

Chapter 2

Teacher Educator Quality and Professional Development in an Era of Globalization

2.1 Teacher Quality and Professional Development

In 2005, the OECD's report, *Teachers Matter: Attracting, Developing and Retaining Effective Teachers*, highlighted the need to focus on cultivating teacher quality rather than simply emphasizing teacher quantity, after years of employing educators as a “largely interchangeable” resource (p. 11). This report references the vast body of research demonstrating that teacher quality (1) is the most central factor impacting student achievement; (2) varies significantly, with greater variance *within* schools than *between* schools; and (3) must be cultivated via professional development to support student learning. Yet, teacher quality is a “highly contested” concept (OECD 2005, p. 16), and measuring teacher quality across international settings proves to be equally perplexing in our assessment-driven twenty-first-century global society. Despite this challenge, international research initiatives have progressed in forging common ground on key insights (Darling-Hammond and Lieberman 2012). Integral to this work is increasing recognition to cultivate high-quality teacher *dispositions* with high-quality teacher *practices*. Yet, more work is needed to initiate, implement, and analyze innovative methods for cultivating teacher dispositions that are *globally and locally* meaningful.

The OECD (2005) found shared aspects of teacher quality across international settings to include: intellectual capability, clear articulation of knowledge, local planning, systematic thinking, subject-area qualifications, and pedagogical preparation. This report builds upon Shulman's notion of teacher quality as rooted in behavior, cognition, subject-area knowledge, character development, and knowledge of students' cultural/political contexts. The OECD (2005) also reports on *emerging aspects* of teacher quality receiving greater recognition across international settings, as school contexts and teacher demands become more complex. High-quality teachers are expected to demonstrate insight and skill in understanding: (1) individual students (diagnosing and responding to individual learning needs by employing formative and summative assessments, while also enabling students

to direct and monitor their own learning); (2) classroom environments (cultivating social cohesion, citizenship, and social responsibility by applying specific student background and cultural knowledge); (3) school environments (integrating self-evaluation and information technologies into practice, while collaborating with local and international professionals, particularly to contribute to shared institutional leadership); and (4) school communities (cultivating close co-operation and building partnerships with community agencies) (OECD 2005). These teacher criteria illustrate how the evolving work of the K-12 teacher is more complex than ever.

2.1.1 Teacher Autonomy and Support

In preparing teachers for this complexity, teaching “skills” are only the tip of the iceberg. An ocean of personal, situational, and societal complexities lay beneath the surface of pedagogical practice, as individuals of unique backgrounds come together in increasingly diverse twenty-first-century learning spaces. Equity issues and teacher retention dilemmas abound. Moreover, the highest needs schools often have the most under-prepared teachers (Darling-Hammond 2009), while close to half of all new US teachers leave K-12 classrooms within the first five years of practice (Levine and Haskelkorn 2009). Thus, teacher well-being emerges as a critical component of teacher quality (Parker and Martin 2009). A review of empirical and theoretical texts on teacher well-being across international settings (Liu 2013) reveals two prominent discourses on this topic: professional *autonomy* and professional *support*. In this review, a teacher experiencing well-being shows *autonomy* in: (1) being motivated or passionate about one’s work (Klusmann et al. 2008; Liao 2011; Peng 2012; Xiao 2004; Wang 2007); (2) having a positive impact on student learning (Soini et al. 2010); (3) winning the affection (Liu 2009) and respect (Wu 2010) of students and parents alike (Xiao 2004); (4) setting personal and professional goals (Parker et al. 2012); (5) making daily professional decisions (Zeng 2008; Wang 2007); and (6) coping with challenge well (Parker and Martin 2012), including rigid teaching environments (Xiao 2004) and rapid urbanization (Wang 2011).

This same review (Liu 2013) demonstrates evidence that high-quality teachers are highly *supported* teachers who experience positive collegial and administrative relationships via: (1) harmonious, positive work environments (Li 2007; Liao 2011; Peng 2012; Zeng 2008) based on collaborative collegial trust (Webb et al. 2009); (2) supportive interpersonal relationships to help cope with daily challenges (Grenville-Cleave and Boniwell 2012; Simbula 2010); and (3) institutional mediation in the school to support parent–teacher and teacher–teacher communication and relationships (Peng 2012; Wu 2010). Supported teachers are offered diverse and numerous personal (Wu 2010; Zeng 2008) and professional development opportunities (Webb et al. 2009; Liao 2011), which counteract job stress and teacher burnout (Ross et al. 2012; Peng 2012; Wang 2011) and enhance societal

support for teachers, overall (Li 2007). Pellegrino (2011) emphasized use of the aesthetic to enhance teacher professional development, while other studies highlight that teachers feel more valued by peers, evaluators, and students (Wu 2010; Peng 2012) when they feel efficacious in contributing to a harmonious societal future (Gao et al. 2010).

