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THE GLOBAL IMPERATIVES FOR THE ETHICS OF PRACTICE IN TEACHER EDUCATION

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The Context:

- **Background to the Analysis and Approach, Change, Transformation, Education as a System, from Tolerance to Cultural and Cognitive Justice (Odora Hoppers)**
- **Cognitive Justice: The Case of Sweden (Bjorn Åstrand)**
- **Cognitive Justice: The Case of South Africa (Gert van der Westhuizen)**

South African Research Chairs Initiative (SARChI)

- **A strategically focused knowledge and human resource intervention** into the South African Higher Education system.
- **Mandate:**
 - Advance the **frontiers of knowledge**, create new **research career pathways** and **stimulate strategic research**.
 - Fast track **leadership building** through **postgraduate training**.

DST/NRF SARChI Chair in Development Education

- Funded by the **South African Department of Science and Technology.**
- Administered by the **National Research Foundation.**
- Hosted by the **University of South Africa (Unisa).**

The University of South Africa

- It is a **mega-university (400,000 students)**
- It is the **biggest university in Africa** and in the **southern hemisphere**
- It is the **8th biggest** in the world

Change in South Africa

- In South Africa, this Parliamentary funded Chair focuses on altering the **institutional form, architecture, and the default drive of the academic system itself.**
- Including the **constitutive rules** in the disciplines (such as Law, Science and Economics) and **paradigms of knowledge production.**

Transformation of the academy requires:

1. Deepening space: **Ethical space imperatives** and dialogues on epistemological and cultural jurisdictions;
2. Widening space: **Transformation by enlargement** on what we consider as “knowledge” which in the end, brings about restorative action

Cognitive Justice

- The Chair has **Cognitive Justice**
- as a central pillar of its work.
- **Cognitive Justice**
- is the right of
- **all forms or traditions of knowledge**
- **to co-exist without duress.**

- **MY COLLEAGUES WILL DEAL**
- **WITH COGNITIVE JUSTICE**
- **IN EDUCATION POLICY AND PRACTICE**
- **IN DIFFERENT CONTEXTS IN A MOMENT**

But why are we here in Malta?

- As teacher educators, you are placed in the **"eye of the storm"** so to speak,
- watching and operationalizing
- the drama of **dreams being realized**
- or **dreams being thwarted.**

- In your daily life
- **you carry**
- **the immense responsibility**
- **of making it happen,**
- and making it happen
- **"just right".**

.....

- By carrying the word “**Global**” in this conference, you choose to embrace “**all-of-us**”;
- that is with the **contradictions**
- and **potential harmonies**
- we bring to the banquet table.

The “unsaid”

- In this presentation we hope to alert you to the **“unsaid”** that continues to haunt us in education;
- and warn that it is time to **rethink thinking itself,**
- if we must **earn the trust**
- of the **awakening citizens** of the world in this century.

Space among knowledge systems

- We propose some of the new anchor points in particular **Cognitive Justice**
- which refers to the notion of **co-determinant space among knowledge systems;**
- and the **plurality of learning and knowledge creation;** and its **dissemination;**
- which the modern school system has chosen to forget...

- With dire consequences for the **plurality of values, diversity, history, culture, creativity and fairness;**
- since it entered **non-western societies via colonialism**
- and hid behind **modernization.**

A challenge to mono-epistemic world

- **Cognitive Justice** challenges the **mono-epistemic world** that modernity has created worldwide,
- and has the possibility of **shifting the scope and depth of the debate**,
- and of the approach we take in western societies as we call ourselves “**global**”; in particular to higher education learning, research and innovation, and of course to **teacher education**.

Education as a System

- Education systems in Africa, is a **system within a system**, among **other systems**;
- Education is closely linked with the **functioning of the other sub-systems**, and is,
- In fact, the **strategic pillar to the success of the other systems** (Ki-Zerbo 1995, Odora Hoppers 1998).

- Education is **key to the preservation of the status quo,**
- and in a situation of structural violence, **education policy and practice** become
- the **main egalitarian mask and smokescreen** for the massive violence being carried out **in the other systems.**

- In Africa, as the education sub-system
- is **exogenous**,
- it is **organic by implantation**
- which means that **its life cycle**
- **is closely guarded**
- **by the planter.**

- This makes education carry a "**double mask**",
- one of its relationship and link with the **other sub-systems such as the economy and Western ideology** with which it has a **dialectical relationship of mutual influence**,
- and the other which is **the mask of the dominating power**.

- Education in the African context is not just for the production of the "**new self**"
- but also for the reproduction of the social, economic, political, cultural structures
- of **the parent system.**

- The **drama** (comic and tragic) of **reproduction in the African context**,
- and one for which education earns itself the trophy of being the **chief conduit of cultural violence**
- is that the reproduction is not of **own society**,
- but of **an-other society**.

