THE DIALECTICS OF GLOBAL IMPERATIVES AND LOCAL IDENTITIES IN ETHIOPIAN TEACHER EDUCATION

BY

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DECLARATION

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I declare that the thesis titled: ***The Dialectics of Global Imperatives and Local Identities in Ethiopian Teacher Education*** is my own work and all sources that I have used or quoted have been indicated and acknowledged by means of complete references.
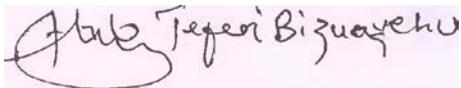
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Signature   **Date**

Teferi Bizuayehu Dorsis (Mr.)

DEDICATION

This work is dedicated to my lovely and exemplary mother. Her life was sacrificed for our betterment and she passed away before knowing my final result. This work is indebted to my eldest brother for his long-lasting love.

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ABSTRACT

The dialectics of globalization and multiculturalism is encountered everywhere and is an inescapable world reality. It has also become a major factor affecting teacher education. As a meeting ground and intercept for educational programs, teacher education provides an interface for both global imperatives and local identities. Ethiopia has pronounced achievements in most education programs at all levels, although official documents indicate variance in the quality of attainment across the levels (ESDP IV, 2011). Local studies (Ambisa, 2008; Amaliraj, 2008) also found that teacher education suffers from a lack of relevance and poor quality. Moreover, the demand for qualified teachers who are competent to shape the young generation through balancing the glocal context is increasing. This study investigated how local identities and global imperatives are integrated in contemporary Ethiopian teacher education at all levels. Critical theory was employed as the paradigm for the study. This epistemological view underpinned a discussion of the effect of globalization and multiculturalism on the world's functioning. The research approach in the empirical study was qualitative and an interpretive case study method was employed. The units of analysis were literatures, such as *The Lexus vs. the Olive Tree; McWorld vs. Jihad; The Clash of Civilization: The West vs. the Rest; and Demonstrating Common World Culture of Education (CWCE) or Locating A Globally Structured Agenda for Education (GSAE)*; and the contemporary Ethiopian teacher education programs (the PGDT and TESO programs). Data collection tools were basic dialectical questions under Eemeren's (1986) established 'system of norms', observation, interviews and focus group discussions. Confidentiality, anonymity, informed consent, resolution of conflict of interest and intellectual ownership were considered in the study. The dialectical analysis investigated the four quadrant glocal relationships model and described the role players in each quadrant where nations may locate themselves. Moreover, the comparative analysis indicated that globalization has not yet become an issue in contemporary Ethiopian teacher education, while multicultural practices are fragmented and are addressed only in response to ethnic demands for accommodation. To this end, Ethiopian teacher education should redefine

its programs in order to adjust to global understanding in an endeavor to produce competent teachers for the global market.

KEY TERMS

Globalization,Multiculturalism,Dialectics,Universalization,Internationalization,Modernity, Localization, Indigenization, Traditionalism, Globophobia, Globophillia, Glocalization, Grobalization, Mcworld , Jihad, The Lexus , The Olive Tree, The West, The Rest, Equity Pedagogy, Teacher Education, Global Imperatives, Local Identities

ABBREVIATIONS AND ACRONYMS

BESO	**:**	**Basic Education System Overhaul**
CWEC	**:**	**Common World Education Culture**
ESDP IV	**:**	**Education Sector Development Program IV**
ETP	**:**	**Education and Training Policy**
CPD	**:**	**Continuous Professional Development**
GEQUIP	**:**	**General Education Quality Improvement Program**
GSAE:	**:**	**Globally Structured Agenda Education**
MoE:	**:**	**Ministry of Education**
PGDT:	**:**	**Post Graduate Diploma Training**
TESO:	**:**	**Teacher Education System Overhaul**

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CHAPTER ONE

GLOBAL IMPERATIVES IN TEACHER EDUCATION

PREAMBLE

Throughout human history the gift that nature has granted to human beings is interdependence and co-existence. People's struggle for locating themselves in the view of others is a key determinant in their lifestyle. Identity has a dual nature (Schwartz, 2011), namely, how a person sees him/herself through the eyes of others (Blum, 2007) and how others recognize him/her (Ferrara, 1998). An individual exists within a group, a society, and a nation and he/she cannot stand alone in the world. Individuals contribute much to society, and have great part to play in shaping today's world, but human effort in creating a better life can never materialize without the contribution of everyone. Therefore, the survival of human beings depends on interdependence.

The contribution of nations to the creation of a global society and that of individuals towards their own societies or communities may not necessarily be fully acknowledged or equal, but both are inescapably influenced by a combination of global and local factors. This could lead to an identity crisis in which individuals find themselves conflicted as they seek to live in this complex and diversified world. What needs to be recognized is that individuals with their peculiar and singular identities make up communities, societies and nations that interact with the world under the influence of global and local factors.

Of particular significance to this study is the concept of globalization which is an "emerging and imminent world reality" and "an inevitable and ubiquitous" phenomenon (Gaudelli, 2003: 157). This is becoming one of the major factors that will "impinge on the teaching profession in the future" (Townsend, 2007: 4). Global factors have the power to influence the survival and functional nature of nations and individuals' day-to-day activities (Dale, 2000), are determinant and inescapable (Consortium, 2005), and supplant the primacy of nations (Kellener, 2007) with the help of the transnational corporations and global agencies which operate across borders. Such a forceful global

reality is signified by global imperatives (Jenlink, 2009) for change that have the potential to influence nations and individuals (Chinnammai, 2005).

Simultaneously, multiculturalism is one of the major factors that will "impinge on the teaching profession in the future" (Townsend, 2007: 4). It enhances diversity and, as a practice of both tolerance and accommodating differences (Sleeter, 2005), is bringing identity issues such as defining of self, getting recognition from others and contributing to the world, to the fore (Datoo, 2009). It is becoming increasingly important to recognize the value of local identities (group/self-identities) manifested in the form of local factors such as culture, norms, beliefs, and ethnic rituals.

The intersection of global imperatives and local identities is almost inevitable. Globalization has caused every nation in the world to re-examine itself to determine where it fits into the system, or if indeed it even wants to fit. The disputes and conflicts that are becoming everyday challenges of countries, nations, families and individuals, are likely to determine the future fate of the world. Higher education institutions, in general, and teacher education, in particular, are susceptible to the effects of world dynamism, which creates pulling and pushing forces between globalization and multiculturalism. As a meeting ground and intercept for education programs, teacher education provides an interface for both global imperatives and local identities to interact positively or negatively. Global and local markets are demanding qualified competent teachers who are equipped with understanding of global imperatives and local identities. An integrated teacher, according to this study, is a teacher who can balance global and local agendas in his/her classroom teaching to create a window of hope for future generations.

1.1   BACKGROUND TO THE PROBLEM

This study focuses on an analysis of both global imperatives and local identities at the teacher education interface and investigates Ethiopian teacher education practices in order to suggest improvements in working guidelines, principles or theories that underpin these practices.

Today's teacher education curriculum must arise out of the opposing constructs of global imperatives and local identities which are implied by "global arguments" (Kotzias, 2001: n. p.) such as globalization and multiculturalism. It pivots on the plane of the acceptance axis (Schwartz, Koen, & Vignoles 2011) and the sharing axis in a globalized world. Teacher education programs are taken as an interface where it is possible to produce a competent teacher who can satisfy both the local and global standards (Chinnammai, 2005). On the other hand, it is a great challenge for countries to produce a competent teacher who can accept and respect his/her local and national identity and be knowledgeable about global issues of the 21st century. The challenge is both for countries and individuals to find a healthy balance between preserving a sense of identity, home and community within a globalized system (Friedman, 2011: 234).

Globalization is affecting many areas of human life, including education (Chinnammai, 2005). As one of the most powerful forces shaping the modern world (Wahab, 2003), globalization promotes cultural interaction at the local and global levels (Cochrane, 2004). At the same time, its effects are not symmetrical for all nation-states and social groups (Kotzias, 2001) and it is perceived differently by scholars. For instance, those on the left of the political spectrum view globalization as a trick by which "multinational corporations manipulate labor, resources, and indigenous populations all in the exploitative pursuit of capital accumulation" (Gaudelli, 2003: 157). Moreover, developing countries frequently see globalization as yet another example of Western infiltration and exploitation (*ibid.*).

Coincidentally, it is also opposed by those on the right. The right's anti-globalization position condemns the United States of America (USA) - the largest funding agency of United Nations (UN) - for its double standards. On one hand, the US limits the powers of the UN in the name of globalization as an "economic free-for-all" (Sirkin, 2008: n. p.); on the other hand, the US favors the accumulation of capital that knows no political boundaries, thereby disrupting the economic systems of other nation states. Such actions require the effort of balancing the relationship between globalization and local interactions at a point called the "global nexus" (Wahab, 2003: 6). There is an inevitable tension between cultural homogenization which implies the creation of a global cosmopolitan culture, and cultural hetrogenization, the essence of multiculturalism, aimed at preserving distinctive cultural identities.

Since the end of Cold War, and the establishment of the United Nations, the world has been subject to the reconfiguration of many political stances and external and internal forces have been shaping countries' development (Gaudelli, 2003). Politicians and theorists alike have been devising new proposals of political dimensions for the world. Theorists have found that the survival of the world seems to lie somewhere between the different viewpoints if it is not to descend into chaos and anarchy. For instance, Benjamin Barbers in his 'Jihad vs. Macworld' protests the extent to which 'Macworld' and 'Jihad' influence one another (Gogstad, 1998); while in his 'Clash of Civilizations', Huntington (1993) focuses on the idea of the "West" against the "rest".

Friedman (2000) also posited 'The Lexus vs. The Olive Tree' concept. Friedman's proposal of new direction to the world is that the 'Lexus' represents the global market, with its financial institutions, ever-increasing advancement of technology, and desire for luxury and economic empowerment. 'The Olive Tree' on the other hand, represents family ties such as love, respect, and ethnic rituals like preserving one's own identities. According to Gogstad (1998: 1):

> *The world is being simultaneously pulled together by McWorld [essence*
> *of globalization] and apart by Jihad [fostering accommodation-*

multicultural essence]. McWorld is working towards globalization and commodification by using the forces of capitalism to create human needs. Jihad, on the other side, is a sort of retribalization where humanity is being divided and subdivided into exclusive units.

Huntington (1993: 22) states a similar view*:*

> *It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will dominate global politics. The fault lines between civilizations will be battle lines of the future.*

These general debates on world ideologies, when brought into the realm of education, show that education can never be free from the influence of both global imperatives and local identities. To this end (Townsend, 2007: 138) argues that:

> *What such a future requires from education is not socialization into pre-existing social structures and norms directed towards the preservation of a particular society, but rather the development of the capabilities that will equip students to construct their identity as a subject within a global context and to communicate freely with others in the construction of new forms of sociability.*

In this high-tech world, the demand for quality teachers that can satisfy Townsend's argument, is growing more than at any previous time (Imig, 2007). To this end, the following reasons can best answer the need for globalizing teacher education:

- The high demand for improved teacher education quality in nation-states compared to international standards (Tekeste, 2006; Imig, 2007; Townsend, 2007; Ambisa, 2008; Amaliraj, 2008; Desalegn, 2011; Assefa, 2011; Barrow, 2011);.
- The increasing cross-border movements of employees (especially graduates);
- The worldwide multiplication of educational policies and curriculum requirements (Fullan, 2007);
- Rapid cultural transformation and its transnational span; and
- Overwhelming technological advancement.

Multiculturalism, as a "medium through which a society defines itself and forms the consciousness of next generations" (Sleeter, 2005: 3) needs to be considered in selecting the best culturally responsive content in education programs in general and in teacher education programs in particular.

The significance of multiculturalism and the notion behind it in teachers' careers is noted in the following example and clarifies its importance:

> *I ate homemade desserts at a Bosnian student's home while looking at his coloring book of where to find the land mines, went to an Ethiopian restaurant with an Ethiopian family and learned not only how to eat injera, but the history around food in their culture, and while in Seattle I attended a luau and learned the history of the Samoan people by dancing and talking with many members of the community. These experiences have become crucial in my growth as an educator working with a diverse population of students.* Field note (Bartone, 2010: 93)

Contemporary world practices are showing that educational programs and teacher education needs to be culturally relevant or, at least, culturally responsive (De Lissovoy, 2008). Basically it is known that culturally relevant and intellectually rich curriculum has the potential to improve student learning (Sleeter, 2005) whenever it is rooted in an

indigenous knowledge which constitutes the content of education (Bunyi, 2008). This angle of multiculturalism promotes the decisive role of local identity in the development of nations. If a country/nation devises its teacher education programs basically from indigenous knowledge or a local identity perspective, then the nurturing of the young generation would be aligned to the needs of the nation and the development endeavor would be an easy task.

In his indigenous management practices formula for Africa, the great African indigenization proponent, Mamadou Dia (1994: 191) proposed that "cultural values and traditions stimulate productivity …in Africa". Significantly, Bunyi (2008: 17) also posited that "if education is to empower the African people to seek and find solutions of the problems that confront them and thus contribute to their own and their countries' development, there is a need for African indigenous knowledge and languages to play a greater role in education." Furthermore, De Lissovoy (2008: 109) added that "culturally relevant pedagogy emphasizes the positive content of the cultural space".

While localization and indigenization are key aspects of multiculturalism, these philosophies are rooted in the soil of refutation against Western philosophies. There is no question about the impact of Western culture, and there are many debates and arguments both for and against universalization, internationalization, and modernization, but researchers also propose preserving indigenous knowledge and/or local identity as a significant resource in the sustainable development of society (Ngulube, 2002: 95). Therefore, teacher education programs need to be localized for the following reasons, among others:

- Preserving indigenous cultures;
- Sustaining common best practices of communal life to teach the world as a means of nation building and family stability; and
- Institutionalizing indigenous patriotism and culture pruning.

The tensions between these global imperatives and local identities are irrefutable contemporary dynamisms of the world. The question is how teacher education can provide a balance between, and a nexus for, globalization and multiculturalism or 'globalization' (Duru, 2011) as some have called it. In this regard, it has been posited that

- Teacher education is the best interface of global imperatives and local identities since it is the nexus for all other education programs (Abeli, 2010; 3)
- Teacher education is a place where human culture can easily confluence (Milner, 2009: xxxiii);
- Teachers are in high demand everywhere in the world (McClean & Wilson, 2009: 1426). For example, they comprise 5.24% of the population of Ethiopia (Commission, 2008);
- The profession by its nature is a cultivator of knowledge, culture, and value transmission (Milner, 2009: 121);
- The current high-tech world demands competent and well-equipped teachers (European Commission, 2013: 7).

The influence of globalization on cultural identity formation may be particularly salient in "adolescence and emerging adulthood", which is where teacher intervention would be required (Jensen, Arnett & McKenzie, 2011: 287)

1.2 STATEMENT OF THE PROBLEM

Belonging to a certain cultural community in a diversified and complex world is not a rare phenomenon. Individuals make up the nations and nation states by maintaining their local identities. They interact within the world under the influence of global and local factors. However, these factors are in conflict with one another and it is difficult to integrate them. If local communities fail to balance both, they would either cease to exist in the world or would make the world incomplete. Nation states need to be cautious about both local identities and global imperatives if they want to extract global benefits

and to make efficient use of their potential to contribute to global culture. Countries need to devise mechanisms on how to entertain both in terms of their development endeavors.

In line with this, a chief exponent of educational change, Fullan (2007: 7) suggests that "The global society is increasingly complex, requiring educated citizens who can learn continuously, and who can work with diversity, locally and internationally". When education fails in this regard, serious consequences may follow. We have seen street riots among youths in the United Kingdom (BBC News, 2011), the massacre of British youths by a Norwegian (CBS News, 2013), riots and wars in the Middle East and Arab world, with a call to revert to Shariah Law and a rejection of Western cultural dominance, the so-called Clash of Civilizations (Simon, 2006: n.p.).

The world is heading to cyberspace to give birth to a global city that is networked and constantly busy and supported by the unstoppable revolution of technological advancement. The positive aspect of this development can be exploited through education and access to knowledge is possibly the greatest benefit (Rossini, 2012: 65). Teacher education is the crossroad for this technological revolution to reach the nations especially the young generation. If due attention is not given to addressing technology in the education system, it may bring more harm than good. The ills of technology are seen in children glued to gaming screens or cell phones, with access to pornography and violence on an unprecedented scale.

Higher education, especially with regard to teacher education programs, is implicitly the nexus for all education systems (Abeli, 2010: 3) and moreover for nations, nation states and transnational aid agencies who have various interests in the nation states, education and politics. Higher education produces the would-be teachers who would justify the main reason for implementing such a curriculum.

The second reason is that the classroom is where the would-be teachers expect to teach; it is a 'meeting ground' between teacher and student, between curriculum

packages and students, between school programs and students and/or teachers and where the national agenda/policy of the programs is implemented and tested (Cumrot, 2002: 7).

Ethiopia has made pronounced achievements in access, equity, relevance and quality in all its education programs at different levels. However, the official Education Sector Development Program (ESDP) IV also highlighted variability in the quality of attainment across the range of education programs. The education review conducted by the Academy for Education Development (AED) in collaboration with the Ministry of Education (MOE, 2008a) carried out an in-depth investigation into the quality of teacher education and found that significant positive developments have taken place (MOE, 2010). However, other local studies have found that quality of teacher education is suffering from irrelevance and poor quality (Ambisa, 2008; Amaliraj, 2008). Besides this, there is little demand for local Ethiopian teachers at international level due to their considerable limitations, such as "a lack of pedagogical knowledge, particularly about applying student-centered methods of teaching" (Abebe & Woldehanna, 2013: 9) exacerbated by the imposition of a top-down curriculum, content that is Westernized, and a traditional lecture-based approach to teaching.

International studies have also revealed that much work awaits scholars and practitioners in the field for ensuring the quality of teacher education and there has been an increased demand for quality teacher education, both globally and locally. Studies conducted in the US indicates that "Teacher education is currently facing a number of tensions as pressures have come from many quarters in the last decade, with perhaps the most intense focus being on the issue of teacher quality" (Townsend, 2007: 3). Imig (2007: 95) adds that there is a desire for change in teacher education throughout the world. The quest for greater teacher quality and the consequent demand for higher quality teacher education has become an almost universal phenomenon.

Ingersoll and Merrill (2011: 186) state that teaching is not still categorized as a full profession despite being called a profession over many centuries. This is due to the fact

that teaching has lacked many typical features of the other professions and teachers have some way to go before they will be accepted as being on a par with other professionals (Newby, 2007: 122). It is quite common that "When [ever] political leaders and education policy makers gather to talk about education, the challenge of preparing high quality teachers is always at the top of the agenda" (Imig, 2007: 95). Presently there is a higher global demand for quality teachers than ever before (Hénard, 2010: 23) but a declining supply as high-quality students seek careers in other more lucrative fields. Specifically, in every corner of the world the local demand for qualified teachers who are competent in shaping the young generation through balancing the local and global context is increasing. The problem is that such teachers are not easy to find.

If this problem is left unaddressed there will be negative consequences, such as:

- The creation of a generation gap;
- Loss of indigenous identity;
- Alienation from global benefits and loss of the potential to contribute world culture;
- Lack of teacher competence to fit into a high-tech world; and
- School classrooms becoming owned by unskilled teachers who have difficulty in balancing the global and local context.

The major concern of this study is addressing how teacher education programs can produce highly qualified, competent teachers who have the ability to satisfy the requirements of the job market.

1.3   PURPOSE AND OBJECTIVES OF THE STUDY

As mentioned earlier the study platform is a critical theory paradigm where dialectical analysis has been used to formulate a guiding principle or theory. To this end, the following are the aim and objectives of the study.

1.3.1 Aim

The main aim of this study is to conduct a critical analysis of global and local factors that need to be considered in teacher education programs so as to formulate theory or guiding principles on how to produce teachers who could teach anywhere in the world.

1.3.2 Objectives

The main objectives of this study are:

- To analyze the relevant aspects of local identities which can be integrated in the Ethiopian teacher education programs.
- To investigate global imperatives which are relevant to contemporary Ethiopian teacher education programs.
- To identify features of global imperatives that are in opposition to local identities and should not be integrated in to the Ethiopian teacher education programs.
- To show how globally and locally acceptable guiding principles can be integrated to assist in the improvement of the quality of Ethiopian teacher education programs.

1.4 RESEARCH QUESTIONS

In order to conduct the analysis of the global imperatives and local identities in Ethiopian teacher education, the following main question and sub-questions are drawn.

1.4.1 Main question

The research basic question is as follows: How can local identities and global imperatives be integrated /addressed in teacher education in Ethiopia?
The following sub-questions are extracted from the main basic question.

1.4.2 Sub-questions

- What aspects of local identities are relevant to teacher education in Ethiopia?
- What are the global imperatives that ought to be integrated into Ethiopian teacher education?
- What features of global imperatives contradict local identities in a way that is not relevant to contemporary Ethiopian teacher education?

1.5 SIGNIFICANCE OF THE STUDY

Global imperatives are indisputable elements in teacher education programs despite the fact that they may dilute local identity. The issues of accommodating differences and becoming tolerant to others have contributed to making a better world for the younger generation. Balancing the extreme ends of global imperatives and local identities in teacher education is therefore essential. There are two main reasons:

- To minimize the impact of global pressures in the form of internationalization, universalization, modernization; and
- To address the violent reaction of local inhabitants arising in the form of maintaining indigenization, localization, and traditional ways of life.

Moreover, the identification of the pros and cons of globalization and multiculturalism, will contribute to redesigning the teacher education program of the country. Hence the study is significant for it will:

- help to bring a new direction that enables decision-makers to re-structure the teacher education system in light of global and local demands within the context of the country's economic development progress;
- investigate best mechanisms on how to share in the global economy in terms of culture exchange and supply of labor;

- address how to contribute to global cultural, economic and technological developments;

- devise mechanisms on how to improve sound quality teacher education through enhancing globally accepted educational standards;

- suggest the potential means for knowing oneself and developing tolerance of others;

- serve as a platform for further study,

- provide guidelines for effective use of classroom management, and

- serve as an indisputable resource for indigenous knowledge management.

1.6   THEORETICAL BASIS AND CONCEPTUAL FRAMEWORK

1.6.1   Paradigm for the Investigation

Any type of research, be it inductive or deductive, aims at either developing a new theory or testing an already existing theory (Guba, 1994). Research is not merely a speculative endeavor but is entrusted to contribute to knowledge production within its ontological positions, epistemological views and methodological approaches. The selection, identification and appropriate utilization of these three key elements of research lie at the heart of the research paradigm. Scholars identify four types of paradigms in the research process (positivism, constructivism, critical theory and interpretive); Weiss and Wodak (2003: 18) categorize them in the following ways: a) ontological-normative, b) deductive-axiomatic, c) critical-dialectical and d) phenomenological-hermeneutic.

A critical-dialectical theory perspective is concerned with empowering human beings to transcend the constraints placed on them (Creswell, 2009: 12); it ''…analyzes competing power interests between groups and individuals" (Kincheloe, 2005: 307). According to Kress (2011: 245), "Critical theory is an avenue of social inquiry that helps one to explain what is wrong with the current social reality, identify the actors to change it, and provide both clear norms for criticism and achievable practical goals for social

transformation". Therefore, critical-dialectical theory paradigm suggests the dialectical /dialogical analysis (Guba & Lincoln, 1994: 110; Voce, 2004). A "critical-dialectical concept of theory is not limited to formulating and examining general statements about the laws of social reality". Indeed "the focus is on a criticism of scientific-theoretical results" (Weiss & Wodak, 2003: 2). Moreover, critical theorists' believe that "knowledge grows and changes through a dialectical process" (Guba, 1994: 114). Moreover, critical theory is concerned with how things became the way they are and what they might be in the future.

To this end, the study will employ a critical theory paradigm that focuses on dialectical analysis between global imperatives and local identities at the teacher education interface to suggest common ground working principles or theories in equipping teachers. Dialectical analysis goes beyond a mere summary of research and probes "ideas and values, their significance, and their limitations" (Barnhill, 2010: n. p.). The research results will also be expected to identify the gap between the theoretical assumptions as a result of the discussion of contemporary teacher education programs (Grix, 2002).

Specific to the research study, critical theory contributes to the study of globalization for it offers an illuminating framework for examining new forms of interconnectedness characteristic of the contemporary global-local condition. It has been widely accepted that critical theory is committed to the reconstruction of society for the purpose of emancipating it from unnecessary constraints on human freedom; it retains a utopian vitality towards opening up unrealized possibilities for the future. This utopian dimension is firmly grounded within the understanding of the contemporary global vs. local arguments and their contributions to human development (el-Ojeili & Hayden, 2006).

Today critical theory can play a catalytic role in unravelling the complexity and problems of the world in which we live (Crossman, 2014: n.p.). It is essentially a theory that is underpinned by a sense of social justice and social change. The aim of critical theory is to improve our understanding of society by explaining what is wrong with current social

reality, identifying who should be involved in changing it, and providing clear parameters for criticism as well as suggesting achievable practical goals for social transformation. This can be achieved by means of:

- Technological transformations that can provide alternative means of communication, targeting labor and market exchanges;
- Cultural transformations that can provide better opportunities in empowering a wide variety of social actors;
- Economic transformations that can provide better opportunities for nations and nation states to mobilize and share their resources.

According to el-Ojeili and Hayden (2006), understanding the purpose of critical theory helps the researcher to clarify his methodological commitment in carrying out the research, in other words to clearly understand what paradigms should be adopted, what the underlying philosophies of the research are, and how to conduct the empirical research.

1.6.2   Ontological position

From the above analysis, the ontological position of this study is that global imperatives and local identities continuously interact with one another, that is, neither of them can stand alone but one inevitably impacts the other. The researcher's stance is therefore that the social world is continually being constructed through human interactions and is not patterned and predictable. This therefore is a constructivist approach where the researcher believes that "the social phenomena making up our social world are only real in the sense that they are constructed ideas which are continually being reviewed and reworked by those involved in them through social interaction and reflection" (Pearson Education, 2014: n. p.).

1.6.3   Epistemological view

There are no fixed epistemological positions in qualitative research and the researcher must decide what knowledge he wants to gather about the social world and the mechanisms for doing that (James & Busher, 2009: 9). The epistemological view of this study rests on the argument that globalization and multiculturalism are dictating how the world operates and seeks to understand the impact of these two phenomena on teacher education.

1.6.4   Theoretical framework

The theoretical framework of the study is based up on the suggestions of Weiss and Wodak (2003) who stated that "… in order to develop an integrated theoretical framework… the following steps are necessary:

- Clarification of the basic theoretical assumptions;
- The development of conceptual tools, namely the elements of theory; and
- The defining of categories, that is, of analytical concepts, to denote the content of specific phenomena" (Weiss & Wodak, 2003: 8-10).

To this end, the steps are as follows:

Step 1. The theoretical assumptions are:

The polarization effects of global imperatives and local identities will widen the socio-economic, political and cultural imbalances among nations aided by transnational corporations and technological advancement. Teacher education programs are a place where we can address the problem of producing integral teachers who can bridge the gap and ameliorate potential negative influences.

Step 2. The conceptual framework is:

- Teacher education programs which consist of knowledge (both indigenous and global); competence and service;
- Globalization that works for commonness or oneness; and
- Multiculturalism which works for accommodating diversity.

