



Performance – Participation – Teacher Ethos

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Summary

- 1) Pedagogical responsibility goes along with educational freedom
- 2) Performance, participation and the paradigm shift to ›learnification‹ in the context of educational freedom
- 3) ›Performance‹ and ›participation‹ in ›learnification‹ discussed from the perspective of Habermas's theory of communicative action
- 4) Between two ends: ›teacher ethos‹ in the context of ›learnification‹ and ›communicative action‹
- 5) Filling the ends between ›learnification‹ and ›communicative action‹: Metareflexivity and teacher education
- 6) Critique



1. Pedagogical responsibility goes along with educational freedom



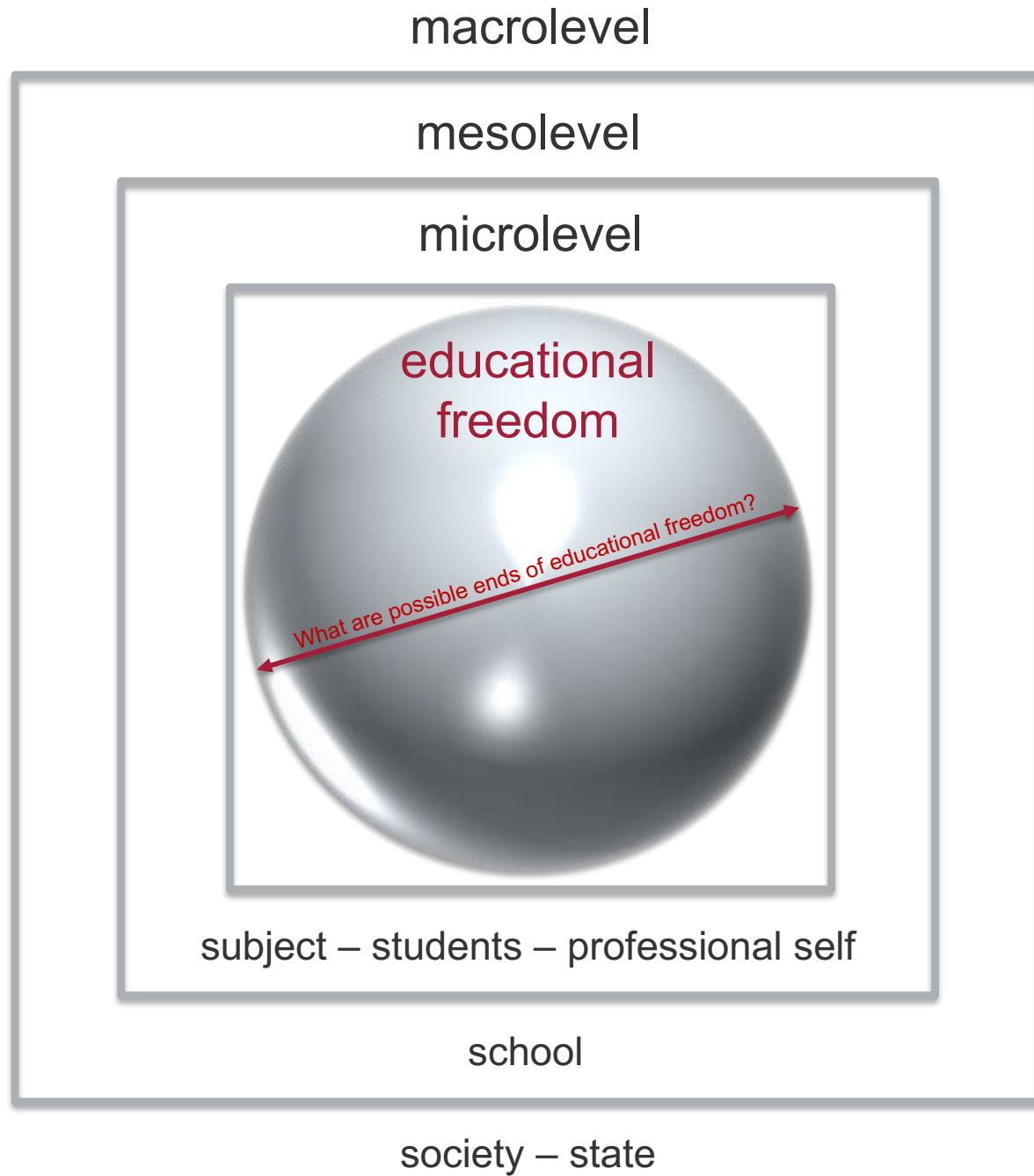
The framework: educational freedom

Normative setting through school law:

“Teaching and educating requires a constant and personal approach from the teacher to the students in changing teaching situations and complex developmental problems. **Pedagogical responsibility presupposes educational freedom**, through which autonomous self-determined action becomes possible. Pedagogical freedom should provide the teacher with the necessary freedom he or she needs to develop his or her mental and spiritual powers in the classroom.”

(school law NRW)

What are possible ends of educational freedom?





2. Performance, participation and the paradigm shift to ›learnification‹ in the context of educational freedom



›Learnification‹

- Discourse of ›effectiveness‹ and ›learnification‹ of education:
 - the transformation of an educational vocabulary into a language of learning
(Biesta, 2010)
- ›new language of learning‹ (Biesta, 2010)
 - Teacher: ›facilitator of learning‹
 - Education: ›provision of learning opportunities or learning experiences‹
