Education as and for a Common Good: The Role of Teacher Education?

‘A Critical Human Development Perspective’

Scotens 2018
Dr Maeve O’Brien
School of Human Development DCU
Three Narratives

• **The/a common good -definition**, plurality of views and values
  
  **Serious challenges** today, **big ideas** on flourishing, equality and justice

• **Education as and for a CG, Critical Human Development Perspective:**
  
a) **Education as a common good- equality** of distribution, recognition, power and relationships, equality and education

b) **Education for a common good- flourishing** and education, human development, Allardt’s wellbeing, Biesta’s functions and domains

• **Teacher Education: A Critical Human Development Perspective - structural, content, process issues**
  
a) **System level equality issues** – diversity, content, stakeholder voices, the varying pathways into teacher education, ‘over and under professionalisation’ - professional learning needs.

b) **Professional Identity- Deep subjectivity** - commitment and responsibility as a TE, capacity as a person in relationship, the critical care dimension of our work, teacher educators’ identities
Significant Sources of Inspiration for a common good -
My standpoint, acknowledgements

common good, education, transformation, relationality, dialogue, ethical responsibility

• My own teachers of criticality, my experience - education is for liberation and transformation not for domestication
  My belief in education as a common good, valuing of dialogue and criticality - Freire, Dunne, Lynch, Gilligan and Gilligan

• Structural change - The policy of free secondary schooling in Ireland working in the inner city as a teacher and with communities (Sheehan)

• History - the Europeanisation of Ireland and the various social movements and civil rights

• Personal and Professional Identity
Spheres of Action and a Common Good

My Process
1. common good?,
2. education as a/ for a common good,
3. teacher education and relationality and responsibility,
4. what next?
Education as a common good; schooling as a public good?... tipping point?

Education for all and each
- Humanisation and inclusiveness
- Wholism- broad development of the person

Schooling for all and the best
- qualifications
- Technical knowledge and skills
- competition

Transformation
A Just and Humane Society

Inclusion

The unfettered market, wealth

Exclusion
Narrative Part One

A COMMON GOOD? CHALLENGES
How do we understand the common good?

1. Whose common good? Political dimension, whose voice? Wealth and power

2. Individual vs common good, dichotomised view: Human Development-the person in the society and their society

3. Democratic and collective deliberation? A certain history...how real, how possible today? Critical approaches
Inequality—Equality and the common good?

Across the country as a whole during Sept 2017, a total of 1,455 families with 3,124 children living in emergency accommodation. A 24% increase compared to the 1,173 families who were homeless during the same month in 2016.
Reducing human goods and relations to market relations.

“A market society is a way of life in which the market values seep into every aspect of human endeavour. It’s a place where social relations are made over in the image of the market” (Sandel, 2102,p 11). Taking the human out of human being.

“How could young people raised in France conflate Baghdad and the Paris banlieue, seeking to import here the conflicts taking place over there?.... Austerity is what led to the rise of national selfishness and tensions around national identity. Social development with equity is how hatred will be defeated.”
The Great Dictator/Educator
Dictating and A Common Good?

I’m sorry, but I don’t want to be an emperor. That’s not my business. I don’t want to rule or conquer anyone. I should like to help everyone—if possible—Jew, gentile—black man—white. We all want to help one another. Human beings are like that. We want to live by each other’s happiness—not by each other’s misery. We don’t want to hate and despise one another. In this world there is room for everyone. And the good earth is rich and can provide for everyone. The way of life can be free and beautiful, but we have lost the way. Greed has poisoned men’s souls, has barricaded the world with hate, has goose-stepped us into misery and bloodshed.
Narrative Part 2

EDUCATION AS AND FOR A COMMON GOOD, WHICH GOOD?
Education as a common good? - in face of challenges of market views of the human being

• “If there is one great intellectual challenge today it is that we are in danger of losing our sense of the human” (Williams 2018)

• “…the concept of common good, encompassing ethical and political concerns, provides a principle to rethink the purpose of education. It therefore represents an auspicious avenue for further reflection.” (Daviet 2016)

• “Markets require a rationing of education, and the creation of hierarchies and mechanisms of competition. Hence, the redefinition of schools and universities as firms, and the striking revival of competitive testing, as well as the expansion of public funding of private schools.”(Connell 2013)
A Need for Hope: Criticality in Education in a Post Critical Climate?

The dream for humanization, whose concretization is always process, always becoming, goes through rupture with real, concrete ties of an economic order, a political one, social, ideological, etc., which are dooming us to dehumanization. Dreaming is, therefore, a requirement or a condition which has become permanent in the history we make and which makes and re-makes us.

