu).



The International School Connection: An Evolving School Development Platform for a Global Age

Elaine Sullivan, Ed.D.
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International School Connection, Inc.

During the last decade the International School Connection has evolved into a dynamic network of educational leaders from 13 Countries on four Continents, to create a responsive focus for shaping a story of schooling for this global age. In its various phases as a multi-national, multi-university cooperative, to a non-profit organization with an international Board of Directors and international Leadership Team, it has sought to develop new kinds of connections between schooling and the drama unfolding on the global stage. Today the centerpiece of our work is Benchmarks for Schools as Global Learning Centers, which are designed for a school to prepare students for success in this global age of living and working. A brief foray into the history of our work may be instructive to others about the journey towards the Global Learning Center focus for schools.

Phase I: Four Pillars for Global School Leadership

In the formative years of 1997-2000, leaders from seven universities in seven different countries signed an official document of intent to cooperate in shaping global partnerships for school development purposes. Global Educational Leadership was the emphasis for ISC research,

dialogue, international visits and meetings, graduate programs, and other activities during this phase. The major purpose during these years was to design and share promising practices for global educational leadership. School visits and exchanges were common for studying promising practices of schooling and connecting school leaders and others across borders to learn with and from each other. The guiding purpose was to develop leadership capacities for becoming more globally oriented, which were organized around the Four Pillars Framework: (1.) dynamics of globalization, (2.) emerging careers and the workplace, (3.) developing a learning organization, and (4.) personal mastery of global leadership capacities.

The Four Pillars Model was the conceptual framework for designing the On-line professional Development programs (Mid Sweden University: Sweden), and the Masters Degree and Ph.D. programs (University of South Florida: USA), both named Global Organizational Development. The Four Pillars played out in the work of on-line international learning communities, dialogue in the common virtual rooms, and the content of professional development and degree programs for increasing knowledge about globalization, school development and leadership. Annual working Conferences were conducted in Europe and North America to increase the fund of knowledge on globalization, to provide face-to-face experiences, and to learn about schools in places other than home. A Research Program documented trends in learning online to increase the knowledge base about educators using technology as a medium for connecting and working globally.

A watershed event for the ISC was becoming a non-profit organization in 2002, which allowed it to become more responsive and adaptive to the changing environment of schooling and global networking. The journey to define ISC's role on the world stage of education began in Fall 2002 during its first official meeting as a Non-Profit organization, with a working retreat in Haines City, Florida, USA. The Leadership Team's mission was to determine its niche among all the world players. A question emerged from an exercise with Scenario Planning as identified in the

World Café notes²⁶: "Why is the ISC important to the World?" Follow-up activities revealed that the Four Pillars Model was too static to serve as the main framework for the ISC's future work. A major aha or breakthrough was that the Four Pillars Model did not take into consideration the school development processes for schools. School development had been at the periphery of the ISC work with the accent on building the capacity of the leader. At this working retreat, the Leadership Team determined to explore options for working with schools and their leaders in the school improvement process. These turning points became part of the Strategic Plan of 2002-2004²⁷ setting the ISC on a path to bring forth innovation and creativity to our thinking and to find new and different ways for collaborating with a clearer, stronger school development vision and purpose.

Phase II: Growth Promoters and an E-Portfolio for School Development

After the Haines City Retreat, two parallel developments occurred during 2003 that stimulated energy for ISC Leaders and resulted in a stronger focus on school development. Returning to the core knowledge base of ISC development, the new theory of school development within a Systems and Chaos Context was lifted up for consideration as the core concepts for ISC development (Living on the edge of chaos; Leading schools into the global age, Snyder, K.J., Acker-Hocevar M. & Snyder, K.M., 2000). The Model for Living on the Edge of Chaos replaced the Four Pillars Model, which offers a dynamic approach to school development as a living system within a global society. The book had been important to ISCers when working with the Four Pillars Model as a resource. The emphasis from the research base and the Systemic/Chaos theory formed a new model with an integrated framework about school development. The Chaos Theory of School Development, which is based on the theories of complexity, chaos and natural living systems, evolved into the ISC Seven Growth Promoters for Leading Schools into a Global Age. School

²⁶ Bibliographic reference 1

²⁷ Bibliographic reference 2

development for student achievement and success became the core of our thinking about the context and conditions for working systemically with organizations, both globally and locally. The model mirrored the way strategic, adaptive, and responsive organizations work in the new ever-changing context of world conditions.

When this development is considered in hindsight, it seems to have been an obvious starting point. Even though from the beginning the student was the centerpiece of our work, it was not the strategic driver. ISC work was fragmented and not consistently driven by the vision of student achievement and success for participation in the global society; the emphasis was on school leaders. The Seven Growth Promoters amplified the need to have information to create visions and to assess progress on the journey towards the vision. An alignment occurred between the vision and the organization's actions to prepare students for success in a global society.

The main focus of ISC activity included on-line collaboration, school study visits and conferences. Participants gathered information from international tests and standards, and school visits, and from information gathered within on-line learning communities that focused on a school's development journey. The information was fragmented and not used as a system. Additionally, emphasis was given to leadership qualities and practices, becoming a natural form of benchmarking and sharing ways to use global and local information. The model relied on the idea of leaders using the context of world and local trends to use data to drive change with both factors depicted as part of the evolving system. This process of using local and global data highlighted the importance of context in the change process and the role of the leader.

The idea of developing a school online portfolio system emerged in 2003 at the annual ISC Board Meeting in Helsinki²⁸ and described in the Board minutes. Kristen Snyder proposed that the "ISC research niche is to develop a portfolio of capacities around global educational leadership that is based on a self-diagnostic tool, within an on-line portfolio system. A portfolio system could provide the context for personal growth in the Professional Development and School Con-

nections functions of the ISC. The ISC website could offer access to data bases that universities have, as well as those of professional organizations such as SOL." The databases might include test data, trend information, research results, literature information, and conditions of all the major aspects of globalization.

During the spring of 2003 both the concepts of an E-Portfolio and the Seven Growth Promoters continued to evolve, which led to the idea of the Global Learning Center Benchmark Framework and System. The Portfolio System was to become an integrated system with the Growth Promoters within an interactive computer program. The decision was made to present the Portfolio Proposal at the ISC Ottawa Summit in 2004. The metaphor of a backpack was used, which included compartments for the tools needed to make the school development journey. After the presentation, participants dialogued about the value and possible uses of the Portfolio. The ISC was encouraged to develop this project further, with guidance from Finland, Sweden, and Canada at the Summit. Each country had excellent success on the PISA Test and other international standards, and each member had exemplary schools. It was believed that the expertise they brought to the table would afford the ISC an opportunity to accelerate the development of this project at a high standard.

At the Ottawa Conference Kristen Snyder presented, as evidenced by the conference agenda and 2004 Annual Report to the Board²⁹, a proposal for the creation of a Portfolio system titled Interactive Global Education Navigator (IGEN). The information described the two-part system as a technological tool for educators to chart the global development of their organization and their own personal growth. The tool would give access to global indicators in education, politics, economics, social and technological research and policy. The school trend data were to focus on curriculum, pedagogy, leadership, organization and work culture literatures. Stories and other narratives were to be included. The response was overwhelmingly positive about IGEN. John Fitzgerald and Elaine Sullivan facilitated round table discussions through the afternoon and the

28 *Bibliographic reference 3*

29 *Bibliographic references 4-5*

next day, which sought to determine if the idea should be pursued, and in what ways it could become useful. In this spirit, the ISC Board, in an Ottawa February 2004 meeting, decided that the ISC would become a Global Learning Network of Hubs of schools around the world that seek to become Global Learning Centers.

As this work continued in late 2003 and early 2004, Kristen Snyder shared information about the field of Geographic Information Systems (GIS) and of a Global Positioning Systems (GPS) as metaphor for the Portfolio system. Discussion about this metaphor and especially the GPS section made clear the use of the section two of the portfolio system as a benchmarking tool. The idea was to give a leader or school community a relative measure of how prepared the school is for responding and adapting to the local and global conditions while using the 7GPs as a guide to facilitate and understand change. Energy then coalesced around working to further develop the idea of a benchmarking tool for the ISC. Benchmarking within this proposal was an action verb for identifying the best practices and literatures reporting the most useful ideas for building responsive schools for this global age.

