

Culture and pedagogy - and the beginning of everything

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"Culture and pedagogy".

- A critical view on the changes in theory and concepts dealing with culture and pedagogy.

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Focus on theoretical perspectives on culture and pedagogy:

In Denmark/ scandinavia

In general: International policy and reserach

In relation to aesthetics and bildung

Scandinavia: What's the story?



What is happening today?

To answers:

- 1) The school system in Denmark (and in many other countries) did actually have some practical and theoretical problems before the recent reforms.
- 2) The new focus on the concept of learning represents a change in the way we think about culture, schools and education.

Some historic events – the Danish case

- * In 2012 the Danish parliament agreed on a major reform of the teacher education.
- * The "Inclusion Act" was also passed in 2012, aiming to increase the quantitative level of inclusion.
- * A greater reform of the public schools followed in 2013.
- * Mostly, there is a political focus on quantitative performativity alongside an ambition to find usable, evidence based and “best practice” methods (Dyssegaard et al 2013a).
- * Educational research has become more and more strategic, focussing on the priorities of the new reforms.

The international case (Biesta, Säfström et al)

- * The same ideas are present: Education is viewed as a technical, evidence-based task.
- * Focus on control and efficiency
- * The concept of "school" is changing (from "free time" to adaptation/ training)
- * Global competition (PISA etc.)

Culture itself in general has become "a distant memory". Instead cultural expressions is used for anti-cultural purposes.

A theoretical perspective (Mårtensson 2015)

Era	Theoretical frame	Scientific method
Modernity	Linked to great narratives	Studies are carried out within the limits of the great narratives
Post-modernity	An absence of great narratives	Deconstruction and emancipation
Post-postmodernity	Linked to a specific construction of a great narrative	Use (and construction) of evidence in line with the great narrative.

The competitive state (Ove Kaj Pedersen)

	National state (1850-1950)	Welfare state (1950-1990)	Competitive state (1990-)
Subjekt	Individual	Person (irreplacable)	Person (self-maximizing)
How to rule the population?	The disciplined individual	The free citizen (the good life as an ideal)	The effective citizen-worker
What combines us?	Nation (national identity)	Democracy (participation)	Allies in the struggle for survival (work)
Right	Freedom (by right)	Equal access to knowledge/information	Equal access to job

Theoretical movements in official educational policy and research

All children are special (a systemic view)

All children have disabilities (the cannot yet join the workforce)

What to they need?: Learning, standardized programs and evidencebased cures!

The solving of the paradox of pedagogy?

Thinkers like Kant and Rousseau based their pedagogical theory on the presence of a eternal paradox: *How can we force other people to be free and think for themselves?*

Today, many modern governments seems to have solved that problem by focusing on competence-based learning programmes. Or have they?

State and pedagogy

Some movements and some problems

But: What is a school?

The concept have its roots in the Greek word *Schole* and the Latin word *schola*. Originally, the meaning of the word was "free time", referering to the fact that pupils in schools did not have to work. Therefore, a school is etymologically the opposite of anything connected to the labor market.

Democracy and schools

Democracy is often viewed as:

- * A formal political organisation
- * A way of living together
- * An approach to life
- * A devotion to reason and freedom of thought

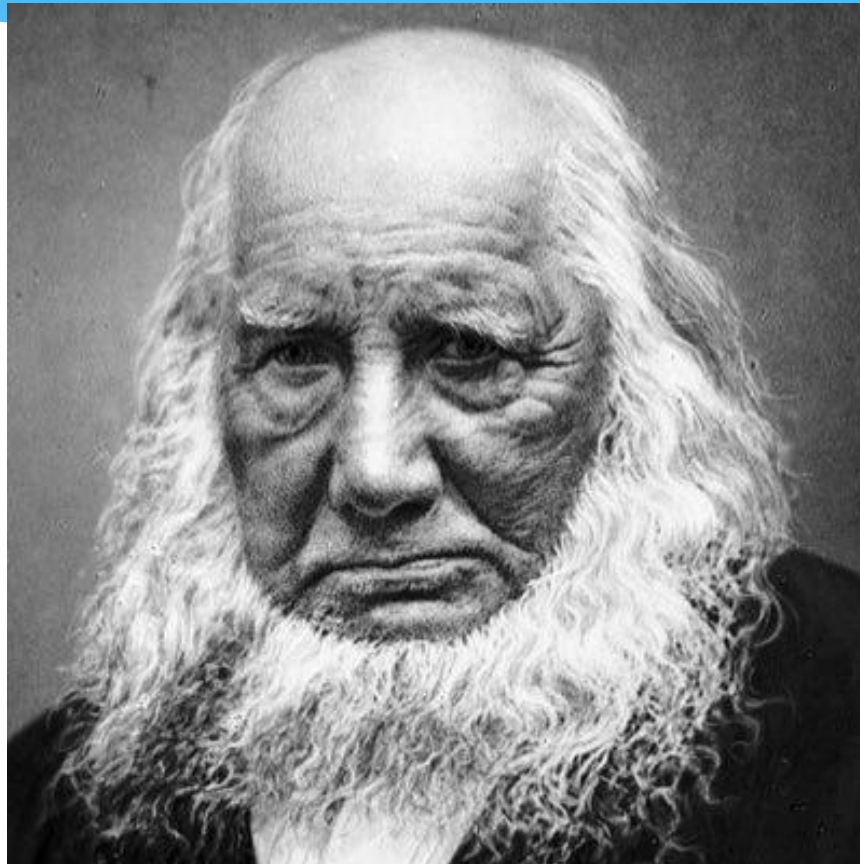
How can we sustain democracy without schools that encourages these ideas?

Biesta and Säfström (2010):

“We propose that to speak for education in an educational manner means to express an interest in freedom and, more specifically, an interest in the freedom of the other: the freedom of the child, the freedom of the pupil, the freedom of the student. Freedom is not license. It is neither about ‘anything goes’ nor about individual preference and choice. Freedom is relational and therefore inherently difficult.”

(“A manifesto for education”)

Some old ideas that might inspire



N.F.S Grundtvig (1783-1872)

N.F.S Grundtvig (1783-1872)

- * Priest, author, poet, historian, philosopher, politician.
- * In some ways, both liberal, conservative – and collectivist.
- * Individualist, nationalist and cosmopolit.
- * Loved both the peasant and the king.
- * “Freedom for Loki as well as Thor”.

Enlightenment and awakening

- * "Bringing things into the light"
 - * To bring the world – and the student – "to life"
- "One has not lived, who has not held something dear"

Grundtvig and Denmark

The effects of the Grundtvigian influence:

- * Focus on “the common good”
- * A shared responsibility for the land, we share
- * Being someone, not just something
- * Focus on culture and history

- * And maybe: A very succesful society!

More old ideas...



Søren Aabye Kierkegaard (1813-1855)

Love is the beginning of everything!

Individuality

Faith

Love

Culture, history – and faith!

Who are we?

Where do we come from?

What has happened so far?

What do we all share – as individuals, as a nation, and as a humanity?

What is a human life, essentially?

What is the point?

What do we not know? – and how can we handle that?

In conclusion

Perspectives on the major change in paradigms:

What is a human being/ what has it become?

What happened to art and culture?

Why are we here?

What should we do?

A final perspective

Reinventing the basic idea of pedagogy and education:

Holding something and someone dear!

Litterature

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Thank you!

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