Step 3. Categorical levels

Major categories are: globalization vs. multiculturalism. Sub categories are: Internationalization vs. indigenization, universalization vs. localization and modernity vs. traditional

The theoretical/ conceptual frame work model is presented in Figure 1.1 below.
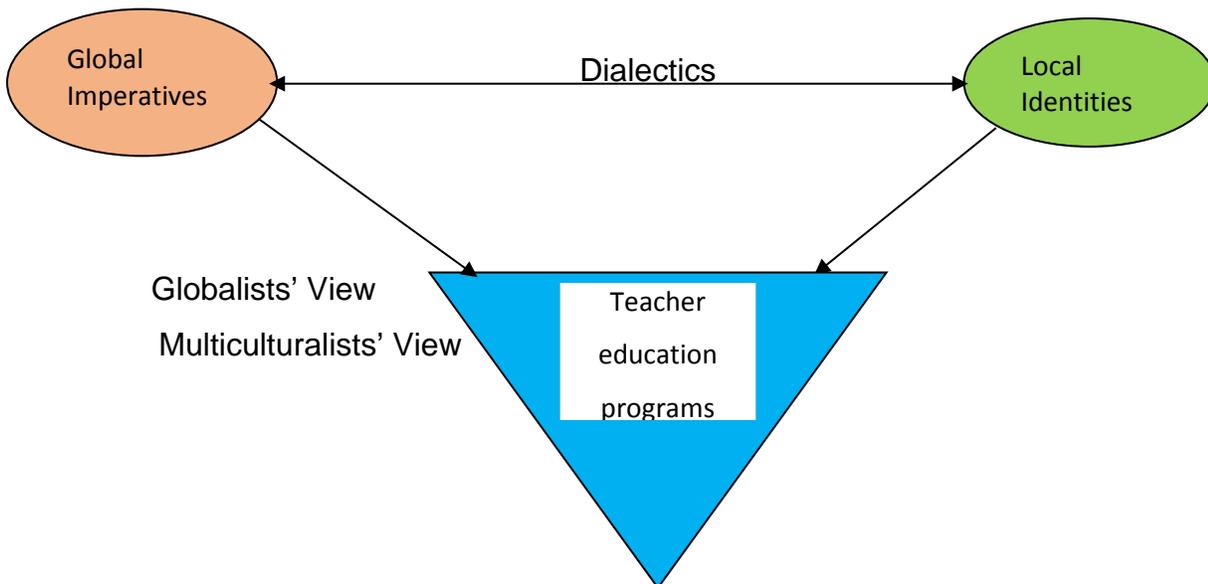
Figure 1.1: Theoretical and conceptual model

1.6.3   Methodological approach

The methodological approach as mentioned earlier arises out of both the ontological and epistemological positions based on critical theory: "dialectical thought is a methodological principle" (How, 2003: 3). Dialectical thought by itself is not an approach but it lies within the qualitative research approach while dialogical /dialectical methodology is a feature of the critical theory paradigm (Voce, 2004, Guba, 1994).

1.6.4   Definition of key terms and concepts

Several concepts and terms in the study demands operational definitions. The followings are specific concepts and terms required definitions.

Dialectics - refers a set of conflicting ideas or opposing arguments that can influence situations in order to draw conclusions, theories or working guidelines (Kellener, 2007: 3; Molz, 2008: 782; Microsoft, 2009: n.p.).

Global imperatives – refers to global tenets, ideas, principles, and practices that have the potential to influence nations' and individuals' beliefs, lifestyles and practices (Khondker, 2004: 15; Bridsall, 2008: 1; Freedman, 2012: 1).

Globaphobia – this refers to the fear of globalization indicated by attitudes, arguments or practices that stand against globalization. "Those on the right of the political spectrum often see their nation and identity being threatened by global flows, while those on the left are enraged by injustices associated with globalization" (Ritzer, 2007: 17)

Globaphilia – refers to a favorable disposition towards globalization (Kellner, 2007: 1)

Glocalization – this refers to the act of balancing the influences of global and local factors in the development endeavor. It usually refers to "the creation of products or

services intended for the global market, but customized to suit the local cultures" (Khondker, 2004: 12). Friedman (2011:) defines glocalization as "the ability of a culture, when it encounters other strong cultures, to absorb influences that naturally fit into and can enrich that culture, to resist those things that are truly alien and to compartmentalize those things that, while different, can nevertheless be enjoyed and celebrated as different".

Local Identities - refers to local circumstances, local environment, local traditions, and local language of the place where they grew up. This is the identity people are likely to use most in their daily interactions with family, friends, and community members. (Schwartz, 2011: 13)

1.6.5   Organisation of the study

This section provides the blueprint with regard to the structure and organization of the study.   This study deals about the dialectical analysis between global and local relationships at teacher education. It aims to address prior international and national studies regarding the research problem. While searching for empirical and theoretical evidences, the researcher investigated how deep was the problem identified so that the result of this study would contribute much to show actions to be taken.

The nature and scope of the problem, the study aim and research questions were described under chapter one; moreover the conceptual and theoretical model was addressed under this chapter.

The study was substantiated by the theoretical and empirical evidences under chapter two.

Chapter three addresses the design and methodology of the study and in this chapter the study units, descriptions of the what, and how of sources of data were explained.

Chapter four deals about the data explanations, processing, and as well as research analysis.

Chapter five presents the discussion of research results and findings.

Chapter six is the final chapter and provides a summary, final conclusions, recommendations and suggestion for future research.

CHAPTER TWO

GLOCALISATION

2.1   HUMAN RELATIONSHIPS AND EDUCATION

These days, more than any time in history, people are interacting with one another through the help of global actors. Global markets, film industries, investments, financial institutions, military cooperation, and knowledge management are global mediators that bring the world together aided by cyber space. These global mediators collectively or independently are yielding global agendas in which the world is engaged and a time is coming when no one will be able to live alone without interactions with their neighbors. Many nations have fallen prey to global threats like the Western financial crisis, global terrorism, pollution caused by carbon gas emissions of industrialized nations, and endemic diseases like HIV/AIDS. Despite the differences in the scope and size of all these factors, all nations are facing undesirable situations.

The fast development of market exchanges and opportunities, the day-to-day research-based and technology-driven global production, and the advancement of science and technology demand highly skilled labor that can manage the man-made and naturally-owned resources of the nation. Teacher education is the right and appropriate program to address the needs of the young generation to survive and thrive in the modern world.

On the other hand, the diversity of human nature revealed by globalization is calling for equity and respect for individual and collective identity. Identity has the dual nature of how one sees him/herself through the others and how others recognize him/her. Likewise, as an individual exists because of the group or the society, a nation also cannot stand alone without the world. As an individual contributes much to society, individual nations have a great share in shaping today's world. The mutual exchange of influence of one nation upon another is therefore inevitable. For example, in the colonial era where the United Kingdom and countries like France and Portugal colonized vast portions of Africa, they brought traditions and practices with them that changed the

character of the colonized nations. However, simultaneously those nations began to be exposed to a world outside them and as knowledge expanded and travel opportunities grew, especially with the invention of flight, individuals began to cross borders taking with them their own cultures and practices, until today we have huge cosmopolitan cities like London and Johannesburg. Simultaneously, international bodies began to be established such as the United Nations where many nations now have the opportunity to voice their opinions on world affairs or national crises. As a result, the United Nations has established committees, such as the United Nations Educational, Scientific and Cultural Organization **(**UNESCO), which has, as one of its aims: "Building intercultural understanding: through protection of heritage and support for cultural diversity" (UNESCO, 2014).

Education plays a prominent role in balancing external and internal dimensions of human nature. It helps the country to produce a generation of citizens who can decide the future fate of the nation. This can be realized through making education contribute to and also incorporate global and local perspectives. Education that is pivoted at the center and built up from global and local perspectives is balanced education. Such education can bring sustainable development for the nation and guarantee a unequivocal contribution to the world.

Global imperatives are external factors that impact the status quo of every nation; whereas local imperatives are individual and/or collective identities and structures of the nation from which the individual and nations are built up .The strengths, commitments, and value systems of every nation have the potential to determine the development agenda of the nation and its contribution to the world. Nations are characterized by their local identities which are nurtured through education. This research anticipates an integration of global imperatives and local identities in teacher education programs via quality teaching so as to produce a generation that can speed up true, sustainable and balanced development.

Quality teaching, however, is not uniform for everybody and every nation. Regardless of other factors, it comprises of "teachers' cognitive resources, their performance, and their effect" (Wang, 2011: 331). Teachers' teaching at any level can be improved progressively through continuous professional development to bring about the intended quality of teaching that can meet local and global demands. Such quality teaching can be maintained through integrating the global and local imperatives into teacher education programs after making a thorough dialectical analysis of the two perspectives. The essential knowledge, skills, and understandings for quality teaching include, but are not limited to the following:

- Knowledge of human growth and development within local and global environments;
- Deep understanding of the learning process and ability to integrate with scientific findings;
- Deep understanding of organizing ideas for a discipline;
- The potential and courage to use pedagogical skills;
- Ability to develop appropriate classroom assessments and the ability to maintain strong professional identity (Hollins, 2011: 397)

Regardless of the achievement recorded in enrollments in education (83%) and in equating educational opportunities (80%) (MoE, 2001), the Ethiopian education system is suffering from poor quality or declining below quality standards (Amare, 2006; ESDPIV, 2010). Poor quality in teaching has contributed largely to the deterioration of quality education in Ethiopia. A rigorous dialectical analysis of the problem might lead us to ask why and what has led to this decline in teacher quality. The question to ask in terms of this thesis is whether increased globalization and a weakening emphasis on local identity has been a contributory factor. Part of the solution to this problem could be that the Ethiopian teacher education program should equip teachers in order to produce competent teachers who can satisfy global job markets and teachers who can maintain their local identities through accepting and respecting the others. The Ethiopian teacher

education program should produce competent teachers. In this regard the following questions are posed:

- Who can improve quality of teaching through balancing education between the global and local factors;
- Who can maintain global and local standards of teaching;
- Who can work in the global and local job market; and
- Who decisively contribute to the country's harmonious and sustainable developments?

This part of the study is a literature review focusing on the dialectics of global imperatives and local identities in teacher education, by "analyzing how it got to be that way, how it maintains itself, and where it could be going" (Basseches, 2005: 56). From this review the researcher is expected to derive instruments for the dialectical analysis. These instruments are known as 'detractors' from the point of view of the two dimensions: global imperatives (globalization issues), and local identities (issues of multiculturalism).

2.2   LOCAL IMPERATIVES

2.2.1   Types of identity

Based upon the above metaphors identity can be categorized into three levels:

- Individual identity, the individual or personal identity (Gordon, 1980) comprises self-awareness (Blum, 2007) and imaging in the defined context (it may include values, beliefs, standards and behaviors) (Schwartz, 2011);
- Relational identity, the relational dimension comprises socially or morally important dispositions, such as fatherhood or husband (Assiter, 2003; Schwartz, 2011); and

- Collective identity / cultural and ethnic identity (Ferrara, 1998; Schwartz, 2011; Bussey, 2011). Collective identity comprises race, gender, ethnicity, nationality, sexuality, and so forth (Wendt, 2003; Rack, 2005; Giroux, 2005; Jenlink & Townes, 2009).

From a sociological point of view, identity is distinguished in terms of roles and role-sets (Ferrara, 1998), such as father or nurse, and social and personal categories (Fearon, 1999). For instance, according to Castells (2010: 6):

> *"…identity must be distinguished from what, traditionally, sociologists have called roles, and role-sets. Roles (for example, to be a worker, a mother, a neighbor, a socialist militant, a union member, a basketball player, a churchgoer, and a smoker, at the same time) are defined by norms structured by the institutions and organizations of society."*

Likewise, individual identity is characterized by roles whereas social or group identity is characterized by self-categorization and social comparison (Stets & Burke, 2000). To this end, having a particular identity means assigning oneself to a particular social category (Ferrara, 1998; Fearon, 1999) where s/he can get the license to be who s/he is in that particular context because of a willingness to abide by specific rules of membership (Bussey, 2011). These features of identity are dynamic and tangible in their nature (Burkitt, 2011), in other words they are subject to time, place, and interactions, within specific social situations, defined cultural contexts and socially constructed principles (Fearon, 1999). An individual who defines himself in a certain way in one context may claim another identity in another context. On the other hand, cultural and social community expectations also delimit the individual's participation, connection, affiliation and responsibility within that community. Hence, identity is further defined not only when the individual claims to be a member of the group, that is, chooses to affiliate himself or is placed by others within a particular group (Jenlink, 2009) but also when he gets recognition by the group (Vignoles, 2011). Acceptance and recognition from others rests on the amount of effort we commit to social interactions.

2.2.2 Identity formation

Identity formation takes place gradually throughout the stages of human development (Para, 2008; Dillon, 2011; Bussey, 2011). This identity formation is dependent on external and internal factors (Purdie, 2003; Para, 2008) and is shaped positively or negatively by recognition within the social, cultural and political context (Para, 2008). "Recognition, as a political force and focus of pedagogical practice, is central to identity formation in schools and classrooms" (Jenlink, 2009: 209).

For instance, Jenlink and Townes (2009, pp. xi-xii) put in the following way:

> *Recognition as identity shaping is concerned with identification, within social, cultural, and political contexts. As socio-cultural process, recognition must consider both the constructive nature it has in relation to identity shaping as well as the cultural politics of the recognitive process, that is, how the dominant ideologies of different cultures work to shape one's identity through the recognitive process.*

Recognition is the act of acknowledging others and being acknowledged by others (Stets & Burke, 2000). Claiming identity recognition, as few wrongly perceive, is not merely survival but a positive sense of self in a large community (Stets & Burke, 2000; Jenlink & Townes, 2009) and enables the individual to contribute to harmonious development of that community (Raymond, 2009). The desire to achieve the parallel aims of being accepted and preserving one's own identity which is characterized by an endeavor to account for adjustments (Safran, 2008), is common to every nation or ethnic group. For instance, Ferrara (1998) states that *"…any identity whatsoever, means to be able to see oneself through the eyes of another"* (Ferrara, 1998: 14). Simply stated, in the course of identity formation, an individual recognizes society and is recognized through the lens of the "self", so that recognition is a mirroring process and the person/society serving as our mirror – our looking glass – is of crucial importance in

the process of self-definition (Jenlink & Townes, 2009). Identity formation involves curiosity and far-sightedness. Practising identity formation demands becoming responsible for taking care of the past, present, and future provided that it is not to be found in the past, but in the future to be constructed (Harney, 2006).

The process of identity formation, self-categorization and social comparison is gradual (Stets & Burke, 2000). During this development, both self-categorization and social comparison practices bring about their own consequences. The consequences of self-categorization will be the perceptions that are developed due to similarities between the self and others in a group, and differences between self and others outside the group; whereas the consequence of social comparison process is the development of self-enhancement (Stets & Burke, 2000).

There are four statuses/typologies of identity formation. Scholars have been categorizing identity status for many years with each contributor's status / typology being an extension of another. However, Marcia provided the basis for the others (Luyckx, 2011).

Table 2.1: Existing Typologies of Identity Formation in Adolescence and Adulthood

Author(s)	Class labels			
Marcia (1966)	Achievement	Moratorium	Foreclosure	Diffusion
Josselson (1996)	Pathmakers	Searchers	Guardians	Drifters
Helson & Srivastava (2001)	Achievers	Seekers	Conservers	Depleted
Côté & Levine (2002)	Resolvers	Searchers	Guardians	Drifters/refusers

Source: Luyckx (2011: 85)

Briefly, these authors maintain that identity formation is not a defined and similar path for each individual; but that it exists on a continuum between exploration and

commitment. Exploration is a phase where identity formation is not yet complete and commitment is a stage at which the individual has decided on who and what he is, what his roles and responsibilities are and how he relates to others. Exploration can be extended into a moratorium phase where identity formation is only partially complete and further exploration is temporarily suspended. Foreclosure is a stage at which identity formation is complete and fully established, while diffusion is a stage during which the individual is confused and ambivalent about his identity. Identity formation takes place in the course of social interaction, which enables the individual to realize his place and role while self-categorization and social comparison is taking place.

Hence, in the process of developing the training packages, selection criteria, and recruitment procedures of teacher education programs, policy makers, planners and executers need to take these typologies into account to make student teachers aware of and identify their individual/group roles in social interaction.

2.2.3   Foundations of identity

Family and peers are main sources of personal/individual identity formation (Woo, 2009) and have the greatest influence at adolescence (Para, 2008). While peers offer models and provide ample opportunities for exploration, families model distinctive behaviors for the individual, and provide primary experiences with regard to trust, autonomy, decision-making and value systems. In due course, identity formation starts along the process of self-categorization and identification (Stets & Burke, 2000).

Schools are other strategic sources of identity formation (Raymond, 2009) where students receive basic information about their individual/collective roles in order to be able to exist within their community. Simply stated, education in schools has the potential to inculcate basic behaviors and role identification that the child reflects at a later age. The school environment is expected to be culturally sensitive to political and ideological tensions (Singh, 2010), necessarily focusing on the centrality of identity in educating students whose identity formation is aligned with ideals of justice, equity, and

democracy (Patrick, 2009). Schools that are aware of the formation of their students' identities have teachers who also understand the formation of their own identities (Raymond, 2009). This implies that "the identity of [teachers] is also a project under continuous construction and changes in their identity impact student identity formation, thus increasing the complexity of the school environment that [teachers] encounter" (Raymond, 2009: 105).

Besides, "…identity formation as a social and moral responsibility of schooling requires embracing a critical pedagogical approach to teaching" (Patrick, 2009: 24). This suggests the need for "**…**teacher educators to consider their own identity in their work, to address the salience and presence of race as identity in teacher education, and to re-envision the work of the curriculum in their courses and in the teacher education program" (Irvine, 2010, p. xiv).

The above statement suggests the need to make links between school curriculum, teachers' pedagogical approaches and teacher education programs, in order to properly form the identity of the students in order and produce a culturally responsive generation. Schools are places where all these activities are mediated and triangulated. The following idea best explains this:

> *In school, teachers, too, are learners who are mediated by culture and identity. Teachers rely on their cultural references when they teach - their pedagogical approach is shaped culturally by how teachers learned as students, how they teach and convey information to their own biological children, and what they* emphasize in the curriculum over other information. (Milner IV, 2010: 4)

Therefore, schools with well-trained teachers and culturally responsive curricula, prepare students to play their role in a society defined by diversity shaped by ethnic, racial, cultural, and gender demands (Rudolph, 2009). Teacher education programs need to embrace diversity imperatives in its curricula and nature of pedagogical

approach. Teacher education should create for the teacher educators a conducive environment that can help them to make judgments about their roles in the society and suggest possible or desirable local identities they need to develop.

This can be realized at the expense of designing balanced education at different levels that can accommodate individual and cultural differences. The act of recognizing individual and cultural differences should balance a bilateral advantage for those to be recognized and for the recognizers. A failure in balancing the acknowledgement of the existence of others from either one or both directions does not affirm diversity accommodation but rather confirms indirect cultural supremacy and oppression like American multiculturalism which acknowledges a "common culture" (Patrick, 2009). Unable to affirm diversity in nations implies an act of inventing a common culture by missing the cosmetic elements of multiculturalism which fail to recognize individual or group identity. "Cultural diversity can be a powerful lever for ensuring the contextual relevance of educational methods and content ... it reminds us that education is never a culturally neutral process" (UNESCO, 2009:98).

Besides quality education can be improved through enhancing the diversity imperatives. In line with this view UNESCO suggests: "Quality education is thus essentially about learning rooted in local environments and focused on broader knowledge and competencies applicable to learners' lives. It also opens up new horizons and enables learners to bring local knowledge into creative contact with knowledge from other cultures"(UNESCO, 2009:98).

 According to Rudolph, 2009:17-18), "Diversity Imperative means:

- Organizing curricula in ways that enable and empower students to examine and make judgments about how society is historically and socially constructed, what has engendered social and cultural invisibility, and how existing social relationships and dominant ideologies structure inequalities around racism, sexism, and other forms of oppression.

- Preparing teachers who embrace democratic ideals in their practice and who, through their pedagogy, offer students the possibilities for being able to make judgments about what society might be, what is possible or desirable outside existing configurations of power" (cf. also Raymond, 2009).

Areas in schools where diversity imperatives can be realized:

- Formal curricular packages (Raymond, 2009: Purdie, 2003)
- Extracurricular activities (Rudolph, 2009; Purdie, 2003)
- Teachers' school pedagogical practices (Patrick, 2009; Purdie, 2003).

The above areas are among the eight major duties and responsibilities of classroom teachers. Teachers at any levels of teachings are expected to develop/identify their respective curricular packages, participate in extracurricular activities that can support their classroom teachings, and demonstrate their pedagogical skills. Teachers' know-how of the above three components of duties and responsibilities determine the effectiveness and efficiency of teachers' personal quality of teaching and as well schools' effectiveness and in turn this determines the quality of education in general. Therefore, teacher education programs need to be geared towards equipping student teachers by the above components that are well constructed from the local knowledge and global agendas.

2.2.4 Identity metaphors

The spread of Identity disputes has continued ranging from Foucault's idea of individuals' identity seen as a "product of a relation of power" (Gordon, 1980: 74) to the debate of multiculturalism (Fearon, 1999). Having wide and varied definitions indicates that identity is not a simple, easily definable term. Scholars conclude that it is difficult to delineate its meaning due to many disputes on it and for this reason it has been "deprived it of any meaning at all" (Fearon, 1999: 7; Giroux, 2005). For purposes of this study, the researcher has adopted the following definition: Identity is how an individual

defines himself/herself uniquely and his/her belongingness within a defined community under certain context.

In developing identity metaphors, one must begin by considering the fundamental issue to be addressed by identity, irrespective of how it is conceptualized (Schwartz, 2011). It involves explicit or implicit responses people give to the questions: Who am I? Who are we? Who is s/he? Who are they? To this end, "identity is people's source of meaning and experience" (Castells, 2010), and it is both interpersonal and structural (Cohen, 1993).

To sum up, identity can be viewed under different metaphors:

- The self-definition of individual identity ("I am the curriculum engineer, a married man, an African boy, an Oromo elder) (Fearon, 1999)
- Group/collective definition of group/collective identity, from small category to larger social categories (we are physicists, we are consultants, we are scientists, we are Christians) (Fearon, 1999; Giroux, 2005; Cozart, 2009; Jenlink & Townes, 2009);
- Relative definition of individual identity (s/he is from Islam, from Mongolia) (Cozart, 2009)
- Relative definition of groups/collective identity (they are UN peace keeping soldiers, environmentalists) (Wendt, 2003; Jenlink & Townes, 2009; Sloan, 2009).

The above metaphors suggest that identity is determined by social interactions between individuals and groups (Cozart, 2009; Schwartz, 2011). In other words, identity comprises not only "who we think we are" (individually or collectively), but also "how we act as an individual being or collective being in the interpersonal and intergroup interactions – and the social recognition or rejection received from other individuals or groups" (Schwartz, 2011) Such classifications of identity metaphors places clear

directions on how to characterize the identity dimensions and to delineate their elongations as addressed in this study.

2.2.5 Dialectics on the Importance of Local Identity Imperatives

Most commonly there are three main types of identity that are personal/individual, group/collective/social, and role (Stets & Burke, Identity Theory and Social Identity Theory, 2000). In order to own any of the aforementioned identities local education (schools as one main possible source of identity) should be derived from, and corner-stoned on indigenous knowledge. Indigenous knowledge/sciences are sources and have roles to play in identity formations (Shizha, 2010). In any nations the "Knowledge systems are located within cultural systems… [and] are coded in languages which arose within particular ecosystems" (Crawhall, 2009:111).

There are dialectical debates not about a refusal of but the extent to which indigenous knowledge can contribute to identity formation. One of the suggestions is "indigenous peoples in Africa are holders of rich and complex knowledge about the biodiversity, natural resources and ecosystems of their territories" (Crawhall, 2009: 12). Proponents of this suggestion argue that this can be realized through "linking Indigenous Knowledge System-related skills and competencies to the labor market" (Crawhall, 2009: 108). However, some scholars argue that " tension has been quite normal between accepting foreign induced imperatives and the act of maintaining local identities in any social group of the society and this is the dual aspirations between exogenous and endogenous identities" (Tsuladze, 2010: 23).

Every country strives to provide quality education for its nation that is derived from global and local imperatives. In line with this UNESCO (2009:100) suggests the type of quality education that can guarantee sustainable development in the following way:

> *Quality education is thus essentially about learning rooted in local environments and focused on broader knowledge and competencies*

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applicable to learners' lives. It also opens up new horizons and enables
learners to bring local knowledge into creative contact with knowledge
from other cultures.

The above argument of UNESCO signals the importance of positioning education nearer to a child's life to make it meaningful and reachable.

The dialect of localizing education based upon indigenous knowledge has two implications: benevolent and malevolent. Malevolent viewers critique transnational corporations and global actors for forcing local states to import their policy in order to get funding from them. The continuum of critique extends from blind opposition to offering better optional strategies on how to resist exogenous pressures. In line with this Shizha (2010: 30) proposes that "reproducing curricular from Western countries, some African countries have had their policies influenced by international organizations such as the World Bank and United Nations Educational, Scientific and Cultural Organization (UNESCO)."

The severity of the re-colonization of the African mind by former Western colonizers and how strategic the approach had been is discussed hereafter. After independence countries cherished great hopes for the independent development of Africa; however intellectual re-colonization has been going on in many countries of Sub-Saharan Africa which has been manifested in two forms:

- Countries are becoming more and more dependent on the West for aid in the education sector, for textbooks, and even recurrent expenditures.
- With the aid follows Western curricula and languages, Western culture and the idea of education as schooling (Brock-Utne, 2000).

Similarly, Dale (2000) unmasks the universal model of education as manifested in the Common World Education Culture [CWEC] approach. The notion behind the theory is that the development of national educational systems can be explained by universal

models of education rather than by distinctive national factors. The purpose of this approach is to demonstrate the influence of world models where education provides evidence for the hypothesized world culture and thereby, education is seen as a resource.

The above idea indicates how more powerful institutions/countries influence the less powerful countries to utilize their proposal of 'universal models of education' in order to create a hypothetical world. In Ethiopia the attraction of policy priorities offered by donors and development partners who provide technical assistance can be explained in the following way:

- Policy initiatives of the government and higher education institutions in Ethiopia have been indirectly influenced by technical assistance offered by donors and development partners.
- Specific requirements of different actors, mainly donors and development partners, set priorities for policy and action, ways in which they should be addressed and the manner and framework of implementation (Teshome, 2005).

Most African countries would take this type of disguise by global actors, donors and international consultants in the name of providing their best expertise as a positive input. Over many centuries through direct and indirect imposition by these groups, Africa has been denied the chance to make her own decisions on these matters. In line with this Bekele (2007) argues that there is little wrong with this in a globalizing world, but the point is that Africa has been forced to take an alternative that she has not chosen. The World Bank, the IMF or similar organizations made the decisions based on their own experience of their own context. The main point of this debate is that an African country thus forfeits its rights to make decisions about developing an indigenous education system. Many local African authorities are not able to position themselves to promote indigenization due to the notion that "the integration of traditional values in education can contribute to regionalism and tribalism and are threatening to national unity" (Cuale, 2011: 126).