Draper (2013) discusses teacher *autonomy* and *support* as two sides of the same coin. As complements in contrast, these two factors mutually benefit each other in both teacher and teacher educator professional development. Draper (2013) and Dewey (1916) emphasize that the capacity of the individual teacher to cultivate a positive “emotional spirit” (p. 22) in a school, largely depends upon the capacity of the teaching *environment* to enhance or diminish teacher morale and practice. This finding is based in the idea that the “nature of the interactional context,” which is “the sociocultural vehicle for learning,” plays a critical role in determining “the supportiveness of the interactions and the autonomy they allow” in teacher professional development and practice (p. 77). Figure 2.1 (Draper and O’Brien 2006 in Draper 2013, p. 77) illustrates the complementarity in cultivating teacher *autonomy* and *support* via professional development nurturing self-efficacious and socially support educators. This model illustrates that the highly autonomous, highly supported educator is capable of innovative work, while educators with low autonomy and low support may feel as though they are direction less. Also shown in this model is the premise that the highly supported educator with low autonomy may veer toward accommodating others, while the highly autonomous professional with low support may experience personal and/or professional isolation, perhaps due to viewing oneself as entirely self-sufficient without meaningful personal or professional relational support.

Our twenty-first-century assessment-driven era may hinder the cultivation of the above aspects of meaningful teacher professional development (OECD 2005), particularly as the process of cultivating self-efficacy may run counter to external motivation produced by assessments (Draper 2013). As demonstrated in the above review (Liu 2013), teacher well-being and teacher quality are enhanced by the educator feeling efficacious in positively impacting student learning and cultivating a positive rapport with students and their families. This demonstrates a key trait of high-quality educators more widely recognized across international contexts: being *learner-centered*. This trait involves being a *student of one’s students* (Kwo 2010). Democratic and multicultural education perspectives in the USA encourage a learner-centered approach, particularly as introduced in nineteenth century Deweyan philosophy, the African American led early nineteenth century Ethnic Studies Movements, and the mid-nineteenth century Civil Rights Movement (Banks 1999). More recent female US researchers have advocated for a *caring-centered* educational approach that seeks to learn about student backgrounds and interests to cultivate enriching and meaningful connections between students and curricula (Noddings 2003, 2004; Pang 2005).

Such perspectives extend Draper’s (2013) work by conceptualizing *high innovation* in the top-left quadrant of Fig. 2.1 as a *relational* enterprise. This view aligns notions of achievement as an *aesthetic relationality* marked by integrity of speech

High Support			
High Autonomy	Supportive autonomy (high innovation)	Directive support (high accommodation)	High Direction
	Unsupported autonomy (learning alone)	Opaque expectation (working/learning in the dark)	
Low Support			

Fig. 2.1 Model of four contrasting types of induction experience (Draper 2013, p. 77, adapted from Draper and O’Brien 2006)

and action, as well as an empathy-oriented view of learners as needing *equal opportunity* and *compassionate understanding* to achieve at their highest. Professional development that *empowers* teachers to support and understand students more effectively is due further exploration. Practitioners need to play a leading role in reflecting upon their own context-based practices to conceptualize and cultivate aspects of high-quality teaching for the profession as a field.

2.2 Teacher Educator Professional Development

2.2.1 Teacher Educator Autonomy and Support

The work of teacher *educators* also must evolve to keep pace with our twenty-first-century global complexity. Cobo (2013) offers global “mobility” as an integral component of twenty-first-century education systems and highlights the need for students and educators alike to learn from cross-cultural “environments and communities ... situations ... combinations of knowledge, understandings of disciplines,” a learning process that entails “adaptation and collaboration, among other relevant soft skills” (p. 82). If teacher educators are to engage K-12 teachers and their students in meaningful global interchange, teacher education faculty must participate in this work themselves. Any inclination toward ivory tower brooding must be infused or replaced with context-based, international engagements that are both cognitively and relationally oriented. As our Internet capacities expand, “global mobility” for those without financial means may involve home-based, virtual cross-cultural interchanges. Teacher education faculty must engage in a lifelong learning that is “inherently dynamic,” and “not limited by any space, institution or diploma” (Cobo 2013, p. 83). International teacher educator professional development emerges as paramount.