It became apparent that the essence of school development today is to create a school with a global orientation, using benchmarks as guides. The Global Portfolio System would be needed to include information important to schools and student success in relation to global standards, as well as local standards and needs. Student success was defined as having the capacities to be a global citizen and to develop preparedness or competence in the new work skills required for the 21st Century. The idea was that schools would become global schools or schools prepared for the global age. Global schools eventually became known as the global learning centers, which gave rise to the niche for the ISC: to work with schools in their development journey to become globally oriented schools, or Global Learning Centers.

A deeper understanding of ISC's niche materialized from the work with the Portfolio system. The Ottawa Conference round table discussion and reports were innovative and united the ISC's members in determining the overarching purpose for ISC as a world education player. Sug-

gestions were made to develop Benchmarks as indicators of what a school might look like as a Global Learning Center. The centerpiece of ISC work identified by the participants was to be working with schools to become Global Learning Centers based on Global Benchmarks and indicators. The Growth Promoters and the Global Benchmarks would become the fundamental frameworks for creating an integrated system and would drive all ISC work.

Benchmarks for Schools as Global Learning Centers

Karolyn Snyder and Elaine Sullivan assumed responsibility for identifying potential Benchmarks for schools as Global Learning Centers, involving the ISC community in its development. Eventually ten major concepts evolved, and it was time to establish their importance for becoming the official Benchmarks for school development within the ISC. Members of the ISC Community were invited to provide feedback on The Benchmarks for clarity, importance, and comprehension. Another check was made to determine whether any major areas of schooling had been omitted. A new benchmark was added on global and local student performance measures. Ten Global Benchmarks finally emerged that have become the centerpiece of ISC work. This marks the beginning of having a common language within our global learning network of schools, school districts, businesses, and universities.

To assist school leaders in developing the Global Learning Center perspective in school development, the School Observation System (SOS) was designed by Karolyn Snyder and Elaine Sullivan. With the participation of John Fitzgerald, observation guide was produced for use with a Spanish Group of Principals in Tampa Florida USA, and for the Swedish Study Visit to Ottawa, Canada. This instrument reinforced the global benchmarks as the centerpiece of the ISC work. The SOS was further refined for the visit of Sochi, Russia principals to Tampa Florida USA in 2004.

An observation tool, the School Observation System (SOS) to be used as a lens to collect information during school visits, was developed by Karolyn Snyder and Elaine Sullivan, working

with John Fitzgerald. Elaine further developed the instrument to be an inquiry-oriented guide for using school observation data as a springboard for thinking about a personal and organizational school development journey. The Global Learning Center (GLC) Benchmarks functioned for assessing and planning: ‘Where am I on the Journey?’, ‘Where do I want to be?’, ‘What is my plan to get there?’, and ‘What ways can we organize projects or programs in my school?’. The Benchmarks were designed to help clarify the vision, setting strategic intent and plans for continuous improvement. The GLC Benchmarks were to be used as the framework (or glue) that held together the process of forward movement.

The School Observation System (SOS) integrated the 7-Growth Promoters and the Global Learning Center Benchmarks in guiding school observation and note taking. The SOS could be used for diagnostic and formative assessment, and as a self-rating assessment of the organization. This school observation system has since been used to support school development workshops and events for the ISC. The GLC Benchmarks have enabled leaders to think systemically about school change within a global context. In facilitating change, school activities, processes, and structures become features of the big picture of interconnectedness and interrelatedness.

Members of the Spanish Hub and Tampa Bay Florida USA Hub began to explore ideas for a school to become certified as an ISC Global Learning Center School. The Tampa Bay Hub prepared a proposal for consideration at the ISC Madrid Summit in 2005. After discussion among participants at the Summit, it was agreed that for the next several years schools needed to explore the application and implication of the Benchmarks before considering the idea of becoming recognized as a Global Learning Center School.

Another pivotal advance was the creation of an integrated School Development Platform created by Elaine, which was shared at the 2005 ISC Madrid Summit (Sullivan, 2005). The Benchmarks were a critical piece of the School Development Platform in guiding school change and to guide professional development activities. This School Development platform pulled together the two guiding frameworks of 7GPs (Snyder, 2005)

and the GLC with its emerging Benchmarks. This current ISC School Development Platform, with its focus on the Global Learning Center and its Benchmarks, has become the springboard for new ISC energy. Ideas and ISC work agendas are now more focused and aligned with the ISC’s overarching purpose to facilitate the development of schools as Global Learning Centers. The integration of the frameworks and guiding principles into a common platform provides support for the school improvement process. It enables the school community and leaders to facilitate school development in an informed and influential manner. In today’s rapidly changing environment, schools are challenged to prepare students for success in both a local and a global environment. The ISC School Development Platform creates a systemic process to meet the challenges of this new global age. Using the 7GPs as the systemic process, the Global Learning Center recognizes the disequilibrium that is found when collecting trend data and measuring progress against the Benchmarks. The strategic leader uses these data to collaboratively find the leverage points to create pathways for change. The GLC Benchmarks provide an overall configuration to present a focused school development system for the flat world, and to create the concept of the Global Learning Center.

Global Learning Center Benchmarks and Implications for School Development

The ISC Global Benchmark System provides an integrated approach to managing the school’s development process. It generates a way to rate the global orientation of a school. A school can use the Benchmarks to establish areas of strength and areas for development. The Benchmarks make it possible for the school community to make sense of the internal and external trends that impact the school’s growth. These trends present a compass on the direction that a school should move to as it adjusts its strategic plan. The benchmarking process helps a school to get off to a right start. A portfolio of progress motivates staff to continue the journey. The Benchmarks offer the information needed to make informed decisions during the school development

process, and are the foundation for producing a world-class school. The Benchmarks focus on what matters, student success.

The Global Learning Center Benchmarks guide the vision of school development. The benchmarking procedure creates buy-in and commitment to the vision, which enables the school to connect to its external and internal customers in responsive and appropriate ways. The Benchmarks supply the information to assess all aspects of the school to determine where to facilitate change and what needs to be changed. This benchmarking procedure makes available the information needed to strategically align structures, process, work culture, and ways of organizing in both the short and the long term. It is important to have an aligned short term or tactical day-to-day operational plan to build on for moving towards the long-term vision.

The Benchmarks are the strategic drivers of all decisions and create conversations that matter about school development. The benchmarking method enables staff to shape and maintain the vision, and to look for and maintain congruence of the interrelated parts and processes of the system. The Benchmarking process increases stakeholders understanding of the system and of the vision. The Global Benchmarks help to build new mental models from the stories, factual information, data, and research available from using the process. Old agendas and assumptions can consciously be replaced through collaboration, learning communities and personal inquiry in the context of the comprehensive Global Benchmarking system.

The GLC Benchmarks are the guides to develop a global orientation within the school's curriculum. Student learning is geared to meet the needs of the global age as. Instructional activities can be developed from the Benchmarks and their indicators to create a student culture of learning. Specifically, developing a learning culture based on the two clusters ensures that a student's learning is preparing him/her for the global society. The data bank of examples for each of the indicators will contribute to a school's fund of knowledge of what a globalized school will look and feel like. This data bank will also act as a resource for crafting possibilities for the school's initiatives. The stories and ex-

amples of others' will afford the school the opportunity to build on the promising practices of Global Learning Centers, and to tap resources of the network of these Centers.

Already the journey towards building a network of Global Learning Centers has begun. A high school from Ottawa, A. Y. Jackson, has applied for credentialing as an ISC Global Learning Center, and will present its E-Portfolio of evidence at the ISC Global Summit in Tampa Florida USA in November 2006. Another school, Independent Day School-Corbett Campus, in Tampa Florida (Elementary and Middle School) is seeking to become the second school to demonstrate well all ten benchmarks of a Global Learning Center. The ISC is only beginning now to link schools across borders to share and learn from each other in school projects with students while they transform their school culture to feature a New Story of Schooling for a Global Age.

Benchmarking is critical to the school development and the change process because school leaders and the school community can influence and impact the direction and momentum of change to the organization's advantage and for students to achieve the high performance in new work skills and in global citizenship. The ISC Global Benchmarks allow the school community to take charge in transiting to new ways of organizing. In the constant stream of changes and uncertainty existing in today's complex, global environment strategic leaders use global benchmarks to meet challenges and to pursue the opportunities and possibilities for schooling in a global age.