- Learning in AI-based learning environments: algorithmic learning



Algorithmic learning

- »algorithms are step-by-step procedures for calculations that consist of instructions and follow a finite set of rules to carry out a computation«

(Definition by Muhammad al'Khwarizmi (780-850): Bunz, 2014)

- It is no longer simply about performing rules: algorithms »have become performing entities: actualities that select, evaluate, transform, and produce data«

(Parisi, 2013; Bunz, 2014)



Scott Bolland on »Neuroscience, AI and the Future of Education« (TEDX Talk 2016):



»The Education System doesn't need to be reformed, it needs to be transformed«

Link: https://www.youtube.com/watch?v=_cYlvfS-knA



The transformation of the educational system

- performance and participation within the discourse of learnification:
 - **performance** as effectiveness of mutual adaption in *rote learning, generative learning and integrative learning*
 - **participation** as unrestricted access to learning opportunities
- From which perspective is ›learnification‹ of educational processes reductionist?



**3) ›Performance‹ and ›participation‹ in
›learnification‹ discussed from the perspective of
Habermas's theory of communicative action**



Learnification and communicative action (Habermas, 1995)

- the emphasis on ›effectiveness‹ as an »*instrumental* value« (Biesta, 2010) is reductionist with regard to other validity claims
- adaptation as *performance* is no communicative action and therefore no intersubjective *practice* in the proper sense (it is an ›object-object-relationship‹)
- unrestricted access to learning programs (in the sense of rote learning, generative learning and integrative learning) is not sufficient for *participation* in the proper sense of communicative action