African surrender to these bilateral impositions is clearly illustrated by the following argument. Le Grange (2008) argues that the power of Western science is derived from its ability to deploy a variety of social strategies and technical devices for creating the equivalences and connections between heterogeneous and isolated knowledge. On the other hand, Western science's powerful position has been aided and backed by the use of military power and imperialism. According to this view, what makes a particular knowledge seem more powerful is not its rationality, objectivity or universality but rather its ability to influence others through different means.

Bekele (2007) criticizes African authorities, in general, and scholars and higher education programs, in particular, by saying that African authorities echo what has been said elsewhere instead of understanding their own problems and formulating proper questions with regard to indigenizing knowledge.

Not only is it painful for to be subjugated to Western science and knowledge through military and economic imposition but African authorities appear unable to wake up to the demands of this century. Crawhall (2009:8) argues that "researchers and indigenous elders warn that current approaches to formal education in Africa, particularly at primary level, actively alienate youth from traditional knowledge, practices and values which are necessary to sustain the environment."

Admittance of African Indigenous knowledge incorporation into local education suggests the need for change in teacher education programs. In an article in response to the comparative study on "Challenges for enacting an indigenous science curriculum between South Africa and Japan" by Ogunniyi and Ogawa, Le Grange (2008:817) states that "although indigenous knowledge is recognized in the science curricula of the two countries, successful implementation will require specific teacher training."

Contrary to this, benevolent viewers positively argue that the global-local or endogenous-exogenous dimensions should be treated in balanced way through a

rational approach. For instance, Boltz and Yan suggest a difference between developing countries and Western society in conceptualizing time and space. For the local traditional dominant logic of developing countries especially African countries, lengthy reflection on discussions contributes to better conceptualization; for the Western mind, economic logic and quick reflection and decisions minimize cost/benefit. Hence, for the Western manager time is money whereas for his counterpart in the developing country, time is not money rather a means for relationship development. For the African actor, decisions are made after careful consideration of traditional and spiritual guidance whereas for Western manager decisions are made based on analytical assessment of costs, benefits, efficiency and deployment of resources. For the Western manager problems and difficulties can be resolved through formal mechanisms codified in regulations whereas for the African actor, problems and difficulties are resolved through informal mechanisms and tradition (Molz, 2007).

In line with this UNESCO (2009) admits that mainstream approaches imported from Europe lent support to the local design of curriculum content, pedagogies and assessment, with increased participation of learners in defining their own educational strategies. But the imported curricula were insufficiently sensitive to the local context and learners' socio-cultural circumstances and lack relevance to indigenous education (UNESCO, 2009).

Similarly, Shizha (2010) comments on colonial impositions, their consequences for African students and the remedial action to be taken. Western scientific knowledge imposed through empirical or positivist knowledge exclusively isolates African students from recognizing and appreciating their place in the sciences they are learning. To this effect, African classrooms need to be rich in context-based indigenous epistemology and make sense to both teachers and learners for the practicability and applicability of the science. Shizha (2010) also stresses the importance of the paradigm shift of indigenous perspectives by both African and Western authorities in support of African indigenous people's aspirations and their holistic life experiences.

The importance of indigenous knowledge has been also seen in terms of sustaining the environment and addressing marginalized generations. Researchers and indigenous elders warn of the alienation of traditional knowledge from the education system. They propose that to sustain the environment and enhance the marginalized generation, indigenous knowledge, values and practices of African hunter-gatherers, and nomadic pastoralists should be incorporated into curriculum particularly at primary level (Crawhall, 2009). From the above one can deduce that benevolent viewers are mediators between the exogenous and endogenous. For instance,

> *The move towards [localization] may be induced by some exogenous or endogenous systemic forces. Endogenous factors such as economic failures, emergence of educated urban middle classes and decline of traditional patron client relationships and exogenous factors such as absence of war and emergence of global networks can weaken the justifications for and desirability of authoritarian central government (*Sharma, 2011: 9*).*

Similarly, the tension between the two can be seen in the following ways:

- Western countries are largely centered on formal and regulatory institutions, while in developing countries such resolution is largely centered on tradition and well understood, but informal, institutional mechanisms.
- The two actors often consider the other to be irrational, focused on unimportant considerations and having no sense of the timeliness of the decision. This leads to a very minimum misunderstanding, missed opportunities, and in many cases conflict.
- The conflict can sometimes become violent and destructive of human life, communities, societies and entire populations (Molz, 2007).

Therefore, these mediators suggest "an intercultural approach that will try to strike a balance between what can be learnt from the exogenous and the indigenous can

constitute a proper goal of African education" (Bekele, 2007: 108).To be competent at the global labor market and become knowledgeable in both African indigenous knowledge and Western dominant scientific knowledge, African teachers need to be equipped with critical pedagogies and pedagogy of place. This can be realized through hybridization of sciences in teacher education programs which demand critical perspectives in developing scientific knowledge, skills and attitudes. This can happen if the influence of local needs and global imperatives are integrated at teacher education institutions (Shizha, 2010).

To sum up, the study conducted by MOE in the areas of need assessment and curriculum evaluation found that teachers and students feel that science and mathematics curricula do not reflect local values and culture (Eshetu, 2009). "Although Ethiopia never has been a colony its educational system has always been deeply influenced by donor countries." (Zehle, 2009: 1118). A paper presented at the International Expert Meeting: "Formulas that work: Making Higher education Support More effective" by the then Ethiopian Vice-Minister of MOE uncovered how the global actors and the policies of donors and development partners have influenced the policy thinking, directions and implementation of higher education in Ethiopia. All the education programs including the Education Sector Development Program (ESDP), the Higher Education Sector Capacity Building Program and many specific implementation modalities of higher education expansion and reform in Ethiopia were informed and had given due consideration to several recommendations of the world community (Teshome, 2005).

Therefore, there is a call for localizing education at every level of education in order to construct appropriate local identity that can respond and contribute to the external world. From the above dialectics, this can be realized through deriving local diversity imperatives and incorporating them into every aspect of school activities. One major aspect of school activities in cultivating the generation lies mainly in equipping the teachers' academic and pedagogical knowledge.

The universal practice of education in any nation carries basic elements not to be missed in any form of education; those are known by local education imperatives in nation state contexts. These are discussed below.

2.2.6 Maintaining the balance between local knowledge and local language

Local knowledge and local language are complementing entities in identity formation in any education system. This is true for two main reasons. The primary reason is that local knowledge is embedded in local language, because language carries culture, norms and values. The second reason is that this local knowledge can be addressed effectively and efficiently only through the medium of instruction. The importance of the aforementioned idea is best explained in the following way: "The concept of 'education for all' becomes a completely empty concept if the linguistic environment of the basic learners is not taken into account" (Brock-Utne, 2000:141). On the other hand, "in terms of curriculum development, 'bringing the real world into schools' applies to both content and form, which entails the development of multicultural and multilingual curricula, based on multiple perspectives and voices and on the histories and cultures of all groups in a given society, including minorities (UNESCO, 2009: 101). One of the local education imperatives is maintaining the balance between local knowledge and local language; to this end teacher educators need to have appropriate skills in equipping student teachers at any level of training. If not, the following consequences emanate as explained by Crawhall (2009). There is a loss of specialized knowledge about nature by indigenous communities. He suggests the importance of keeping the balance between local language and local knowledge in order that the one can complement the other. Therefore, the local language that carries the culture, norms and value system of the nation should be maintained and local knowledge incorporated into teacher education curricula.

2.2.6.1 Embracing cultural diversity

In a diverse nation consideration of cultural uniqueness brings assurance for recognition even if difficult to accommodate all aspects of diversity. In line with this UNESCO (2009:97) suggests the following:

> *Cultural diversity can be a powerful lever for ensuring the contextual relevance of educational methods and content, and it reminds us that education is never a culturally neutral process: teaching and classroom learning do not take place in a vacuum, in isolation from their social and cultural contexts, nor are facilitators (teachers) and learners free of specific cultural orientations. The goal must therefore be to become aware of and embrace cultural diversity and thereby to help learners to develop their capacities, which they are culturally rooted.*

Acceptance of the idea/concept that education is never free of culture, norms and value systems should lead policy makers and practitioners to accommodate diversity issues whenever designing curriculum for a particular group. Embracing cultural diversity in teacher education programs can sustain teachers' development and their local identities for nation building.

2.2.6.2 Decentralizing education

Decentralizing education (the curriculum, learning strategies, modes of assessment, and, in particular, teachers' mode of delivery) into local context facilitates students' learning potential and brings about sound development. However, developing countries utilize decentralization for different political motivations. Regarding decentralization, Ethiopia has made many successive efforts to decentralize the formerly centralized education system to regions and further to districts (MOE, 2005). However, this practice is criticized for its political motivation. "In some countries decentralization has been adopted as a path to national unity. In countries like Bosnia and Herzegovina, and

Ethiopia, the aim behind designing decentralization is to meet the challenge of ethnic tensions. Decentralization in such countries is primarily aimed at keeping the centrifugal forces by forging asymmetrical federations" (Sharma, 2011: 9). The following remarks are pertinent to Africa in general and Ethiopian in particular. "African education systems are remarkably resistant to change, innovations, or using local and traditional Indigenous Knowledge System in meaningful ways that can help fight poverty…" (Crawhall, 2009:110). "The realization that the Ethiopian state and society have to rely on themselves to find their place in this globalized world ought to create a series of conditions for taking a hard look at how to restructure the education sector" (Tekeste, 2006: 52).

The study conducted on multicultural education practices at Bati-Twon Woreda in 2010 identified five major areas in which the researcher draws conclusions about prominent multicultural education theories. Current Ethiopian education and training policy is unclear about these theories and school administrators and teachers lack the know-how of multicultural issues (Ayalew, 2010).Thus, the researcher suggests in-service training for teachers and practitioners for multicultural education enhancement (Ayalew, 2010)

Permeable promising goals set by MOE (Reform Initiative of Ethiopian Secondary Education) in line to teacher education are:

- "To Improve the quality of training program by revising teacher education
- curricula at least once in the following five years after the initial curriculum development exercise.
- The existing teacher education curriculum shall be improved to suit the changes made in the school curriculum" (Eshetu, 2009: 5).

2.3   INTEGRATING KNOWLEDGE ECONOMY WITH KNOWLEDGE SOCIETY

The practices of integrating the knowledge economy with the knowledge society enhance the shift from traditional disciplinary knowledge to trans-disciplinary knowledge

and theoretical knowledge to practical field work. It involves teaching aimed at problem solving (applied research) such as partnerships between university researchers and indigenous communities instead of between university researchers and researchers in industry and government departments. Therefore, in a knowledge economy, the research produced by indigenous researchers through local methods has great interest provided that the identification of indigenous knowledge can be reproduced and replicated for better applicability of commercialization (le Grange, 2008).

2.4   LOCAL TEACHER EDUCATION

2.4.1   Teacher Education Trends in Ethiopia (1900 -2014)

Modern education was introduced in Ethiopia under the rule of the Emperor Menelik II (1889-1913) in 1908. Since the introduction of modern education, Ethiopian teacher education has encountered various difficulties and has been through different phases. The first teacher education was initiated with the implementation of the Primary School Teachers' Training Programs at Menelik II School in Addis Ababa.

Subsequently, the then Hailesellassie I University College was established to train secondary school teachers. In 1961 the Faculty of Education emerged at the University College (now Addis Ababa University). Since then this faculty had been training secondary school teachers (Marew et al., 2000). The current Kotebe College of Teacher Education started teacher training programs for upper primary schools followed by a secondary teacher education program in five main subjects: English, Mathematics, Sports, Physical Education, and Amharic around the 1990s (Marew et al.,2000). At the same time twelve teacher training institutes were established all over the country. Dilla Teachers College and Bahir Dar Pedagogic College were the pioneers.

Since the 1940s Ethiopia has experienced three systems of political governance, each distinguished by its education policy. The first system of governance was the Imperial

system that started soon after WWII and lasted until 1974; the second was the military/socialist system that lasted until 1994; the third and current federal system of governance became fully operational after 1994 (Kassaye, 2005:107).

2.5   TEACHER EDUCATION REFORMS

Extensive reforms in the educational infrastructure took place in Ethiopia earlier in 1934-1974 during the imperial period and later on in the Derg regime extending from 1974-1991. These reforms ensured that changes in the system of education led to new institutional structuring for teacher preparation activities which necessitated revision of the existing curriculum and modalities to affect the changes.

Teacher education in Ethiopia has been structured to deliver teacher training programs prevalent in the country during the previous regime which include: community teacher training (Grade 8 +1); primary teacher preparation (Grade 8+1, 8+4,10+2, 12+1); secondary teacher education (Grade 12+4); and technical and vocational teacher education (Grade, 10+3, 12+3) (Tirusew, 2006). Reforms in education were not built upon empirical evidences and principles. The efforts of restructuring the education system lacked vision regarding issues such as continuity, discontinuity, power, knowledge, and core values of teacher education.

Approximating other formal education systems, Ethiopia's teacher education programs have experienced a drastic structural change which indicates a remarkable structural and curricular realignment in all teacher education activities. A major change includes reduction in duration of pre-service secondary teacher education from four years to three. A prescriptive approach was adopted to formalize and "legitimize" the official education rhetoric or vision as well as its subsequent actions (Tessema, 2006).

2.6 CURRENT TRENDS OF TEACHER EDUCATION IN ETHIOPIA

The most decisive turn in the Ethiopian education system took place in 1991, when Ethiopia experienced a shift in political power. The Ethiopian Education and Training Policy aimed to achieve four educational goals: quality, access, relevance and equity. The training of qualified teachers has been conducted simultaneously with the expansion of the education system. The government also established new teachers' training colleges and upgraded the existing ones as it felt that to improve the quality of education, not only the academic qualifications of the teachers should be improved but the education institutions that impart educational ethical values and the methodological approaches of the teachers should also be improved. (Ministry of Education, 2012:1).

Policy was formulated and reforms were initiated under the umbrella of this education and training policy to improve the education system in the country. Some of these are: the Basic Education System Overhaul (BESO I & II) in 1997/8; Teacher Education System Overhaul Program (TESO) in 2003; Teacher Development Programs (TDPs); the Post Graduate Diploma Program (PGDT); and the Higher Diploma program (HDP), (MOE, 2003). Like all other formal education, teacher education programs have undergone structural changes over the years (Tesema, 2006).

2.7 CURRENT FUNCTIONING REFORMS POST GRADUATE DIPLOMA PROGRAM (PGDT)

Secondary school teachers were given training for three years until 2010, but from 2011 onward a new system of secondary teacher preparation called Post Graduate Diploma in Teaching (PGDT) was implemented by ten universities in Ethiopia. Under this system the teacher trainees are given one year of professional and practical training before they are employed in a mainstream teaching job. The main aim of PGDT is to fill the content and pedagogical gaps present in earlier secondary education teaching programs as observed in teaching and classroom practices in secondary schools. The total enrolment in all secondary teacher training programs in all universities for 2011 – 2012

was 66 103 with the majority in the PGDT and with about 10 % enrolled in the regular program (MOE, 2013).

2.8   TEACHER EDUCATION SYSTEM OVERHAUL (TESO)

In 2002 MOE conducted a study on the quality and effectiveness of teacher education in Ethiopia. Upon recommendations from the study report, MOE established a task force to produce the national framework for the Teacher Education System Overhaul Program (TESO). TESO was drafted as a main program to address all the issues regarding the teacher education programs. The key points of TESO are described below.

Teacher Education System Overhaul (TESO) was initiated in 2003 to develop the objectives and strategies of teacher education. According to MOE's description, the TESO policy represents a paradigm shift that officially follows the international trends of active learner-focused education. TESO consists of a national framework for the teacher education system overhaul and a national curriculum guideline for the pre-service teacher education program. TESO focuses on five programs on a priority basis with its main emphasis on the recruitment, training, and education of teachers. It also concentrates on school based and student centered learning, practice oriented training, and self-preparedness for the teaching profession (Tesema, 2006).

A comprehensive practicum package meant for practical attachment was introduced for the first time which was conducted before, during and after training in the TESO program. Student teachers prepared for teaching at First Cycle Primary (1-4) and Second Cycle Primary (5-8) have been practicing the TESO program (Tesema, 2006).

2.9   CONTINUOUS PROFESSIONAL DEVELOPMENT PROGRAM (CDP)

To improve the quality of teachers as well as education, MOE initiated a training program for teachers of primary and secondary schools under the Education Sector Development Program (ESDP) in 2005 called Continuous Professional Development

(CPD). It was mandatory in CPD that teachers spend 60 hours in professional development activities each school year. CPD focuses on improving the teaching-learning process with emphasis on active learning, practising continuous assessment, and managing large classes. The MOE gave CPD priority status assuming that it is the right of teachers and is of great value for national development (USAID, 2006). The aim of CPD is to improve the performance of teachers in the classroom and raise student achievement. It is a career-long process of improving knowledge, skills, and attitudes centered on the local context and, particularly, classroom practice (Chalchisa, n.d: 2).

The main aim of CPD in Ethiopia is to improve the teaching and learning processes through introduction of active learning, periodic evaluation, and facilitating enrollments. To some extent the CPD program is a privilege for teachers as it helps them to update themselves with new outlooks, approaches and policy directions. The CPD guideline states that "serving teachers and head teachers have the right to access high quality and relevant continuous professional development opportunities. If they are also expected to renew their teaching licenses there will need to be clear links between CPD, re-licensing and career progression" (MOE, 2004: 3). In due course, TESO recognized the need for certification and licensing of teachers associated with CPD (MOE, 2004). The licensing and re-licensing of the teachers is also dependent on the successful completion of the CPD. Here we suggest that beside large salaries, teachers should also receive recognition for in-service training which will motivate them to excel in their careers.

2.10   HIGHER DIPLOMA PROGRAM (HDP)

The Higher Diploma Program (HDP) was introduced by MOE in 2003 to meet the identified needs of teacher educators and support the implementation of the TESO program. The aim is to improve the quality of education in Ethiopia through a licensing program that will develop the skills and professionalism of teacher educators (MOE, 2004: 5). HDP is a one year in-service training program with the aim to create a reflective teacher and improve the standards of teaching and learning in the country.

Boud (1985:19) defines reflection as "an important human activity in which people recapture their experience, think about it, mull it over and evaluate it". Classroom observation by the program leaders and observation from peers during classroom teaching increase the novelty and effectiveness of the program (Hunde, 2008:52).

The Higher Diploma Program functions in Ethiopian colleges and universities with the assistance of a coordinating unit of expatriate members. This coordinating unit functions under the aegis of MOE. The course offered under the HDP is compulsory for all the faculty members with required full attendance. Technical rationality is the dominant guiding pedagogical theory in organizing learning experiences. This is evident in the module set up by the volunteering expatriates. HDP consists of mainly adult participants and encourages them to memorize, imitate, and implement national directives and prescriptive teaching principles. The program imparts technical knowledge and skills needed by the trainee teachers to contribute to classroom practices. The HDP has showed very positive outcomes and to date has been successfully implemented. It is now a compulsory qualification for all teacher educators and is run in every Teacher Education Institution (TEI) in Ethiopia.

2.11   FUTURE MAJOR IMPLICATIONS

Among five major focal areas of Ethiopian education reform under the General Education Quality Improvement program (GEQIP) which is supported by one of the global actors, the World Bank, is working on the Teacher Development Program (TDP) in its first phase (Eshetu, 2009). According to the TDP program component, the priority area focuses on "Increased teacher effectiveness" (MOE, 2008:26). International understanding declares that "teachers must be prepared in terms of philosophy, pedagogy and curriculum to deal with the challenges of an increasingly diverse population and actively to work on behalf of equity issues" (Chou, 2007:141). If that is so "in teacher preparation courses, one aim is to critically evaluate public conceptions of quality teaching and scaffold the learner's understanding as the learner begins to personalize his/her professional identity" (Brown, 2008: 170). It is a demanding task that

"Teacher educators [must] put together programs of course work and experiences with the goal of educating teachers whose knowledge, skills, and habits of mind will intermingle to create pleasing patterns of practice called quality teaching." (Wang, 2011: 331).

Similarly, teacher education programs should be designed on the bases of 'equity pedagogy' theory since equity pedagogy in teacher education requires a shift in the power relationship between teachers and students and an emphasis on 'balance of education'. In an equity pedagogy classroom students from marginalized and complex backgrounds are expected to construct their own interpretations of reality, to generate knowledge and to offer multiple solutions for creating a just and democratic society. The classroom is a meeting ground of cultures where the "worlds of the students" ought to connect with the "worldview of schools and teachers" (Singh, 2010). Therefore teacher education programs need to orient themselves towards producing teachers who meet the following minimum requirements:

- Teachers who understand the politics of recognition and are ready to accommodate and affirm diversity;
- Teachers who believe that identity formation is one of the social and moral responsibilities of schooling through the critical pedagogy approach (Patrick, 2009);
- Teachers who are culturally responsive enough to respond to indigenous knowledge in their teachings whenever they confront Western empirical and scientific knowledge.

Scholars agreed that teacher education programs in general and teacher educators teaching in particular need to be culturally responsive especially in equity pedagogy classroom; culturally responsive teacher educators should use [curriculum of]:

- "cultural knowledge;
- prior experiences;

- frame of references; and

- performance styles of ethnically diverse students;to make learning encounters more relevant to and effective for them" (Singh, 2010)

Chou (2007) in his study of culturally responsive pedagogy in multicultural teacher education suggests the following change areas as imperatives for teacher education to accommodate diversity issues effectively:

- Accommodating the politics of diversity
- Expanding cultural diversity of teacher education programs
- Restructuring curriculum and instruction of teacher education programs (Chou, 2007)

A study about a professional support scheme for the Newly Arrived Students (NAS) from the mainland (China) in Hong Kong proposes the design and implementation scheme for teachers' effectiveness as follows:

- Addressing the pedagogical issues;
- Facilitating project teachers to rethink about their day-to-day classroom practices in relation to educating all students, including the NAS effectively;
- Providing site-based professional knowledge, skills and attitudes; and
- Introducing NAS education related literature and education resources. (Yuen, 2002)

To sum up, if the goal of TDP is working towards effectiveness of teachers and quality teaching, the TDPs should be designed according to the philosophy of equity pedagogy, culturally responsive curricula and self-reflective teacher educators and student teachers.

The following local identity imperatives should be incorporated in teacher education programs in order to achieve sustainable development and to produce a young generation who knows its identity and is able contribute for external world :

- Equity pedagogy and pedagogy of place (Shizha, 2010, pp. 28-29)
- The politics of diversity imperatives
- Culturally responsive curriculum and Instruction (Ayalew, 2010)
- Integration of local knowledge and local language
- Effective use of local knowledge and local language for local production
- Multicultural teaching (Chou, 2007; Yuen, 2002; Singh, 2010; Wang, 2011).

As one of the quality indicators set by the Ethiopian Ministry of Education (MOE) is the student-teacher ratio (MOE, 2012):

Table 2.2: Student teacher ratio vs. male to female ratio in Ethiopian education

No	Type of school	Entry Year					Remark
		2005/6	2006/7	2007/8	2008/9	2009/10	
Teacher student ratio							
1	Secondary school	54	48	43	41	36	
Primary School 2nd cycle male to female ratio							
2	**Primary School**	58.6: 62.6	52.2:56.8	64.1:72.5	69.6:76.8	82.4:76.8	

Source: MOE (2010, p. 44)*;* MOE (2010, p. 31)

This indicates that numerically there has been a dramatic decrease in the student teacher ratio. However, there is disparity among regions although the decrease is common among all regions.

After the 1994 New Education and Training policy, Ethiopian teacher education has been going through many successive improvements. BESO I and II project and Teacher Education System Overhaul (TESO) have introduced continuous professional Development (CPD) for both pre-service and in-service programs (MOE, 2005: 18).

2.12   SUMMARY

"Identity is people's source of meaning and experience" (Castells, 2010), and it is both inter personal and structural (Cohen, 1993). Identity is determined by social interactions between individuals and groups (Schwartz, 2011; Cozart, 2009). In other words, identity comprises not only "who we think we are" (individually or collectively), but also "what we act as an individual being or collective being in the interpersonal and intergroup interactions - and the social recognition or rejection received from other individuals or groups" (Schwartz, 2011). Individual identity is characterized by roles whereas social identity is characterized by self-categorization and social comparison (Stets & Burke, 2000).To this end , having a particular identity means assigning oneself to a particular social category (Fearon, 1999) where s/he can get the license to be who s/he is in that particular context. A social category is a set of people who have either distinguished social roles (Ferrara, 1998) or are known by specific characteristics within the community (Stets & Burke, 2000). These social categories have two distinguishing features: rules of membership and sets of characteristics (Bussey, 2011; Fearon, 1999; Stets & Burke, 2000). These features of identity are dynamic and tangible in nature (Burkitt, 2011). Meaning is subjected to time, place, and interactions. It works according to specific social situations and within defined cultural contexts and socially constructed principles (Fearon, 1999). An individual who defines him- or herself in a certain way in one context may claim another identity in another context. Therefore, identity is not only claiming who we are but also getting acceptance and recognition from others.

In the course of identity formation an individual/society recognizes and is recognized through the lens of the "self"; recognition is a mirroring process and the person/society

serving as a mirror is of crucial importance in the process of self-definition, that is, defining and redefining one's identity (Jenlink & Townes, 2009).

Family and peers are main sources of personal/individual identity formation (Woo, 2009) Family as one main foundation of identity provides primary experiences such as trust, autonomy, decision-making, value systems, etc. Schools are other strategic sources of identity formation (Raymond, 2009) where students receive basic information about their individual/collective roles in order to capitalize socialization. Education in schools has the potential to access basic behaviors and role identifications that the child at his/her later age reflects. Schools that have awareness on the formation of their students' identities have teachers who have better know-how of the formation of their own identities (Raymond, 2009).Areas in schools where diversity imperatives can be realized:

- Formal curricular packages (Raymond, 2009; Purdie, 2003)
- Extracurricular activities (Rudolph, 2009; Purdie, 2003)
- Teachers' school pedagogical practices (Patrick, 2009; Purdie, 2003)

There is a need to make links among school curriculum, teachers' pedagogical approaches and teacher education programs to achieve proper identity formation of the students in order to produce a culturally respondent generation. Teacher education as a potential means for preparing teachers should embrace diversity imperatives in its curriculum and pedagogical approaches in order to offer teacher educators the possibility to make judgments about their roles in the society and suggest possible or desirable local identities they need to develop. In order to bring about sustainable development that can accommodate nations and contribute to external world quality, education rooted in local knowledge is an essential: "Quality education [that is] rooted in local environments and focused on broader knowledge and competencies applicable to learners' lives… opens up new horizons and enables learners to bring local knowledge into creative contact with knowledge from other cultures " (UNESCO, 2009: 100).

In order to own any of the aforementioned identities, local education (schools are one main possible source of identity) should be derived from and founded on indigenous knowledge. Every country strives to provide quality education for its nation. The dialects of localizing education based upon indigenous knowledge have two sides: benevolent and malevolent implications. Malevolent viewers argue that transnational corporations and global actors are forcing local states to import their policy in order to get funds. The continuum of critique extends from blind opposition to more positive optional strategies on how to resist exogenous pressures.