The ISC Global Benchmark System provides an integrated a system for the school development process to construct ways for schools to meet the needs of students and their community, as well as to function in the complex environment of today and in the future ever-changing setting. The ISC community provides a venue for the Benchmarks to be continually reviewed for timeliness, importance, and relevance. The ISC's work provides the process for forming dialogues among its participants across borders on how schools can organize to achieve high standards on each Benchmark The Global Benchmarks system affords school communities and

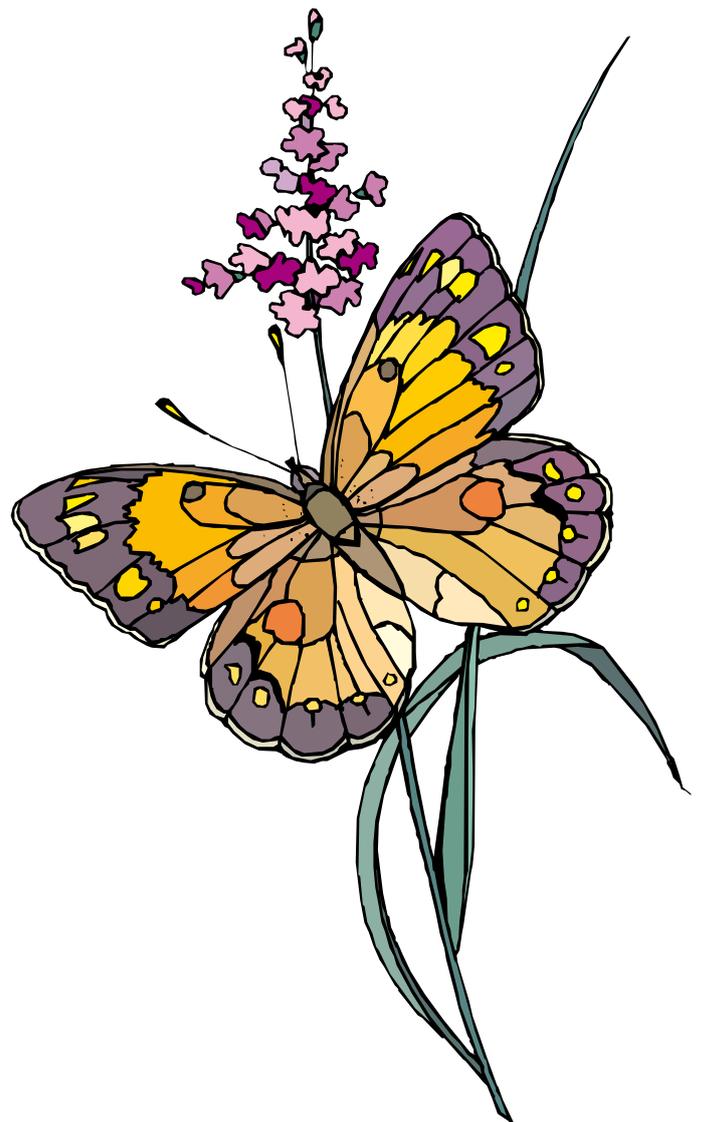
leaders a process to intentionally fashion new stories of successful schooling.

About the Author

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Schools Becoming Global Learning Centers: A Challenge and Opportunity for our Times

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The global forces changing the lives of everyone around the world are creating living and working conditions that are dramatically different from those in the past century. Manuel Castells, in his three-volume work on Globalization (1996/2000, 1997, 2000) describes in great detail how the world has become a global network society. The terrorist attack of 9/11 in New York City confirmed for everyone that a global society has not only arrived, but has many faces. While people in many nations have been confronted for decades with the terrorist movement and its effects, those on the North American continent now understand the power of networks. Not only are the terrorists pushing the frontiers of networking through multi-media and the Internet, but so also are the major industrial giants of the world today. Networking in its many forms has become a way of life, to share knowledge, resources, information, and wealth, which requires new capacities for the global world of work, which includes both educators and their students. The question is: *What are schools and educational systems around the world doing to prepare youth for working in a network society?*

As we learn to live with the complexities and incongruities of global expansion and global terrorism, many forces exert an influence. **In-**

formation Technology has given us virtual living, where information is democratized and where English has become the dominant language. This force, more than any other, is shaping our ability to connect and build networked communities of all kinds. **Global Economics** has enabled markets to become the masters of States through networks of resources and/or also through criminal networks of exchange. Efforts to provide free trade zones and to facilitate exchange are making it easier to live together, globally. **Power and Politics** are no longer in the hands of nations and their institutions alone, but rather are actions in the networks of wealth, information and images. Power has shifted from bureaucrats to entrepreneurs, and national dominance is often being replaced by regional and global pressure groups. As a result people at all levels of society can reach out across the world to learn about and influence the future.

While many **local cultures** have improved their standard of living, life for others around the globe has worsened. There is a growing distance between the rich and poor nations, which creates a significant responsibility for us all. Also, human migrations within and across continents are reshaping local cultures and traditions as people search for new opportunities and better living conditions. **Environmental challenges** are expanding in kind and degree, with no visible resolutions in sight, and these challenges affect the global community. Human catastrophes due to earthquakes, floods, tsunamis, and regrettable personal health conditions bind us to each other as never before. Backlash races on against the rich nations of the world and their financial monopoly over flows of information and opportunity. The integration of these forces is transforming local living, and with it come opportunities to participate in shaping the global community.

The drama of it all challenges educational leaders and schools as never before. "How do we prepare young people for this new world of uncertainty, which combines both hope and opportunity with fear and skepticism?" "What is schooling now?" "What capacities have become more important to develop in students?" "How might students be connected in learning projects with students of other nations and cultures

to expand understanding and peace?” “ How can technology be integrated into the culture of learning to enable students to invent new futures together?” No longer is there any question that students need to have many connections within the changing world of work and living around the world. The urgency of doing something to facilitate these connections is upon us.

The question addressed in this paper is what can we do to build a strong network of educational leaders that is global in scope in order to reconfigure schooling for a new era of human living. For the past ten years, the International School Connection, Inc., a not-for profit international network, has been developing programming and professional development for educators world-wide. Initially designed as a multi-university/multi-national project, the international organization has developed into a network system across four continents, providing educators with an international forum to engage in global dialogue, professional development, and research. Through our international research and development we have found that school leaders who participate in an international network of educators find ways to develop student projects that connect with global forces and opportunity. Moreover, the growing ability to connect students with global challenges and with schools in other parts of the world, and the recent advances in communication technologies, are igniting interest in exploring the options for a truly world wide education community. We have witnessed that this process is expansive, typically starting with a single person to person connection, and advancing to whole school, and in some cases school district partnerships. To begin, most schools reach out to one school and form a partnership that relates to student learning. In time, it becomes evident that to facilitate sustainable international projects and partnerships, teachers and school leaders want their own international professional networks, and personal international learning experiences emerge over time. Networks form and stimulate the momentum and energy for local school development activity. In the process, existing control systems yield to more open-ended and unpredictable opportunities for students to learn about a transforming world.

As the value for international partnerships has grown and shown promise for school and professional development, new questions are emerging about the ways in which international networks can facilitate curriculum and infrastructure changes at the local level that are responsive to global conditions. More specifically, what can schools do to align their systems of learning with the skills that youth of today will need to live and work in the future?

During the past three years, the Leadership Team of the International School Connection, Inc. developed a set of resources to facilitate global school development, one of which is a Global Benchmark System. The scientific development of the global benchmarks focuses on the alignment between a school's curriculum and infrastructure and the skills needed for youth to work and live in the global age. The benchmarks were developed with an international team, reflecting cross-cultural expertise, as well as perspectives. This paper addresses the development of the benchmarks and provides examples for how they are observed in schools around the world.

Framing the Global Benchmarks: Understanding The New Global Work Environment

Thomas Friedman's recent book, *The World is Flat* (2005, 2006), has created a brush fire around the world with its documentation of the large-scale transformation of technological activity and manufacturing, and offering clues about emerging global networks and work systems. He says that the world is flat because humans are connecting all knowledge centers on the planet into a single global network, either for human prosperity, innovation and growth on the one hand, or for terrorism, control, and decline on the other. India, China and Brazil, he notes, are replacing the USA and Europe as major players in the global marketplace. The rapid rise of global work flows and communications has led to the use of technology and global communication systems 24/7, which Friedman observes as: open-sourcing, out-sourcing, off-shoring, supply chaining, in-searching, in-forming, and virtual living. Most of these terms did not exist a short

time ago, and they now function as a primary lexicon for work, production and exchange.