High Support		High Direction
High Autonomy	Look out to look in; Reach up to reach down (compassionate growth seeking to help others grow)	
	Look in; No way to reach up (isolation)	Look out; No way to reach up (despair)
Low Support		

Fig. 2.2 Teacher *autonomy*-teacher *support* in teacher educator international professional development (adapted from Draper and O’Brien 2006; Draper 2013, p. 77)

In our twenty-first-century era of globalization, learning communities are increasingly diverse. Thus, the vital step of *looking out to look in*, or *learning from others to learn about myself*, is becoming a vital skill for teachers to interact with, understand, and support students and their families. Teachers and teacher educators alike can no longer glean critical dispositional skills via local field experiences alone. *Globally enriching* and *contextually nuanced* field experiences are imperative. As the pace of globalization, community diversification, and information exchange grow at exponential rates, teacher educators must initiate novel practices for international professional development, as much as their K-12 student teachers. Figure 2.2 illustrates that teacher educators immersed as learners in new international settings—akin to teachers immersed in new settings—will experience greater well-being and success in their work via a merger of *autonomy* and *support*. The teacher educator immersed in international contexts need *support* to develop the *self-efficacy* needed to set goals, development curricula, and become a student-centered learner of one’s learners in these new settings. As teacher educators receive relational support in international immersion experiences, they can develop a sense of international self-efficacy and professional mindset to help others do the same. In this work, teacher educators learn to *reach up to reach down*, or *receive support to support others*.

2.3 International Professional Development as *Ren*

This study draws upon the Confucian concept of *ren* as it evolved amidst the *regional* conflicts of ancient China and applies this concept to our twenty-first-century *global* society. A question that emerges is if and how *ren* may serve as a meaningful modern guide for our globally multicultural society.

Teacher educator international professional development involves building a relational *wholeness* cultivated by *looking in to look out* and *reaching up to reach down*. In this work, three particular intersections emerge as central: (1) personal and professional development; (2) research- and practice-based development; and (3)

aesthetic and pragmatic development. Each of these three balances is involved in international teacher educator professional development as 仁 (*ren*) and thus contributes to the cultivation of a more benevolent, harmonious humanity in our twenty-first century, global society.

2.3.1 *Ren and Rendao as Relational Road-Building*

Dao (道), appearing over 80 times in the Confucian Analects (Ames and Rosemont 1998), involves a journey that must be engaged and completed to attain growth. Characters joined to denote *dao* (道) include *guo* (过), or to “pass over,” and *shou* (首), a compound of “eye” and “hair,” together meaning “head.” In their translation of the Confucian *Analects*, Ames and Rosemont (1998) describe *dao* as the active work of “road building,” particularly regarding a road to be traveled by others engaged in a similar journey (p. 45). International professional development for teacher educators may be described as a work of *dao*—an active *road-building* that aimed to smooth the road for others who may follow, while also broadening and extending their own professional paths. The Confucian use of *dao* calls each aesthetic adventurer to receive and impact the world uniquely to “reinforce and extend the way of life inherited from one’s *cultural predecessors*,” while also offering a “road map and direction for one’s *cultural successors*” (Ames and Rosemont 1998, p. 45). This work involves owning one’s own journey via reflection on and interpretation of one’s personal experiences and resembles Dewey’s (1916) call for individuals to free themselves from “reproductions” leading to “intellectual servility” (p. 292). *Dao* involves pursuit of genuine inquiry, leading to the formation of personally tested theories (Dewey 1916). Yet, in this work, the individual mind should not be viewed as “complete in isolation from everything else” (p. 293), as meaningful inquiry involves social engagement enhancing personal interests.

For both Confucius and Dewey, the individual journey involves *relationship*. Likewise, the international professional development of teacher educators is a personal–relational journey that involves both the work of *rendao* (人道) and *ren* (仁). The character, *ren* (人), “human,” may be placed before *dao* (道) to connote “a way of becoming ... human” (Ames and Rosemont 1998, p. 46). *Rendao* entails individual courage to embark on a transformative journey. Dewey (1916) and Confucius shared a deep awareness of the mutual impact the individual actor and surrounding environment have on one another. Thus, a transformative journey cannot be completed by oneself alone. The actor engaged in *rendao* is not split from one’s surroundings, but involved in a mutual interchange. *Ren* expresses this relational work by placing *ren*, or *person*, next to *er*, or *two*, and is translated as *humanity* to connote that to become human is to become human together. *Ren* illustrates humanity in its fullest form as a relational experience, with our most developed self in a posture of continuously giving and receiving—relationally.

Confucian philosophy encourages “lifelong pursuit of ... human heartedness” via cultivating an “inner equanimity and outer integrity” that remains enmeshed in a relational process of learning and becoming human together (Hayhoe 2007, p. 19). *Ren* balances Platonic perspectives that have encouraged the individual to rise above “the chaos of ordinary human experience” via mathematical and philosophical cognitive reasoning (Hayhoe 2007, p. 19).