Contrary to this fact, benevolent viewers positively argue that the dialectics between the global-local or endogenous-exogenous should be treated in a balanced way through a rational approach. Therefore, these mediators vividly suggest "…an intercultural approach that will try to strike a balance between what can be learnt from the exogenous and the indigenous can constitute a proper goal of African education" (Bekele, 2007, p. 108). Incorporating African indigenous knowledge into local education suggests the need to work with teachers and teacher education programs. "Although Ethiopia never has been a colony [while] its educational system has always been deeply influenced by donor countries" (Zehle, 2009: 1118).

Therefore, there is a call for localizing education at every level to construct appropriate local identity that can respond and contribute to the external world. The universal practice of education in any nation includes basic elements not to be missed in either forms of education: local education imperatives and nation state contexts. These local education imperatives are:

- Managing the balance between local knowledge and local language.
- Embracing cultural diversity
- Decentralizing education
- Integrating the knowledge economy with knowledge society

Culturally responsive pedagogy in multicultural teacher education suggests the following change areas as imperatives for teacher education to effectively accommodate diversity issues:

- Accommodating the politics of diversity
- Expanding cultural diversity of teacher education programs
- Restructuring curriculum and instruction of teacher education programs (Chou, 2007)

The urge of deriving local diversity imperatives from indigenous knowledge and incorporating them into every teacher education program is a key issue in Africa and Ethiopia in particular. A major aspect of teacher education programs is cultivating the generation at large and specifically the would-be teachers by equipping them with academic and pedagogical knowledge as well as local knowledge in order to produce the young generation who knows its identity and can contribute to the external world. "Teachers must be prepared in terms of philosophy, pedagogy and curriculum to deal with the challenges of an increasingly diverse population and actively to work on behalf of equity issues" (Chou, 2007: 141).

2.13   GLOBAL IMPERATIVES

Human beings throughout their interactions have been in charge of global failures and successes. In the past trade, military and education strategies played a major role in complex human interaction and interdependence. Technological advancement through science and research brings the interactions to its climax where no one can resist the effect. Global agendas, like living together, sharing world resources and facing common disasters are unavoidable facts. These global interactions yield global imperatives that every country/nation can benefit or lose from depending on the nature and extent of their interactions. The main questions to be to be explored in this section of the study are: what are these imperatives that nations cannot escape? How do these global

imperatives determine nation building? What types of significant roles does teacher education can play in nation building under these global imperatives?

2.13.1   Globalization

The origin, nature, effects and future of globalization are not clear for different reasons (Douglas, 2007). Most scholars agree that globalization is so complex (Gopalkrishnan, 2001; Mall, 2005; Bottery, 2011), untouchable, and unseen (Mall, 2005) that it is difficult to trace its boundary. Undoubtedly, its effects are felt in every corner of the world and demand socio-economic responses and cultural and political orientations of nation-states. It involves local states, global actors and financial institutions by utilizing technology, media, finance and trade for its universal practice.

It creates new directions by demanding local states' submission to the powerful transnational economic corporations, political domains and giant global actors (Gopalkrishnan, 2001). Cultural supremacy through cosmopolitanism is the major influence of globalization effects on nation-states. On the other hand, local states are also asymptotically entertaining it by trying to maintain their double standard of protecting indigenous knowledge and developing potential to contribute to global culture. To this end, in most cases world-wide political, economic, and social structures of nation–states are affected by globalization; globalization is bidirectional - global and local (Gotham, 2005). All these together create inescapable global imperatives across economic, political, social and cultural dimensions. The exertion of global views and practices on and blind acceptance by local people result in complications if not supported by high principles or theories. The outcome of cultural homogenization or cultural heterogenization is not yet clear. Therefore, there is a need to take care in entertaining globalization effects, through regulating its wide ranges of theories with respect to indigenous practices out of which relevant and reachable global imperatives could be derived.

2.13.2 Theories of globalization

The origin, nature, effects, and future of globalization is under debate among political, theoretical and professional positions (Douglas, 2007; Khondker, 2004); whereas globalization theory has gone through three eras starting from early systems up to contemporary developments. The early stage emphasized the economic system (Gopalkrishnan, 2001; IIEP, 1998); the second stage has focused on cultural aspects; and the current stage pays attention to political dimensions (Turner, 2010). Global governance and cosmopolitanism are the major manifestations of the last two eras to which this study pays attention (IIEP, 1998).

Globalization has been viewed in many ways by scholars, practitioners and professionals around the field. It has interpreted in many ways like the face of a diamond when it is seen from different angles (Khondker, 2004). It has been viewed from the angles of economy, politics, demography, environment, culture and technology. Globalization is classified into economic globalization, political globalization, demographic globalization, environmental globalization, cultural globalization, and American globalization (Bottery, 2011).

When a nation state entertains globalization, its effects are not symmetrical for all of them and the social groups that make them up (Kotzias, 2001). Even though perceived differently among scholars, Kotzias, (2001:6) categorizes nations or groups in light of their responses towards globalization. These are:

- Those who bow to globalization and aim to promote it; for them anything foreign is seen as worthy of one's attention;
- Those who wish to alter globalization's form. This is the culture of "copying", characterized by the lack of originality;
- Those who aim to change many of globalization's characteristics. They want to promote elements of the national culture in supranational spaces; and

- Those who oppose any phenomenon, structure, relationship or essence that creates or reinforces the tendency for globalization.

The above category of nation states' responses to globalization and its effects will be further explained from different perspectives in the next section. This enables the researcher:

- to draw global imperatives that nations cannot escape
- to identify the effects of these global imperatives in the endeavor of nation building
- to pinpoint roles of teacher education in nation building under these global imperatives.

2.13.3   Globalization from the social scientists' view

Sociology as the scientific study of society has expanded its dimension from studying local community, via nation states to studying global society (Khondker, 2004). Sociological theories facilitate the study of society by segmenting it into local community, nation states, and global society. Social scientists also argue that the world is so arranged to accelerate globalization and its effects by propagating the dominance of a global economic system and supplanting the supremacy of global structures over nation states, and local community (Douglas, 2007). However, globalization has many meanings to many people as a field in sociology (Khondker, 2004) and it is viewed from different lenses. It is viewed by social scientists as 'absorption, rejection, and assertion' (Tsuladze, 2010) .

Absorption means the act of transnational corporations and global actors in persuading local states to keep their common interests. In Kotzias' spatial symmetry these are nation states "who bow to globalization' and for them 'anything foreign is seen as worthy of one's attention" (Kotzias, 2001).

By rejection, according to Kotzias' spatial symmetry there is a group who oppose globalization (Kotzias, 2001). Rejectionists view globalization as a "…ruse by which multinational corporations manipulate labor, resources, and indigenous populations all in the exploitative pursuit of capital accumulation".

According to (Kotzias, 2001) these are those who want to change globalization characteristics by promoting elements of their national culture in supranational spaces (Kotzias, 2001). These are rejectionists and argue that globalization is a kind of relationship where those at the center exploit those in the periphery (Gopalkrishnan, 2001) (Tsuladze, 2010). By assertion, according to (Tsuladze, 2010) it implies "articulating a coherent national identity".

The following positions may further explain the theoretical view of globalization in light of social scientists' explanations.

2.13.4   The cultural convergence-divergence thesis

Globalization is seen as either a capitalist hegemony that stands to rule over the other, or as an inescapable world phenomenon that is to be faced so as to benefit from it or lose one's own. The dialectical attribute of the functionalist perspective segments the act of the world into two dichotomies: 'globalization-from-above' and 'globalization-from-below'. Such a distinction enables the debaters to convince the world how globalization does or does not promote democratization. The essence of the dichotomy stands to structure the world in light of the pros and cons of globalization effects and the dialectics is an act of placing nations and countries within the two categories. The principles behind this dichotomy position nations to either benefit or lose from globalization.

From this dialectical discussion of the distinction between globalization-from-above and globalization-from-below the researcher would like to see:

- how both imagine the globalization project - whether viewed positively or negatively
- how both measure the inevitability of globalization and its capacity and intervention beyond human control (Mall, 2005),
- how both views globalization as a means of generating new conflicts and new spaces for struggle or a means to speed up developments and enhance tolerance (Douglas, 2007).

2.13.5   Globalization-from-below

Globalization-from-below refers to "…the ways in which marginalized individuals and social movements resist globalization and/or use its institutions and instruments to further democratization and social justice" (Douglas, 2007: 8). It is a counter – hegemonic globalization (Richard, 2012) driven by low classes and social groups against discriminations and deprivation initiated by neoliberal globalization (Santos, 2005). Activities, movements and initiatives that oppose neoliberal globalization are known by globalization-from-below. (Ansley, 2005). Such activities are organized by interested people, community organizations, community workers, unions, activists, interest groups and many others (Gopalkrishnan, 2001: 7).

Proponents of globalization-from-below and actors of social movements are proposing alternatives to capitalist globalization by stressing the contribution of locales to the global culture (Douglas, 2007). The view has stemmed from the idea of multiculturalism, and accommodating the differences is the major principle. This argument is supported by the 'divergence thesis' and purports that the heterogenization effects must govern the world (Abdel Wahab, 2003). Heterogenization suggests fragmentation of culture that suits the specific local context in order to protect cultural purity and uniqueness against foreign cultural influences. Globalization–from-below suggested by Douglas (2007), and the rejection view suggested by Tsuladze (2010), and the Kotzias spatial symmetry view of those who oppose globalization propose similar arguments. All these arguments stem from the view that globalization is another form of Western domination.

To this end, proponents of globalization-from-below suggest that for globalization to be in effect, one has to produce evidence of:

- The mandate of nation it represents
- The effective use of technology in addressing it
- Enhancement of global civic society

The human effort of preparing this world for the betterment of life can never be materialized without the contribution of everyone. The act of fostering global development without the consideration of local context cannot guarantee sustainable and holistic development. Contrary acts would facilitate external supremacy and result in imbalanced wealth accumulation. The slogan of globalization-from-below recommends a new dialect against neo-liberal capitalism and proposes an option that local practices and indigenous knowledge have the potential to change global markets via self-reliance. Education that can foster development from within can bring about quality education through the recognition of heterogeneity - accepting the beauty of difference. Therefore, teacher education programs are expected make student teachers aware on how to contribute to the global developments through respecting own differences.

2.13.6 Globalization-from-above

Globalization-from-above/top-down is the act of bringing economic power to influence the world through the capitalist logic (Douglas, 2007). Local economies and institutions are relocated by transnational corporations under the mask of free-capital economy to bring a single world culture (cosmopolitanism or homogeneity) through the reach and impacts of technology (Datoo, 2009).It is a socio-economic mechanism whereby transnational corporations and global actors persuade local states to keep their common interests. Globalization-from-above presents globalization as beneficial,

generating fresh economic opportunities, political democratization, cultural diversity and the opening to an exciting new world (Douglas, 2007; Abdel Wahab, 2003).

This view is similar to the convergence thesis (Abdel Wahab, 2003) specifically known by enhancing homogeneity and cosmopolitanism through appreciating and working towards global culture. Homogenization refers to worldwide installation of one particular culture, the global culture. Globalization-from-above proposes the following:

- World common culture
- Universal Knowledge
- Free-capital economy to bring a single world culture (Datoo, 2009)

To sum up, "the dialectical concept of 'globalization-from below' and 'globalization – from-above' lies at the heart of convergence-divergence theses. The views assume 'homogenization processes' [cosmopolitanism] with respect to 'convergence theses while the 'divergence thesis' gives emphasis to 'localization' such as 'heterogeneity' [multiculturalism]" (Abdel Wahab, 2003:6).

2.13.7   The global – local fragmentation view

In line with the above dialectics of the convergence-divergence thesis, theoreticians have presented another dimension on how the world should entertain globalization in terms of universalism and localization. These are known by the global-local fragmentation view where the dialectics lies between globalization-on-the-left and globalization-on-the right. The global-local fragmentation views does not relax the dialectics between the globalist view and the anti-globalist view (localization), rather it illuminates the differences between the two. Such a viewpoint intensifies power imbalance across regions and countries and shows best practice for dominating the others. Therefore, countries need to be selective in entertaining global agendas presented to them as an option before introducing to their curriculum.

2.13.8 Globalization of the left

Globalization–on-the-left activists are not far away from the divergence thesis or globalization–from–below view. They argue that "cultural diversity will persist or even be reinforced by the rejection of superficial commonality" (Kevin, 2012: 1), and globalization is a "…ruse by which multinational corporations manipulate labor, resources, and indigenous populations all in the exploitative pursuit of capital accumulation" (Kotzias, 2001). Moreover, according to Gaudelli (2003:157-158) proponents of this view state, "People at the margins in developing countries frequently see globalization as yet another example of Western infiltration and exploitation. For them, globalization is the wolf of neo-colonialism in sheep's clothing."

2.13.9 Globalisation on the right

Globalization on-the-right activists have a similar view with the convergence thesis. They are propagating the inevitability of globalization (Mall, 2005) and advising local states, national and transnational corporations to give way (Fischer, 2003) in order to fit the global demand (Dolvik, 1999). Convergence theory holds the position that in the effort of globalizing the world "national boundaries are eroded in the political, technological and business arenas, so too local differences in culture will be eroded, with the end result being one 'global' culture" (Kevin, 2012: 1).

2.14 POLARIZATION VIEW

The pros and cons of globalization disputes such as Globaphobia and Globaphilia are another set of dialectics through which the world should understand the global-local effects. Discourses of globalization initially were polarized into pros and cons. Globaphilia is a dialect that celebrates globalization; contrasted to this Globaphobia is a dialect that attacks it. These polarization views of globalization suggest nothing new but are similar to other forms of global-local debates previously discussed, equivalent to globalization-from-above vs globalization-from-left, and globalization on the-right vs

globalization on the-left propositions. Again this type of dialectics, if not equivalent, can signify the segmentation of world practices such as universalization vs localization, internationalization vs indigenization and modernism vs traditionalism.

2.15 GLOBOPHILLIC VIEW

Globaphilia is a view that celebrates globalization by intensifying the advantages while condemning the locales as prohibiting developments through identifying traditional practices as backward and hindrances to modern science. Therefore, "globophillia champions thus present globalization as beneficial, generating fresh economic opportunities, political democratization, cultural diversity, and the opening to an exciting new world… [they] provide a cover concept for global capitalism and imperialism, and is accordingly condemned as another form of the imposition of the logic of capital and the market on ever more regions of the world and spheres of life" (Douglas, 2007: 1-2) .

Rejecting traditional practices in the name of backwardness is not only a form of modern colonialism but also a blind denial of a power shift from Western philosophies to African renaissances. In this postmodernism era everyone can have the capacity to choose what is right to him/her from among the options available. Nowadays, most developing countries especially in Africa have realized that without the enhancement of indigenous knowledge they cannot think of sustainable development. This argument diminishes the globophillic view.

2.15.1 Globaphobic view

Globaphobia is a view that attacks globalization as another indirect imposition of Western ideologies and practices while presenting options to the local world to get a chance for contributing to world culture. " [The] Globophobic detractors see globalization as harmful, bringing about increased domination and control by the wealthier over developed nations over the poor underdeveloped countries, thus increasing the hegemony of the "haves" over the "have not's" (Douglas, 2007: 2).

2.15.2   Glocalization/Grobalization

The global-local debate has dated back from Mesopotamian traditional social life up to today's modern world (Molz, 2007). The term global-local has been used to distinguish a category between modernization vs traditional, universalization vs localization, internationalization vs indigenization, modernism vs traditionalism and globalization vs multiculturalism. This has been the irony of globalization over a period of time and the scholarly debates continues, whether the world can be globalized, internationalized, or universalized. The idea has been named differently by scholars for different purposes. For instance, phrases such as the 'global-local nexus', 'glocalization', 'global meets the local', 'grobalization', and 'indigenization' reflects scholars' use of terms on how global-local interacts (Gotham, 2005).

The term "glocal" and its process "glocalization" are a blended form of global and local. The term has its root meaning in the Japanese word *dochakuka,* which originally meant 'farming technique to one's own local condition' .This was adopted to the business world referring to 'global localization'.

Glocalization means "…the creation of products or services intended for the global market, but customized to suit the local cultures" (http://www.wordspy.com/words/).It is also defined as:

"'Glocalisation' refers to the coming together of local cultures whose content has to be redefined when local cultures encounter the forces of globalization. It is the process of a world-wide restratification, in the course of which a new socio-cultural hierarchy, on a world-wide scale is put together" (Gopalkrishnan, 2001: 40).

The endeavor to form a defined global and local identity involves eclectic choices from the two global arguments of globalization and multiculturalism; a few have tried to unify both and formed a new name 'glocalization'. The process of glocalization pin-points

dual-sovereignties over nation states emerging from cross border imperialism through distracting local identities by outsiders and the endeavor of sustaining indigenous knowledge through refuting segregations by local states. Scholars argue that "glocalization is generating tendencies towards supranational governance and centralization on one hand and for localization and decentralization on the other" (Sharma, 2011: 5). The approach is not uniform and symmetrical to all.

For instance:

> *What is a free choice for some descends as cruel fate on others. It is not only an economic process involving the concentration of capital, finance and all other resources of choice and effective action, but also, and perhaps above all, the concentration of freedom to move and to act (*Gopalkrishnan, 2001: 43)*.*

The term globalization is known by glocalization plus grobalization (Ritzer, 2007) as cited in (Sharma, 2011: 2). "Grobalization refers to growth imperatives forcing the "organizations and nations to expand globally and to impose themselves on the local" (Sharma, 2011: 2). What are these growth imperatives? "The paradox of globalization is that we cannot even think about globalization without referring to specific locations and places. It is this global-local dialectic, Robert Robertson has in mind when he talks about 'glocalisation'" (Mall, 2005:153).

Seemingly, globalization exists in every locale whereas practically it can never be realized unless otherwise fit for local exercises. Glocalization or grobalization is simply an exercise of global agendas within local contexts, both to gain from it and contributing towards it. The success in becoming fruitful through incorporating global agendas depends upon the readiness and skills of the countries to manipulate it to make it fit for local contexts.

2.16   GLOBALIZATION DISPUTES

The cross bordering wind of globalization is blowing in all directions. It is not distributed symmetrically to all nations and their programs. Its effects are also not uniform.

From the above segmentation of globalization disputes, opponents (such as 'globalization-from-below', globalization-on-the-left, globaphobia) favor the enhancement of locales and diversity imperatives which maintain that globalization is a destructive force which is rapidly undermining each sub-global/local. The following propositions may strengthen the above suggestions:

- In terms of politics, this refers to trans-national political institutions and forces which have weakened the sovereignty of the nation-states.
- With respect to economic globalization, free capital flow and related economic arrangements made through transnational corporations and business firms are controlling national economies and are crafting global consumer culture.
- In the realm of culture, this view takes the form of cultural convergence/homogenization whereby the global, mostly characterized as Western or American cultural values and products, is spreading, thus homogenizing every other culture" (Datoo, 2009: 42).

Therefore, globalization "… is widely viewed as one of the most powerful forces shaping the modern world" (Abdel Wahab, 2003: 1); and "…promote cultural interaction at the local and global levels" (Cochrane, 2004:16). There are scholars who have tried to balance the relationship between globalization and cultural traditions [multicultural orientation].

Kotzias (2001:4-5) in his 'spatial asymmetry' critically discusses this as follows:

> …[globalization]'disrupt internal structure' of the most powerful and
> poorer countries if mistreated and perceived wrongly in cultural

orientation. The converse is also true to culture /local identities because 'more vibrant cultural traditions' in the context of national space can have 'globally pre dominant tendencies' over others if 'coated' by national colors.

Dato also gives a summary of different collections as follows: "In such a way one can innocently argue the creation of logical forms: global can be considered as helping the local… the global invents its own locals… the local is struggling to form alternate global… the global and local intertwine to form a hybrid local–glocalization … (Datoo, 2009: 42-43). International agencies like the World Bank, the International Monetary Fund (IMF) and the United Nations (UN) and International Affiliated Nongovernmental Organizations may play the role of mediating global-local relationships irrespective of their immediate missions.

Countries /nation states can choose anyone of the above options presented by Dato as a logical form depending on their awareness, experiences of the global and their local capacity to gain or lose from it. Therefore, the global-local disputes may help countries to choose either of the options in order to cultivate the mind of their young generation to create better global job opportunities and make them ready to contribute to global practices. It is through this dialectics that the balancing of the global-local effects can be maintained and better quality education be provided that can cultivate the young generation.

2.17 GLOBALIZATION EFFECTS

The effects of globalization are not uniform and symmetrical to all nation states and across their development sectors. There are susceptible fields that can easily be affected by globalization and its effects. Most of all education, especially higher education, is highly sensitive to globalization and its effects. Scholars argue that "…globalization affects the learning environment of higher education… As globalization continues to become evident in higher education, questions such as [indigenous

knowledge management practices, cultural and language systems] should guide [curriculum designers] in the academic setting" (Metcalfe, 2006: 13).Teacher education as one aspect of higher education is very sensitive to global and local demands. Impacts of globalization can easily be seen in teacher education throughout the world. The following depicts the impact of globalization on higher education:

- Globalization increases the viewing of universities as sources of knowledge by the society. Universities are expected to produce (through research and development activities) and disseminate knowledge as knowledge is the power for awareness and intellectual development and an instrument for coping with the new demands for living in the world.

- Rapid population growth coupled with the demand for highly qualified and specialized manpower increases the pressure on the demand side of higher education.

- Most higher education institution programs are linked to the development endeavors of the nation. On the other hand, the country should be competitive in the world market, both in human capacity and in quality (with quantity) of products. Therefore, globalization erodes national policies and regulatory mechanisms to fit into the new situation.

- On one hand, there is a high demand for higher education. There are also countries who cannot satisfy the demand of citizens to access higher education due to demographic change and availability of limited resources. Such discrepancies gave way to the use of other mechanisms to provide educational services to the needy (like distance education programs, extension campuses, collaborating with local institutions and using technologies to deliver instructional programs for profit). Therefore, the establishment of a 'borderless' higher education market is another impact of globalization on higher education in the world (Abraha, 2010: 7-8).

One of the global imperatives that are cross bordering the nation states is 'academic capital' (Abraha, 2010). Abraha suggests calling academe the 'globalizing profession'

which he defines as market–oriented behaviors of higher institutions. According to him, nowadays higher institutions are not only expected to be producers of entrepreneurs but also are expected to be entrepreneurs themselves. They are expected to become both market driven institutions and gear their teaching towards the strategy of income generation. He argues that bringing academic capital to higher institution is an indisputable global imperatives (Abraha, 2010).

The global imperatives which are drawn from effects of globalization are both development agents and resource centers for nation states/countries. These resource centers and development agents may become the leading institutions dedicated implicitly and selectively to design strategies on how to blend both global and local factors in anticipation of the following:

- helping the global to invent its own local, or
- helping the local on how to form the alternate global, or
- helping both the local and global to intertwine in order to produce glocal.

2.18   GLOBAL EDUCATION

Global education has been accepted and interpreted either positively or negatively among different groups or nations. The globophobic and globophilic views which may represent either of these groups or nations can be taken as an example. For instance, the globophobic are prevalent among world common culture theorists. World culture theorists claim that global model is not the best way to run the nation or its education rather attention should be paid to local knowledge to speed up intended developments.

Their assumption is rooted in the essence that nation-states are culturally constructed rather than shaped by geopolitical or economic conditions (Anderson-Levitt, 2003). The crime that has been inflicted on African children by Western colonial imposition through these world culture theorists is condemned by indigenization theorists (Kincheloe,

2008). Both reject the argument: "Universalism, the idea that all scientifically produced knowledge is true in all places and for all times…" (Kincheloe, 2008: 5).

On the other hand globophillic viewers propose that truth is a universal knowledge and it works everywhere in any context. This group substantiates its argument by saying that universal knowledge of such a kind need not be ignored and the inevitability of global changes, such as cyber surf, environmental change, universal human rights and justice, are not optional for any nation (Douglas, 2007).

The term 'universal knowledge' is used internationally to designate the academic field concerned with universal teaching and learning. It is assumed to represent global issues, events and perspectives that could be a model for anyone in any context (Project, 2012).

Thus, global education is under a dialectic and there is no unanimity due to global-local debates. In line with this Abraha (2010) proposes that there are different perspectives on globalizing the professions of higher institutions (especially teacher education). He exemplifies different scholarly views in terms of experiential backgrounds on curriculum, competence and mobility. Abraha argues that no matter how different the perspectives are, there are common elements of global education suggested by scholars.

Common Elements of Global Education are as follows:

- Promoting a global dimension in the curriculum
- Developing students' global perspective
- Globalizing the professions i.e. training the trainees on world issues
- Developing cooperation with different similar institutions and producing market driven graduates (Abraha, 2010).

2.19　GLOBAL TEACHER EDUCATION

"Global trends in teacher education are hard to determine and even harder to define, not only due to the sheer variety and number but also because each education system is a function of the country's own unique historical, social and political milieu" (IALEI, 2008) **.**

According to this argument, it is hard to say that there can be universal global teacher education but there can be standards of global teacher education that can mediate between the unique and the universal. A balance between the global and local context may contribute to maintain glocal teacher education and quality teachings of the teachers and, in turn, to foster quality education.

2.20　SUMMARY

Human beings throughout their interactions have been in charge of global failures and successes. Global agendas, like living together, sharing world resources and common disasters are irresistible facts. These global agendas yield global imperatives that every country/nation can benefit from or otherwise depending on the nature and extent of their interactions. Inescapable global agendas are driven by globalization and its effects.

Globalization affects every corner of the world and determines socio-economic directions and cultural and political orientations of nation-states; however not symmetrical to all. Ideally, globalization exists in every locale whereas its implementation practices are not uniform for all groups and nations. It could never be realized uniformly. Some nation–states receive globalization effects, others are still vainly resisting it and a few are manipulating it for their interests and benefits. It has been viewed from the angles of economy, politics, demography, environment, culture and technology. The pros and cons of globalization identified by theoreticians and philosophers bring new options and practices for nation states on how to entertain it.

Many dialectics of globalization exist but all are dichotomized into two major themes: the globophillic view and the globophobic view. The globophillic view celebrates globalization by intensifying its advantages while condemning the locales as prohibiting development through identifying traditional practices as backward and a hindrance to modern science. The globophobic view attacks globalization by regarding it as another indirect imposition of Western ideologies and practices while presenting options to the local world to contribute to world culture.

This is a global-local debate synonymously used with terms such as modernism vs traditionalism, universalization vs localization, internationalization vs. indigenization, modernism vs traditionalism and globalization vs multiculturalism. The scholarly debate continues: whether the world can be globalized, internationalized or universalized. A new term and idea has been introduced: glocalization or grobalization. It is simply an exercise of global agendas within local contexts both to gain from it and contribute towards it. The success in incorporating global agendas depends upon the readiness and skills of countries to manipulate it so as to fit it for local contexts.

Therefore, based upon the existing theories of globalization and many disputes, nation states can adapt the best of it in order to suit to their development agendas and policies The global-local disputes may help countries to choose either of the options in order to cultivate the mind of their young generation to create better global job opportunities and make them ready to contribute to global practices. Through this dialectics the balance of global-local effects can be maintained and better quality education to cultivate the young generation can be designed. A balance between global and local context can contribute to maintain quality teaching and in turn to foster quality education.