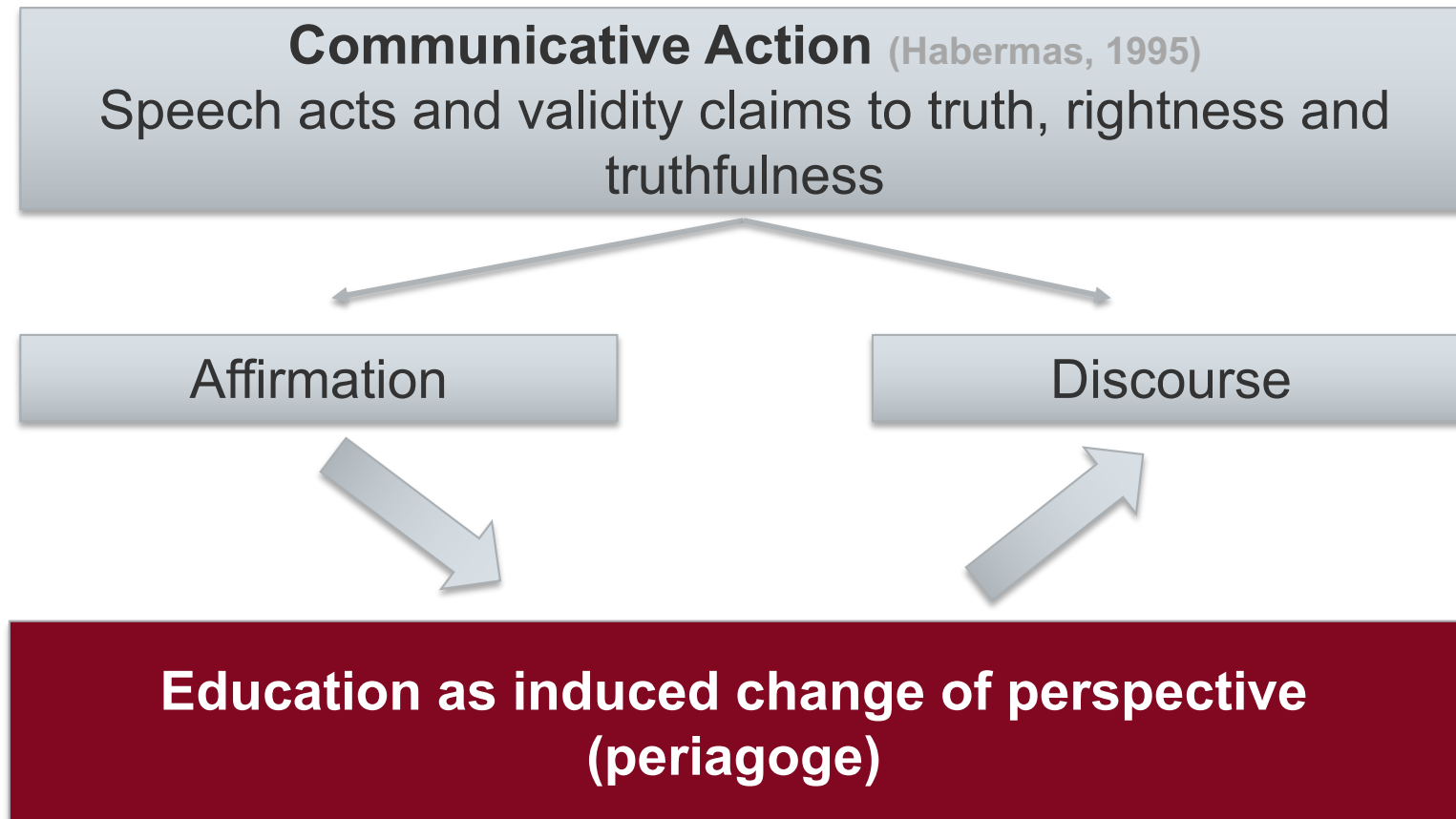


Practice and communicative action (Habermas, 1995)

- Communicative action and mutual understanding as *telos* (the goal) of language (the *practice* of communicative action)
 - speech acts and validity claims to truth, rightness and truthfulness
 - understanding as affirmation of validity claims or discourse
 - **performance** consists of the discursive evaluation of validity claims
 - **participation** consists of taking part in that very discourse



Education: induced discourse





Learnification and strategic action (Habermas, 1995)

- Habermas: *Strategic* or *instrumental* action (reasoning) as *technical goal* of action is *beyond practice* because it is *manipulation* (finding means to attain given ends)
 - in the strategic realm by using sanctions and gratifications
 - technical (S-O or O-O) not practical (S-S)
 - ›learnification‹ focusses on goal attainment and is to be conceived as problematic or at least as one sided from the perspective of education (›Bildung‹)
 - educational freedom implies responsibility for educational processes and leads to the question of teacher ethos



4. Between two ends: ›teacher ethos‹ in the context of ›learnification‹ and ›communicative action‹



The general need for »teacher ethos«

- pre-service and in-service teachers have to understand the necessity of professional ethos and should be prepared for it.