- The **violence of the educational policy at the systemic level** is in reproducing not just "another society",
- but also in reproducing the **violences of the other sub-systems** into the **conquered societies**

- Via its **monopoly of**
- and **influence over**
- **the mind space of the young**
- **and old**
- **of the conquered societies.**

From Tolerance to Cultural and to Cognitive Justice

- **Tolerance** is the collective and individual practice of not persecuting those who may believe, behave or act in ways **that one may not personally approve of** (Gouws 2000).
- To tolerate something is **to put up with it** even though we might **be tempted to suppress it** (Odora Hoppers 2007).

In Southern Africa..

- **Social cohesion** does not depend on **state sovereignty, liberal democracy, the advance of modernity or the global economy,**
- but upon **the millions of African people willing to sacrifice what they ‘take for granted’,**

- By bearing the **uncomfortable burden**
- **of speaking**
- **and acting**
- **in unfamiliar cultural idioms**
- **within all areas of everyday life.**

Africans as active agents

- Africans are **not passive victims**
- **of cultural imperialism**
- although they have been subject to coercive interventions,
- **but active agents in negotiating unfamiliar,**
- **strange**
- **and alien cultural terrain.**

- Cultural justice therefore requires at minimum,
- **that this burden of the unfamiliar**
- needs to be shared more equitably by people
- **from different cultural backgrounds across society** (Kwenda 2003).

- Cultural injustice occurs
- when people are **forced by coercion**
- **or persuasion**
- **to submit to the burdensome condition of suspending**
- **– or permanently surrendering –**
- **what they naturally take for granted.**

- This means that in reality,
- **the subjugated person has no linguistic**
- **or cultural ‘default drive’ –**
- **that critical minimum of ways, customs,**
- **manners, gestures and postures**
- **that facilitate uninhibited, un-self-conscious**
action (Kwenda 2003, p:70).

- The cultural work that is entailed
- in constructing **functional tolerance**
- therefore goes beyond providing **equal opportunities** in say, education,
- to the **unclogging of hearts filled with resentment** (Kwenda 2003, Odora Hoppers 2005, 2007).

- The **sharing** part is very important
- because it is only in the **mutual vulnerability**
- that this entails that the **meaning of intimacy**
- **and reciprocity in community**
- **can be discovered.**

- It is in this sharing that on the one hand,
- **cultural difference is transcended,**
- and on the other, **cultural arrogance,**
- by which is meant
- **that disposition to see in other cultures**
- **not simply difference,**
- **but deficiency,**
- **is overcome.**

Return to the universities

- Universities have to be reminded that as
- makers of the future,
- it needs to remain a **hermeneutic institution**
- that can **read**,
- and **re-read**,
- and **reinvent justice** through deepening the three axes of **liberty, equality and justice** (Visvanathan 2000).

Second part: How do we rethink education from a CJ-approach? The case of Sweden:

**Cognitive Justice
is the right of
all forms or traditions of knowledge
to co-exist without duress.**

**Cognitive Justice
refers to the notion of co-determinant space
among knowledge systems;
and the plurality of learning and knowledge
creation; and its dissemination;**

- Today we present an ongoing explorative and strategic work on a concept.
- In our different capacities learned to know each other
- working in different contexts and on different assignments
- we embrace the challenge of cognitive justice posited by Odora Hoppers, but we realize how it affects our thinking differently due to our different histories, roles and contexts.
- Due to the strategic importance of teacher education and our involvement in that area, we desire to explore and to respond to the imperative of concept for the teacher education contexts.
- today we would like to do that by addressing the issue from the perspectives of Gert van der Westhuizen as professor in SA and Björn Åstrand as a Dean in Sweden

- what does CJ reveal in my context?
- what does it provide in terms or rethinking?
- for whom is it interesting?
- Lets take it historically from 2016 and backwards

1. Sweden took in 170 000 asylum seeking refugees last year. Of them 70 000 are children that will go to school. They come with their histories, their culture, their knowledge and ways of knowing.

A CJ approach would be a recognition of who they are and their histories.

2. Sweden has a long immigration history, predominantly refugees. Current situation is just relating to another human catastrophe. During recent decades people from South America, Africa, Middle East and other places have been seeking shelter in Sweden.

A CJ approach would have been a recognition of all who they are and had supported them and their children in what they would like to become and what to contribute to society.

3. Sweden have legally defined minorities as for example Jews and Roma. Living in Sweden since 15th or 16th century, they have been marginalized and denied rights.

A CJ approach had made difference, as for the Saami population that has been living in the area since before it became named and organized as Sweden.