The new systems of invention and production have altered forever the nature of work, communication and collaboration, for activity in most fields now involves the integration of major cultural differences, languages, time zones, and the creation of new work cultures. To this new list of work systems, in which the youth of today will surely participate, we can add other practices, such as: complex problem solving and invention, international development teams, working across borders with people from very different cultures and traditions, tolerance for differences and ethical values, imagining new futures, addressing major world problems, working with all parts of the world community, facing the realities of terrorism in our midst, and caring about the future of the human race.

This brave new world is not just for workers and bureaucrats in businesses and agencies, for now anyone can participate. The Internet has opened pathways for global engagement to promote collaboration, efficiency and competition, and which have exploded exponentially, even for terrorist organizations. Science and engineering have become the basic tools for technology and its development, and we witness daily (and watch in wonder) as young people grab new technologies for connecting across the globe, 24 hours a day. Scientists tell us that complexity breeds complexity, and so the relatively quiet days of living and learning of the 20th century are now a thing of the past. Our challenge is to find ways to connect with the explosion of information and gain access to opportunities for growth and participation for students, and for the professionals who guide their learning. Since India is taking on the technology revolution and its utility for service to the world, and as China, Brazil and Russia are commanding attention for meeting the world's manufacturing needs, the "West" is redefining its contribution to a global activity through new kinds of services. This creates a moment of great opportunity for schools to create a new and much, much more dynamic learning environment for learners of all ages.

The foundation for living in this changing environment is the building of personal and organizational networks of people and resources.

So, let's get professionals and students involved with each other across regions, languages, and cultures to work on major world challenges! Life skills today require that students tolerate differences, not merely for those foreigners who arrive in local communities, but for those who live in very different cultures around the world. The real future will belong to those who can imagine and bring about new possibilities for living; memorizing what worked in the past is of little use anymore. We must all learn to work not only with the "West" as it was defined in the last century, but with the new wonder nations of India, China, Brazil and Russia. Caring about the future of the human race is fast becoming a necessity, for the global drama has eliminated major groups from the global avenues, for whom there is little chance of participation unless the wealthy and developing nations reach out and find ways to involve them in creating the future. The well-being of all peoples will affect all nations, as indeed will the continuation of poverty.

Impact on Education Environments

How can we get our schools ready for the dramatic changes that are yet to emerge? With capacities to invent the future, work across time zones and cultures, and toleration for differences, our students will be prepared for emerging careers and the workplace of tomorrow. Let's face it: youth of today, at all ages, will be exploring all the new technologies to connect with people everywhere on the planet and to learn about the new environment for living. What are we doing for them in school? Given in school programs must include information technology, global markets, multi-national corporations, social networks, nano-technology and biotechnology, entrepreneurship in every field, and cross-cultural work teams.

Several years ago Bjorn Lomborg edited a book that contained the work of major world leaders and Nobel Prize Winners: *Global Crises, Global Solutions* (2004). Listed below are the major world challenges that hold the greatest promise for the world community, and which emerged from the work of this esteemed global group of experts:

1. Climate Change
2. Communicable Diseases
3. Conflicts and Proliferation
4. Success to Education
5. Financial Instability
6. Governance and Corruption
7. Malnutrition and Hunger
8. Migration
9. Sanitation and Access to Clean Water.
10. Subsidies and Trade Barriers

What might happen to performance scales if greater numbers of students were to tackle major world problems? What might happen to student motivation if they could work on these challenges with students from other countries, cultures, languages, and time zones? And what might happen to the human race if students world-wide could connect with each other to learn about their cultures and come to value friends who are different, and who have a wide range of perspectives on life?

And...what if, in the process of connecting students across the world to learn with and from each other, student performance on national and international measures would be favorably influenced? Educational outcomes have been studied on a global scale in recent years, and the findings provide cross-border and cross-region comparisons. How well are national education systems serving students, and how might educators learn with and from each other across borders to boost the quality of education world-wide as well as locally? The Organization for Economic and Co-Operation and Development (OECD) in Paris developed the PISA Test (Programme for International Student Assessment), working with national governments in the developed world to assess student performance on an international measure (2001, 2003). This test represents a commitment by governments to monitor the outcomes of education systems in terms of student achievement and social equity on a regular basis and within an internationally accepted common framework. The prosperity of countries now derives largely from human capital. To succeed in a rapidly changing world, nations also need to prepare citizens as knowl-

edge workers, over a lifetime, for changing conditions.

The 2003 administration of the PISA test in 2003 involved 275,000 15-year olds in 41 countries, which covers roughly nine tenths of the world economy. The performance of students is analyzed by nation from various perspectives. The biggest factor in Between-School-Variation was "A Learning Orientation in Schools." In Finland, the number one nation on the PISA, from both the 2000 and the 2003 test administrations, life in schools reflects a learning orientation, and is described in the following ways:

1. Teaching includes interdependent work systems, cooperation within the community and experts in their subjects.
2. School Leaders organize educators in teams to work with students, building environments of trust, expect total staff participation in decision making, and train others for leadership roles.
3. The School is viewed as an organization of experts who create positive atmospheres, where there is interdependency of programs and services, appreciation and respect, honesty, a web of networks of experts, support for learning and growth of all students by all levels of the education enterprise, with a democratic preparation for life, and parental involvement.

These patterns are now being studied by nations around the world, for Finland recently has been flooded with visitors from every corner of the world to learn about its education practices. Of significance here is that every school in Helsinki has from one to many partnerships with schools in other countries. The picture that emerges is of the Finnish community of educators doing whatever it takes to prepare their students for success in a changing global environment, and also linking students with educators, business experts, and other students to enrich their learning experiences. An important question for us to consider is whether there might be a correlation between student engagement with students and experts from other countries and the continuous high performance of Finnish 15

year olds on the PISA? While this concept was not examined by PISA, the relationship between learning programs and international connections for students is strong enough to raise the question.

Benchmarks for Schools as Global Learning Centers

If the task of schools for society is to prepare youth to participate in the life of a developing community, then schooling traditions must center on building student success for adult roles. By 2004, in our cross-region work with school leaders, ISC leaders recognized many new school-work patterns, which were different from the compliance orientation of the 20th century. Students were developing friendships across borders as they learned in local, global, and other venues. Our dialogue about these new patterns led to ideas with promise for schooling in a global age of living. We found eight characteristics to exist in those schools with a global orientation:

1. Real-life *challenges are a force for* local and global development.
2. Common goals and different tasks drive action.
3. Individual learning goals connect to community/classroom goals, which are supported and assessed periodically.
4. Interdependent learning teams evolve and change naturally.
5. Information and technology create rich learning environments.
6. Multiple global resources and partnership projects stimulate student interest and progress.
7. Creative and critical thinking becomes a way of life.
8. Self-assessment using world-class standards replaces traditional achievement test data as a central value.

If these patterns provide pathways to a more responsive learning experience in schools in preparing youth for new adult roles, then how might the ISC foster school development in this direction? For many months Hub members and

ISC leaders exchanged ideas and perspectives about possible Global Benchmarks that we could all support. After a period of dialogue and clarifying about future characteristics of successful schools, ten dimensions emerged, which were then validated.

A formal content validation (Borg and Gall, 1989; Crocker and Algina, 1986) was conducted to determine the importance and clarity of the items. It was determined that content validation was most appropriate as the GLC benchmark system is used as a guide for school development in the global age, rather than as a measurement tool. The ten Benchmarks were changed into a research tool to enquire about the clarity, relevance and importance of each Benchmark (Sullivan, 2006).

An expert panel of educators from eight countries participated in the research project (N=250): Canada, China, Finland, Russia, Spain, Sweden, Taiwan, and the USA. Experts were drawn from the ISC network of educators representing university researchers, school principals, superintendents and educational consultants. All respondents had expertise in both educational development and contemporary global conditions. Panel members were asked to rate each benchmark and corresponding indicator for clarity, relevance and importance, using a Likert scale. Using an open-ended question format, experts were also invited to provide suggestions for improvement. Findings from the ratings were analyzed to determine necessary linguistic changes, as well as appropriateness for inclusion. Responses from the open-ended questions were analyzed for themes and patterns and resulted in changes to the benchmarks and indicators. One benchmark was changed significantly in relation to both content and meaning, while minor changes were made to the remainder.