(Strike & Ternasky, 1993; Warnick & Silverman, 2011; Klaassen et al. 2016)

Why?

- to make sense of the moral values inherent in approaches:

Examples:

- using technology (e.g. Smartboard, AI)
- enable participation
- attending to accountability and performativity
- acting between the ›learnification‹ und ›communicative action‹

(Biesta, 2015; Sanger, 2012; Klaassen et al., 2016)





Different perspectives on »teacher ethos«

- several perspectives on »teacher ethos« with different approaches to make sense of moral challenges in teaching.

(Oser, 1994; Hansen, 2001; Campbell, 2008; Forster-Heinzer, 2015)

Perspectives:

- Caring approach (Noddings, 1992; Vogt, 2002)
- **Realistic-discourse model** (Oser, 1998; Forster-Heinzer, 2015)
- Value approach (Willemse, Lunenberg & Korthagen, 2005; Harder, 2014)
- Virtuous approach (Sokkett, 1993; Carr, Arthur & Kristjánsson, 2017)
- Cognitive ability approach (Kohlberg, 1981, 1984; Cummings et al., 2007)
- Moral identity and sensibility (Tirri, 2008; Veugelers, 2010)
- Systemic concept to classify social structures (Nucci & Powers, 2014; Heid, 2017)
- Professional code orientation (von Hentig, 2003; Terhart, 2013)



The realistic discourse



*avoiding
behaviour*

*delegating
behaviour*

*unilateral
decision making*

*incomplete
discourse*

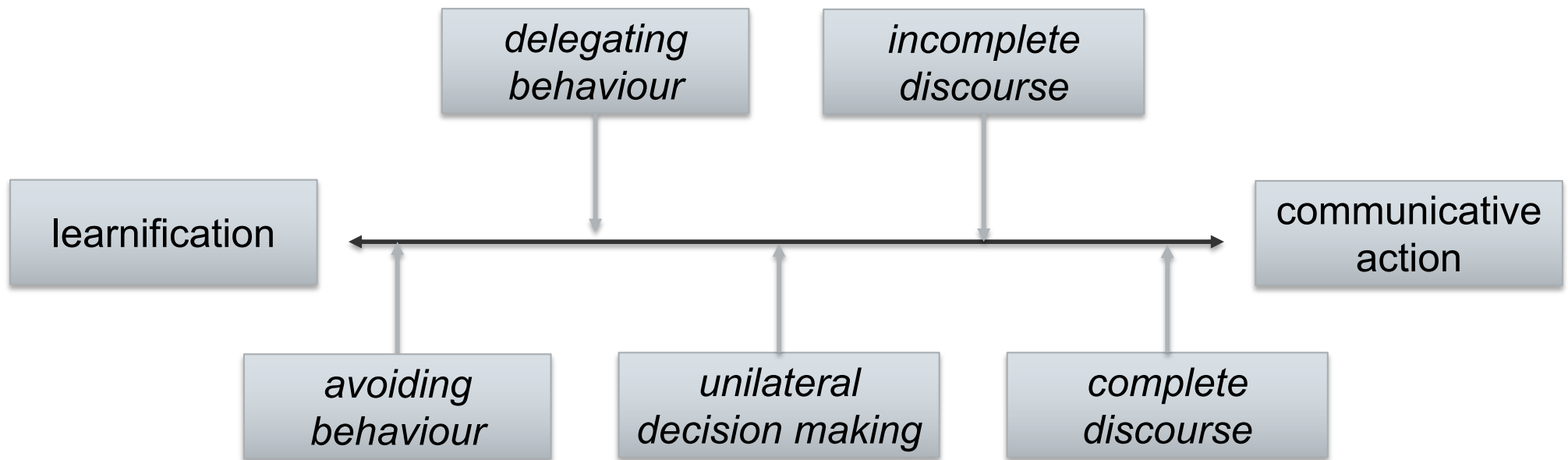
*complete
discourse*

(vgl. Oser, 1998)



