Раздел III
СПЕЦИФИКА РАЗВИТИЯ ЗАРУБЕЖНЫХ СИСТЕМ ОБРАЗОВАНИЯ

Part III. THE SPECIFICITY OF DEVELOPMENT OF THE FOREIGN EDUCATION SYSTEMS

ГЛОБАЛИЗИРУЮЩИЙСЯ МИР В ОСМЫСЛЕНИИ ФИЛОСОФИИ ОБРАЗОВАНИЯ

Беатрис Дайк (Лондон, Великобритания)

Статья базируется на философии Платона («Республика»), на терминах «стволы» и «потоки», введенных американским философом Арджуном Аппадураи (2006), и на работах Лаудера и коллег (2006) по анализу индивидуализации. Обосновывается, что глобализация и индивидуализация взаимодействуют в направлении увеличения мобильности продуктов и производителей, что влияет на то, как мы реализуем образование. Вывод статьи в том, что взаимосвязь между глобализацией и индивидуализацией может рассматриваться как взаимодействие «стволов и потоков» с нерегулярными формами, наряду с вызываемыми ими напряжениями.

***Ключевые слова:** «стволы» (тренды) и «потоки», возросшая мобильность продуктов и производителей, способ предоставления образования – деперсонализация, напряжения (перемещение и местоположение).*

GLOBALISING WORLD IN THE UNDERSTANDING OF PHILOSOPHY OF EDUCATION

Beatrice Dike (London, UK)

It drew on the philosophy of Plato (in The Republic) and others and on Appadurai's (2006) terms 'scapes' and 'flows' and on Lauder at el. (2006) for analysis of individualisation. I argue that globalisation and individualisation are interacting to increase mobility of products and of producers which affect the way we educate. The report concludes by suggesting that connection between

Беатрис Дайк – профессор, центр академического мастерства, политики и исследований, Лондон, Соединенное Королевство.

Professor **Beatrice Dike** – Centre for Academic Excellence, Policy & Research London, UK.
E-mail:B.Dike@bd-caepr.co.uk

globalisation, individualisation can be seen as interacting 'scapes and flows' with irregular shapes, together with the tensions that they raise.

    Key words: *scapes' (trends) and 'flows, increased mobility of products and of producers, the way we educate –de-personalisation, tensions (displacement and location).*

The Two philosophical perspectives

In Phaedrus and in Phaedo (Plato Republic) material life appears as a sad accident; reflections on interaction with human beings appear as the only source of correction. In both texts, as well as in the 'Republic', giving rise to aspirations to perceive what stands beyond the grasp of conventional understanding is an activity of exposing the soul to what, although it belongs to it, is concealed due to the sad conditions of life. The result of this search is a better life, on earth and after death? The search for the idea cannot skip its signifier in the form of better order of satisfaction, since on earth only the material reflection of the ideas appear.

C.J. Rowe 2003:87,91) says: <it is axiomatic for Plato, as for the historical Socrates, that all our actions aim at the good, where 'good' means good for us as individuals... what we pursue is presumably the realization of the good (for us), by or in, our actions. But what the good is, Socrates goes on, the soul cannot grasp adequately>.And:<The diagnosis suggested by Socrates in the Republic... [is that]... all benefit, including that of virtuous actions, derives from knowledge; but this knowledge will itself be of how best to use things, how best to act in general–i.e. precisely of what is beneficial or good>.

In modern terms, which are also similar to Aristotle's in the first sentence of *The NicamacheamEthics*, all intentions are good to the intender. The phrase 'good for us', as individuals' or society is ambiguous. What is 'good for us', as individuals' or society could imply a *narrowly* selfish attitude, or spirit. I think it is best interpreted as *'seeming good to us'* especially when addressing globalisation and individualisation.

I see globalisation as both time and space that have 'shrunk' and come together;–manipulation of civic time and space. A collapse; has occurred which has brought about <global fragmentation, uncertainty and difference which we need to pay greater attention to> (Appadurai, 2006:186). He characterizes globalisation in a number of 'scapes' with irregular shapes in the way of their formation/maps and positions which are constantly being re-worked. What are these scapes?

They are Ethno-, Techno-, Finance-, Media- and Ideo-scapes. Ethno-scape is a landscape of persons who constitute the shifting world in which we live - tourists, exiles, guest-workers and other moving groups. Techno: this is a familiar area. It is one of the most obvious features. Finance-scape: the disposition of global capital is more mysterious, rapid and difficult to follow than ever before. Media and Ideo-scapes are closely related since images of our world are largely created, or at least spread and promoted, by the media. The interests of the owners are paramount. The mixed worlds of commodities and new politics tend to blur the real with the fictional. Elsewhere he says

that global advertising is the key technology and it provides a mask for the real. The seat of agency is not the consumer but the producer/advertiser.