2.3.2 *Looking out to Look in, Reaching up to Reach Down*

Rendao and *ren* express key processes involved in teacher educator international professional development. Akin to the American “rugged individual,” *rendao* reverberates with images of the courageous individual embarking on a journey. The Confucian concept of *ren* balances this view with the humbling reminder that we are relational beings at heart. Aligned with this perspective, transformative teacher educator international professional development involves *looking out* to learn about others as a means for *looking in* with enhanced self–other understanding. *Ren* additionally involves *reaching up* in managing one’s own professional growth, followed by an ethical *reaching down* to share one’s development and learning with others.

A growing global awareness of equity issues is emerging across international contexts. Addressing these equity issues as a global society of local communities entails balancing historically dominant views of equity with additional perspectives. A particular balance that may bring insight into this work is balancing Western-based conceptions of universal human rights (Grant and Gibson 2011), with Confucian notions of *ren* (仁) as maintaining humility and propriety within relational dynamics. Grant and Gibson (2011) discuss twenty-first-century notions of equity and social justice in light of the Universal Declaration of Human Rights. The authors advocate for protection of human rights that “allow for individuals’ full self-actualization and personal development” particularly in fulfilling one’s “democratic responsibilities” (p. 94). Former Director General of UNESCO and First Lady Eleanor Roosevelt further articulated human rights as individual empowerment to participate and exercise one’s democratic rights in society with a sense of empathy and responsibility in protecting others’ ability to do likewise (Grant and Gibson 2011). Equity in this light involves a relational *reaching up to reach down*. Yet, the methods for attaining societal equity often tend toward standardized comparative assessments, such as China’s *gao kao* (高考) system seeking to provide “the chance to achieve social mobility” for all who study hard (Zhang 2013, p. 24). Yet, assessment-oriented approaches for attaining equity often encourage *reaching up to reach up further*, contrasting with a human rights perspective on *reaching up to reach down* or a Confucian tradition that advocates for *reaching*

down and respecting up in filial relationships central to maintaining social harmony (Li and Lamb 2013). Confucius and Roosevelt turn attention toward cultivation of human character, much as a Confucian perspective emphasizes cultivating *junzi*, or *exemplary persons*, who “cherish fairness” rather than the “thought of gain” or “personal profit” (Ames and Rosemont 1998, p. 91, 4.11–4.12), warning against focusing on material profit or social gain (p. 92, 4.14).

The international professional development of teacher educators involves horizontal and vertical relational development: *looking out to look in* and *reaching up to reach down*. Learning with international colleagues in addressing shared equity issues is the key for operating as a global community with shared aims and resources. In this work, teacher preparation institutions must cultivate “glocal” understandings, including intersections of dominant global cultures and culturally embedded local cultures (Brooks and Normore 2010, p. 53). Glocal understandings promote the *internationalization*—not just the *globalization*—of professional perspectives and practices, including how “intertwined worldwide discourses, processes, and institutions” impact “local educational practices and policies” (Spring 2008, p. 330). Culturally nuanced explorations must aim to preserve local diversity amidst globalization’s wake. Cultural intersections include contrasts complementary in their divergence. Teacher educator international professional development entails learning to find complementarity in contrast.

2.4 Integrating Contrasts as Complements

Teacher education faculty in international spaces can forge globally collaborative communities via the cultivation of shared understandings regarding educational contexts and challenges, as well as innovative practices across cultures, regions, and historical periods. This work entails a moral commitment to engage as learners (Kwo 2010) in a global road-building process as *ren* (仁). As internationally immersed teacher education faculty experience contradictory elements across cultures, they may also discover how perceived contrasts may be experienced as complements (Zhang 2013). This work reflects the Vygotskian notion that meaningful scientific inquiry seeks to maintain “*opposing aspects*” of a “dialectical unity” to understand how parts operate in relationship with one another—rather than separating parts from a whole as traditional scientific analyses (Luria and Vygotsky 1992, p. 373, as cited in Vadeboncoeur and Collie 2013, p. 15). Authentic inquiry entails maintaining parts in relationship—contradictory elements held in balance. Without maintaining *interactive integrity*, explorations of fragmented units lose essential characteristics of a larger whole. Dialectical unity supports explorations of international professional development as *ren*, particularly as the “fully developed person” is able to embrace difference as a “source of continuity and a ground for creativity” (Hayhoe 2007, p. 21). The complementary nature of contrasts becomes the very path for meaningful discovery and insight.

This text contends that international professional development involves balancing the following complementary tensions specific to the growth of teacher education faculty: (1) personal and professional development, (2) research-oriented and practice-based development, and (3) aesthetic and pragmatic development. International immersion experiences offer opportunity for teacher education faculty to develop as *professional persons*, *practice-oriented researchers*, and *aesthetic engineers*.