Possible teacher actions regarding teacher ethos

Teacher act regarding her or his ethos between the two ends:





Teacher ethos in the age of ›learnification‹

- Teacher ethos is a necessary but not sufficient condition for education
- It especially comes to light when teaching is seen ...
 - as a decision-making process.
 - as an action within the space of educational freedom.
 - and for reasoning the decision between different ends inside the space of educational freedom.

→ Teacher ethos is a matter for education in the age of learnification within educational freedom

But how can we prepare pre-service teachers?

In other words: How to deal with the gap between two ends?



5. Meta-reflexivity and ›teacher ethos‹



Learnification and/or communicative action only are not sufficient to characterize a professional teacher

- There are multiple dimensions characterizing a professional teacher, e.g. professional knowledge, motivation, self-regulation, beliefs, reflexivity, lifelong learning...
- There are multiple disciplines and scientific paradigms involved in teacher education, e.g. two or more subjects and corresponding subject didactics, educational studies and practical training...
- There are different learning processes in teacher education that reach from mechanical learning of declarative content knowledge (learnification) to the debriefing of lessons in internships (communicative action in a mentor-mentee-relationship)
- Multiple and complex demands for the teaching profession imply a need of a multiple and complex professionalization strategy that takes clearly defined knowledge (core curriculum) as well as the uncertainty of the pedagogical field itself into account.