(Freire Pedagogy of Hope, 99)
Education for a common good...full human development and equality...Dialogue

How common is the common good? Moving beyond idealistic notions of deliberative democracy in education (Knowles and Clark 2018)

Themes and values

1. **The good as collective, ethical and sustainable**, a process of articulating a common good, democratic models, deliberative: **Critical Theory-Transformative philosophy of education**-Macedo, Freire, McLaren, Giroux, Andreotti)

2. **Equality model** of human and societal flourishing....Lynch et al the role of education and its relation to larger society (Bourdieu)

3. **Wellbeing and Welfare** Discourse and Policy...Education (Sen, Allardt, Seligman?)

4. **Relationality-The ethics of care**-The personal relation with self and other; humanistic and relational, deep subjectivity (Freire et al, Williams)
Equality model for a just society as a good society
(Baker, Lynch, Cantillon and Walshe 2004)

Equality domains

• Distribution of Goods and Resources
• Recognition of identities
• Power relations
• Relationships and care

Equality contexts

• Economic
• Cultural
• Political
• Affective

Education as a good-need for capital and access

Specific contexts for educational action in relationships, identities and access, power relation staff and students
Biesta 2015- The functions of education and domains of educational purpose (eudaimonic or hedonic?)

- Biesta (What is Education for? 2015) asserts that professional education can fall prey to consumerist models of goods provision where students are treated as customers and where subjective judgement is replaced by evidence it undermines the true professionalism of a teacher and their judgement.
Purposes of education can become skewed - our development and wellbeing is out of balance.
Bieta’s domains and functions of good education

qualityfication

socialisation

subjectification

Human flourishing

Allardt’s Having, Loving and Being model of wellbeing

wellbeing

having

loving

being
Narrative Part 3

TEACHER EDUCATION:
FOR THE PERSONAL AND THE POLITICAL
Threats to Good teacher education today
(Zeichner 2010, Murray Maguire, O’Brien and Furlong)

1. **The Erosion of Public funded education** across sectors - Equality and Diversity issues, Resources and Recognition,

2. **Hyper rationality and accountability**: Government and market vision shaping institutions - strategic pressure and testing and measurement (Irish context and policy-incorporation)

“Every piece of work we did was completed so as to tick a box so that we could move on to something new. There was little or no time to properly reflect as the focus was on attempting to get through the workload. In Sweden.... I was able to properly reflect on what I learnt and integrate it into my everyday life; I learnt more about myself as an individual and as a teacher than I would have in two years here.

........Here, we focus on the information that would help us pass assignments and exams, rather than prepare us for the teaching world.

However, while this course is generally very intensive and leaves little time for personal reflection, the Human Development seminars were a haven for peace of mind and genuine deliberation”.

Overload: Student’s reflection on development and wellbeing
Ethical Responses: Teacher Education towards a Common Good

• Need to think about: structure, content and process in relation to TE under pressure

• Institutional responsibility - overload, performativity, technical competency, teaching devalued

• ITEs professional responsibility?

• The dissonance between national/international, institutional and teacher educators’ values (Korthagen)
Paradigms of Equality and Human Flourishing: The role of Teacher Education?

- Education for Wellbeing and in being well: **hedonic and eudaimonic** aspects entwined in the Allardt and Biesta conceptions. Emancipatory in the Equality and Freirean approaches.

- Sen and Nussbaum **Capabilities Approach** (1995) later adapted by Walker and Boni for higher education (2014).

- **SWB-Positive psychology** movement and Stoic legacy-resilience, the work of Seligman and claims to have built on Aristotelian virtue education. Ecclestone critiques much of these movements as therapeutic entrepreneurship (The Politics of Wellbeing, 2018)...seen in curricular developments and ITE.

- **Wellbeing and Welfare**- personal and societal development.
### Equality Model and Teacher Education -

<table>
<thead>
<tr>
<th>Equality Domains</th>
<th>Equality societal context</th>
<th>Teacher education issue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Distribution of Goods and Resources</td>
<td>Economic</td>
<td>Structural-Access and Class</td>
</tr>
<tr>
<td>Recognition of identities</td>
<td>Cultural</td>
<td>Structural, content and process -Pathways and Diversity, curriculum</td>
</tr>
<tr>
<td>Power Relations</td>
<td>Political</td>
<td>Process-Stakeholders, regulation, whose voices, assessment</td>
</tr>
<tr>
<td>Relationships and Care</td>
<td>Affective</td>
<td>Structural, content and process-Personal and subjective, relationships for full development</td>
</tr>
</tbody>
</table>
Praxis: Enacting Teacher Education for a common good

Equality approaches - justice
- Pedagogy of outreach
- Critical education
- Critical pedagogy
- Citizenship education
- Affective and emotional education
  *Solidarity activity*