Media-scapes: these are image centred and narrative based 'strips of reality' (Appadurai, 2006:183) and <complete sets of metaphors by which people live> (Lakoff and Johnson, 1980). Ideo-scapes: these are concatenations of images, often directly political. Often they incorporate ideologies of states or counter-ideologies, explicitly oriented towards capturing state power or a piece of it. Elements of the 'Enlightenment world-view, including key words: 'freedom', 'rights', 'sovereignty', representation, ('reason' - my addition) and the master term 'democracy'.

Zone of transition: what flows within and between the scapesare (*goods, services, labour/skills, ideas (knowledge economy) and people.*) The flows are <characterized by radical disjunctions> between different sets of global flows and the uncertain landscapes created in and through these disjunctions (Appadurai, 2006:187). By 'disjunction' he means a kind of separation with interdependence. The flows are separate but they also connect and interact.

Appadurai further argues that the relationship of reading to hearing and seeing may vary with different 'ideo-scapes'. There are kinds of terminology (language) forming a kaleidoscope raising an urgent demand for their analysis (2006: 184). A central issue, for him is the <politics of the mutual effort of sameness and difference to cannibalise one another, and thereby proclaim their successful hi-jacking of the twin enlightenment ideas of the triumphantly universal and the resiliently particular>. He later advocates <... greater attention to global fragmentation, uncertainty and difference> 2006:186).

<The critical point is that both sides of the coin of global cultural processes today are products of the almost infinitely varied mutual contest of sameness and difference on a stage characterized by radical disjunctions between different sorts of global flows and the uncertain landscapes created in and through these disjunctures>(Appadurai, 2006:186). Where India used to provide raw materials and cheap labour and Britain re-exported cotton clothing back to India, the flow is now (in manufactured goods at least), two-way.

I question Appadurai's assertion here, the term 'bi-products' in my view would have been more appropriate. Huge variations also existed in the past; globalisation has narrowed these and merged them into unitary form on a scale which is physically much larger than ever before in spite, paradoxically, of our world being 'shrunk' by improved communication.

One of globalisation's main effects is a huge increase in the scale and speed of change. This often creates feelings of displacement. In recent decades, East London, UK has in some ways been symbolic of global changes and insecurity. As the Docklands, Canary Wharf and Stratford City have been and still are being transformed; local people (communities) have continued to witness large-scale unemployment and poverty. There has come into being a 'landscape' of persons who constitute the world of unemployment and poverty in the area -<immigrants, refugees, exiles, guest-workers and other moving groups> (Appadurai, 2006:182). The *genie of ethnicity*, once localised, is now 'out of the bottle' - spreading to all parts of the world.

The upshot is that, in each situation, there will be aspects which are unsettling and some in which people feel more secure. Security can result in

inwardness which projects as a threat to others. It can lead to forms of racism and closed communities. 'Social closure theory' (Weber 1958) is often exemplified by people who are already in social positions of advantage; they can close ranks using their social, cultural and economic capital resources to exclude or to frustrate the progress of others.

Uncertainties affect us, however privileged or deprived we are. It would be a mistake to neglect individual differences in so-called progress towards larger and larger units. It may impinge more on the experiences of certain groups who were in the past unaffected by those practices. One set of people unaffected by practices in earlier modernity are creatures of habit inclined to feel that what was good enough when they started life is good enough always. They live under a protective umbrella of beliefs and prejudices which have been handed down by past generations. Such people distrust change. Another set would be the 'have-nots' -those who in the first glob lacked expressive resources to 'raise their heads above the surface'. For them the new globalising world is a time fraught with anxiety yet rich in opportunities. The secure (but often self-imprisoning, enclosed) world is broken through and new relationships are waiting to be seized; but how can they seize the opportunity? Who will help them?

The developing world are finding it difficult to compete with developed world who have greater flexibility in acquisition of resources, economies of scale, mobility in shifting and re-shaping the economic, educational, social and cultural outlook of global relationships. Such processes are uneven, as are what they cause or develop and the differing ways in which they are experienced. The different experience is because of the trends of globalisation whichare <characterised by radical disjunctions>, (Appaduria 2006:187 as quoted earlier). By 'disjunction' he means a kind of separation with interdependence.

In Lauder et al, <individualization focuses on individual differences and the way people are socially pressurised to construct their own biographies and identities. It also focuses attention on issues of risk and uncertainty along with the threat which those pose to the educational aims of solidarity and citizenship...>. The authors examine the concept of individualisation and note: <Therefore individualisation involves the disintegration of certainties and the need for new ones but at a time when such certainties no longer exist (*to be 'found', 'out there in space-time)*. As a result, the construction of individual lives has become both a reflexive and a risky business> (Lauder et al,2006:21 my words added, in brackets).