On the way to meta-reflexivity

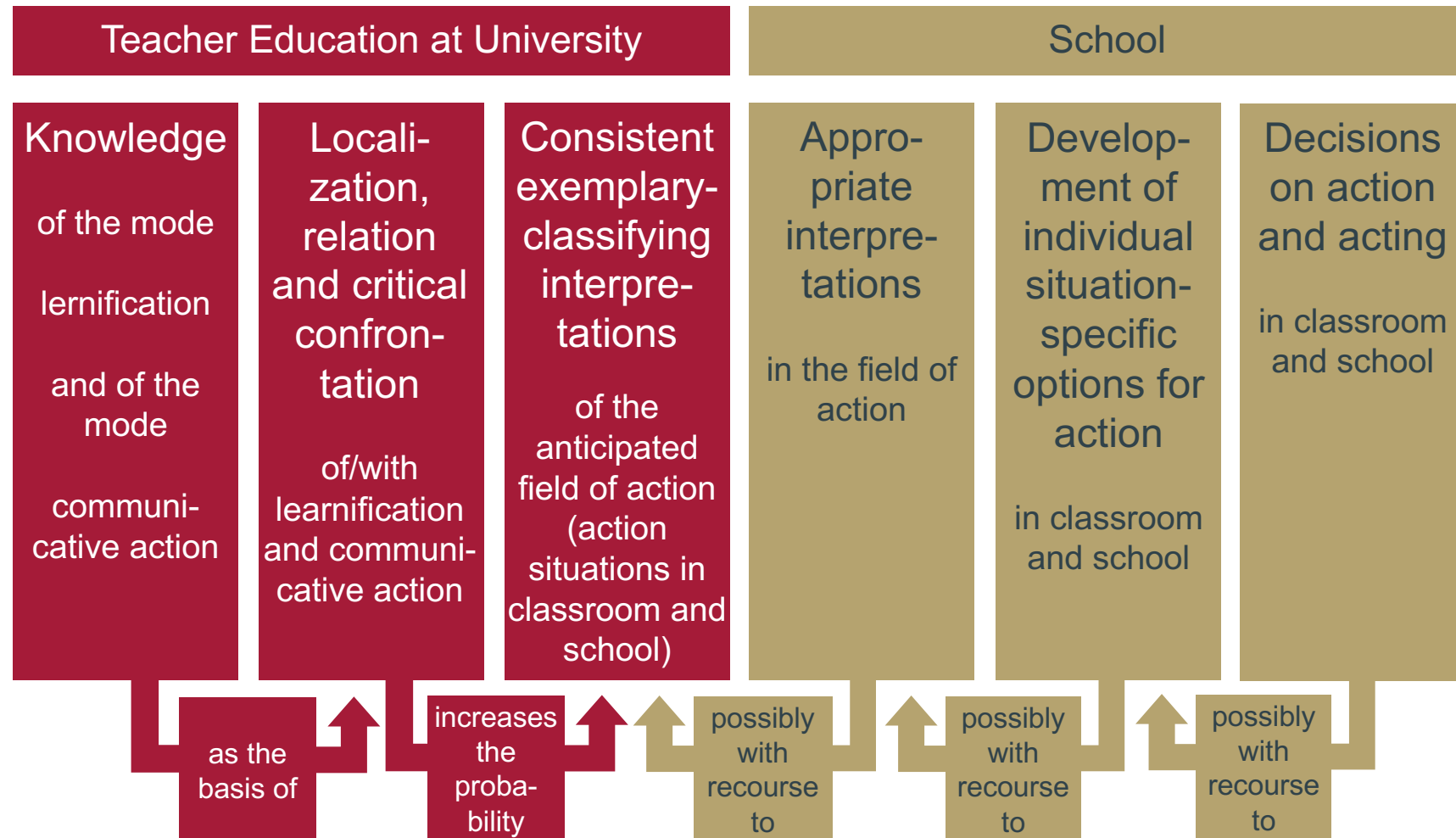
- As a new framework for professionalization, our concept of meta-reflexivity in the teaching profession provides a possible idea and strategy on how pedagogical freedom can be achieved and provides a new perspective on professionalization of student teachers
- It seems to be important that student teachers are enabled to differentiate between ›learnification‹ and ›communicative action‹ in a teacher education program. If they are able to understand the basics of both approaches, their potentials and limitations, student teachers can develop a teacher ethos that is sensitive for social trends and challenges in classroom that cannot be handled in the mode of ›learnification‹ or in the mode of ›communicative action‹ only
- Not only ›learnification‹ and ›communicative action‹ itself, but also in their combination are not sufficient to explain successful action in classroom