Subjectification purpose
- Pedagogy of Inreach
- Wellbeing approaches
- Pedagogies of care
- Pedagogies of discomfort
- Love and compassion
- Vulnerability
  *Self/other relationality*
**Academic vs caring identities: Challenges to putting the Personal back into Teacher Education?**

**ITE – reduced vision**

- UK experiences of change in ITE grief and loss of caring identity (Maguire 2000, Murray)

- The deprofessionalisation and move to school based training focus on skills in England particularly (Czerniawski et al 2017) and US (Zeichner)

- Beck, Cohen and Falkenberg (2007) an ethic of care in teacher education goes hand in glove with a **being oriented** rather than **having oriented** consumer approach to knowledge making.
Ethics of Care - putting the personal/relational at the centre

Theorists

A. Education as humanisation: Critical Education/social justice
Freirean perspectives - humanisation, naming the world, Being Fully Human (Williams, R. 2018)

B. Interdisciplinary Feminist care theory, the ethic of care and human development
Noddings’, Gilligan, Tronto, Hollway - educational work on relationality, attunement and care as ‘the ethical ideal of education’, care as a dialogue, assumed and expressed needs!

C. Education, relationality and vulnerability-wellbeing
Kelchtermans - ITE and teacher identity - on the vulnerability of the teacher, of risk and relationships in education, Kittay and dependency

D. Love as an ethico political concept-postmodern discourse (Zembylas)
What’s the relationship between pedagogies of love and care? The capacity to understand, accept and to change our minds- transformation
New movements in teacher education: conceptions of love and care, embodied pedagogy

The personal is the political

- Critical Contemplative Pedagogy (Kaufman 2017) ....

- Pedagogies of Wellbeing and Being well (Thornburn 2018...Boni and Walker 2013, Human Development Maunsell, O’Brien, O’Shea 2018 et al., O’Brien, M and O’Shea 2017),

- Aimance and a revolution of love in education (post colonial and critical ped..Zembylas 2017 following Khatibi and Freire, Bryan’s 2014 work on Difficult (Sociological) Knowledge- resistance to learning, psychoanalytic perspectives- the desire not to know (CML)...Vanessa Andreotti

- Pedagogies on Inreach and Outreach (care, love and critical reflective, a movement back and forth.... O’Brien..in process)

- Being Human: Bodies, Minds, Persons (Rowan Williams 2018) “Learning a craft takes you time, it requires forgetting certain kinds of anxiety ...the 2 hemispheres of the brain and the tendencies that become wired through context” (from McGilchrist).
The Power of Dialogic Pedagogy of inreach and outreach- justice and care

- I think as time progressed my reflections became more personal and I was connecting the academic literature to my own thoughts and practice. The Noddings (2012) article in relation to care really spoke to me but also I think to the whole group. In my reflection I discussed assumed needs and expressed needs and within that Noddings really highlighted to us what the difference between the average teacher is and the teacher that goes beyond the call of duty to really engaging with their students on a personal level.

Ill being needs to become something that people can discuss with ease as it is an issue that affects a large number of people. It should be addressed by teachers in schools so that children can deal with their own personal ill being issues at an early age.

We talked in depth about this topic in relation to Monsieur Lazhar. In this film, ill being is a theme that is evident throughout due to the struggles being faced in the lead character’s personal life.
Professional Praxis for wellbeing and the good-challenges for BEd 4:

**May**......I also consider the frame of teaching authentically on placement during the brevity of the period. The intense nature of the duration often institutes a level of imbalance in my life that could not be possibly prolonged during a complete school term. This issue of well-being and the imbalances that occur ...

**John**-I was apprehensive before the course began, not knowing what the word praxis meant, and wondering if it would aid my life in a school community, or indeed my teaching, in any way. I wondered how care could possibly come into the picture, as I had only ever experienced the term as part of being ‘in loco parentis’ from an education law perspective.
Joe Dunne in his paper *the Good of Education* speaks of education as:

“a release from the tyranny of the ego, release from a vacant present, the achievement of competencies that are ones of the whole person” (Dunne 2005 p 155).

**Conclusions**

- Challenging times for a common good and education-structural issues—diversity, large numbers, overload
- Teacher Education as emancipatory and critical ...needs Looking back across the 3 attention....pathways...whose voices..criticality
- Who are the teacher educators? Identity
- As a process of dialogue, who are not being heard?
- Humanistic and concerned with the social and subjective, personal and political
- Pedagogy to embrace flourishing across domains
- Recognition of affect and care-need for more research in this regard
- Working against the grain, courage, activism
- Boundaries of Professional Praxis and Teacher Education?

4cs: CRITICALITY, CARE, COMMUNITY and CREATIVITY