2.21   BALANCED EDUCATION

Teachers' classrooms teaching and schools' effectiveness can be maintained when quality student teachers are channeled into teaching and the training programs and schools' environment are organized to energize teachers and reward their

accomplishments. The high caliber of teaching determine the quality of a country's education and its journeys to anticipated developments. The effectiveness and efficiency of school is measured not only by the output (students' learning) but also by teachers' personality traits which affect the students' learning outcome via productivity. Therefore, as much as teachers' quality teaching is determined by the balance and quality of teacher education programs, quality education is also affected by quality of teaching. Most African countries lack the organized voice to have their own indigenous methods that can foster quality education. We do not even know what we need to have, rather we are looking for what was already done and chosen by our colonizers. That is why in so many ways quality of education is deteriorating in Africa. This is explained as follows:

> *Apparently we lacked the courage to undertake the things we have to develop anew. We may be right in studying and applying the one or the other principle of Western science or method. But we should also realize that our African situation is different. What is appropriate in this situation must be the question that all concerned should ask themselves* (Bekele, 2007: 114).

Current educational reforms in Africa in general and in Ethiopia in particular emphasize inquiry based instruction and laboratory science which are not contextualized and have no or little relevance to indigenous people and their everyday activities. Bekele (2007: 114) states:

> *In fact the acceptance of foreign curricula, for example, incorporates accepting the philosophy of education of the country from which it has been copied. But a country obviously requires a philosophy of education that takes into account its specific history, culture, identity, needs and goals. It is without taking into account all these that we have been copying.*

African communal life style (which is quite distinct from Western individualistic life style) and other African values have been severely deconstructed by Western philosophies. The indirect imposition has come in the name of modernization, universalization, internationalization and globalization through ignoring the weak African voices of traditional values, localization and indigenization. This has been done by global actors such as IMF and World Bank. In line with this the chief exponent of indigenization Kincheloe (2008) argues:

> *One of the central dimensions of Western colonial domination has involved its production of "universally valid knowledge" that worked to invalidate the ways of knowing that had been developed by all peoples around the world. In the name of modernization, salvation, civilization, development, and democracy, colonial powers have made and continue to make the argument that they know better than colonized peoples themselves what serves their best interests—and they have the knowledge to prove it.*

African problems are multifaceted and there is also a gap between interests of local communities and national policy makers, especially African governments. Global donors and actors influence them to accept their predetermined curriculum packages otherwise they are unable to obtain funds. The following author explained it in this way: "In Africa, we are faced with a gap between the local context and the national policy making domains. A major challenge for Africa will be to create platforms of dialogue between institutions of the State and rural knowledge-rich communities who speak from fragile and threatened ecosystems (Crawhall, 2009: 9).

Inability to maintain the balance between the local and global is not only common for Africa but also for other non-Western countries. For instance, in her study of youth cultures Tsuladze (2010) found out that Gorgian youth were pulled between dual aspirations of being traditional and modern.

In this 21st century cyber surfer generation, Africa cannot start from scratch to design their own totally independent, relevant and reachable curricula and unique ways of teaching because many imported cultures have spoiled African indigenous knowledge to the extent that they cannot identify their own from the Western values. Moreover, as it has been explained earlier, many African scholars and practitioners do not have the courage to do it. Contemporary African scholars and practitioners are caught by the dialectics of global-local argumentations. The dialectics swings between the argument that 'localization emerges out of globalization', and 'the global is a product of locales'. Both arguments stem from the essence that the world cannot find an absolute unique culture. The following idea may explain this better:

> *One of the consequences of globalization is that it opens up doubts about the originality and authenticity of cultures. If one takes a long-term view of globalization, "locality" or "local" itself is a consequence of globalization. There are hardly any sites or cultures that can be seen as isolated or unconnected from the global processes* (Khondker, 2004: 15).

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What is appropriate for this generation is offering balanced education that can safeguard the next generation from confusion and under development. Striking the balance between the global and local should be the contemporary role of the African scholars and researchers in general and Ethiopians in particular. This can be realized through 'glocalization' i.e., through 'thinking globally and acting locally'.

Therefore, balanced education should be sought in order to enhance quality education through inquiry based indigenous quality teaching:

- Contextualized curriculum that has relevance to indigenous people and their everyday activities (Shizha, 2010). Such kind of balance is a "… a balance between what can be learnt from the exogenous and the indigenous can constitute a proper goal of African education" (Bekele, 2007:107).

- A curriculum free of impositions from dominant philosophies. Benchmarking of research findings from local experience then takes on a truly international perspective (Kong, 2008).

Finally, this can materialize primarily through teacher education programs which address the young generation as early as possible through the student teachers. If teacher education becomes prioritized, the rest of the the education system will be simplified. To this end, the following reasons can best support the need for 'glocalizing' teacher education:

- The internal and external increase of high demands to improve teacher education quality as compared to international standards
- The increase of labor market across the world
- The worldwide multiplication of educational policies and curricula
- The rapid cultural transformation and its transnational bypass
- The overwhelming technological advancement.

2.22   CONCLUSION

The dialectical debate between the theories and philosophies that education is a means to an end or an end by itself stipulates different options for nation states on how to enrich their endeavors towards quality education. Countries who base education on the theoretical and philosophical assumptions that it is a means to their development invest much more on development agendas and accept deals that can facilitate their goal. For them education is a process to achieve immediate socio-economic development, meanwhile contributing to quality education. For countries who see education as an end by itself work hard to bring quality education that entails true development. For them education is everything and any value cherished by the society can be achieved through relevant and reachable education.

Globophillic viewers suggest curtailed developments supported by the theoretical and philosophical assumptions of condemning the locales as resistant to development through identifying traditional practices which they assume are backward and hindrances to modern science. Such development is propelled by outsiders and international understandings and practices. Their options may not last long because they are not supported by local knowledge and practices and they never refrain from suggesting new dimensions. Individual/group development that does not consider own identity will duly fall foul of internal conflicts and violence.

On the other hand globophobic viewers request options for the local states to get a chance of contributing to world culture through enhancing indigenous knowledge and practices for true and sustainable development. This is the act of working on human nature and its environment through intensifying local knowledge. This is realized through condemning the indirect supremacy of Western philosophies and developed countries. Local developments that fail to consider international practices can lead to loss of mutual benefits and brain drain.

Therefore, care must be taken in choosing which options to follow when fostering development agendas. True and sustainable development that either entails quality education or is proceeded by quality education will result in compromising on how to integrate global imperatives and local identities in higher education especially teacher education programs. Balanced education that targets student teachers at every level of education enable nation states to produce competent teachers who can satisfy the global and local demands expected of them.

CHAPTER THREE
RESEARCH METHODOLOGY

3.1   RESEARCH APPROACH

The research approach employed in this study is the qualitative approach. This research approach tends to be associated with the constructivist or the transformative-emancipatory (critical theory) paradigm which is qualitative in nature (Armitage, 2007). However, the methodology chosen depends on what one is trying to do rather than a commitment to a particular paradigm. The research topic, the research aims and main research questions are key inputs dictating that the study falls in the critical theory paradigm. This entailed choice of the qualitative research approach and case study design. Consequently dialogical /dialectical analysis which is the feature of the critical theory paradigm (Voce, 2004; Guba, 1994) and a fundamental procedure in Marx's dialectical method (Mills, 2010) has been chosen as major pertinent analytical method.

One major factor that dictates the choice of a dialectical analysis is the feature of criticlal theory depicting power relationship in terms of push and pull factors and its ability to form structural principles. Both globalization and multiculturalism involve global and local knwoledge while clustering related theories and structuring both dimensions into their specificity brings this research methodology into a multilevel dialectical analysis. Clustered similar theories to be analysed are the dialectics between global and local dimensions (globalization vs multicultural theories at macrolevel phase). The microlevel phase of the dialectical analysis lies at the heart of the dialectical structural principles between universalism and localism, modernism and traditionalism, internationalization and indigenization.

The research employed an interpretive case study methodology (Yin, 1994; Zainal, 2007). "Within the critical theory philosophical stance case study research is appropriate for collection and analysis of data on social values." (Mills, 2010: 842). From the two levels of teacher education programs (the university level and regional college level) two

representative samples were chosen. One out of 31 universities and one out of 54 regional colleges of teacher education were taken as cases to be studied.

Currently, the Ethiopian Teacher Education Program is implemented at two levels. At the university level student-teachers are prepared for high school teaching after qualifying for a first degree. At regional teacher education college level student-teachers are prepared for primary school teaching after obtained a diploma. The Ethiopian Teacher Education at university level runs the "add-on" program. After being qualified in a BSc or BA degree in pure academic areas, the candidates are expected to specialize in the teaching profession for one extra year through the Post Graduate Diploma for Teaching (PGDT).

Among the 31 currently functioning Ethiopian universities, only five including Addis Ababa University [AAU], have been selected to run this add-on teacher education program. Addis Ababa University (AAU) is the first university in Ethiopia and has rich experience in teacher education programs. The AAU College of Education, Department of Curriculum and Teacher Education and the PGDT program coordinating office were selected as one case study unit at university level.

Likewise, Kotebe College of Teacher Education (KCTE) is the oldest and most diverse college of teacher education among the 54 regional colleges of teacher education. It has the richest experience in training student teachers in the diploma at national level. KCTE was selected as the other case study unit from among the 54 regional colleges of teacher education.

In order to address the problem case by case, the dialectical/dialogical analysis was conducted at different categorical levels of global and local agendas of teacher education programs. Different embedded methods were employed to accommodate the peculiar and specific differences in the dialectical ideological views (Mills, 2010). Specifically, the study employed a "dialectic-critical" analysis between local identities according to a multicultural view (James Banks' work) and global imperatives according

to a globalist view (David Held's work). The study entertains the debates on the pros and cons of the categories between internationalization vs. indigenization, universalization vs. localization, modernism vs. traditionalism through the screening devices of globaphobia and globaphilia.

The research approach of this study was designed to formulate guiding principles that could help teacher education programs to produce competent teachers qualified for global and local demands.

The following model indicates the research approach.
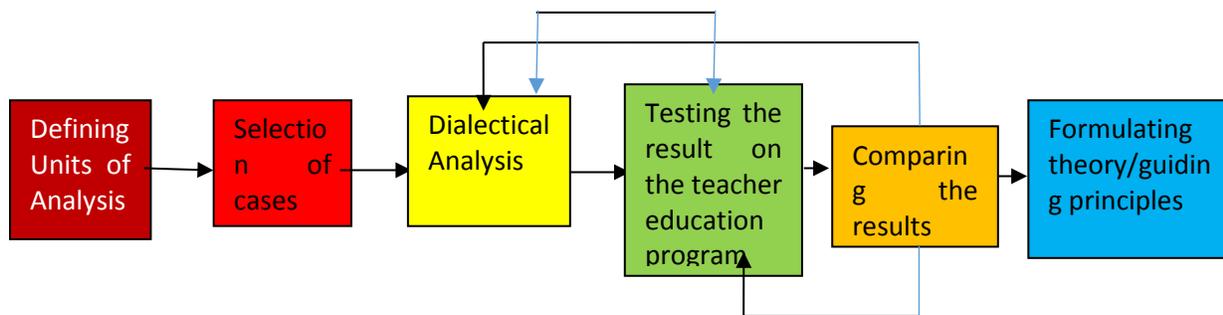
Figure 3.2: Model for the research approach

3.2   RESEARCH DESIGN

As mentioned earlier, the main aim of the study was to conduct a dialectical analysis between global imperatives and local identities thereby sieving the practices of teacher education programs in the findings of this dialectical analysis so as to generate guiding principles for planners or policy makers. To do this, multiple methods and models were employed. Initially, after promoters and detractors were identified, the dialectical analysis was carried out at macro level and then phase by phase at micro level. In the second place assessment of the actual practice of teacher education was conducted. Lastly, the comparative analysis between the results of both dialectical analysis and the assessment results was carried out. The comparative analysis was carried out for the refinement of findings in order to facilitate theory generation. Thus, the specific methods

to be employed that match the particular phenomenon of interest were critical-dialectical/dialogical and interpretive case study methods. To endow a workable common ground for both, systematic data collection and analysis were employed. According to this study the global arguments on globalization and multiculturalism are contemporary social structures or world experiences that influence individuals and nations at large. The conflicting debates of accepting or rejecting both, the interaction between them and how they dictate the future fate of the world at the interface of teacher education is the study unit. Subsequently, in order to compare the social structures of conceptual categories (Mills, 2010) case by case dialectical analysis at different levels of abstraction took place through the help of promoters and detractors. The promoters and detractors are globophillic views (globalist's view/anti-multiculturalist's view) and globophobic views (anti-globalist's view/multiculturalist's view) respectively.

Therefore, the conceptual category has two levels: the core category level and sub-categorical level. (Strauss, 2003) The core category is globalization (global factors) under the dimensions of the globalist's view and the anti-globalist's view; and multiculturalism (local factors) under the dimension of the multiculturalist and anti-multiculturalist view. The sub-categories are Internationalization vs indigenization, universalization vs localization, modernism vs traditionalism. The dialectical analysis was carried out across all core and sub categorical levels within the screening devices of 'globaphobia' (detractors) and 'globaphilia' (promoters) perspectives. "Globaphobia (detractors) – ideas or practices that attack globalization while Globaphilia (promoters) – ideas or practices that celebrates globalization" (Kellner, 2007). Theoretical samplings i.e. the selection and identification of literature available on the two dimensions (Strauss, 2003) was carried out at the two categorical levels until theoretical saturation took place. The units of analysis were teacher education programs. The dialectical analysis was a debate on textual data derived from individual or group contributions. It was carried out not only on what was said, but also on what was left out, not only what is present in the text, but what is absent. Textual data such as empirical and theoretical data of global arguments related to the 'global factor' and 'local factor' were collected

and categorized. The theoretical samplings were done on the basis of hierarchical dichotomy of study units (global imperatives vs local identities), core category (globalization vs multiculturalism) case by case or sub- categories (Internationalization vs. indigenization, universalization vs. localization, modernism vs. traditionalism).

In the course of the debates, analyses on the conflicting ideas of the dialectics were examined rigorously phase by phase to refine the findings and filter out assessments tools of teacher education practices. Hence, as one major tenet of the research, contemporary Ethiopian teacher education practices were sifted in the findings of the dialectical analysis. To ensure verification of the findings comparative analysis was carried out between the findings of the dialectical/dialogical analysis and the assessment results of contemporary teacher education practices in light of the research tenets. Experiential subjectivity, such as analysts' technical knowledge and experience derived from research and respondents' personal experiences (Strauss, 2003) were technically minimized.

Finally, the identified gap or resemblance between the results of the dialectics and the contemporary practices of teacher education were listed. In the conclusion, theory/ guiding principles that can help teacher education programs to produce competent teachers who can meet global and local demands were proposed.

Figure 3 is the diagram of the model for the research design of the study as explained and described in the preceding paragraphs.
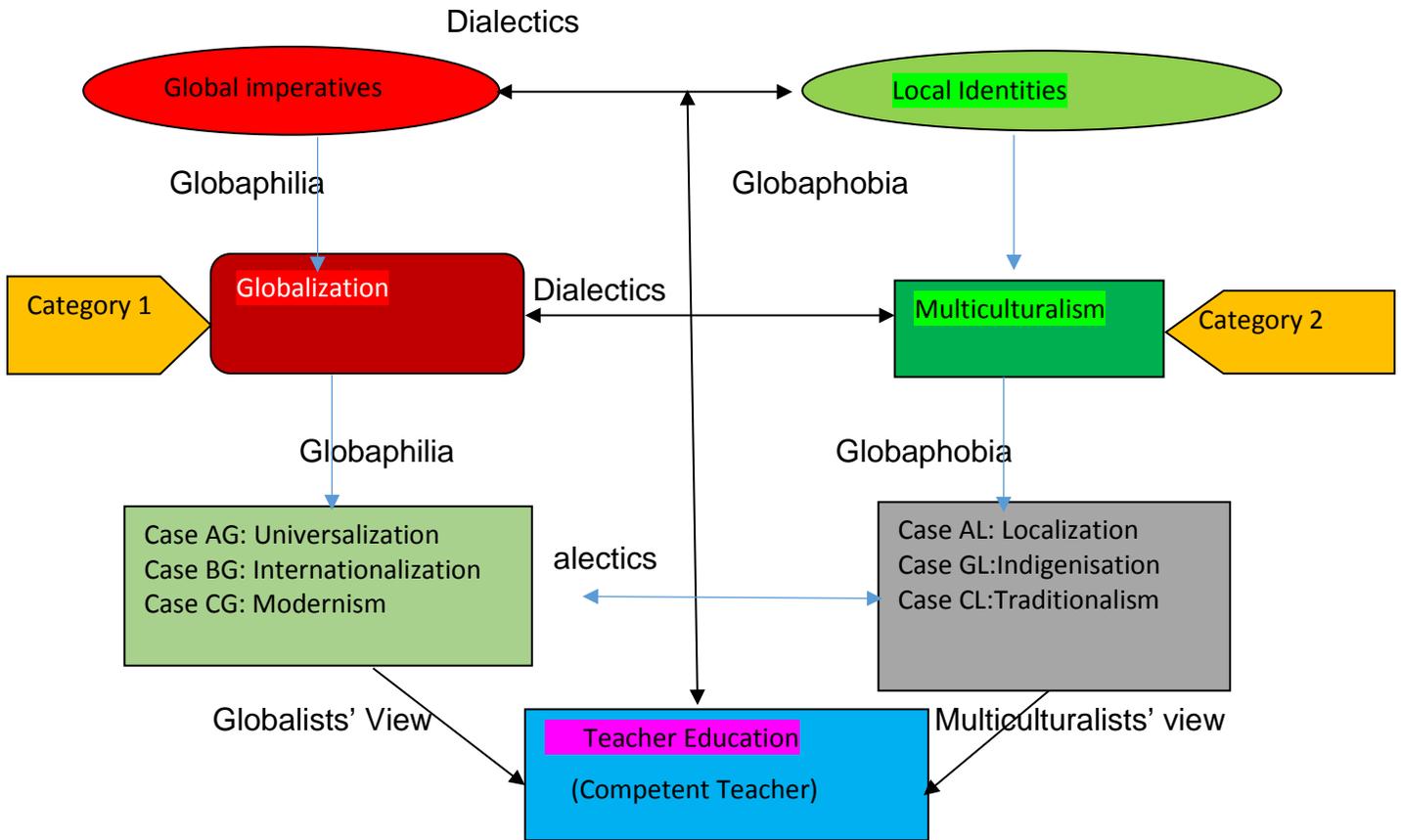
Figure 3.2: Model of the study research design

3.3   AREA OF THE STUDY

The main study units are the teacher education programs at the expense of global vs. local dialectics.   The nature and practice of contemporary Ethiopian teacher education programs were examined through principles and guidelines in the selection criteria, the curriculum guideline, profiles of graduates, profiles of instructors, teacher education policy documents with respect to ESDPIV and Education and Training Policy (MOE, 2008: 26; MOE F, 2005: 18)

3.4   TARGET POPULATION

The main sources of data for this study were:

▪   Literature focusing on globalization vs. multiculturalism, internationalization vs. Indigenization, universalization vs. localization, modernism vs. traditionalism; within these the articles: 'The Lexus vs. The Olive Tree'; 'McWorld vs. Jihad' and 'The Clash of Civilization: The West vs. the Rest' (Friedman, 2000); (Gogstad, Jihad Vs Macworld, 1998; Huntington, 1993). The selection of relevant articles was based upon the logical sequences of major and minor premises of core and sub-categorical levels of their promoters and detractors and abstractions.

▪   Documents written on contemporary higher education programs, especially teacher education programs: the Ethiopian Education and Training Policy document, ESDPIV document, teacher education guiding manuals, curricular packages and the teacher education program donors' manual (MOE, 2008: 26; MOE F, 2005: 18)

▪   Teacher educators, teacher education personnel, student teachers, retired key individuals in the field of teacher education and Ministry of Education and Teacher Education Department higher officials of the programs.

3.5   SAMPLES AND SAMPLING PROCEDURES

The sampling technique employed was non-probability sampling and this is multifaceted (Trochim, 2003): judgmental, purposive, representative and availability (Best, 2002; Trochim, 2003). Since the dialectics was on the literature of the pros and cons of the two polarization categories of global and local factors, 'theoretical sampling' was employed. Theoretical sampling "is primarily concerned with choosing a sample that will contain data suitable for answering research questions and allowing for the construction of convincing interpretations of [relevant promoters and detractors]" (Mills, 2010: 290) According to Wayne (2010: 6), theoretical sampling is a '"means that insights from initial

data collection and analysis guides subsequent data collection and analysis.'" The determination of the next data to be sampled was based on prior analysis so that the unit of analysis, main category and case by case categories led the choices of samples, which are also called purposive samples. Articles and publications that favor globalization - globaphilia and those which oppose globalization but favor localization - globaphobia were sampled through the judgmental technique (Kellner, 2007).

Currently, the Ethiopian Teacher Education Program is running at two levels: the university level which is training student-teachers for high school teaching; and the college level which is training the student-teachers for primary school teaching. The university level is known by the "add-on" program. Academically competent undergraduates who are qualified in applied sciences and interested in joining the teaching profession are trained in two consecutive summer programs to qualify for the postgraduate diploma in pedagogy. Among the 31 currently functioning Ethiopian public universities only five of them including Addis Ababa University [AAU] have been selected to run this add-on teacher education program. AAU is the first university in Ethiopia and has rich experience in teacher education. To this end, purposive sampling has been employed in selecting the AAU College of Education, Department of Curriculum and Teacher Education.

Contrary to the university goal, that is, training student-teachers for national consumption, the regional Colleges of Teacher Education (CTE) are dedicated to educate student teachers only for regional consumption. Currently, there are 54 regional colleges of teacher educations qualifying student teachers in diplomas in an integrated mode of delivery. Kotebe CTE is the oldest and most highly experienced teacher education institution next to AAU while others are either newly emerged CTE or upgraded from the so called Teacher Training Institutions [TTI]. Hence, Kotebe CTE is the most representative of this regional CTE for two main reasons. Primarily, it has been training student-teachers coming from Addis Ababa, the capital city of Ethiopia and different emerging regions. Candidate teachers who are from Addis Ababa City Administration have a local attachment to their respective families' culture. In the

second place it is the most highly experienced college and has diversified programs including training of student teachers for special needs education. For these two main reasons Kotebe College of Teacher Education was selected as a representative sample of regional CTEs.

Since policy documents, donor's programs, teacher education guiding manuals are limited in number, sources of data were collected through available sampling techniques. Teacher educators, teacher education personnel, student teachers and key individuals were selected through representative sampling techniques (Best, 2002; Trochim, 2003).

3.6   DATA COLLECTION TECHNIQUES

The main data collection tools are basic dialectical questions under the established 'system of norms' (Eemeren, 1986), observation checklist protocols, interview and focus group discussion (FGDs) questions. Data collection techniques were through encoding dialectical debates, interviewing key informants, focal group discussion, conducting observation on glocal agendas of teacher education practices and document reviews (Bogdan, 1998).

Hence, the following four parameters were utilized to assess the current status of Ethiopian teacher education programs in terms of its practices of the global and local agendas.

- Adopted parameter for collecting dialectical arguments
- Structured interview questions
- Guided questions for focus group discussion
- Checklist protocols for observation
- Content analysis checklist for document review

3.7   DIALECTICAL ARGUMENTS

The basic dialectical questions are used to generate data from basic dialectical assumptions (Freeman, 1985).

3.8   INTERVIEW

As stipulated in the research design, respondents were from different categories: the college deans, university department chairman, PGDT coordinator, teacher educators and student teachers.

Interviews were conducted in two categories with student teachers from the two groups: two from the PGDT attendees and two from the teacher education college diploma program attendees. Interviews with student teachers were conducted in Amharic and translated and summarized.

Interviews were done separately with the college dean, academic and research development dean, teacher educators and student teachers in the following areas. Different structured interview questions were utilized for collecting data from interviews.

3.9   FOCUS GROUP DISCUSSION

Participants were teacher educators (one from the university and one from the CTE), two experts from the Ministry of Education (MoE) and two experts from donors (USAID/AED). Discussion was supported by induction and led by the researcher. It lasted three hours in the USAID/AED guest room since both the MOE and USAID/AED share same campus.

3.10   OBSERVATION

It was assumed that observation of practical activities such as cultural ceremonies, entertainment programs, printed materials, posters and 'reclame' posted in the campuses would manifest local and global agendas. Observation checklist protocols were used to collect data.

3.11   DOCUMENTARY ANALYSIS

The checklist protocol for the content analysis was developed and documents were reviewed. The following documents were used as sources of information:

- Education and Training Policy (ETP) document [primary source]
- Education Strategy Development Program IV (ESDP IV) [primary source]
- Teacher Education System Overhaul (TESO) Program manuals [primary source]
- International donors' program on teacher education [secondary source]
- University and college's teacher education programs [primary source]

3.12   VALIDATION OF THE INSTRUMENT

The validity and reliability of each instrument were piloted and tested before being used. Each instrument also possessed its own unique validity and reliability. For instance validity and reliability of the 'system of norms' adopted to collect dialectical arguments from the articles derived from its nature (see under research ethics).

A phase by phase analysis within and across the research process was believed to strengthen the analytical result of the research and subsequently contribute to the validity of the instruments. The result of one phase analysis was expected to justify the limitation of the next analysis.

In the end the comparative analysis made between the dialectical analysis and discussion analysis best enhanced validity of the instruments (Trochim, 2003; Woodside, 2010).

3.13   DATA ANALYSIS PLAN

Qualitative data analysis was employed in all aspects of the study. There were three macro phases of data analysis: the dialectical/dialogical analysis, the primary and the macro phase. To this end, the first analysis carried out was the dialectical/dialogical analysis. Primarily thematic areas were drawn from the basic research questions and based upon these thematic areas, data were generated from each of the four articles and encoded accordingly. The global vs. local dialectics of the four articles were encoded under each thematic area so as to maintain symmetry of each argument. In due course of encoding and analysis, categorical representation of each article was made in order to test assumptions made in the research hypothesis.

In order to do satisfactory analysis, a 'system of norms' (Eemeren, 1986) was employed and categorization   such as universalization vs. localization, indigenization vs. internationalization and modernism vs. traditionalism, were made. The critical dialectical analysis was made to pass through the following stages (Eemeren, 2008: 149-151):

- **Confrontation stage** - during which the dispute is externalized; discussion of difference of opinion was conducted dialectically. This stage consists of identifying the type of disputes:

  o differentiating between single and multiple disputes ;
  o distinguishing between simple and compound disputes
  o simple single disputes
  o composites of simple single disputes

- **Opening stages** – during which agreements are reached concerning the manner in which the dispute and the discussion are to be conducted
- **Argumentation stage** – during which argumentation is advanced and reacted to
- **Concluding stage** – during which it is established how the discussion is concluded.