What follows are the ten Global Learning Center Benchmarks that are the foundations for school development in the ISC, ideas that will change as the global landscape shifts:

Part A. The Global Learning Environment for Students

1. The curriculum provides opportunities to learn about local and global forces that influence change.

2. The School as a growing system has a vision and a plan to provide opportunities to connect with the Global Community and its dynamic forces.
3. Educators participate in professional development activity in a global networked environment to promote learning and exchange.
4. Partnerships with local, regional, and/or businesses enhance the direction of school development.
5. The School has achieved high student performance results using either local, regional, and/or international measures.

Part B. Preparation for Success in a Global Environment

6. Current knowledge about human learning guides learning practices through school life.
7. International projects are included in local curriculum to promote global learning opportunities for all students.
8. Students are developing capacities for success in the evolving global workforce, which includes emerging technologies.
9. Students in Global Learning Centers learn and use democratic decision-making processes, peace-building strategies, and practices for ethno-cultural equity as guides and foundations for becoming global citizens.

10. Students demonstrate an orientation for caring about the global community and its sustainable development

The ISC intends to push the frontiers of schooling toward the best that is known, learning from the global forces and the ethical and visionary strengths of its community. We envision schools of today becoming global learning centers (GLC) to prepare their students with the technology and work systems that have evolved in the 21st century. As a growing world community, our sense of what is possible and desirable for schools grows out of our observations and communications over time across borders and regions. At this point, we have a sense of these aspirations/benchmarks; they are the big ideas for us to pursue.

Examples of Global Learning Center Benchmarks

To illustrate each Benchmark, we share examples from the real life experiences of two elementary schools in Finland, an Environment High School and a Gymnasium in Sweden, two schools in China (k-12; High School), and one elementary/middle school in the USA, and one secondary school in Canada. Consider now the sample of projects we have observed for each Benchmark that reflects new schooling patterns found in schools from Sweden, Finland, China, the USA, and Canada. Details are provided on the next several pages.

Benchmark 1: The Curriculum provides opportunities to learn about local and global forces that influence change.

- *The Futures Project in Europe permeates many school programs for all age groups, and is designed to develop an awareness of emerging global trends (Finland).*
- *Our Science project content reflects the latest known about astronomy, within the context of on-line courses that are taught world wide (Finland).*
- *The school has adopted Environmental Education and the Futures Project for all students (Sweden).*
- *Six nature programs are linked with local industries and also with schools in other countries (Sweden).*
- *Students have received teachers and leaders in the school from many schools in Spain, the USA, and China (USA).*

Benchmark 2: The School has a vision and plan to connect students with the Global Community and its dynamic forces.

- *The National Science Teachers Association involves students in astronomy classes, where they share data across borders. They learn also about different ways the Astronomy-with-a-stick Project is being used in classrooms, using stories and myths that students create (Finland).*
- *Students are assessed by local industry in their programs, while also taking courses from schools in other countries (Sweden).*
- *The school is planning now to become an ISC Global Learning Center Benchmarked School (USA).*
- *A United Nations approach to school learning engages students in debates around major world challenges (China).*

Benchmark 3: Educators participate in professional development activity in a global networked environment.

- *Teachers study the Futures Project Literature about emerging global trends, and organize seminars with other teachers to share and explore these trends (Finland).*
- *The principal and teachers host visits of educators from other countries (Finland)*
- *The principals are members of the International School Connection, and have hosted many international groups of educational leaders in their schools, along with seminars they organize with leaders in the School District and the National Education Agency (Finland).*
- *Two teachers are visiting a partner school in Luxemburg for one month. Six teachers from Luxemburg will then spend a month in our school and community (Finland).*
- *The principal is participating in a job-shadowing program with a school in Glasgow, which is sponsored by the British Council (Finland).*
- *The principal is involved on an international planning team for the Comenius Project in Europe (Sweden).*
- *Next year our teachers will exchange with teachers from Iceland (Finland). Through active engagement with colleagues from other countries and with local industrial leaders, the role of teacher has been changed forever. Teachers are active facilitators of student capacity-building for specific careers (Sweden).*
- *The school has hosted seminars, global conferences, and workshops for educators from Spain, China, the ISC Global Community, and from the local urban area and region (USA).*

Benchmark 4: Partnerships with local-global businesses enhance the direction of school development.

- *Students are responsible for developing employability capacities in their selected field. They work in the context of learning communities that develop goals and assign student responsibilities. They participate in the real work of their chosen industry (Sweden).*
- *Business leaders work with teachers to shape student learning in each program area, and then assess the quality of student work each year (Sweden).*
- *High School students are exploring ways to generate political and financial support for hosting the ISC First Youth Leadership Global Summit (China).*

Benchmark 5: The School has achieved high student performance results.

- *The School has received an award as a Blue Ribbon School from the Department of Education for its high levels of student performance (USA).*

- *Two schools in Helsinki are located in the number one country in the world for its education, according to results from the PISA examination (Finland).*

Benchmark 6. Current knowledge about human learning guides learning activity.

- *The principal conducts weekly workshops about human learning, which is based on the school's M.O.R.E. Approach to a brain-friendly learning environment. The professional development of teachers is continuous throughout the school year (USA)*
- *Teachers attend many conferences and workshops outside their school to add to their knowledge about human learning (USA).*
- *Students throughout the school understand the reasons why they experience certain learning activities, and can explain to visitors those reasons, from a human learning perspective (USA).*
- *Teachers belong to networks of educators in their specialization, which influences the learning environment in school (Finland).*

Benchmark 7: International projects are included in local curriculum to promote global learning opportunities for all students.

- *The science project and the Futures project involve most students in the school. This includes exchanges with students from Estonia, Sochi Russia, Bolton England, and Katrineholm Sweden (Finland).*
- *Environment projects promote student interaction from schools in other countries in Europe (Finland).*
- *Our School Program Connections include the following ((Sweden):*

<i>Gardening</i>	<i>Finland, Hungary</i>
<i>Forestry</i>	<i>Norway, Hungary, Belgium</i>
<i>Fish Breeding</i>	<i>Norway</i>
<i>Agriculture</i>	<i>Estonia, Scotland, Australia</i>
<i>Culture</i>	<i>Estonia, Russia</i>
<i>Water Management</i>	<i>Hungary</i>
<i>Horsery</i>	<i>Hungary</i>
<i>Hunting and Wildlife Care</i>	<i>Hungary, Scotland</i>
<i>Landscaping</i>	<i>The Netherlands</i>
<i>Fishing</i>	<i>Scotland</i>

- *Students go to Kenya and take courses for credit in the school in Sweden as it*
- *relates to studying about and working with local people to build communities in Kenya (Sweden).*
- *Students create new friendships with children and educators around the world to improve our country's image (China).*

Benchmark 8: Students are developing capacities for success in the evolving global workforce, which includes emerging technologies.

- *Students are actively engaged in learning projects with students from many other countries, using the internet, DVDs, CDs, and videos (China).*
- *Through active selection, planning, working and assessment, students are involved in preparing for a specific career in nature and environmental care (Sweden).*
- *Students make presentations at adult conferences from their research on real world problems (Sweden).*

- *Students in our school learn to use authentic English (China).*
- *Students participate in projects with students in Israel, Japan, Spain, Belgium, the UK, and Argentina (China).*
- *Our students have pen-pals with students in four cities in Texas (China).*
- *Students in Shaoguan participate in a Belgian project called Virtual Zoo, involving students around the world (China).*

Benchmark 9: Students learn about and use democratic decision-making processes, peace building strategies, and practices for ethno-cultural equity.

- *Every student, every day, helps to shape the work of their team on its work tasks. Student representatives from each program area form the school's governance council, where policies are established and managed (Sweden).*
- *A delegation from Rhode Island dedicated a UN peace pole on our school campus (China).*
- *High School students are preparing to host the first ISC Global Youth Leadership Summit, developing major features of the program and working with the international ISC Youth Leadership Design Team (China).*

Benchmark 10: Students demonstrate an orientation for caring about the global community and its sustainable environment.