2.4.1 *Personal Professionals, Professional Persons*

A “synergy” (Cochran-Smith and Demers 2010, p. 40) enhancing faculty growth is experienced when international professional and personal development merge. As teacher education faculty across global regions becomes one another’s *learners and teachers*, they “create a new and powerful learning space” (Cochran-Smith and Demers 2010, p. 40). This work parallels the personal–professional development described by US multicultural educators (i.e., Gay 2003). Just as “becoming a multicultural educator” involves “becoming a multicultural person” (Nieto 2000, p. 253, as cited in Gay 2003, p. 5), becoming an international teacher educator entails becoming an international *person*. Akin to the Confucian notion of *rendao*, Ambrosio (2003) reflects that in multicultural growth, “we make the road by walking” (p. 37), a journey entailing *personal* courage to act, rather than “waiting for others to tell us what to do” (p. 18).

Personal–professional international development engages *ren* as a *relational* growth taking place along with personal transformation, particularly when we question long-held assumptions shaping our “individual and collective identities” (Ambrosio 2003, p. 37). Professionals must reflect analytically on “personal knowledge, beliefs, values, and actions” (p. 8) to understand how our self is in mutually transformative interaction with our social context.

Vygotsky views personal development as inherently intertwined with contextual connection, including the work of navigating contrasting aspects of one’s social context. Vygotsky highlights the developmental importance of experiencing phenomena as relationally connected “‘units’ of the whole” (Vandeboncoeur 2013, p. 22), a challenge for the internationally immersed individual navigating variance across new and home contexts. International professional development requires exploring difference to “imagine possible futures and to act to bring them into being” (Vandeboncoeur 2013, p. 20). Vygotsky (1987) parallels this relational development to geological development. Akin to layers of the earth’s crust containing geological strata from different time periods, a person’s inner realms contain “developmental strata” in which our past and present are in coexistence narrating a unique story of personal–social development. In this light, personal and professional development are completely inseparable. To separate these two would lose integrity of the greater *whole*, making the personal and professional fragmented units incomprehensible, bereft of meaning (Vandeboncoeur 2013). Awareness of

connectivity and fragmentation in one's personal developmental story becomes important for teacher education faculty moving from one sociocultural context to another.

Personal-professional teacher development involves a "re-storying of the self within the context of practice" (Dirkx 2008, p. 68). "Self-formation" involves "construction and reconstruction" with referential points shaping the self-storying work (Dirkx 2008, p. 68). Learning to engage in and hear others' stories of personal-professional international development entails respect for a wide variety of "starting points" (Ambrosio 2003, p. 38). This may involve setting aside dominant narratives to discover a diversity of developmental stories, including one's own. Drawing upon academia may provide insight, while ability to set aside institutionally accepted knowledge to hear and understand new stories is vital. Gee's (2012) theory of Discourse models this by encompassing cultural, linguistic nuances within contextualized language use. In this light, internationally immersed teacher educators are becoming "bi-Discoursal people (mastering two contesting or conflicting Discourses)" (p. 164). Developing proficiency in two or more international Discourses may entail navigating Discourses that "exist and mean in juxtaposition to each other," causing the educator to feel pressed to "mean against" one's previous identity in one's new social context (Gee 2012, p. 163). This work surfaces societal myths evidencing the "subtle, complex, and often arbitrary ways in which Discourses connected to power 'stacks the decks' in favor of certain 'kinds of people'" (Gee 2012, p. 165). In their *personal* change, teacher education faculty inspires professional change in their fields.

Gee's (2012) Discourse theory sheds light on the culturally immersed professional who feels *othered* (Kumashiro 2000), or engages in a *self-othering* (Liu 2002; Zhang 2013) in which the professional loses capacity to hear one's *inner self* or previously held values. Herbert (2010) draws upon Freudian theory to describe a narcissistic aggressivity anticipated in encounters with a perceived *other*, with differences to which one both feels attracted and threatened. If the ego, or primary self, is able to assimilate or harmonize difference by creatively expanding one's sense of identity to include the other (Zhang 2013), then aesthetic relationality has been achieved. However, if the ego maintains a "fragmented," threatened stance toward the other, a stance seeking to "defend its existence" while simultaneously being intrigued by the other, then aggressivity may be expressed or internalized as depression (Herbert 2010). In a fragmented, threatened state of *otherness*, there is a perceived "master" and "mastered," either oneself or the *other* (Herbert 2010). Such divisive thought breaks down the aesthetic relationality needed in our twenty-first-century global conceptions of achievement. As *self* and *other* become an aesthetically assimilated *self-other*, creativity and innovation are natural by-products.

As internationally immersed teacher educators experience personal and professional development, they also must navigate development as researchers and practitioners. International professional growth must engage in this, as well.