Articles were critically analyzed based upon the following parameters:

Table 3.1: Adopted parameter for dialectical analysis

Point	
	o key arguments the author makes
	o key inferences and conclusions the author makes
evidence	
	o evidences given to support the points
	o nature of evidences given - either a fact, or measurement
reliability	
	o nature of the source /evidence – primary or secondary
	o potential of credentials
	o credibility of the source
persuasiveness	
	o level of consistence of the argument
	o convincing nature of the source
	o sufficiency of the evidence /validity
world view	
	o general assumptions the author have
	o specific view to be considered in the article
propaganda	
	o examples to be considered

	o techniques used in the arguments
▪ positions	
	o agree
	o disagree

[Source: opera web document ; date modified 21/09/2011)

http://redir.opera.com/speeddials/portal/ (Eemeren, 2008: 149-151)]

Findings drawn from the dialectical analysis were reorganized to align with the basic research question in order to test them in the teacher education program practices.

The discussion analysis was the second macro analysis or phase 2 analysis. This discussion analysis includes interview, focus group discussion, observation and document review analyses.

The third phase of macro analysis was the comparative analysis in which the results from the dialectical analysis of glocal articles and discussion analysis from teacher education practices were compared with one another to identify the gap between the theoretical evidence and empirical evidence. A comparative analysis made between the two in the last macro phase was to enhance conclusion validity (Trochim, 2003; Woodside, 2010).

A phase by phase analysis within and across the research process would strengthen the analytical result of the research and subsequently contribute to academia. Therefore, the results of one phase were expected to deepen the findings. In order to complement the result of the findings of either the phases at micro and macro levels, consecutive analysis was done.

The analytical model representation

Macro Analysis Phase 1   Macro Analysis Phase 2

Macro Analysis Phase 3
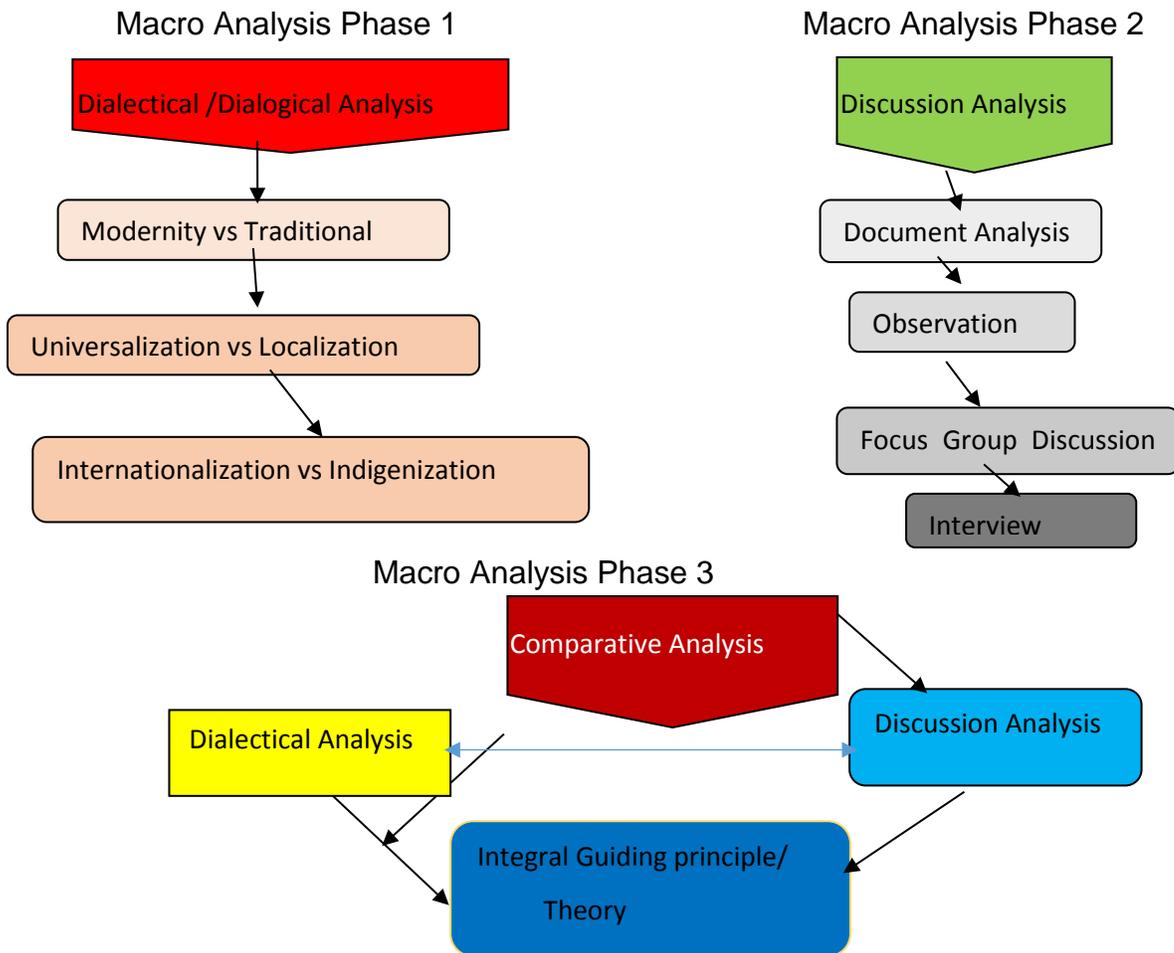
Figure 3.3: Analytical model for generated data

3.14   RESEARCH ETHICS

As common to any research, this study was governed by general research ethics and particular ethical considerations to the nature of the study. Confidentiality, anonymity, informed consent, resolution of conflict of interest and intellectual ownership were the major ethical considerations observed. Particular to this study, dialectical analysis focused on the ethical principles of the methodology such as: **The principle of argument scheme rule** (Eemeren, 2008:149-151)**:** (Populist fallacy (symptomatic relation) (= *argumentum ad populum*) – fallacy of confusing facts with value judgments

(causal relation) (= *argumentum ad consequentialism*)**;** Incorrectly applying an argument scheme – Fallacy of authority (symptomatic relation) (= *argumentum ad verecundiam*) – fallacy of hasty generalization (symptomatic relation) (= *secundum quid*) – fallacy of false analogy (relation of analogy) – fallacy of post hoc ergo propter hoc (causal relation) – fallacy of the slippery slope (causal relation). (Eemeren, 2008: 149-151).

Validity rule (Eemeren, 2008: 149-151)**:** Fallacy of denying the antecedent; and– fallacy of affirming the consequent. Reasoning that confuses the properties of parts and wholes – fallacy of division; and – fallacy of composition. **Closure rule:** A failed defense of a standpoint in the protagonist retracting the standpoint, and a successful defence of a standpoint in the antagonist retracting doubts. Taken from (Eemeren, 2008: 149-151)

Reliability rule: 'parallel-forms of reliability' (Best, 2002: 98) will govern the data collection procedures for theoretical samplings where two logical forms of question constructs will appear. It is to construct the large set of questions from the core category to address the same promoters or detractors and then divide randomly the questions into next subcategories. This procedure is followed as common to qualitative research study to check the "consistency between recorded data and what actually occurs" (Bogdan, 1998: 36).

3.15   SUMMARY

The research approach employed in this study is the qualitative approach. The research topic, the research aims, and main research questions are key inputs dictating the study's location in the critical theory paradigm. This entails choosing a qualitative research approach and case study design. Consequently the features of critical theory of depicting the power relationship between push and pull factors and its ability to form structural principles dictated the choice of the dialogical/dialectical analysis (Voce, 2004; Guba, 1994). Both globalization and multiculturalism demonstrate the power of global

and local knowledge while clustering related theories and structuring both dimensions into their specificity brings this research methodology into multilevel dialectical analysis.

The research employs interpretive case study methodology (Yin, 1994), (Zainal, 2007) on teacher education programs by selecting one out of 31 universities and one out of 54 regional colleges of teacher education. Specifically, the study employs a dialectic/critical analysis between local identities under the multicultural view (James Banks work) and global imperatives under the globalist view (David Held's work). The study entertains the debates on the pros and cons of the categories between internationalization vs. indigenization, universalization vs. localization, modernism vs. traditionalism through the screening devices of globaphobia and globaphilia. Subsequently, in order to compare the social structures of conceptual categories (Mills, 2010) case by case dialectical analysis at different levels of abstractions took place through the help of promoters and detractors. The promoters and detractors are globophillic views (globalist view/anti-multiculturalist view) and globophobic views (anti-globalist view/multiculturalist view) respectively.

Therefore, the conceptual category has two levels: the core category level and sub-categorical level (Strauss, 2003). The core category is globalization (global factors) under the dimensions of the globalist view and the anti-globalist view; and multiculturalism (local factors) under the dimensions of the multiculturalist and anti-multiculturalist view. The sub-categories are internationalization vs indigenization, universalization vs localization and modernism vs traditionalism.

The main sources of data are literature, contemporary teacher education programs, and teacher education personnel. The sampling techniques employed were non-probability sampling and is multifaceted (Trochim, 2003): such as judgmental, purposive, representative, and availability (Best, 2002).

After promoters and detractors have been identified, the dialectical analysis was carried out at macro level and then phase by phase at micro levels. In the second place

assessment of the actual practice of teacher education was conducted. Lastly the comparative analysis between the results of both dialectical analysis and the assessment results was carried out.

3.16   DISCUSSION AND RESULTS

The previous three chapters were dealt about back ground of the study, theoretical and conceptual framework, review of related literatures, and research methodology and design. This second part has distinct features and if dedicated to reporting the study work. It is segmented in three chapters which focus on presentation and analysis of data; discussion and results; and recommendation and   further implications.

Valid data were collected through articles' encoding; interviews; focus group discussion; observation and document analysis. Anchored by adopted tools the collection of dialectical views underpinned in four selected articles under the major global vs. local categorical levels were processed and transformed into relevant wisdom through appropriate dialectical analysis. The dialectical data were analyzed categorically and tested by the practices of teacher education programs. The results were piloted or tested in the actual field: the contemporary Ethiopian teacher education PGDT program at AAU and TESO program at Kotebe CTE by identifying study units for the purpose of the study.

Major findings were refined, processed and transcribed into meaningful information. Finally a comparative analysis was made and the research produced new findings about a world order by categorizing nations into four quadrants. Accordingly, a body of knowledge has been constructed from the validated information suitable for future use in teacher education and further research.

Chapter four presents discusses the nature and scope of data and the analysis made. Chapter five focuses on discussion of the major findings.   Chapter six presents a summary and recommendations.

CHAPTER FOUR
DATA PRESENTATION AND ANALYSIS

PREAMBLE

Since time immemorial, questions have arisen with a view to understanding the world. Questions like:

- Who am I?
- How do I know things around in order them to serve me?
- Where should I live?
- With whom should I live?

These are the questions of locating oneself in relation to others. It is not the mandate of this paper to deal with the answers through its data, analysis and findings. Most people use the term data and information interchangeably; however both share common elements in the patterns of human intelligence. Information processed from the source of datum should be validated in order to be trusted. Collected data should be organized into some form of information and processed for meaningful analysis to construct the applicable body of knowledge. People construct knowledge by transforming raw data into true, reliable and applicable knowledge after processing and validating it. This applicable knowledge when inferred from and supported by relevant sources becomes wisdom to put into practice (EDOCS, 2009). Wisdom is derived from applicable knowledge substantiated by theoretical and empirical evidences.

This chapter presents the nature, scope and analysis of data. Contextualizing the dialectical arguments within the framework of the adopted instrument has been another arena of this chapter. Henceforth data have been presented according to their nature, analysis and major findings. Synergizing the data from each part has been done through the comparative analysis.

4.1   NATURE AND ORGANIZATION OF GENERATED DATA

The study has encoded data constructed from dialectical analysis and tested on teacher education programs into valid and reliable information. The study produced valid information about the Ethiopian teacher education program. Decision-makers and practitioners can use this for purposeful action and thus lay foundations for any further glocal studies.

Guided and informed by the research design and methodology, the study has used three types of data:

- Theoretical data from the Dialectical Arguments of the predefined articles: Jihad vs. Mcworld, The Lexus and the Olive Tree, The Clash with Civilization (The West vs. the Rest) and the Globally Structured Agenda of Education vs. The Common Education for World Culture. This has been done through article analysis parameters.
- The practice of the contemporary teacher education program was tested for its functionality through structured and unstructured interviews, focus group discussions, observations and document analysis.
- A comparative analysis was made between the theoretical analysis and practical orientation of the Ethiopian teacher education custom within the pre-identified theoretical assumptions and conceptual model developed in chapter three.

The study was designed to assess Ethiopian teacher education practices in light of today's global and local perspectives in order to suggest possible solutions towards producing competent teachers for global and local markets. Pursuant to these, aspects of local identities and global imperatives that could complement each other and relevant to Ethiopian teacher education were signified. Subsequently, irrelevant local and global understandings were identified from the point of view of fundamentalism and globalization from-above respectively. Finally, the possibilities where global imperatives

and local identities are to be integrated at Ethiopian teacher education were suggested in terms of the developed model of glocal-globophillic axis.

4.2   CONTEXT OF THEORETICAL DIALECTICS

The dialectical arguments are collected from the pros and cons of the two major categorical levels globalization vs. multiculturalism. It has been mentioned earlier that globalization is assumed to work for homogenization, and multiculturalism for hetrogenization.

According to this study, the idea of globalization is propelled by   universalization, internationalization, and modernization. In one way or another globalization strives either for universalizing education, internationalizing education, or modernizing education. Such view do not encourage the philosophy of localizing or indigenizing education, rather disguising it as traditional.   Globalization does not favor the perspectives of critical pedagogy and multicultural theory.

On the other hand, multiculturalism is upheld by the concepts of localizing or indigenizing education and strives to integrate the so-called traditional values into modern life. Hence, globalization versus multiculturalism is the core categorical levels chosen for the dialectical analysis. The sub-categorical levels chosen for analysis under both dimensions are universalization vs. localization, internationalization vs. indigenization, and modernism vs. traditionalism. Pros and cons of both dimensions were identified and collected through the screening devices known by the promoters and detractors.   Globophilia was a promoter for globalization and a detractor for multiculturalism; whereas globophobia is a detractor for globalization and promoter for multiculturalism. To this end, the main theoretical sources of data were articles written in the following titles:

- Jihad vs. McWorld (Barber, 2001)
- The Lexus vs. The Olive Tree (Friedman, 2000)

- The Clash of Civilization: The West vs. The Rest (Huntington, 1993)
- Globalization and Education: Demonstrating a "Common World Educational Culture" or Locating a "Globally Structured Educational Agenda" (Dale, 2000).

The dichotomies of the above literatures were adjusted synonymously to the study categories in the following ways: 'McWorld', 'The Lexus', 'The West', and 'Common World Educational Culture' are assumed to complement the globalization category; 'Jihad', 'The Olive Tree', 'The Rest' and 'Globally Structured Agenda for Education' are assumed to complement the multiculturalism category.

Data on to the above articles were collected within the scope of already identified major thematic areas. Specific parameters particular to this theoretical analysis part were also adopted as the instrument for data collection. The adopted parameters were employed to conduct the dialectical analysis on the theoretical arguments. From the very nature of its conception, this study presents a new analytical model for the forthcoming world whenever solutions to global-local disputes are sought. The divergent thinking available in academia cannot bring best solutions to the disputes.

Across the study two extremisms and two playmakers were identified: 'globalists' (globalization from above proponents) and 'anti globalists' (fundamentalism proponents). These are extremists at both ends of the global-local horizontal axis. Therefore, globalism and localism are the extremes taken on the horizontal axis of the model. The global promoter – globophillia - and the global detractor - globophobia - are taken as the vertical axis. Hence, the X-Y (horizontal-vertical) axis was constructed as a new analytical model of this study.

After the axis was developed actors of the quadrants were grouped in line with the pros and cons of two major categories and sub categorical levels. To this end, four quadrants were constructed within the two horizontal and vertical axes of analytical model. The frame of references for the construction of these four quadrants was the aforementioned categories of globalization vs. multiculturalism views. These are:

- First quadrant refers: Globalization-from-above; both-positive (Gopalkrishnan, 2001; Gotham, 2005)

- Second quadrant refers: Globalization-from-below; negative and positive (Gopalkrishnan, 2001; Gotham, 2005)

- Third quadrant refers: Fundamentalist view; all negative (Barber, 2001)

- Fourth quadrant refers: Convergent thesis view; positive and negative (Mall, 2005; Dolvik, 1999; **K**evin, 2012, p. 1).

After role players of the four quadrants were identified, the dialectical arguments were collected from the chosen four articles and analysis was made phase by phase following the points of parameters adopted. Justified results of the dialectical analysis were organized and the findings were summarized to test them in the practice of the contemporary Ethiopian teacher education programs.

4.3   CONTEXT OF TEACHER EDUCATION ANALYSIS

Since the 1940s Ethiopia has experienced three systems of political governance, each distinguished by its education policy. The first system of governance was the Imperial system that started soon after WWII and lasted until 1974; the second was the military/socialist system that lasted until 1994. The third and current federal system of governance became fully operational after 1994.

Significantly, successive improvements have been registered after the introduction of new education and Training policy by the EPRDF government. After the fall of the command economy of the Derge Regime, the EPRDF-led Ethiopian government introduced a new Education and Training Policy (ETP) in 1994. Since then there has not been any change in the policy document for over two decades, whereas the education sector development programs (ESDPs) have developed according to four phases (ESDP I-IV).

Likewise, teacher education has undergone many changes in its structure and curricular frameworks. The Basic Educations System Overhaul (BESO I & II), the Teacher Education System Overhaul (TESO) program, the Teachers' Development Program (TDP) program and the current Postgraduate Diploma for Teachers (PGDT) programs can be mentioned. The study focuses on the current functioning TESO and PGDT programs. To this end the study assessed the current practices of the Ethiopian teacher education programs running at two levels: university and college level.

The university level is governed by PGDT program, whereas the college level is governed by TESO program. Kotebe College of Teacher Education is one of the oldest teacher education colleges in Ethiopia. The college has produced many teachers from all over the country since its establishment. The college has accumulated versatile national and international experience with similar higher institutions in its different modes of experience in its life span. However, the college management and academic staff have been through vicissitudes; in many ways it represents all teacher education colleges in Ethiopia.

Prominent people who have been engaged in different professions, university professors, researchers, company owners, and key people in the political decision-makings of the country have passed through Kotebe College. The current administrative structure is organized in two wings; academic staff and supportive staff. The academic staff wing is coordinated by the Dean of Academic and Research Development. This office is one of the studies units for this research as well as the management of the college led by the College Dean.

The study conducted an interview with College Dean, Academic and Research Development Dean, teacher educators and student teachers according to the following topics:

- TESO program of Kotebe College of Teacher Education
- Formal practices of the college in light of global and local agendas

- ▪   Informal practices on how to enhance diversity issues with respect to their multicultural understanding
- ▪   The college's international experiences.

One of the oldest universities in Ethiopia, Addis Ababa University is among ten selected universities who are running the PGDT program. It is managed in the College of Education and Behavioral Studies. Since the introduction of the program there has been a PGDT program coordination office in addition to the Department of the Curriculum and Teacher Development. The modality of teacher education for secondary school teachers' preparation is carried out by the PGDT Coordination office while the department office relationship rests only on academic staff exchange. The following four parameters were utilized to assess the current status of Ethiopian teacher education programs in terms of its practices of the global and local agendas.

- •   Adopted parameter for collecting dialectical arguments
- •   Structured Interview questions
- •   Guided questions for focus group discussion
- •   Checklist protocols for observation
- •   Content analysis checklist for document review.

4.4   POLARIZING THE DIALECTICAL ARGUMENTS

The study has constructed one main argument from the main research question stated in chapter one. Points of discussions in turn were logically extracted from main arguments framed by the thematic areas. Under each point of discussion the dialectical views of each work of literature were entertained with respect to their category and dialectical views. The screening devices known by promoters/detractors were used to distinguish and frame the divergent dialectical views as pros and cons of the two major categories and subcategories. These promoters are:

- Globophilia: ideas, views and concepts that accept globalization, while rejecting directly or indirectly multiculturalism in the form of 'universalization', 'internationalization', 'modernization', or proposing CWEC
- Globophobia: ideas, views and concepts that reject globalization while favoring multiculturalism through enhancing 'localization', 'indigenization', 'traditionalism' or providing options like GSAE

Finally, major arguments from both categories were presented.

Table 4.1 explains the relationship among core categories, subcategories, and promoters/detractors.

Table 4.1: Major theoretical articles vs. categories with respect to promoter and detractor

No	Articles	Core category	Subcategory	Promoter (Globalist view)	Detractor (Multi-culturalist view)	Remark
1	**McWORLD**		Univer-salization	Globophillia	Globophobia	
	THE LEXUS	Globalization	Internalization	Globophillia	Globophobia	
	THE WEST		Modernization	Globophillia	Globophobia	
	CWEC					
2	**JIHAD**		Localization	Globophobia	Globophillia	
	THE OLIVE TREE	Multi-culturalism				
	THE REST		Indigenization	Globophobia	Globophillia	
	GSAE*		Traditionalism	Globophobia	Globophillia	*favor in part multiculturalism

4.5   GLOBAL-LOCAL AXIS

Globalization and multicultural theories have been scrutinized and investigated across this study. The act of reviewing of these theories paved the way to locate the global-local axis across the horizontal line (X-axis); and globophilia - globophobia along the vertical (Y-axis) thus yielding the four quadrant relationship between globalization vs. multiculturalism. Globalism and localism are the extremes taken as the horizontal axis of the model; and global promoter (globophillia) and global detractor (globophobia) are the extremes taken as the vertical axis. Four quadrants of the two horizontal and vertical axes are identified from the existing globalization views.

Every relationship has been described in terms of globalization due to the following reasons:

- Selected articles are more conscious and richer in terms of globalization in comparison with multiculturalism;
- Identified globalization theories and views are more structured than existing multicultural theories and vary in terms of glocal relationships.

Identified globalization views were customized to this study and defined as described in the literature review.

4.5.1   Axial representations

With the above descriptions of world phenomena, glocal relationships are represented pictorially as follows. The following describes components of the quadrants on the global-local vs. globophillic-globophobia axis:

- First quadrant refers: Globalization-from-above; both-positive (Gopalkrishnan, 2001; Gotham, 2005)

- Second quadrant refers: Globalization-from-below; negative and positive (Gopalkrishnan, 2001; Gotham, 2005)
- Third quadrant refers: Fundamentalist view; all negative (Barber, 2001)
- Fourth quadrant refers: Convergent thesis view; positive and negative (Mall, 2005; Dolvik, 1999; **K**evin, 2012, p. 1).

Figure 4.1 addresses the actors of the quadrants.

Figure 4.1 Global-local vs. globophillia-globophobia axis

Globaphilic ('+ve' View) Axis

Globalization- from-below
(Gopalkrishnan, 2001) (Gotham, 2005)

Globalization-from-above
(Gopalkrishnan, 2001) (Gotham, 2005)

Localal (-ve) Axis

Global (+ve) Axis

Fundamentalists' view (Barber R. B., 2001)

Convergence Thesis (Mall, 2005), (Dolvik, 1999), (kevin, 2012, p. 1)**.**

Globophobic (-'-ve View) Axis
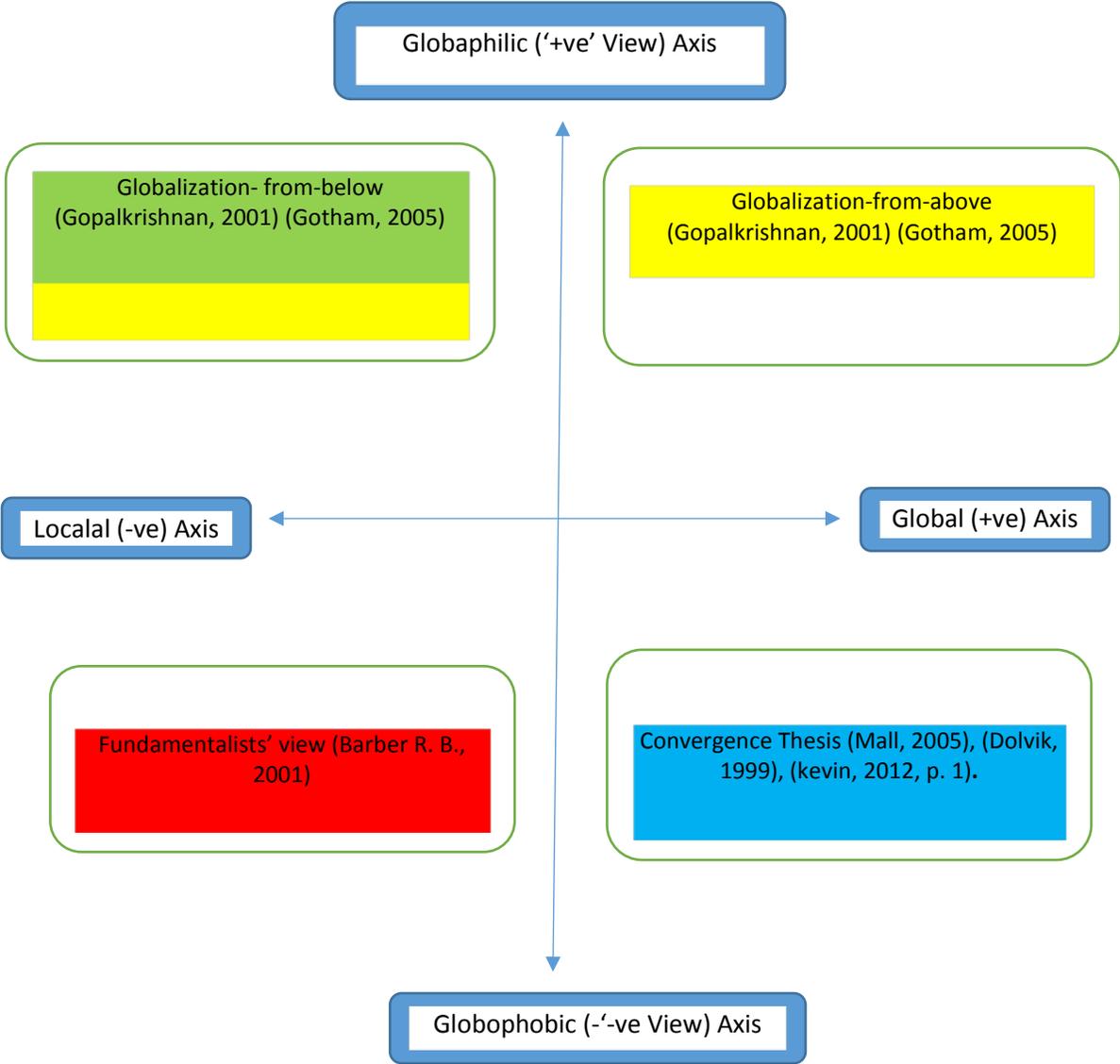
The aforementioned figure can better explain the relationship between axis and quadrants with respect to core category, subcategories and promoters/detractors.