- *Some students participate in student exchange programs in project schools. Students travel to countries in Africa where they have partnership projects to raise the level of living and learning conditions. For this the students receive course credit (Sweden).*
- *Our students help a school in Australia learn Mandarin with our letters to them and theirs to us (China).*
- *Our students sent a letter that was hand delivered to Belgium's King Albert II and Queen Paula. The King sent a letter back to our class (China).*

Conclusions

A new age of globalization has transformed the ways in which most people on the planet live. The Global Learning Center Benchmarks are becoming the focus now for the ISC and school development, which provides a fresh lens for examining the preparation of youth for social roles today. The emphasis is on exploring opportunities to participate in the global community, with the Benchmarks providing an orientation for the journey. Compliance is a feature of a 20th century orientation to school development, for educators are joining the global community to fashion new responses to life that is transforming us all. In the process educators and young people are developing their organizational and personal networks to generate the energy and direction for school projects and other learning opportunities.

There are many examples of each *Benchmark* that will add value in time to our database as

schools present their portfolios of practice. We are in the beginning stages now of designing an ISC Global Recognition System for schools that require the ten-benchmark features to become a global learning culture. For now, we are learning from students and their teachers who connect on projects with others across the world. The spirit of learning in the ISC is one of exploration of options and opportunities, and pushing the frontiers for school learning to connect to the global era. Our orientation is creating a sense of hope and promise for schools as they work together to fashion new learning opportunities, building on the work of others as we journey into a global future together. The ISC in this sense is building a bridge to the future of formal education

Beginning at the ISC Global Summit in Tampa Florida USA, in November 2006, a group of middle school, high school, and college students will gather from ISC Hubs around the world to become the official Global Youth Leadership Design Team. Their purpose is to prepare for

ISC Global Youth Leadership Summits, which will begin in China in 2007 . The ten Global Learning Center Benchmarks will provide the umbrella for this new ISC Youth initiative. The Youth of today will find the future as they learn together across borders and in the process work with educators to co-create the future story of schooling.

About the Author

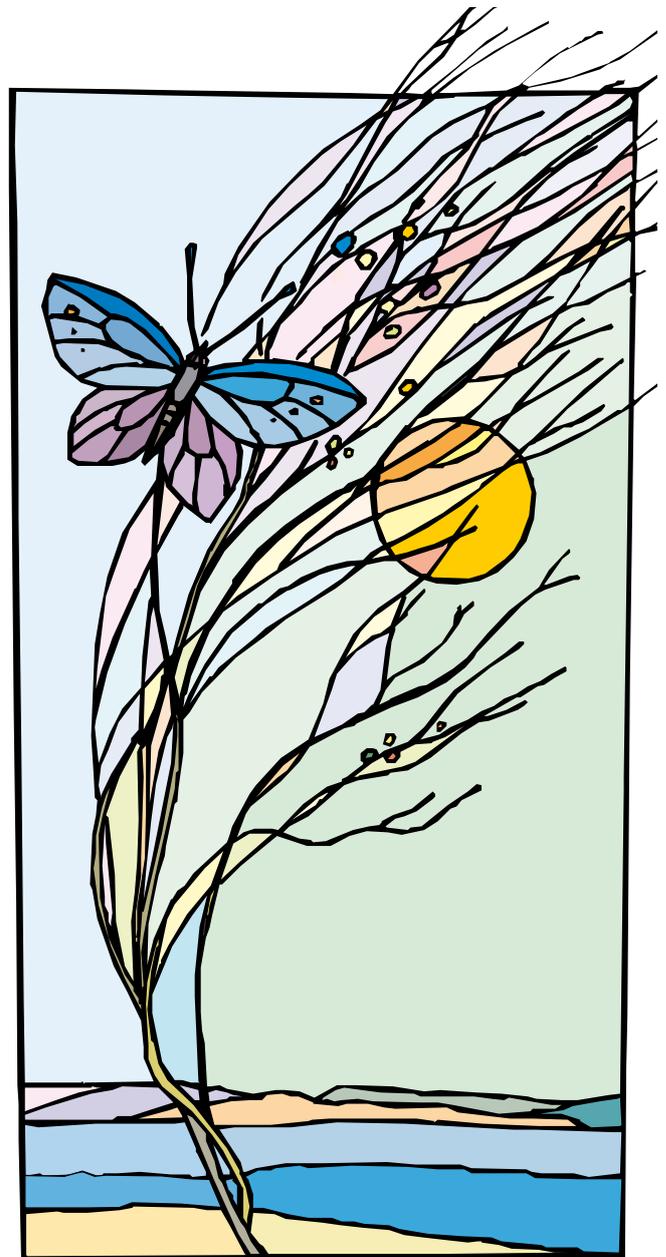
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Programme for International Student Assessment (PISA): A case example of interpreting findings

Karl-Göran Karlsson, senior lektor, Mid Sweden University, Sweden

International comparative studies of educational outcomes have been performed for almost 50 years. For a long time this arena has been dominated by IEA³⁰, which has studied mathematics and science achievement through TIMSS³¹ and its predecessors, as well as reading through such studies as PIRLS³². In the last decade another major stakeholder entered the scene – the OECD³³. This powerful organization had been interested in education for a long time, an interest that is manifested by for instance the annual publication *Education at a glance* that compares a large number of characteristics of educational systems in the 30 member countries. This publication, however, is mainly concerned with input into the systems.

In the late 1990s it was decided that the OECD should start a programme for assessing the outcomes of the educational systems in the member countries. The result of this decision was the Programme for international student assessment, PISA. Topics chosen for assessment were reading, mathematics and science, partly

because these areas were considered important, and partly because competences in these areas are reasonably culturally independent and therefore yield results that are comparable between different countries.

The PISA design

PISA is a joint construction of countries engaged in the OECD, and was designed to administer to students at the age of 15 who are typically in their last year of compulsory school. The test measures cognitive aptitude (literacy), as well as collects background data on each student and each participating school through a student questionnaire and a school questionnaire. Unlike many other studies, (e.g. TIMSS) PISA is not closely linked to the curricula of the participating countries. Instead, PISA is designed to measure competences that can be useful to function as an informed citizen in modern society, competences generally called literacy. Descriptions of PISA's interpretation of the test areas can be found on the official PISA website (<http://www.pisa.oecd.org/>) and in the framework for the assessment (OECD, 2003); in short the domains have the following definitions:

Reading literacy is the ability to understand, use, and reflect upon written texts in order to achieve one's goals, develop one's knowledge and potential, and participate in society.

Mathematical literacy is an individual's capacity to identify and understand the role that mathematics plays in the world; to make well-founded judgements; and to use and engage mathematics in ways that serve the needs of individuals to be a constructive, concerned and reflective citizen.

Scientific literacy is the capacity to use scientific knowledge, to identify questions and to draw evidence-based conclusions in order to understand and help make decisions about the natural world and the changes made to it through human activity.

PISA is administered every three years, starting in year 2000. With each administration there is a dominant theme (e.g. math, reading, science)

³⁰ IEA: *The International Association for the Evaluation of Educational Achievement*

³¹ TIMSS: *Trends in mathematics and science study*

³² PIRLS: *Progress in International Reading Literacy*

³³ *Organization for Economic Co-operation and Development*

that comprises approximately two thirds of the test items. The remaining questions are distributed between the remaining two literacy areas. In the first administration cycle (2000) reading literacy was the major domain, in the second (2003) it was mathematical literacy and in the recently conducted third cycle (2006) scientific literacy was the major area. The number of participating students is between 4,500 to 10,000 per country. In 2000, 31 countries participated in the survey. In 2003 the number had increased to 41 and in 2006 to 59.

PISA is a very rigorous study. All test items are piloted in minor studies in all participating countries one year before the main study, and items showing strong cultural or gender bias are deleted. Questionnaires are piloted at the same time. Sampling rules are very strict in order to get representative results from each country. There are also strict limits to dropping out percentage.

The results of PISA

Initial results of the two PISA studies conducted so far have been published in two international reports (OECD, 2001; 2004). In these reports overall results for each domain and each country are presented and analysed. In addition to these documents a substantial number of thematic reports have been produced. These cover many topics, such as an analysis of factors that make school systems perform, students' learning strategies, their sense of belonging in school and reports on immigrant students and many more. More publications are listed on the PISA website. Of course, many national reports have also been produced.