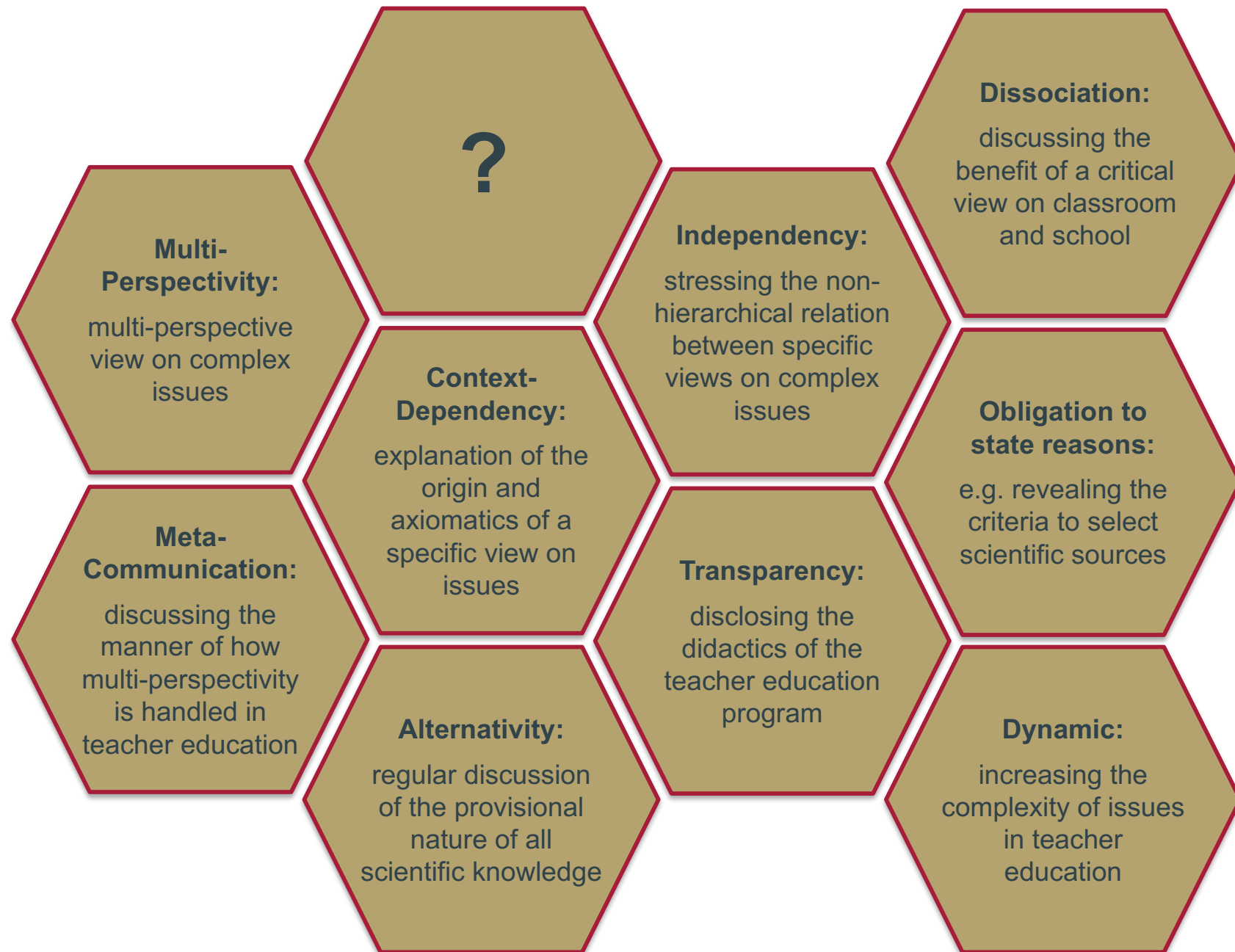
Meta-reflexivity: an Example

A secondary school teacher is introducing integral calculus in mathematics. He is performing the mode of ›learnification‹ to the point of perfection (visualization, using apps etc.). Although it is in this mode a really excellent organized example of instruction, the students are asking the question, what the benefit of integral calculus is. The Teacher – in anticipation of that question – switches into the mode of ›communicative action‹ und tries to explain the benefit of integral calculus for real life settings: It would be useful to calculate the volume of a champagne glass, for studying engineering and in general mathematics enhances logical reasoning. The students in class judge that the examples do not have any relation to the living environment. Because of the heat in classroom they rather would prefer to go to an outdoor pool. The teacher is disappointed, because neither his ›good‹ instruction nor his effort to come to a communication-orientated understanding of his students was successful to convince them.

Professionality as meta-reflexivity



Principles of meta-reflexive Teacher Education





6. Critique



Critique of Habermas's theory of communicative action:

- Universalistic structure of Habermas's concept of communicative action:
 - mutual *understanding* versus *différance*?
(Lyotard, 1988)
 - overcoming particularity by discourse instead of affirming plurality and the proliferation of small discourses and language games
(Lyotard, 1988)
 - does communication under ›idealk‹ conditions (free from power struggles and compulsion *force* participants to become ›neutralized‹ subjects? (is *complete* understanding the end of *any* difference?)
 - are the consequences of pure learnification (O-O) and the goal of communicative action (S-S) to be seen as similar?



“Ourselves, dismayed we stand,
concerned in vain,
the curtain’s drawn, all questions
remain”

(Brecht)



Thank you!

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