Table 4.2: Relationship between axis and quadrant core category, subcategories, and promoters/detractors

No	Core categorie s	Articles	Quadrant	Subcategories	Promoter (Globalists' view)	Detractor (Multiculturalists' view)	Remark
1	Globa l	*McWORLD*	Convergence Thesis 4th quadrant	Internationalization	Globophobia	Globophillia	
		THE LEXUS	Convergence Thesis 4th quadrant	Internalization	Globophobia	Globophillia	
		THE WEST	Globalization from above,1st quadrant	Modernization	Globophillia	Globophobia	
		CWEC	Globalization from above, 1st quadrant	Universalization	Globophillia	Globophobia	
2	Local	*JIHAD*	Globalization from below,2nd quadrant	Localization	Globaphillia	Globophobia	
		THE OLIVE TREE	Globalization from below,2nd quadrant	Localization Indigenization	Globaphillia	Globophobia	
		THE REST	Fundament alist view, 3rd quadrant	Indigenization traditionalism	Globophobia	Globophillia	
		GSAE	Globalizatio n-from-below 4th quadrant	Internationalizati on	Globophobia	Globophillia	

The study has identified the above glocal relationships and thus divides the world order into four quadrants. Globalization and multicultural theories have contributed to the outcome of the investigation. Based on this rationale and theory the above analytical model was constructed and all analysis was made accordingly.

4.5.2   Authors

In view of the above descriptive glocal relationships, the dialectical analysis was conducted on the identified articles with respect to the thematic areas. The following section discusses the authors of the four identified articles.

Jihad vs. McWorld (Barber, 2001)
Benjamin R. Barber is the writer of this book and many other publications and television series programs. He is Professor of Civil Society at the University of Maryland and Director of the New York office of the Democracy Collaborative.

The Lexus and the Olive Tree (Friedman, 2000)
Thomas L. Friedman is the author of the article known by 'The Lexus Vs. The Olive Tree'. He won the National Book Award in 1988 and is the prize–winning foreign affairs columnist for the New York Times.

The Clash of Civilization: The West vs. the Rest (Huntington, 1993)
Samuel P. Huntington is a professor at Harvard University, a founder and co-editor of Foreign Policy. He has written many books and published scholarly articles.

Globalization and Education: Demonstrating a "Common World Educational Culture" Or Locating a "Globally Structured Educational Agenda" (Dale, 2000)
Roger Dale is a professor in the School of Education at the University of Auckland, New Zealand. In addition to globalization, his works include political sociology of education, education policy, governance and pedagogy.

The major argument for the dialectics was derived from two sources: theoretical assumption and the conceptual model. The theoretical assumption was stated as:

- The polarization effects of global imperatives and local identities will widen the socio-economic, political and cultural unbalance among nations and nation-states with the help of transnational corporations and technological advancement if mistreated.

The conceptual model refers to:

- Glocal disputes can best be regulated at teacher education level in order to produce competent teachers for glocal markets.

The role of the study at this level is to debate both proponent and opponent views of this dialectical argument within the glocal arenas of the four articles. Across the review of the literature, dominant views have caught the attention of both global and local practices as a principle. Most are convinced by the view that global actors are suppliers of everything while local agents are recipients. One may ask how global actors exert harmful pressures on local agents or vice versa. Henceforth, the dialectical analysis carried out on the following major argument would produce answers across the study.

Major Argument: *The strength and productivity of local knowledge is determined by the nature and dimensions of global forcing measures.*

4.5.3   Thematic area one

Points of discussion/theoretical assumptions: *Local markets, knowledge and identities are shaped by global force measures through global actors but not by internal structures.*

4.5.3.1 Jihad vs. McWorld (Barber, 2001)

a)   Barber's point of dialectics

In his argument Barber explains that the forcing measure between Jihad-McWorld and what it entails has a dialogical nature. "The dynamics of the Jihad-McWorld linkage are deeply dialectical" (Barber R. B., 2001, p. 50). Barber adds that the future of the world relationship is determined by the conflict between Jihad and McWorld. He notes that Jihad is both McWorld's opponent and its child. According to his argument the tension between globalism and localism is represented in the relationship between McWorld and Jihad. Moreover, Barber (2001, p 59) adds that "McWorld is a kind of virtual reality, created by invisible but omnipotent high-tech information networks and fluid transnational economic markets, so the virtual corporation is not just a provocative turn of phrase." Barber symbolizes both in the following way:

b)   Jihad

Jihad is assumed to work towards tribalism in every local agenda. According to Jihad, to realize sustainable peace and development a tribal identity to which we bond and identify ourselves must be recognized. For Jihad, true education emanates from promoting local resources within local contexts (Barber R. B., 2001, p. 59). Jihad wants to recreate ancient sub-national and ethnic borders from within while it is an obstacle of consumer choice. With its 'back to the roots' phenomenon, Jihad emphasizes values and traditions which are barriers that are trying to lock McWorld out. Hence, consistent to the view of other scholars, Barber's Jihad views globalization and its militants (like universalization, internationalization and modernization of education in general and teacher education) in particular as follows:

- Globalization is affecting many areas of peoples' lives among which is education (Chinnammai, 2005).

- Globalization is a denial of the forces that shape the modern world (Abdel Wahab, 2003)
- Globalization practice is an effect that is not symmetrical to all nation-states and social groups (Kotzias, 2001)
- Globalization is a trick by which multinational corporations manipulate labor, resources and indigenous populations where all are an exploitative pursuit of capital accumulation (Gaudelli, 2003).
- Globalization is yet another example of Western infiltration and exploitation (Gaudelli, 2003).

According to Jihad, for McWorld to get a market and function freely, it has to accept indignity and be ready to work within the local framework. Jihad's prime effort is enhancement of local practices and diluting global powers by local promoters. Such a view supports globalization from- below and localization phenomena.

## c)	McWorld

McWorld works towards globalization and commodification. According to Barber, McWorld is universalizing markets, making national borders porous from without and demolishing national identity and localism by presenting media-dominated Western values as the best and uncompetitive solution. For Barber, McWorld wishes to create taste and see the people of Jihad as potential consumers. Hence, McWorld looks at Jihad not only as an enemy but also as an opportunity.

How does McWorld view multiculturalism and its militants like localization, indigenization, and traditionalism in the view of other scholars?

- Jihad is seen as a potential to be exploited (Barber R. B., 2001)
- McWorld proposes alternatives by stressing the contribution of locals to the global culture (Douglas, 2007).

- McWorld, through its offspring's called globophillic tenets (promoter of globalization), agitates Jihad to "… adopt a neoliberal approach, especially capitalists and politicians who see their firms and countries benefiting from globalization." (Ritzer, 2007, p. 17).

Barber's major arguments relevant to the above thematic areas are*:*

- Neither global Mcworld nor Jihad cultures are supportive of democracy whereas McWorld could ultimately win the struggle;
- A civic and democratic local institution could be the hope as an alternative to mediate between these two forces.

Hence, global forces such as McWorld are symbolized as giant providers of world commodities whereas locales such as Jihad are represented as the receptor in order to satisfy its local needs for survival.

Barber describes the unfairness of global markets to convince his audience, and depicted that Mcworld global market is the only provider of commodities for the world.

- "*Market by its nature is unfair*. When confronted with state-generated public interest issues like justice, full employment, and environmental protection they seek above all to be left alone. That is what a market is, an unobstructed set of exchange relationships between individual consumers and individual producers that are allowed to take its course ; and
- *McWorld is nothing if not a market*. Market proponents insist that, like a river kept from its natural food plain by engineers bent on containing its occasional rampages, a market hemmed in by government levees and regulatory dams will in the end create far more havoc than one left to follow its own cycles." (Barber, 2001, p. 62) [emphasis added]*.*

McWorld's hand seems invisible when interacting with Jihad because it has been masked by free markets; Barber warns of Jihad's developments as antagonistic to Mcworld.

> *The invisible hand thus takes on new significance of the setting of invisible cyberspace, where virtual corporations defeat real nations. Now the space in which they operate is as invisible as the market's phantom hands. I underscore the importance of these new markets hyper realities here for two reasons, because the free market ideology them rehabilitate is a battering ram against the walls of the nation-state, exposing McWorld's antagonism to nationalisms of every kind; and because they challenge and ultimately rewrite the traditional account of markets in terms of free trade in raw traditional account of markets in terms of free trade in raw materials, manufactured goods, and services. For in the economics of McWorld , the traditional dominance of raw materials and goods yields to a novel and distinctive new realm of activity-what I call the infotainment telesector-that redenes the economic realities of McWorld and reorders the relations of nation-states in ways that neither Francis Fukuyama nor Paul Kennedy could anticipate.(Barber, 2001, pp. 65-66).*

Also Barber argues that both Jihad and McWorld weaken the nation by unfair market procedures followed by McWorld and Jihad's negative reaction.

> *The logic is spare and fearful, both Jihad and McWorld weaken nations. Jihad splinters them but increases their dependency on McWorld; McWorld draws nations out of their isolation and autarky, but in making them dependent, reduces their power. Democracy suffers either way, (Barber, 2001, p. 86).*

In his dialectics Barber argues that if the choice becomes a glocal dispute, Jihad could be defeated by McWorld.

> *Indeed, my prediction that Jihad will eventually (if not any time soon) be defeated by McWorld rests almost entirely on the long-term capacity of global information and global culture to overpower parochialism and to integrate or obliterate partial identities. If the choice is ultimately to be (as the French writer Debray has argued) "between the local ayatollah and Coca-Cola* (Barber, 2001, p. 126)*.

In his dialogical argument Barber unveils that nations may have national economic policies but they are made to live according to capitalist regulations, tariffs, employment quotas, and environmentalist restrictions. According to Barber, putatively pro-capitalist incentives or price-fixing schemes presented as options for Jihad are anathema to Jihad. Jihad is disdained by the statist attempts of McWorld to distort its natural process that works properly only when left to itself. In reaction to this Jihad and its militants develop hatred and extremism; contrary to this McWold does not learn from it, but continued to extend its culture pruning through market mystification. Barber tries to reason why this could happen by saying that there is no international state or guarantor who can regulate the McWorld market.

> *But under conditions of internationalism-the world trade policies and global markets that constitute what I have called McWorld-old laissez-faire notions reemerge with a new force, for there is no international state and thus no guarantor or discoverer of an international good. The international disorder remains a kind of state of nature among nations and it is marked by a "war for / against / on all against all"-the "quest for power after power that ceaseth only in death" portrayed by Thomas Hobbes in his Leviathan more than three hundred years ago. The invisible hand thus takes on new significance of the setting of invisible cyberspace, where virtual corporations defeat*

real nations. Now the space in which they operate is as invisible as the market's phantom hands. I underscore the importance of these new markets hyper realities here for two reasons, because the free market ideology them rehabilitate is a battering ram against the walls of the nation-state, exposing McWorld's antagonism to nationalisms of every kind; and because they challenge and ultimately rewrite the traditional account of markets in terms of free trade in raw traditional account of markets in terms of free trade in raw materials, manufactured goods, and services. For in the economics of McWorld , the traditional dominance of raw materials and goods yields to a novel and distinctive new realm of activity-what I call the infotainment telesector-that redenes the economic realities of McWorld and reorders the relations of nation-states in ways that neither Francis Fukuyama nor Paul Kennedy could anticipate (Barber, 2001, pp. 65-66).

To this end, Barber (2001, 59) remarks, "Global citizens can regulate the private wills of global consumers and global corporations. They can tame Jihad and interdict terrorism even as they regulate markets and civilize their consequences."

- **Key Inferences and conclusions by the author**

Barber infers that the world is simultaneously pulled together and stretched away by two giant forces and this warfare is relevant. The clash is unavoidable and unintentional although one is working for the existence of the other. "The two may, in opposing each other work to the same ends, work in apparent tension yet in covert harmony, but democracy is not their beneficiary" (Barber, 2001, p. 37). Hence, he concludes, "The method through which both globalism and tribalism are intending to shape the world is generally negative and neither of them is supportive of democracy." For Barber, McWorld could ultimately win the struggle and he proposes a "model for small, local democratic institutions, and civic engagements as the hope for an alternative to these two forces" (Wikipedia, 2014).

Barber confirms local markets, knowledge, and identities that are shaped by global force measures through global actors and not by internal structures. The common name given to these global forces is McWorld, which is taken as all potential suppliers of local needs of the Jihad for its survival; local needs do not present traditional and non-systematized options. Therefore, the McWorld vs. Jihad article supports the theoretical assumption that local markets, knowledge, and identities are shaped by global force measures with the help of global actors but not by internal structures-globophillic perspectives.

- **Evidence to support Barber's arguments**

There are pros and cons to the above points of argumentation. There are proponents and opponents who illuminate the extent of the forces exerted by McWorld on Jihad and the expectation of Jihad to survive.

For instance, Gogstad suggests:

> *In Jihad vs. McWorld, Barber provides a thorough analysis of the influences McWorld has on international relations. McWorld is the final achievement of commoditization, where capitalism turns anything into a tradable commodity. American products spread around the world and they enjoy the competitive advantage of being created in English. Certain products have become universals universal and are available to consumers in almost any place and at any time. For instance, Coca-Cola, Barbie, Nike shoes and Levi's jeans are examples of products that unite the consumers of this world. In Norway, the most popular drink is Coca-Cola and the most popular pair of jeans by far is Levi's* (Gogstad, 1998, p. 1)

On the other hand, a reviewer of Barber's book, Gary Rosen, unveils the difficulty of finding a middle position between the two world representatives, Jihad and McWorld. He declares:

> *In is this willful indifference to the varied satisfactions available under liberal democracy that makes Barber's thought so exasperating? For him there is no middle ground, no way of life that can accommodate our many different needs. Every consumer of a Big Mac is a minion of McWorld; every religious believer is an anti-modern fanatic; and neither, alas, is a proper citizen. In this hysterical and sloppily composed book, one searches in vain for that spirit of moderation that has made the American system so attractive to the rest of the world in this era of democratic renewal* (Rosen, 1996, np).

Furthermore, in a comparative analysis made between the dialectics of Jihad and McWorld over wikispace.com, Tangient (2013) states, "McWorld is the concept of globalization--the decline in proverbial borders. This is marked by increasing global connectivity, integration and interdependence in the economic, social, technological, cultural, political, and ecological spheres. The effects of McWorld are far-reaching. MNC's *[Multi-National Corporations]* can now be found globally." [Emphasis added]

- **Nature of evidence**

The tension between Jihad and McWorld is an indisputable fact and the current world phenomena manifest it. However, the evidence given by the two authors above are both dialectical.

- **Reliability**

Barber's arguments are consistent with other literature selected for this study.

- **Persuasiveness**

Evidence given above attests the existence of the dialectics between Jihad and McWorld because Barber's book has been reviewed and criticized by many scholars. The credentials of the reviewers have triggered further critiques in the area and they have been judged as credible in the eyes of many scholars.

- **World view**

Barber is a first class journalist dealing with international affairs. He collected articles from his publications and used them in his book. He views the world through his experiential background and has predicted subsequent world interactions from his accumulated experience across the world. According to him, world problems can only be addressed by the 'winner all' principle.

- **Specific view to be considered in the article**

Barber unveils the power potential for McWorld over Jihad in the following four self-explanatory ways:

- Nations may have national economic policies but they are managed by externalists to restrict their ambitions and needs.
- The power order of nations legitimizing public over private has shifted to internationalism such as world trade policies and global markets where national boundaries are threatened by transnational corporations.
- No international state regulates the power relationship; all is led by an invisible hand.
- Cyberspace has become an influential doctrine to be trusted

▪ **Solutions**

Barber proposes the need for alternative solutions in the Jihad vs. McWorld global dispute to prevent disaster. " Unless we can offer an alternative to the struggle for Jihad and McWorld, the epoch on whose threshold we stand - post communist, postindustrial, post national, yet sectarian, fearful, and bigoted - is likely also to be terminally post democratic" (Barber, 2001, p. 52)

4.6   THE LEXUS AND THE OLIVE TREE (Friedman, 2000)

According to Friedman, 'The Lexus and Olive Tree' are "actually pretty good symbols" of these two extreme worlds and respective represent globalism and localism drivers (Friedman, 2000, p. 50). Friedman (2000, p. 54) argues that both The Lexus and The Olive Tree are "wrestling with each other in the system of [glocalization]". This idea is consistent with Barber's view that the Jihad and McWorld relationship was dialectical.

a)   The Lexus

It represents the luxurious life, modern thinking, higher living standards, and human drives.

- It affects the "local and global needs, and all material betterment" (Friedman, 2000 , p. 51),
- It is "the biggest threat today to the Olive Tree" (Friedman,2000 , p. 53),
- "No one escapes the system and it catches up with everyone" (Friedman, 2000, p. 59).

The Olive Tree

It represents traditional life and original identity - everything that roots us, anchors us, identifies us and locates us in this world, a place called home.

Friedman defined 'The Olive Tree' as (aka "the struggle") and is known as the 'Lebonization' of the world. It is characterized as a tribal point of view based on a clear 'us' and 'them' as opposed to viewing the world as more interconnected and borderless. This realm represents traditional values and the increased fractionalization that accompanies globalization as a counter-acting force (Friedman, 2000).

According to Friedman the relationship between the two has been described as follows:

- The Lexus and Olive Tree are wrestling with each other (Friedman, 2000, pp. 54,56),
- The Olive Tree is back lashing against the Lexus (Friedman, 2000, p. 54),
- The Lexus and Olive Tree are making a healthy balance (Friedman, 2000, pp. 55,59),
- The Lexus is exploited by the Olive Tree (Friedman, 2000 , p. 56),
- The Lexus and Olive Tree are trumping each other (Friedman, 2000 , p. 57),
- The Lexus ignores the Olive Tree in the era of globalization (Friedman, 2000 , p. 60),
- The Lexus and Olive Tree are working together in the era of globalization (Friedman, 2000, p. 60).

Therefore, the Lexus and the Olive Tree represent two extreme ends of the global and local world respectively. This is obviously dialectical.

- **Major arguments that Friedman made with respect to the thematic area one.**

The effect of globalization (global forces) on cultural values (local agendas) is bilateral.

Friedman argued that there is no one system that influences more people in many ways at the same time other than globalization. According to Friedman, the system of

globalization does not explain everything happening to the world today rather globalization functions by itself. He further explained, "Today, there is no more complex political system than globalization" (Friedman, 2000). Moreover, Barber described the nature of today's market in light of the globalized world.

> *The relevant market today is the planet Earth and the global integration of technology, finance, trade and information in a way that is influencing wages, interest rates, living standards, culture, job opportunities, wars and weather patterns all over the world* (Friedman, 2000, p. 46)*.*

According to him markets could become everything that dictates to the world.

> *Clearly, one of the biggest challenges to political theory in this globalization era is how to give citizens a sense that they can exercise their will, not only over their own governments but over at least some of the global forces shaping their lives. "Because market forces and institutions are ethically indifferent, they require a deliberative, communal intelligence to prevent extreme injustices," says Ezrahi "That deliberative role is the essence of citizenship and democratic governance--guarding and shaping the public space and collective life. And you really have a problem if your public space and collective life are being shaped by forces beyond your own politics. " . Our children's civics classes will have to go beyond the study of local, state and national governments, into the realm of studying what is acceptable conduct in the relations between states and supermarkets, between states and Super-empowered individuals and between Super-empowered individuals and supermarkets* (Friedman, 2000, p. 219)*.*

Friedman, furthermore, argued:

[There is a] *factor that may be the most important, and has certainly been the most visible in my own travels. This is the phenomenon of " winner take all " - which refers to the fact that the winners in any field today can really cash in because they can sell into this massive global marketplace, while those who are just a little less talented, or not skilled at all, are limited….The Winner-Take-All Society, that globalization " has played an important role in the expansion of inequality " by creating a winner take - all market for the globe* (Friedman, 2000, p. 340).

Therefore, Friedman admitted that globalization erodes local identities; he puts this in simple terms, 'winners take all'. He explained it in the following way:

… while different people have different access to the new markets and technologies that characterize the globalization system, and derive highly unequal benefits from them, this doesn't change the fact that these market and technologies are the defining economic tools of the day and everyone is either directly or indirectly affected by them (Friedman, 2000, p. 52)*.*

From the above dialectics it is possible to deduce that both Barber and Friedman have admitted that global forces have an impact on local agendas. Regardless of its symbolization, Friedman's dialectical argument is consistent with Barber in the following ways:

- McWorld is a potential provider, while The Lexus [The Winner-Take-All Society- globalization] is a huge market;
- McWorld is regulating the private wills of global consumers and can tame Jihad; the Lexus is guarding and shaping the public space and collective life;
- Mcworld as a market is unfair in its nature; The Lexus as a market is highly unequal to all;

- In both Barber's and Friedman's arguments the third party, an international institution like UN, has soured;
- What makes both McWorld and The Lexus resemble each other is that while acting at international level, they have the room for local agendas.
- Evidence to support the points

Friedman's book has been reviewed and criticized for different purposes. The results have been published and have proponents and opponents. Ted Wheel Wright explained the work of Freidman in the following way,

> *Some are asking for the process of globalization to be slowed down , but the author feels that the process cannot be slowed down , Indeed , with the rapid diffusion … it is speeding up… hence the author concludes that the globalization system becomes. So heavily influenced* (Wright, 2000, np.).

Paula Cerni partially shares the argument Friedman made. She said, "Friedman is probably correct that the pace is quickening, but even. So it's the same journey, still taking us through rough and contradictory terrain" (Cerni, 2012). A London book reviewer stated, "Thomas Friedman is so much the kind of American that the rest of the world likes to despise that it's a fair assumption he has, at least in part, adopted the pose consciously " (Review, 1999).

Reliability

There have been many critiques of the book of the Lexus and The Olive Tree from both sides of the continuum. The nature of the source/evidence relevant to this study is both primary and secondary. The potential for credentials are well-stated: known book reviewers and vibrant magazines critiques so the sources are credible.

Persuasiveness

'The Lexus and Olive Tree' has caught the attention of the world due to the power of its prophecy. His argument that conflict is inevitable is consistent. The solution is glocalization rather than trying to stop globalization. He encourages local governments to play a major role to develop mechanisms to welcome or nullify the forceful flood of global agendas and transform them into local ones.

Worldview

Friedman argues that since the conflict is inevitable and unstoppable, countries are expected to play the role of regulating global agendas through their own screening devices which arise from their own socio-economic and political and cultural background. According to him the quality of any state is measured by the scarification and commitment they pay to integrate global agendas into their locales. According to this view, there is room to promote vibrant local cultures and indigenous knowledge to the global forces for use in the promotional services of their products.

Lessons

The major lessons derived from Friedman's 'The Lexus and Olive Tree' are:

- The Lexus and the Olive Tree truly reflect the existing situation;
- The conflict between the two is inevitable and unstoppable.

Examples to be considered

The best examples to be considered are the power of the fundamentalist nature of terrorists and impositions of agents of global agendas, like World Bank, IMF and UN agencies.

Techniques used in the arguments

- The symbolic representation of the Lexus and the Olive Tree has convincing perspectives;
- The empirical evidence and associated theoretical evidence has been inferred fromconcrete views. Friedman's work indicates trends in events throughout his travels across the world.

Positions

- **Agree:** The existence of the Lexus and the Olive Tree is unquestionable as well as the inevitability of their struggle against the individual and the nation.

- **Disagree:** The power of the the Lexus over the Olive Tree is exaggerated. Friedman diminishes the contribution of the Olive Tree to globalized cultures and intensifies the market load of the Lexus on the Olive Tree where it operates as if it is free of prejudice.

Solutions /Proposal

Friedman proposes the solution that countries need to play in protecting their cultures from being replaced by the global homogenization agendas. Hence the quality of states matters more to neutralizing globalization and bringing it down to glocalization. "…information arbitrage provides the lenses we need to look into today's world, but lenses alone are not enough" (Friedman, 2000, p. 53). According to Friedman, provided that market efficiency could be improved if supported by relevant information, the potential to identify true lenses which come from the image of balancing can motivate visionary states in the local community.

The Olive Tree should be convinced about the illimitable power of global forces in order to bring true developments through devising relevant instruments by which it can bring

down globalization to glocalization. The Lexus should value the amenable local cultures and indigenous knowledge as opportunities for the promotion of its products.

Friedman (2000,p.62) reiterates the Lexus view and argues, "Therefore, the survival of globalization as a system will depend, in part, on how well all of us strike this balance. A country without healthy Olive Trees will never feel rooted or secure enough to open up fully to the world and reach out into it. But a country that is only Olive Trees, that is only roots, and has no Lexus, will never go, or grow, very far. Keeping the two in balance is a constant struggle."

4.7   THE CLASH WITH CIVILIZATION: THE WEST VS. THE REST (Huntington, 1993)

Huntington argued that the world has been entering a new phase and this can be a fundamental source of conflicts between nations and different groups of civilizations. He emphasized that the sources of conflict between individuals, groups or nations is neither economic nor ideological but stems from cultural differences that arose from civilization's identities. He categorized the latter in seven major dimensions and symbolized the world in two major categories as followings.

a)   The Rest

Huntington states there can be no universal civilization but instead a world of different civilizations, each of which will have to learn to co-exist with others. He tried to convince 'the Rest' by propagating that only "Western civilization is modern "; the Rest is not, except Japan. Hence, non-Westerners should attempt to reconcile modernity with their traditional culture and values (Huntington,1993).

b)   The West

The West should promote other "modern civilization" and strengthen international institutions that reflect and legitimate Western interests and values (Huntington, 1993).

The West promotes its values of democracy and liberalism as universal values; the maintenance of its military predominance and advancement of its economic interests engender countering responses from other civilizations.

Points of argumentation

Clash of civilization dominates world politics.

Huntington argues that the power that regulates the world order lies at the heart of handling or mistreating civilization. He notes that global and local agendas are neither determined by the global driving forces whereby the West unlawfully provides for "the Rest" in order to acquire wealth nor by the fundamentalist view of protecting indignity from within (Huntington, 1993).

Huntington illustrates this dialectical argument by saying, "Civilization identity will be increasingly important and the world will be shaped and measured by the interaction among seven major civilizations". According to him these civilizations are "the highest cultural grouping of people and the broadest level of cultural identity people have." These cultural differences between civilizations, which are basic, should be addressed as they are less mutable, less easily compromised and resolved than political and economic issues. He justifies his arguments with the following basic principles:

- The world is becoming smaller;
- Interactions between peoples of different civilizations are increasing;
- Economic and social change separate people from long-standing local identities;
- The growth of civilization's consciousness is enhanced; and
- The efforts of the 'West' to promote its values of democracy and liberalism as universal values, to maintain its military predominance and to advance its economic interests have engendered counter responses from other civilizations.

Major arguments of the author

Huntington described the severity and dimensions of the clash in the following ways:

> *More importantly, the efforts of the West to promote its values of democracy and liberalism as universal values, to maintain its military predominance and to advance its economic interests engender countering responses from other civilizations. The central axis of world politics is likely to the conflict between "the West and the Rest" and the responses to / from non-Western civilizations to Western power and values. The most prominent example of anti-Western cooperation is the connection between Confucian and Islamic states that are challenging Western values and power.* (Huntington, 1993, p. 2)

Most global agendas, differences in civilization and conflicts arise due to these facts. According to Huntington (1993), there are seven major types of civilizations: Western, Latin American, Judaism, Christian, Eastern world-Confucius, Muslim and African (Huntington, 1993).

Key Inferences and conclusions

Huntington measures the conflict through the lens of world civilization. The clash with civilization is both inevitable and the means of power for determining the world's interests. Local agendas are shaped by the global forces such as the dominant civilization. Only "Western civilization is modern whereas the 'Rest' world's civilizations except Japan are submissive to the West" (Huntington, 1993).