2.4.2 *Research-Based Practitioners, Practice-Based Researchers*

The work of teacher education faculty is unique from both K-12 teachers and other university faculty, in that teacher educators continuously hold the tension of bridging the realms of practice and research, the K-12 classroom, and the university setting. Since the inception of teacher preparation as a *practice* in the late 1800s, questions have continued regarding teacher education's university presence as a *research-based* field (Cochran-Smith and Demers 2010). Over time, professionals in the field have emphasized need for a dual *practice-research* focus. Dewey's (1904, 1977) pioneering work established the university as theory-oriented home for teacher education. Additional scholars have built on this work by forging stronger connections between the university setting and K-12 professional development schools offering "laboratory" classrooms for practitioners to engage in meaningful theory-to-practice transfer (e.g., Darling-Hammond 1994). Teacher educator professional development—including in international settings—must maintain a dual practitioner–researcher orientation so teacher education is "principled and scientific" (Whitcomb 2003, p. 19). "Teaching schools," akin to "teaching hospitals" (Whitcomb 2003, p. 19), provide opportunity for theory-to-practice transfer and *practice-to-theory* transfer (Kwo 2010). In this, the practice-oriented nature of teaching influences the shaping of theory, while academic university pressures to publish do not push out practice. Practice and research emerge as a complementary tension.

2.4.2.1 *Phronesis and Episteme*

Stakeholders debate which disciplinary fields and methodological approaches should be involved in teacher education scholarship, and how findings may be used to improve practice. For teacher education to remain a cohesive field, teacher education faculty must play a leading role as researcher-practitioners able to draw both on Plato's *episteme* (generalizable conceptual knowledge) and *phronesis* (contextualized responsive knowledge) alike as vital sources for cultivating and modeling practice-oriented theory and theory-based practice. Whitcomb (2003) asserts need for *phronesis* to play a stronger role in offering "insight and understanding that is closer to the problem, that respects and preserves its particulars, that aims for wisdom in action" (p. 21). This view holds merit, in the light of divides that can grow between academic knowledge and teacher practice. At the same time, *episteme* can provide new directions and perspectives when localized experiences present persistent quandaries. *The Analects of Confucius* evidences appreciation for *episteme* as a vital source of learning. Confucius asserts, "having studied, to then repeatedly apply what you have learned—is this not a source of pleasure?" (Ames and Rosemont 1998, p. 71, 1.1). While valuing *zhi* (知), or knowledge as wisdom, Confucius clearly articulates a

preference for acquiring *zhi* through “natural propensity” or “study,” yet ranks as third gaining *zhi* “in response to difficulties encountered” (Ames and Rosemont 1998, p. 199, 16.9). Confucius denounces “common people who do not learn even when vexed with difficulties” as being “at the bottom of the heap” (p. 199, 16.9). While epistemic knowledge provides highly valued guidance, it does not confer *empathy* for those struggling amidst trial, nor does it *come alongside* the struggling individual to confer *hope* for eventual triumph.

Educational practices historically have leaned on *epistemic* processes of teaching top-down knowledge. Modern international comparative assessments parallel this unilateral directional flow. However, global twenty-first-century educational research communities increasingly are recognizing that *phronesis* and *episteme* are *equally vital* in knowledge-formation processes and correlated notions of achievement. The teacher educator who is both practice-*and*-research-oriented resists pressure either to teach without theory-led insights or to implement top-down directives without regard for locally contextualized concerns. Novel *practice-to-theory* and *theory-to-practice* understandings emerge, as teacher educators collaborate as a globally collective field of professional “change agents” learning from internationally shared knowledge *and* locally contextualized challenges. *Episteme* or *phronesis* have important roles to play in the work of teacher educator international professional development. In both cases, an inquiry disposition is important.

2.4.2.2 Inquiry as Stance

Cochran-Smith and Demers (2010) identify five historically recognized purposes for teacher education research, with the fifth purpose being *research as stance* or *inquiry as stance*. The first four purposes include *research as weapon*, *research as report card*, *research as warranty*, and *research as foundation*. Research as *weapon* involves the modern discourse “war,” in which the “professionalization agenda” seeks to establish “jurisdictional responsibility” in a standard-based and research-led field, while the “deregulation agenda” aligns with market-oriented aims to “break up universities’ ‘monopoly’ on teacher education” (Cochran-Smith and Demers 2010, p. 15). Research as *report card* has increased as a result of the 1998 legislation requiring federally funded schools of education to report teacher certification qualifications annually to state legislators, who then report to the federal government. While such funding-related reports may provide useful information, additional results include top-down political analyses and frenetic media-driven analyses of teacher preparation program quality—an analytical process failing to include professionals in the field, or the students and families served by the profession (Cochran-Smith and Demers 2010). Research as *warranty* presents evidence justifying particular teacher education policies, basing analyses on outcomes such as teacher “performance, knowledge commitment, attitude, efficacy, retention in the profession, evaluations by principals, placement in high need areas, as well as various measure of pupils’ learning” (Cochran-Smith and Demers 2010,

p. 16–17). Finally, research as *foundation* primarily focuses on “laying the groundwork, and constructing the frameworks” for teacher preparation programs (p. 17–18).