My 'take' on this is that we ourselves gradually change as we modify our beliefs, our understanding, skills and attitudes as both agents and observers; my continuous self-narrative involves a process of self-construction, as well as one of construction by others. In one sense I make myself and I am made by my acting. And in this process I tend to re-write the events which make me look 'bad'. It seems then that, reflexively, activity involves *making choices*. Those choices affect out next choices, tomorrow, structuring, planning, taking responsibility and asking the right question: how shall I live in a shifting 'tectonic', a moving earth, islands and 'landscapes' in constant motion?

The authors went further to add <the nature and extent of individualisation are theoretical and empirical issues that have far-reaching implications for our understanding of recent educational reforms> (2006:23).

The authors seemed not to see or emphasise that individualisation includes self interest as a motivating factor. This is deeply, instinctively ingrained in ownership of wealth and enterprise and expressed in social, cultural, geo-political spheres as well as in 'fashionable' education policy initiatives and 'bandwagons' of correctness. An individual makes herself in acting and she is made by others in inter-acting. In this way, each of us is both unique and plural and we evolve together, interdependently. I am partly made by myself and partly 'made of' and by everyone else with whom I interacts. Each of us is part of a society or collective which she partly makes. We do not make our world of glaciers and mountains, but we do make brick walls, concrete roads and sky-scrapers. And we do make the words in which we describe those non-word things. We create the language which partly, reflexively, makes us the kind of people we are, continuously, becoming.

Globalisation and individualisationcan be seen as 'flows' (*goods, services, labour/skills, ideas (knowledge economy) and movement of people.*) within and between the 'scapes' (economic, political, cultural and social) with irregular shapes in the way their formation, maps and positions are constantly being re-worked. Our minds must expand to embrace that expanding whole and the individual and complex social relations which exist in and across a space – our world – which is still huge, but also, on a universal scale, tiny.

The complex interplay of globalisation, individualisation creates, in my view, a sense of location and displacement (uncertainty, insecurity and security). Location, in the context of this paper, is a 'place' (situation) of security and individuality, the very spaces from which many feel displaced by globalisation, individualisation trends and flows in employment, education and social relations. We have to move towards a multiple theory of displacement and location % space, identity (mobility) and flexibility % leading towards a rethinking in education in more pluralistic terms.

Although the'scapes' and 'flows', are separate, they interact to increase mobility of products and of producers (people): physical, geographical mobility and 'meta' (mental-psychological)-mobility. Consequently, it must affect the way we educate in terms of increased de-personalisation of people because of the huge scale on which decisions are taken; globalisation also lead to increased flexibility both of products and of producers (people). The tensions between and within the 'trends' and 'flows'% security and uncertainty or the interaction between security and uncertainty is what I term 'displacement'. 'Displacement' represents feelings of being unsettled – 'location' those of greater security.There is increased mobility both of products and of producers (people), resulting from globalisation andindividualisation has two aspects: physical, geographical mobility and 'meta'-mobility.

Geographical Mobility:

Improved facilities for communication and travel mean that it is no longer only top executives who go 'globe-trotting' (although they do it with increasing frequency). Workers at all levels are beginning to travel both temporarily and in permanent migration to wherever there is the best 'market' for their skills. These 'flows' occur in multiple directions: people of all kinds want to migrate from poorer countries into richer ones. 'Brain drains', too, tend to occur 'upwards' from poorer countries to richer ones. As with money capital, the 'social' and 'skill-capital of skill-rich countries tends to increase, at the expense of 'skill-poor' countries.

Displacement and disconnection are exemplified when the top people live at such stratospheric, and often 'off-shore', levels that very few people even know who they are or how they work. They can move with their resources, easily establishing new and growing networks of associates which enhance their individual progress. These influences create gaps between individuals, and locality even though all are engulfed in the realm of globalisation through money, labour/skills, ideas (knowledge economy) and movement of people and education. We live in a global village in which there are huge 'disjunctions and disconnections'. Are schools better in this respect? There are now more international schools springing up in major cities of the world where the high flying company executives put their children.

'Meta'-Mobility

Alongside physical, geographical mobility, most people's thinking now has a global dimension, even, incipiently, with space-travel, a universal dimension. In a global dimension, we can now see, as never before, all over our world of planet earth. Our minds, and our awareness of responsibilities have to expand, flexibly, to cope with this expanded (or 'shrunk') world-view.