The impact of PISA is generally great. In a number of participating countries educational reforms, based on the findings of PISA, have been initiated. It is highly likely that the PISA study will become increasingly important with the accumulation of more data, allowing more sophisticated analyses, including trends. In Sweden analyses are conducted to examine trends in student literacy in relation to educational programming and policy. The following is an example of one trend, and how the data are being examined. This example is provided to both suggest ways in which data can facilitate a deep-

er analysis of school development, as well as to provide some insights into educational trends in Sweden at the present time.

One Swedish example

A corner stone of Swedish educational policy is that all students should have equal opportunities. Among other things this means that less able students should get extra concern. The Swedish school system is a goal-based system with a high degree of local freedom (at school level). The overall national goals are set out by Swedish Parliament and Government in The Education Act, Curriculum for the Compulsory School System and Course syllabi for compulsory school. The National Agency for Education draws up and takes decisions on general recommendations and grading criteria for all types of Swedish schools.

To support teachers in their grading work and to ensure equivalence compulsory national tests are given in the core subjects Swedish, English and Mathematics. The main purpose of the tests is to help teachers assess to what extent pupils have attained the goals set up in the syllabi and to provide support for teachers in awarding grades. After a grading reform in 1999 a student must obtain a pass grade in the core subjects Swedish, English and Mathematics to qualify for a national programme in upper secondary school.

In Sweden no significant changes between PISA 2000 and PISA 2003 occurred in none of the three test domains (reading literacy, mathematical literacy and scientific literacy) with regard to the country means. Moreover, Swedish scores were significantly above the OECD average in all three domains. So, seen at that scale, the Swedish results do not seem very exciting.

What happened to science results?

However, when viewed in some more detail, there are some interesting findings. Figure 1 displays a comparison between Swedish results and the OECD averages for students of different ability. For some selected performance percentiles the vertical scale gives the differences between Swedish results and OECD averages in PISA 2000.

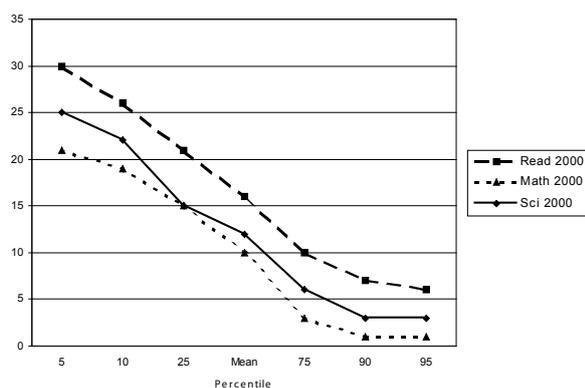


Figure 1. Comparison between Swedish and OECD results for different domains in PISA 2000.

As is quite obvious from the figure low performance students score better than their peers in the OECD, whereas the differences at the high performance end is small. One interpretation of this is that the Swedish school system succeeds in giving low ability students a good start. This is, as was mentioned above, an important ambition. Figure 2 displays the corresponding results in PISA 2003. The curves for reading and mathematics are quite similar to those of PISA 2000, but the science curve is radically different. According to this curve, Swedish students no longer have a significant advantage over the OECD average at any percentile. The drop at the low performance end between PISA 2000 and 2003 is significant at the 1 % level. Obviously, this indicates a real decline. Such a large change in only three years is very uncommon in education, where changes are usually slow. So what has happened?

Already in the Swedish national PISA report (Skolverket, 2004), the poorer performance of the weaker students was discussed. At that time there was not much additional support for the idea presented in that report - that the decline could be due to the extra emphasis put on the 'core subjects' Swedish, English and Mathematics after the grading reform of 1999. In a recent study Eriksson et al (2004) discuss the effects of the fact that every student wanting to enter a national program in upper secondary school must have a pass grade in those three subjects. These authors have interviewed a substantial number of teachers. For instance, one teacher says:

“And then maybe this demand of eligibility in only three subjects to get into upper secondary school, it is also a risk. You need to get passed in maths, then we take something else away and push in more maths for example.” (ibid., p. 41)

The authors of the report conclude:

“Teachers interpret their task as guaranteeing a three-subject school, where their mission is to make sure that students get at least a pass grade in Swedish, English and Mathematics.” (ibid p.43f)

We feel that the report strongly supports the idea put forward in the national PISA report (Skolverket, 2004), that less time and effort is put on other subjects than on the three 'core subjects', and that weak performing students suffer from this. The lowest achievers show a slightly increased score in mathematics from PISA 2000 to PISA 2003. More interesting, however, is the fact that the proportion of students not reaching the goals for pass on the national mathematics test was much smaller in 2003 than in 2000. This supports the idea that high priority is given to mathematics.

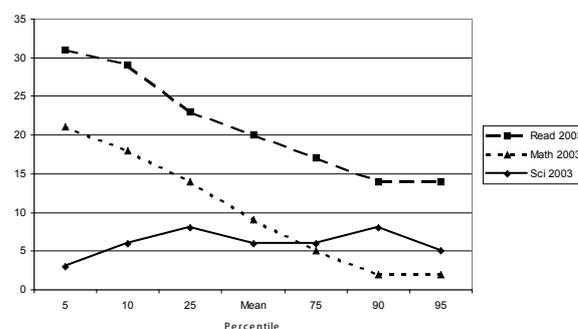


Figure 2. Comparison between Swedish and OECD results for different domains in PISA 2003.

Immigrant students

Seen as a group, immigrant students often perform worse than native students on different tests. Of course, this does not mean that all immigrant students are low performers. We have investigated PISA results for Swedish native students, and for first generation immigrant stu-

dents. This means that the students themselves were born in Sweden, but both their parents were born in another country. For the three domains – reading literacy, mathematical literacy and scientific literacy – we have plotted the differences between native and immigrant students in PISA 2000 and PISA 2003. The result is shown in Figure 3.

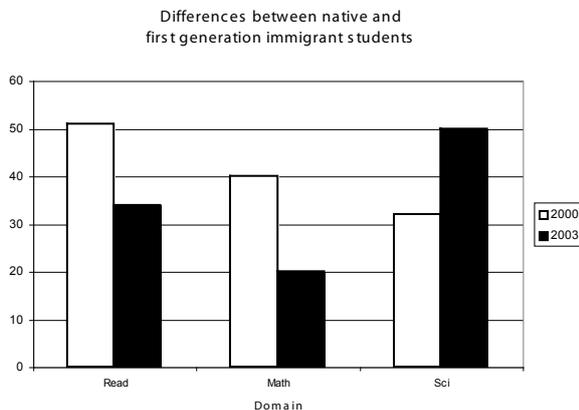


Figure 3. Differences between native students and first generation immigrant students in PISA 2000 and PISA 2003 for each of the three test domains.

The result is very clear. Differences between the student groups have decreased considerably in reading and mathematics, while it has increased in science. Again, our interpretation is the strong focus on core subjects like Swedish and mathematics.

Conclusions

It seems clear that low performance students do worse in science in PISA 2003 than in 2000, while results in reading and mathematics are unchanged or better in 2003 than in 2000. We also see a decreased difference between native and immigrant students in reading and mathematics, but an increased difference in science. These findings are interpreted in terms of the extra focus put on the core subjects Swedish, English and mathematics. The interpretation is supported by other studies.

We are a bit concerned by these findings. Since pass grades in the core subjects are necessary for eligibility for national programs in upper secondary school the strategy with focus on

these subjects will lead to more students going into these programs. The problem is what happens next. Once a student is in upper secondary, he or she will undoubtedly meet other subjects than the core subjects. If students have been allowed to bother less about these subjects during their earlier school career, it is likely that they will face problems in upper secondary school. Further studies will show if these apprehensions turn out to be justified.

About The Author

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Review of the Journal of Multiage Education, Vol. 2 No. 1, 2006 (ISSN-1449-4051).

Robert H. Anderson, Editor-Emeritus

One of the places in the world where multiage pupil grouping has been seriously sponsored is in Queensland, where the Multiage Association of Queensland has been very energetically pursuing arrangements that deliberately bring children of different ages together. An apparently successful, as well as energetic, effort has been made to provide the presumed advantages for children of associating and interacting with children whose birthdates fall within a 24-month (or even a 36-month, or longer) calendar period. That there have been quite a few schools, or even school districts, deliberately adopting this multi-age arrangement, or at least introductory arrangements thereof, confirms that an organization such as the one in Queensland is providing very welcome leadership in an attempt to break away from a graded arrangement which, although totally unsupported by both research and experience, has dominated educational practices in nearly the entire world.