A CJ approach would have meant that we would have learned from them instead of stealing their country in a colonial manner.

A CJ approach had meant that ontologies and epistemologies that is now forgotten, due to oppression, would have enriched our shared existence.

4. Every child comes to school with histories, experiences and prior knowledge. Traditionally schools, or for that sake, teacher education, operate with a replacement strategy. We tend replace in education learners misconceptions. Children comes to classes with notions of the sun, rainfall, and beauty.

And we replace their understandings with another set of knowledge, giving them a hard time to grapple with the new ones as they are disconnected from their prior knowledge.

A cognitive justice approach would deepen learning for all.

- And that kind of insights is not a novelty!
- A Public inquiry into In the late 1940s provided such an analysis, contemplating upon Swedish education.
- After two devastating world wars and antidemocratic movements – the conclusion was to deepen democracy and for that education is the key.
- The new school system became aimed at forming democratic humans that could contribute to improved lives for all.
- How did we lose track of that? On on plurality of learning and knowledge creation and on diversity and plurality of knowledges as a prerequisite for learning, not obstacles but treasures.
- If we have had a CJ concept centuries ago, our world would have been richer. That's what I take from the concept. And that has implications for teacher education in Sweden

Cognitive justice in teacher education - the case for South Africa

- 1. Introduction
- Cognitive justice in teacher education in South Africa is an imperative of policies and practices
- My perspective as educationist, researcher, teacher educator in Educational Psychology

Gert van der Westhuizen
University of Johannesburg

Teacher education in South Africa at the crossroads

- Political changes in 1994 brought government policies and actions aimed at correcting apartheid education and creating a socially just education system
- Changes include equality in institutional landscape, access, equity, qualification frameworks, curricula
- Teacher education system aspiring to follow international trends in terms of university based practice programmes covering education theory and school subject pedagogies, revised in 2015

Turning point 2015/2016

- Gradual and growing concerns about the bases, substance, directions and implementation of education policies since 1994 are emerging
- Concerns include “policy symbolism”, influences of globalization, neoliberal practices/market orientations in education, and the continued western traditions of the academia and teacher education. Consequences of education not serving the public good
- Calls for DECOLONIZATION of schools and universities include critical policy reviews, texts on the rethinking of the academy and education, as well as public actions by students

Turning point in 2015/2016

- Several authors pointing to the problematics of school and university curricula – the need to question knowledge dominance, social justice pedagogies, epistemic othering, etc.
- The cognitive crisis in education is a ‘crisis of knowledge dominance’, of ‘...cultural imperialism – misrepresentations resulting in insecurity, self-doubt (Odora Hoppers)

Our historical moment

- The historical moment in South Africa is one of a growing number of voices saying the same thing: education has suffered from enforced colonialism and the political system of apartheid, and while 1994 brought political democracy and symbolic policies of education transformation, the lives of ordinary people have not changed.

The imperative of cognitive justice

- Principles of cognitive justice spell out the ideals of knowledge plurality, with the right of knowledges to co-exist, nurtured, developed and used by/for the improvement of people's lives. It is about the protection and development of multiple knowledges and the moral and cognitive reconstruction of knowledge and citizenship for the advancement of human dignity and democracy (Odora Hoppers 2009; Visvanathan 2011).

Cognitive justice requiring rethinking of all aspects of teacher education:

- **Authenticity** – How teacher education (TE) reflects community world views, beliefs and philosophies of education beyond schooling – this is about the systemic relevance and responsiveness of TE
- **Knowledge systems** – how teacher education bridges knowledge gaps, integrate and advance knowledge plurality
- **Conceptualizations of education**, of learning, and of teaching – how teacher education extends **knowledge categories** into multiple perspectives

Cognitive justice requiring rethinking of all aspects of teacher education:

- **Concepts of what knowledge is** – going beyond scientific knowledge to see knowledge as livelihood – community knowledge holders as sources of knowledge
- **Education theories and world views** – not using theories to exclude, ignore and represent peoples lives in inadequate ways - using theories in generative ways (Gergen)

Cognitive justice requiring rethinking of all aspects of teacher education:

- **Rethinking learning and knowledge creation** as everyday community ways of knowing
- **Curriculum as content** – problematizing knowledge dominance, opening up processes and practices for pluralities of knowledge

Cognitive justice requiring rethinking of all aspects of teacher education:

- **Teacher and teacher educator agency** – “coming into presence and responding to the other”; respect, reciprocity in pedagogic relations
- **Rethinking educational research** in terms of theories, paradigms, philosophical assumptions - reflecting diversity of world views and epistemologies

In closing:

The imperative of COGNITIVE JUSTICE in Teacher Education is a global challenge - advancing Mandela's dream of humanization and democracy!