Inquiry as stance is unique from the first four research purposes in placing *relational understanding* as paramount, specifically for the researcher-teacher to understand one’s subject-students more thoughtfully. *Inquiry as stance* is parallel to the Platonic process of *phronesis*, and Whitcomb’s (2003) call for cultivating “wisdom in action” (p. 21), as the teacher educator-researcher seeks to “generate local knowledge in the service of teachers’ and pupils’ learning” (Cochran-Smith and Demers 2010, p. 19). This relational intent is unique from purposes that primarily seek to inform (research as foundation), justify (research as warranty), prove valid (research as report card), or even hurt others’ purposes in perceived opposition (research as weapon). The term, *stance*, connotes positioning one’s body in a particular way to express one’s relation to another person, thing, or concept. Cochran-Smith and Demers’ (2010) inquiry as stance resonates with Pang’s (2005) caring-centered multicultural education in that the educator-researcher continually explores how to “build relationships of trust” and discover pedagogies supporting student achievement (p. 223). Inquiry as stance also reflects Noddings’ (2003) ethic of care by merging “analytic-objective” awareness with an “affective-receptive” care often marked by an “outer quietude” (p. 34). *Inquiry as stance* is a form of *achievement* specific to the work of teacher education faculty engaging in *research* to enhance student–teacher *relationships*.

Cochran-Smith and Demers (2010) work moves the field of teacher education research in meaningful twenty-first-century directions by placing priority on supporting and enriching the student–teacher relational dynamic. This study extends the authors’ framework by applying *inquiry as stance* not only to student–teacher relationships, but also to peer relationships in which teacher education faculty is immersed as learners in international professional development. Teacher educator professional development involves cross-cultural or cross-linguistic development. *Inquiry as stance* is vital as a *moral commitment* to engage as learners (Kwo 2010) and learn from one’s students and international peers.

As globalization (Spring 2008) expands in impact and evolves in meaning, learning from international colleagues in a shared network of *practice-oriented researchers* and *research-based practitioners* is a growing need. As colleagues collaborate across international settings “to make their own struggles and their own ongoing learning visible and accessible to others” (Cochran-Smith and Demers 2010, p. 40), teacher education faculty must operate as artists and engineers.

2.4.3 *Aesthetic Architects, Engineering Artists*

Immersing oneself in a new context as a learner *takes courage and sensitivity*. As teacher education professionals *look out to look in* by engaging in and reflecting upon international immersion experiences, they emerge as international diplomats

contributing to an emerging global architecture of aesthetic relationality. This work invites teacher educators to engage aesthetically and pragmatically in their work, particularly to share in one another's challenges and insights across contexts of practice. Dewey (1916) articulates this balancing act as cultivating *culture*, amidst a societal atmosphere more interested in *efficiency* than in personal-cultural cultivation. For Dewey (1916), culture is far more than shared customs and traditions. Efficiency reduces culture to a "narrow range of acts," rather than seeing culture as a *process* of ongoing meaningful "activity" (Dewey 1916, p. 117). Efficiency confines cultural expressions to holidays or other "events" so to separate the cultivation of culture from the daily need to maximize action with minimal cost and time. In contrast, Dewey (1916) re-conceptualizes culture as aesthetic work in which "complete development of personality" is allowed sufficient time for discovering one's unique interests while engaging in a larger society (p. 117). Economic aims for efficient development are held in tension with educational aims for cultural cultivation, or the "complete development of personality" within and across individuals throughout society.

In this light, educators emerge as *engineering artists* contributing to a larger *aesthetic architectural feat* of cultivating the personal development of each individual learner able to contribute to a broader societal whole. As teacher education faculty also engages as learners (Kwo 2010) to collaborate in global communities as *aesthetic engineers*, it becomes possible to generate collectively emergent insights regarding convergent and divergent assumptions and unknowns in conceptualizing and responding to key challenges involved in teacher education across global contexts. As with any relational bridgework, *humility* is a vital trait for the teacher educator to embrace in order to experience one's professional development as both *aesthetic* and *pragmatic*.