For almost everyone now, our world is our oyster, we can also see, and feel our responsibility for, people in distant, formerly unknown, unseen areas. What we call 'the' terms of trade are our terms of trade (in the richer countries) and thus it is we, the rich countries, who are making the poor countries poorer (by lending them money). That is how capital, of all kinds, works; capital could be defined as that which, when you have it, increases itself. It applies to money capital but also to social capital, knowledge capital, most kinds of power capital (intellectual, academic, spiritual-religious, language and social/class capitals). The spreading of our English language all over our world confers enormous advantages on us - linguistic capitalism, or linguistic imperialism. Once more, it is not easy to see whether this is beneficial or harmful but one thing is clear, it will tend towards a *narrowing and reductionism* for us, English speakers. Great Britain is already among the narrowest language users in our world because we rarely need to learn a foreign language. Almost everyone, almost everywhere, can speak enough English for us to 'get by' so that we miss out on the eye-opening, mind-opening enrichment which learning to think in other languages, with other meanings, could bring. Globalisation affect the way we educate.

The Increased Depersonalization Of People Because Of Scale:

Increased de-personalisation in terms of education refers to inclusive education and 'huge scale' concerns the massive planning for the provision and consumption of globalised education: things like global student mobility, distance learning, introduction of new texts and the use of performance indicators of institutional quality (as market information for 'consumers').

Starting With The Increased Depersonalization Of People Because Of Scale:

Increased de-personalisation in terms of education refers to inclusive education and 'huge scale' concerns the massive planning for the provision and consumption of globalised education: things like global student mobility, distance learning, introduction of new texts and the use of performance indicators of institutional quality (as market information for 'consumers'). The regional policy of the European Union (EU), the Bologna process and 'The Erasmus Mundu Programme' 'increase flexibility in exchange of educational programmes and international cooperation'. Along comes 'global student mobility' through the European Credit Transfer and Accreditation System (ECTS); which establishes a two cycle structure, through frameworks for recognition and quality assurance systems in HE institutions at national and European-Levels (European Council of Ministers 2002). With the ECTS, qualifications and experience gained in one member state would be valued the same as in another. There is also the movement of funds or capital from one country to another for designated programmes. Here students are being encouraged to study in a different environment without fear of substandard education. It creates avenues for young people/adult learners to improve their skills and employment opportunities. While studying they can learn the language, culture, rules and adapt to the environment of such a country. This can be a personal advantage for gaining employment.

There is increased flexibility in education and training in the form of distance learning with improved information and communication technologies. It is readily available, convenient and accessible to all stakeholders. It is also cost effective and value for money both for the subscribers (customers) and providers. It has encouraged distribution of learning far beyond the boundaries of any particular country. With the term 'distance learning' the relationship between learning in face to face interaction is broken. People no longer have to attend specific places for learning at specific times. Producers and learners are increasingly available to each other through emails, 'web chart' computer networking and other media. Studying in the workplace, community centres and at home are now favoured forms of educational development. Distance is no longer a barrier to learning. For those involved, displacement is not simply a psychological experience (traditional academic practices wherein teachers and learners meet in the classroom), but is found in the reorganisation of space and time.

Publication of league tables was a well-known performance indicator. Schools' performance and effectiveness was judged by their position in the tables, according to how successful their pupils were in gaining high grades in A Level or GCSE examinations. A school's position in the tables is used as a marker, identifying 'good' and 'bad' schools for parents deciding where to send

their children. The system fosters competition between schools. The trend under globalisation is for this culture of measurement by 'objective' test standards to spread. This spread, may, or not be an improvement. An excessive focus on examination results and 'box-ticking' can lead, for instance, to neglect of factors under the heading of 'pastoral care', or valuing of individuals for their own sake, as persons, irrespective of their academic success. Under this set of values, children with special needs bring no benefits to the school's reputation or league table position in the market, so provision for them can become minimal. Valuable achievements and qualities which are hard to assess tend not to be assessed and not, therefore to 'count'.

If my analysis is anywhere near 'right' (unlikely perhaps?), globalisation, individualisation are connected by multiple chains of two-way causality. These run to and from economic, political, cultural and social (flows of goods, services, money, labour/ skills productive resources – knowledge and movement of people to the needs of an educational system). The items in this causal chain are reflexively, two-way interdependent. It is an interweaving of various trans-national processes and educational policy which also allows the economy, culture, politics, and ideology of one country to penetrate another. It cannot be seen as a space of firm boundaries, but a shifting ground within which 'interest' both of individuals and of collectives come into play and conflict.

Conclusion

From philosophical perspective, globalisation can be seen as 'scapes and flows' with irregular shapes in the way of their formation, maps and positions which are continuously being re-worked'. These create feelings of uncertainty, insecurity and security. Our minds must expand to embrace that expanding whole and the individual and complex social relations which exist in and across a space – our world - which is still huge, but also, on a universal scale, tiny.

My use of 'location and displacement' refers both to geographical movements and flows and to metaphorical shifts of mind-sets. One of the 'disjunctive' features of the metaphorical shifts is (can be seen as), the need for rapid and radical changes in assumptions, mind-sets and values required by the new context of a 'global village' and a one-tribe 'global family' of life-kind'.

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