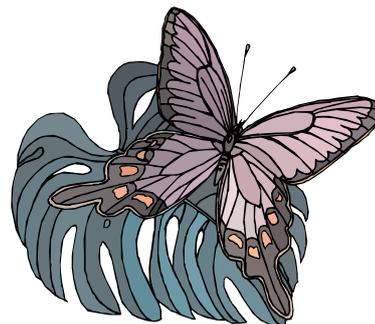
Queensland's journal, now appearing in a second volume, offers welcome commentaries on multiage practices and, it is to be hoped, will provide significant encouragement to the would-be supporters of an excellent organizational scheme. President Nita Lester of the Multiage Association of Queensland in her opening statement points out the "highs" of the multiage movement and also mentions some "lows" in recent experience. I found distressing the men-

tion of negative support from individuals and groups that in my view ought to be among the strongest backers of practices that endorse and reinforce the productive interactions that multiage education facilitates.

The journal provides some excellent statements about, and illustrations of, multiage classes at work. Marion Leier of Canada that discusses the "hindsight" that is needed, and provides comments for integration of multiage classes. An essay by two staff members of Blackall State School, titled Connect Four, reports on beliefs and successes.

Two teachers from the Holy Rosary Primary School in Windsor note that self-reflections have been insightful for the teachers as and serve as motivators for the teachers. Michelle Taherty discusses numerous factors that contribute to the successful implementation of multiage practices. An extensive statement on early skills that will help children in the reading is presented by four teachers who adapted material from Amy Wetherby from Florida State University. Next are presented statements from teachers at Eagleby State School examining class organization, behaviour management, expectations and routines. An interesting statement is that "our class is a community of learners each with their own rights and responsibilities." Probably of special interest to readers will be peel-off strategy as discussed by teachers from Musgrave Hill State School. Near the end is a one-page "guide to a multiage classroom" The issue concludes with Nita Lester's excellent article on reviewing assessment in multiage classrooms.

This journal, as my brief summary at least implies, is literally loaded with useful and valid ideas that should provide much stimulus to both group reflections and private meditations. My congratulations to all of the authors who contributed.



“That’s Dumb!”: Looking in the rearview mirror at the future of education globally

Robert H. Anderson, Editor-Emeritus

The informal meaning of the word “dumb” is identified in the dictionary as “stupid.” My intention in this article is to suggest that the way most schools in America and the Western world organize their pupils into working groups is (and in fact, always has been) dumb. Tragically, it is actually getting more dumb each decade, as knowledge about children’s growth and needs grows exponentially and the arrangement that was originally designed (almost 200 years ago!) to package children into presumably manageable and at least approximately similar groupings has long been recognized as terribly flawed. In almost every other activity that seeks to serve the widely-divergent needs of humans, there have long been discarded arrangements that prescribe the same treatments or services for everyone, yet in the extremely important business of schooling, ancient-yet-dishonorable ways of meeting needs remain dominant. Related to this regrettable situation is that the preparation of teachers continues to be casual or, in more commendable preparation situations, to be attuned to wrong assumptions about what could or should be done.

Almost everywhere in the world there are political, economic, social, and environmental problems that desperately require solutions. Doubtless some of these problems are more serious than those that impact upon the intellectual (and other) wellbeing of children, but I

will devote this article primarily to the purposeful reduction of flaws in the ways children are schooled. Readers who agree with my perceptions will also understand that a true overhaul might well require many decades of efforts to redefine and then implement changes that are needed. But even though the overhaul would/will be extremely difficult, it seems urgent that we define the problems and do our best to get started. An action that might seem mischievous, but could launch at least one thought-provoking activity, would be to confront parents (thankfully a minority) who reportedly are urging a return to the practices and attitudes that prevailed when they, and their parents and grandparents, were being schooled. I wonder if the same adults are also asking their doctors to discard what their profession has been practicing over the last 20 or thirty years and the medicines they have been prescribing, in order to get back to the “good old days” of more primitive medical services.

My hope is that such a question would actually horrify them. Perhaps it will be useful at this point to mention some of the helpful things that have been happening in the past half-century or so. One of the most important was the experimentation with architectural alternatives to the pattern of self-contained and similarly-sized classrooms, within which for countless decades it was possible (and in the early years, even mandated!) for each teacher to work within an insulated context and, over the years, for most pupil groups to remain “as is” over the years except for the occasional changes caused by families moving away, or new families moving in. Within this regrettably stable pattern, certain children (often the older ones) tended to maintain a more influential position and, conversely, certain children (often the younger ones) tended to be less influential. In smaller, often rural, schools, where the pupil population was usually multi-aged, there sometimes was more co-involvement of pupils of differing ages although there were smaller numbers of children at each age level. I am not aware of any research that was done on the pros-and-cons of these arrangements, until a collaborative doctoral research study on interage/intergrade grouping was conducted in California in 1956 by Walter Rehwoldt and Warren Hamilton (see their article published in *The National Element-*

tary Principal, Volume 37, December 1957, pp. 27-29).

The Ford Foundation supported several major research studies on team teaching and related topics. Because of my central involvement, I was able to write the first four articles on teaming that were ever published. In many publications there was at that time a realization that the number of credentialed teachers in the country might grow smaller, and there was also an awareness of the need to make classroom teaching more attractive, especially for those excellent teachers who might, for economic reasons, feel the need for higher incomes. In some of the early writings on teaming, it was emphasized that there would be significant advantages for classroom teachers in joining and working together with a larger group of pupils. For about four decades there were a great many schools that adopted the teaming arrangement. Many of these were newly built schools especially designed to facilitate teaming, but an even larger number of existing schools was renovated or modified, to accommodate teacher teams. Almost always, each member of the team specialized in a particular body of academic knowledge.

In the original announcement of the proposed new concept (team teaching), there was reference to an expectation that the team leader (a carefully selected person) might receive a significant increase in salary, the other teachers might receive a somewhat lower increase, and that there would/could be one or more “teacher aides” (noncertified, and usually not college graduates but with significant qualifications for working with children) whose salary(ies) would be lower. The total budget for all of these workers would be approximately the same as the budget for a similarly-sized group of credentialed teachers. This concept, by the way, was soon discarded as teachers’ unions (among others) resisted the practice of increased pay only for leaders.

At approximately the same time that teaming emerged, there was a growing national interest in interage grouping arrangements as noted above, and since the great majority of teaching teams worked with children of two (or more) grades/ages, there was a great deal of opportunity for creating reading groups and other special-task groups that crossed grade lines and made it far

more possible to place each child in groups that made good sense for all participants. Especially when such arrangements were carried on within schools that avoided the use of competitive grading or marking systems, such practices reduced the highly-competitive atmosphere that had often despoiled the social and learning atmosphere within more conventionally-organized schools.

It therefore seems that educators must become almost ruthless in discarding many inappropriate arrangements and practices and make a much stronger effort to focus on questions and problems that will stimulate dramatic (and long overdue) changes in the way that schools pursue their goals. In great need of strengthening are collaborative efforts that could enrich an atmosphere within which both pupils’ and teachers’ lives become far more exciting and productive.

When you consider the emerging patterns of work that exist now in the global community, working across time zones and cultures, with multi-disciplinary development teams, which provide cooperative services anywhere on the globe, perhaps a new question is needed. How are we going to prepare students to function in work contexts that are multi-national and multi-lingual, that cross disciplines, and where work is more often self-organized in virtual environments? These are the conditions in which students will find themselves in almost any career today, and it is for this world that schools need to prepare students, throughout the schooling experience. Let’s erase the “dumb practices” from school environments forever, and entertain the promising patterns of work that now exist in this global age.

About the Author

Dr. Robert H. Anderson is Secretary of the ISC Board of Directors, and former President of Pedamorphosis, Inc., He was Chief Editor of Wingspan for 25 years. He is known throughout the world for his work on Nongradedness, Clinical Supervision, and Team Teaching, which evolved from his 19 years as a Professor at Harvard University, and Dean of the College of Education at Texas Tech University.