2.4.3.1 Humility as Aesthetic "Cement"

Humility emerges as the necessary cement for the teacher educator contributing to the aesthetic architectural enterprise of cultivating a global society moving in shared development. Humility is more than self-depreciation, but is realized by "having a clear perspective" and "respect for one's place in context" (<http://en.wikipedia.org/wiki/Humility>). This view sees self *not* as complete in isolation, but as a social creature made for relationship (Dewey 1916). Confucius similarly appreciated the personal and societal significance of propriety, *li* (礼), and friendly regard, *qinyi* (情谊), in maintaining personal and societal *integrity* or *wholeness*. *Li* in the Confucian *Analects* highlights the role of humility as morality, or *yi* (义), in maintaining harmonious regional relations amidst regional differences. This relational work includes being "accommodating" and "deferential" in interactions to keep "disgrace and insult at a distance," and not "lose" close others (Ames and Rosemont 1998, 1.13). Friendly regard, or *qingyi* (情谊), transforms etiquette from mere behavior to be understood as an aesthetic relational work in becoming "persons of action" who are "cautious in

what they say” because they regard highly their relationships with others (Ames and Rosemont 1998, p. 74, 1.14).

A similar sentiment is found in the wisdom passed down from mother to daughter in colonial America. Laura Ingalls Wilder learns to navigate the complex social dynamics of a one room American school house in 1881, as depicted in the novel, *Little Town on the Prairie* (Ingalls Wilder 1971). She receives a hand-written note from her mother that encourages holding relationships in high regard by being careful in one’s speech: “*If wisdom’s ways you wisely seek, Five things observe with care, To whom you speak, Of whom you speak, And how, and when, and where*” (Wilder 1941, p. 184). As Laura transitioned from her farming roots to the social context of a small town, her mother emphasized attending carefully to relational interactions, vital in personal and social development across cultural, regional, and historical contexts. Confucius similarly called the *junzi* (君子), or *exemplary youth*, to reflection *si* (思) and learning *xue* (学) and warns that “learning without due reflection leads to perplexity,” while “reflection without learning leads to perilous circumstances” (Ames and Rosemont 1998, 2.15). Reflective learning entails humility in that *standing-under* new *understanding* offers guidance for how to engage thoughtfully in society as an individual.

2.4.3.2 Li as Vocation

In the professional development space of reflective learning, the teacher educator might discover a quiet distinction between vocation and career, a distinction holding aesthetic–pragmatic tensions in balance. Nouwen et al. (1982) warns that focusing on pragmatic aspects of one’s career *alone* causes comparative competition to reign. This leads to using one’s abilities “to separate ourselves from others” and “push everyone away who prevents us from achieving our goals” rather than joining with others “in common life” (p. 83). An aesthetic focus on *vocation* balances an achievement-oriented focus with relational meaning in one’s work. It becomes possible to “pay careful attention to each other” (Nouwen et al. 1982, p. 82–83), to recognize, and to welcome the shared gifts and struggles of fellow professionals. *Pragmatic* professional development alone can rely on “tangible external products” in measuring progress (Dewey 1916, p. 117), while *aesthetic* professional development balances this work by recognizing a personal and social enrichment taking place via the socially engaged teacher educator. This aesthetic aspect of professional development is particularly salient for the internationally immersed teacher educator learning a new form of propriety, *li* (礼), and new cultural guidelines for holding friendships in friendly regard, *qingyi* (情谊).

In viewing international professional development for teacher educators as a partnership informing generative perspectives and practices, it is anticipated that communication patterns as cultural propriety, or *li*, differ across global settings. It is helpful for the internationally immersed teacher educator to view themselves and others as holding individual and collective identities and acting from individually and collectively normalized behaviors (Thomas 2003). Such views invite aesthetic

appreciation and pragmatic understanding for different expectations, social thinking and communication, and conflicts experienced. Thomas (2003) highlights that success of established partnerships across borders, including global partnerships for teacher educators, depends upon a thoughtful appreciation and understanding for such differences. Just as students respond well to the educator who embodies “passion, care, tolerance, respect, fairness, open mindedness, genuineness,” rather than “control, arrogance, and hypocrisy” (Whitcomb 2003, p. 28), global collaborators respond well to these dispositional traits. Attending to the *aesthetic* and *pragmatic* aspects of international professional development will support teacher education faculty engaging in personally and professionally fulfilling global collaborations.

2.5 Achievement Conceptions Revisited

Conceptions of achievement in our era of globalization are *flattened* by notions of individual, tower-building tests. In contrast, achievement conceptions expand as more relationally meaningful and globally responsible when viewed as an aesthetic integrity enabling collaborative innovation via tensions balanced. Such aesthetic relational views of achievement lay a foundation for meaningful international professional development for teacher educators, a work that entails merging personal and professional growth, practice-oriented inquiry, and research-based practice, as well as aesthetic and pragmatic inclinations. Holding these three complementary contrasts in balance is crucial for the professional immersed in “glocally” contextualized, culturally nuanced learning.

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