4.8 GLOBALIZATION AND EDUCATION: DEMONSTRATING A "COMMON WORLD EDUCATIONAL CULTURE" OR LOCATING A "GLOBALLY STRUCTURED AGENDA FOR EDUCATION" (Dale, 2000)

Points of argumentation

Local education policies are affected by global forces.

Common World Education Culture (CWCE)

Proponents of this theory reject the distinctive national factors and accept common world values. They argue that the development of national education systems and curricular categories is to be explained by universal models of education, state and society, rather than by distinctive national factors. Therefore, for CWCE, the international society or polity is made up of individual autonomous nation-states.

Globally Structured Agenda for Education (GSAE)

The theorists argue that the world is shaped by transnational forces. The key point of their argument reveals the existence and influence of models for the hypothesized world culture. According to their argument, social and economic forces operate through supranational and transnational forms, rather than international forms, and elude, break down or override national boundaries (Dale, 2000).

Major arguments of the author

Dale describes the impact of globalization on an education system of a country by contrasting two divergent but interdependent theories, the theory of CWEC, which essentially seeks to demonstrate the existence and significance of a hypothesized world culture; and a theory of GSAE, which tends to show how a new global form, the supranational force affects national education systems. According to Dale, the GSAE theorists propose the existence of a world curriculum. According to this view the content of the educational programs of all nation-states is the same; the CWEC theorists argue

that some aspects of education systems draw on common "scripts" by acknowledging differences between nations.

Thematic area two: *There is no unique culture or pure indigenous culture.*
Jihad vs. mcworld (Barber, 2001)

Barber (2001,p.284) posits, "In the long run, however, as national sovereignty weakens, the new arrangements actually cede power to markets susceptible to no democratic supervision whatsoever and shrink the global possibilities for public choosing on behalf of fundamental social values". He adds that "East European films and literature cannot compete with their American counterparts. If we keep going on like this, our small countries will gradually lose their national cultures" (Barber, 2001, p. 149).

Barber boldly declares that the identity wall would be demolished and "in a future world where the only available identity is that of blood brother or solitary consumer... " . (Barber, 2001, p. 287). Hence, "The easy answer to the hard question of how to order a supranational world has often been, globalize law! -establish new international institutions or fortify traditional ones" (Barber, 2001, p. 288). Barber also declares that "Others will insist *global pop culture is not really American, not really a monoculture at all…* "(Barber, 2001, p. 127) [emphasis added]. Barber shows that the essence of fundamentalist perspective has resulted from modern thought of 'knowing oneself' to be unique to others. Therefore, "modernity precedes and thus …ethnicity, fundamentalist religion, nationalism, and culture for example-are themselves at least in part inventions of the agitated modern mind." (Barber, 2001, p. 210). Seemingly, ceding the power of national boundaries or eroding unique culture is not only the feature of contemporary facts but also as old as the age of MacDonaldizing the world. According to Barber:

- Local cultures that Jihad claims as unique are in part an invention of the modern world.

- National sovereignty will weak and the future fate of the world rests in the hands of global powers. There is no unique culture; all are the result of the others.

The Lexus and the Olive Tree (Friedman, 2000)

Friedman admits that cultural exchanges and the time taken for diffusion are faster than ever due to the varieties of the means of exchanges. "Today cultures are offered up for global consumption and tested against one another over the internet and through satellite television and open borders in a brutal Darwinian fashion" (Friedman, 2000, p. 322).

According to him 'the winner-take-all' and 'the survival-of-the fittest' principles govern cultural exchanges. Friedman (2000, p.335) argues, "We cannot hope to preserve every culture in the world just as it is. And we cannot want a culture to be preserved if it lacks the internal will and cohesion to do so itself. As with species, cultures spawning, evolving and dying is part of evolution. But what is going today, thanks to globalization, is turbo-evolution." Friedman shares the idea of Barber about the existence of cultural infusion and intensified its inevitability and the inability of nations to protect indigenous cultures from the induced one. "Many people obviously are ready either to abandon a lot of their local culture in favor of an Americanized-globalized consumer culture or to juggle the two together in their lives, clothes, eating habits and outlook" (Friedman, 2000, p. 335). Therefore, Friedman admits that, because of cultural infusion, there is not unique culture of one's own that one can be proud of.

The clash with civilization: the West vs. the Rest (Huntington,1993)

Richard, in his book entitled "Challenging Huntington" unveils his doubts regarding the existence of unique culture for two reasons: a) "Some Latin Americans claim that they have unique culture while others accept that they are parts of the West" (Richard, 2004, p. 90). b) "Huntington himself tried to advise 'the West' to preserve their unique cultures

and civilizations" (Richard, 2004, p. 1). On the other hand, Huntington could not deny that the US-led Western societies cannot claim the uniqueness of their culture due to the complex nature of their citizens' origins (Huntington, 1993)

Globalization and education, demonstrating a "Common World Educational Culture" or locating a "Globally Structured Agenda for Education" (Dale, 2000).

Dale (2000) argues the non-existence of unique culture by arguing that "the distinctive national culture is molded and will take the nature of universal models". There is no unique culture that anyone can own for a long period of time due to market interdependence and unstoppable and continuous human interactions.

Thematic area three: There is no universal culture and model of education that everyone can follow.

Jihad vs. McWorld (Barber, 2001)

According to Barber, "McWorld's culture represents a kind of soft imperialism in which those who are colonized are said to "choose " their commercial indenture" (Barber, 2001, p. 21). According to this view, McWorld has offered varied cultural choices that could be practiced; it has room to induce vibrant ones from locales and makes them global culture. Moreover, Barber said, "The global culture is what gives the local culture its medium, its audience, and its aspirations. Fascist pop and Hasid rock are not oxymoron's; rather they manifest the dialectics of McWorld in particularly dramatic ways" (Barber, 2001, p. 50). Furthermore, Barber described the glocal relationship between cultural exchanges as the dominance of one over the other in the following way:

> *Others will insist global pop culture are not really American , not really*
> *a monoculture at all that it has been internationalized thanks to English*
> *pop music , French high fashion , Italian style , Scandinavian*

minimalism , and Japanese technology ; and of course they will be right . But if "international " means no more than a collection of Western Euro/Anglo/American images packaged and marketed in New York and committed to tape and celluloid in Memphis and Hollywood , "international " is just another way of saying global-American and thus monoculture after all . Most important, the global culture speaks English-or, better, American. In McWorld's terms, the Queen's English is few more Americans. In McWorld's terms, the Queen's English is little more today than a highfalutin dialect used by advertisers who want to reach affected upscale American consumers. American English has become the world's primary transnational language in culture and the arts as well as in science, technology, commerce, transportation, and banking. The debate over whether America or Japan has seized global leadership is conducted in English. (Barber, 2001, pp. 127-128).

Barber further explained it:

McWorld's culture speaks English first but it possesses an even more elementary Esperanto to which it can turn when English fails. Is there a locale so remote in today's world that a traveler will fail to be understood if he resorts to the brand name-trademark lexicon? Marlboro , Adidas , Madonna , Coca-Cola , Big Mac , CNN , BBC , MTV , and IBM ! He will say, and Babel recedes. (Barber, 2001, p. 128).

Therefore, "McWorld by itself is a product above all of popular culture driven by expansionist commerce. Its template is American, Its form is style, and its goods are images. It is a new world of global franchises." (Barber, 2001, p. 121).

Barber concluded that McWorld continues producing a common culture that can be practiced across all nations as an option. The second point raised under this thematic area is whether education can be universalized or not.

Education is unlikely ever to win a " open market " competition with entertainment because "easy " and "hard " can never compete on equal ground , and for those not yet disciplined in the rites of learning , "freedom " will always mean easy . Perhaps that is why Tocqueville thought that liberty was the most "arduous of all apprenticeships. ". To grow into our mature better selves, we need the help of our nascent better selves, which are what common standards, authoritative education, and a sense of the public good can offer. Consumption takes us as it needs us, the more impulsive and greedy, and the better. Education challenges our impulses and informs our greediness with lessons drawn from our mutuality and the higher goods we share in our communities of hope. Government, federal and local, with responsibility for public education once took it upon itself (back when "itself " was " us") to even up the market and lend a hand to our better selves . Now via vouchers the market threatens to get even with public education. This sorry state of affairs is not the work of villains or boors. It arises all too naturally out of the culture of McWorld in a transnational era where governments no longer act to conceive or defend the common good.
(Barber, 2001, p. 165)

Barber unveils the inability of governments or any organization to inhibit or withstand the dramatic flow of education exchanges through the interactions of markets. The McWorld market plays a significant role in diffusion of education.

Lexus and the Olive Tree (Friedman, 2000)

Friedman describes the change patterns; developing a new culture is easier than to lose one's own. "Cultures change slowly. It is a lot easier to develop a new-model Lexus than it is to evolve a new variety of Olive Trees, which can take generations" (Friedman, 2000, p. 443). Pursuing this argument, he compares how it happened in the early days

with the current form that overflows into every global region. "Globalization has its own dominant culture, which is why it tends to be homogenizing to a certain degree. In previous eras sorts/a sort/the sort of cultural homogenization happened to a regional scale" (Friedman, 2000, p. 28). Friedman warns that cultural exchanges need to be oriented to bilateral advantage and the state of the mandate of local states while safeguarding the balance. "[The] resolution is to ensure that the "new information order " that was taking hold around the globe would be a two-way exchange of culture and information - not just the developed countries pouring their culture down the gullet's of the developing nations " (Friedman, 2000, p.323).

According to him, local states need to develop the safest filtering mechanisms while they contribute to global cultures. This illustrates the convergence thesis view as opposed to the globalization from-below view.

> *The only hope - and it is only a hope - is that countries will also learn to develop multiple filters to prevent their cultures from being erased from the homogenizing pull and push of global capitalism . Because give the force and speed of globalization today , those cultures that are not robust enough to do so will be wiped out like any species that cannot adapt to changes in its environment . I believe the most important filter is the ability to "glocalize.". I define healthy glocalization as the ability of a culture, when it encounters other strong cultures, to absorb influences that naturally fit into and can enrich that culture, to resist those things that are truly alien and to compartmentalize those things that, while different, can nevertheless be enjoyed and celebrated as different. The whole purpose of glocalizing is to be able to assimilate aspects of globalization into your country and culture in a way that adds to your growth and diversity, without overwhelming it."* (Friedman, 2000, p. 326)

Hence, to Friedman, balancing local and global culture, glocalizing the culture, is an indispensable proposal for survival.

The clash with civilization: the West vs.the Rest (Huntington, 1993)

Huntington admits the existence of universal culture and a model of education and affects non-Westerners. A critic of Huntington argues, "As other societies acquire similar patterns of education, to work, wealth, and class structure, the argument [Huntington' argument] runs, this modern Western culture will become the universal culture of the world." (Richard, 2004, p. 105).

Huntington does not deny the effort of 'the West' to make their cultures universal while warning the consequences of their acts. "More importantly, the efforts of the West to promote its values of democracy and liberalism as universal values, to maintain its military predominance, and to advance its economic interests engendered countering responses from other civilizations" (Huntington, 1993)

Globalization and education, demonstrating a "Common World Educational Culture" or locating a "Globally Structured Agenda for Education" (Dale, 2000)

More than any of the aforementioned authors, Dale clearly depicts the existence of a universal culture and model of education that everyone is expected to follow.

Thematic area four: *It is impossible to get a balanced person who is equipped with both global and local competence.*

Jihad vs. McWorld (Barber, 2001)

Glocalism is rooted in the philosophy of 'thinking globally and acting locally. Who in this universe has the wisdom of balancing globalism and localism? Barber admits that both parties can shrink to share a common horizon. However, he did not ascertain if mutual exchanges can satisfy global and local agendas; the American dominated market has not got the best opportunities to regulate glocal demands. Rather he attests that "global

citizens can regulate the private wills of global consumers and global corporations. They can tame Jihad and interdict terrorism even as they regulate markets and civilize their consequences" (Barber, 2001, p. 31). Furthermore, he proposes that every local need is satisfied by external agents except local needs connected to the cultural setup.

In order to maintain the regulating role of the battle between Jihad and McWorld, Barber suggests the fixation mechanism to empower democracy and civic institutions. He explained it as follows:

> *The outcome of the cruel battle between Jihad and McWorld will depend on the capacity of moderns to make the world safe for women and men in search of both justice and faith, and can be won only if democracy is the victor. If democracy is to be the instrument by which the world avoids the stark choice of a sterile cultural monism (McWorld) and a raging cultural fundamentalism (Jihad) , neither of which services diversity or civic liberty , then America , Britain , and their allies will have to open a crucial second civic and democratic front aimed not against terrorism per se but against the anarchism and social chaos -the economic reductionism and its commercializing homogeneity -that have created the climate of despair and hopelessness that terrorism has so effectively exploited.* (Barber, 2001, pp. 11-12).

Barber does not deny that only the globalization of civic and democratic institutions are likely to offer a way out of the global war between modernity and the aggrieved critics of democracy who respond both to Jihad and McWorld.

> *[democracy]…also answers the complaints about those mired in poverty and despair … by extending the compass of democracy to the global market sector, civic globalization can promise opportunities for accountability, participation, and governance to those wishing to join the modern world and take advantage of its economic blessings ; by*

securing from cultural diversity and a place for worship and faith insulated from the shallow orthodoxies of McWorld's cultural monism , It can address the anxiety of those who fear secularist materialism and are fiercely committed to preserving their cultural and religious distinctiveness. (Barber, 2001 , pp. 11-12) .

Hence, according to Barber, glocal factors are regulated by transnational corporations and higher education especially teacher education. Therefore, there has to be an institution like 'democracy and civic society', which can play the role of integrating the global and local agendas

- Democracy and civic institutions have answers for Jihad if it wishes to join the modern world;
- Jihad's cultural and religious distinctiveness can be preserved if nation-states accept the fidelity of globalizing the world through McWorld agendas since they promises to be accountable;
- Higher education especially teacher education is highly susceptible to contemporary tension between global and local factors.

The Lexus and the Olive Tree (Friedman, 2000)

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Friedman confronted the world by saying that balancing the Lexus and the Olive Tree should be the last choice of every nation in order to get a healthy society. "Balancing a Lexus with an Olive Tree is something every society has to work on every day. ...a healthy global society is one that can balance the Lexus and the Olive Tree all the time, and there is no better model for this on earth today than America" (Friedman, 2000, pp. 443,512). He warned those who cry for home to preserve the indigenous culture:

The struggle for power, the pursuit of material and strategic interests and the ever-present emotional tug of one's own Olive Tree continue even in a world of microchips, satellites/ a satellite/the satellite phones

and the internet. This book isn't called The Lexus and the Olive Tree for
nothing. Despite globalization, people are still attached to their culture,
their language and a place called home. And they will sing for home, cry
for home, fight for home and die for home. Which is why globalization
does not, and will not, end geopolitics. Let me repeat that for all the
realists who read this book, Globalization does not end geopolitics.
(Friedman, 2000, p. 512)

According to Friedman, a healthy society which balances the Lexus and the Olive Tree is a society which admits the notion of glocalism: 'thinking globally and acting locally'.

Healthy glocalism is always a trial-and-error process, but it is an
increasingly necessary one. In a world where so much protective wall,
fences and trenches have been removed, and will continue to be
removed, cultures that are good at glocalizing have a real advantage,
and those that doesn't need to learn to do so. Some cultures are
obviously not good glocalizers, and this makes globalization very
threatening to them. When countries or cultures are not good at
glocalizing you get the sort of reaction of the Taliban Islamic
fundamentalists in Afghanistan (Friedman, 2000, p. 327)*.*

Friedman suggests that the world should raise citizens who can promote healthy glocalism through global integration. He said,"Global integration has raced against education " (Friedman, 2000, p. 152). This means that global integration has taken place before countries could make their people aware of it. It has been exercised before systems could be arranged to welcome it. According to Friedman, the world's resistance to a fundamentalist view was aroused thereby. Education must advance global integration to win a healthy glocal race; it is possible to produce integral people through the glocal setup.

4.9 THE CLASH OF CIVILIZATION(HUNTINGTON, 1993)

Huntington argued the importance of balancing the power between 'the West' and 'the Rest' while warning America not to lose its dominancy over the rest of the world. Whereas according to Barber, an integral person can be produced only if the world conflict is resolved at glocal level. Hence, both Barber and Huntington diverge with regard to glocal identity. Huntington does not entertain the possibility of producing a person of global and local competence.

Globalization and Education, Demonstrating a "Common World Educational Culture" Or Locating a "Globally Structured Agenda for Education" (Dale, 2000)

According to Dale, if balanced people with a glocal mindset are needed, it is the mandate of the universal model of education to cultivate them.

4.10 GLOCAL THEORIES [GLOBALIZATION VS. MULTICULTURAL THEORIES]

From the core categorical perspectives the above dialectical analysis was further scrutinized within their respective theories.

4.10.1 From a multicultural point of view

In the above four articles, local force designators such as 'Jihad', 'the Olive Tree' and 'The Rest' were not incorporated into all multicultural perspectives, while they claim to promote diversity. All articles lack sufficient attention to multiculturalism. The options proposed by Barber about 'Jihad' lacks elements of the multicultural approach that Banks outlined. Huntington's suggestion for 'The Rest' seems dubious in the light of multicultural options. Friedman's 'the Olive Tree' suggests an enhancement of local issues through negotiation although it does not suggest the strategy to address it. To determine the limitations of these articles, they are analyzed according to Bank's view of multiculturalism. James Banks presented four approaches to multiculturalism, five

dimensions of multiculturalism and five stages of the multicultural curriculum (Banks, 1999). The four approaches are discussed in the next sections.

4.10.2 The contributions approach

This approach reflects the least amount of involvement in multicultural education. Such approaches are known by incorporating selective elements of diversity, like activities that celebrate holidays, heroes and special events from various cultures into the mainstream curriculum. In this approach, culturally diverse books and issues are not specified as part of the curriculum (Banks, 1999). This approach does not afford room to the powerless or minorities. Huntington's proposal of tuning into the modern Western culture fits this approach, since 'The Rest' is seen as traditional. With this approach, 'Western' mainstream curricula would be realized through universalization while ignoring the indigenous context of 'the Rest'.

4.10.3 The additive approach

In this approach content, concepts, themes and perspectives are added to the curriculum without changing its basic structure. This involves incorporating literature about people from diverse cultures into the mainstream curriculum without changing the curriculum. However, this approach does not necessarily transform thinking (Banks, 1999). This type of approach could have room for the powerless or minorities, but measures everything in terms of its advantages. By selecting cultures that fit the McWorld market, Barber's Jihad may suit this approach. Provided that Barber wants Jihad to give way to the option of MacWorld without changing the mainstream curriculum, in this case internationalizing can be realized.

4.10.4 The transformation approach

This approach changes the structure of the curriculum and encourages students to view concepts, issues, themes and problems from several ethnic perspectives and diverse

cultural orientations. This type of instruction involves critical thinking and a consideration of diversity as a basic premise (Banks, 1999). This approach demands negotiation between the two views; however, such views would not exist in glocal relationships. In practical terms the power alignment could never bring a balance between the two. Friedman's 'The Olive Tree and The Lexus' have no arbitrator body who can arrange fields of negotiation between them; according to Barber, both have the room to negotiate.

4.10.5 The social action approach

This approach enhances the transformation approach and certain specific activities indicating how strive to achieve social change for multicultural settings. Under this approach students are not only instructed to understand and question social issues, but also to do something important about them (Banks, 1999).

Among the five dimensions of multicultural education and five stages of multicultural curriculum that Bank proposes, what Barbers depicted as the heart of Jihad could be associated with additive approaches, favoring internationalizing education. Likewise Huntington's symbolization for the 'Rest' fits the contribution approach because it runs towards universalizing education. Both Banks's structuring of multiculturalism and the articles' symbolization of the world are born in Western philosophies and trends. Due to this, none of the symbolization used in these articles aligned with the transformative and the social action approaches.

To this end, the researcher raises the following questions:

- If Banks had viewed multiculturalism in the light of Barber's 'Jihad', Huntington's 'the Rest', and Friedman's 'the Olive Tree', would he structure the four approaches, the five dimensions, and the five stages of multiculturalism in the aforementioned ways?

- Would Bank's last two approaches match any of the articles if all authors were not from Western origins?

- Does Jihad or the Rest's fundamentalist nature (internal diversity combination of ethnicity, race, and religion vs. external orientation such as global imperatives - the McWorld) permit Bank's structures?

Therefore, reconciling Banks' multicultural approaches to the glocal requires a rethinking of the world's power orientation or the design of a new approach, dimension and stages to fit the glocal context and philosophy.

4.11 GLOBALIZATION POINT OF VIEW/ GLOBALIZATION THEORIES

4.11.1 The world system theory

Chief Exponent: Immanuel Wallerstein (in Robinson, 2007, p. 129).

Essence: Although some scholars regard the so-called world system theory not as a theory but as an alternative theory, the proponents divide the world into geographically hierarchical and organized regions.

The first region is known as 'core', 'powerful' and 'developed'. It comprises Western Europe, North America and Japan. This region fits for Huntington's 'The West '.

The second region is known by 'periphery'. These are regions which have been subordinated to the core regions through colonialism or other means. The continents include Latin America, Africa, Asia, the Middle East and Eastern Europe. These are 'The Rest', 'Jihad' and 'The Olive Tree'.

The third region is the 'semi-periphery' comprised of states and regions that were previously in the core which are moving down in the hierarchy, or those that was previously in the periphery and are moving up (Robinson, 2007, p. 129). These may

include McWorld and The Lexus. According to this theory values flow from the periphery to the semi-periphery and then to the core.   As each region plays a functionally specific role within an international division of labor, it reproduces the basic structure of exploitation and inequality. Another key feature of this world-system theory is the centrality and immanence of the inter-state system and inter-state rivalry to maintain and reproduce the world system.

4.11.2 Global capitalism theory

Proponent: Sklair (2002)

Essence: Global capitalism theory tends to see globalization as a novel stage in the evolving system of world capitalism. This new feature qualitatively distinguishes it from earlier epochs. It focuses on a new global production and financial system and emphasizes the rise of processes that cannot be framed within the nation-state/inter-state system.

- This theory tries to explain 'transnational practices' (TNPs) as operational categories for the analysis of transnational phenomena.
- As a model TNP originates with non-state actors and cross state borders. It also involves three levels: the *economic*, whose agent is transnational capital; the *political*, whose agent is a transnational capitalist class (TCC); and the *cultural-ideological*, whose agent is cultural elite.
- Each practice, in turn, is primarily identified with a major institution.
- Locating these practices in the field of a transnational global capital. This explains the dynamics of capitalist globalization from outside the logic of the nation-state system.
- This theory involves bringing together several social groups who see their own interests in an expanding global capitalist system. It includes the executives of transnational corporations, globalizing bureaucrats, politicians, professionals,

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and 'consumerist elites' in the media and the commercial sector (Robinson, 2007, p. 130)

However, two of the aforementioned globalization theories are not explained in Barber's article: his McWorld seems unorganized and does not gain legitimacy, but is symbolized as a transnational corporation depicted in the two theories.

4.11.3 Concluding remarks

All articles viewed glocal disputes from their philosophical orientations; they did not reject the main dialectical argument. For instance, Barber forwarded that global forces provide world commodities which local nations receive for their immediate survival. On the other hand, Friedman (2000) suggested that the effect of global forces on local forces is bilateral. Huntington forecast that the central axis of future world politics is the conflict between civilizations and he delineated the fault line between the West vs. the Rest. According to him 'West' has supremacy over 'the Rest'. Dale also argued that local education policies and curricular structures are affected by global forces in the form of universalism, internationalism, or modernity.

Therefore, global forces have the power to disrupt internal structures of local institutions; their socio-economic and political agendas are subjected to be shaped by global forces. How can this result be viewed with respect to globalization and multicultural theories?

As it has been described in the research methodology, the results of the theoretical analysis would be screened in the globalization and multicultural theories. Multiculturalism by its nature signifies the accommodation of differences through disarming powerful bodies; globalization dismantles uniqueness and works for cosmopolitanism. The above multicultural and globalization theories presented options for the world order; while the dialectical arguments of the four articles could never be made out of the proposed options of the two theories.

As discussed above, the study addresses the insufficiency of Banks' proposal of multiculturalism in light of the future world order and the limitations of Western globalization theories.

4.11.4   Discussion

This discussion is based on the two major categorical theories of the dialectics of globalization and multicultural theories.

Beside Dale (2000), all three (Barber, 2001; Huntington, 1993; Friedman, 2000) acknowledged the tensions between global and local. These scholars have tried to propose a means of mitigating extremist intentions. The methodology utilized to address the problems and solutions are not, however, never free from the authors' origins and professional background. The philosophies reflect the references they utilized in relation to time and context. Undoubtedly these authors represent their respective global axis through their representations of McWorld, The Lexus, and The West. All articles acknowledge the dominance of Western power while ignoring the missing element of the rest of the world. This may be due to their link to any one of the following agendas: universalization, internationalization, or modernity. The articles warn the Western led axes to continue protecting this world in order to maintain their benefits.

Conversely, Dale signifies the divergent thinking of the dominant nature of globalization in every aspect of human life especially the ruthless act of shaping one's own education by global forces. He said that none of these theories fit global and local contexts (Dale, 2000).

Barber argues that the method through which both globalism and tribalism are intending to shape this world is generally negative and neither is supportive of democracy. He argues that local markets, knowledge and identities are shaped by global forces with the help of global actors but not by internal structures. These global forces are given a

common name, McWorld (equivalent to Dale's transnational corporations who can run GSAE). They are potential suppliers of local needs of the Jihad for its survival. On the other hand, locales cannot present traditional and non-systematized options. Barber and Dale's GASE theory suggest that national sovereignty will be broken down, overridden or weakened and the future fate of the world rests in the hands of global powers. There is no unique culture; all are the result of the others.

- The two divergent but interdependent dialectics cannot produce solutions for either global and national contexts;
- The effect of globalization and its driving forces on national education policies is certain.

Table 4.3**: The matrix of the authors versus thematic areas**

Dialectical Questions	*Barber*	*Friedman*	*Huntington*	*Dale*	*Remark*
Local agendas are shaped by global forces	national sovereignty would become weakened and the future fate of the world is rested on the hand of global powers	The Olive Tree has to be convinced by the illimitable power of global forces in order to bring true developments,	The clash of civilization is inevitable, and this clash is among eight major civilizations.	The effect of globalization and its driving forces on national education policies is certain, and unbearable.	
Result	Certain	Winner take –all	Western civilization win	unbearable	
Global and local agendas are regulated through mutual exchanges.	Democracy and civic society can play arbitrary role between Jihad and McWorld	The effect of globalization (global forces) on cultural values (local agendas) is bilateral	Civilization is the highest cultural grouping of people and the broadest level of cultural identity people have	The magnitude of its effects, and how the effect occurs to customize to global and national context.	
Result	Proposes legitimate institution	Proposes negotiation	Call the West to maintain	Call for balancing	
There is no universal model of education that everyone can follow.	McWorld is running to toward homogenizing education; aspiring long	To sustain in the market; ignore not 'fundamentalist nature of bigotry'	Unreserved efforts of the West to promote its values of	CWCE Proposes common world culture; whereas GSAE	

	stands solutions for this common world through homogenous, global theme park being created by the mass media and mass culture		democracy and liberalism as universal values,	looks for mainstreaming	
Result	Call jihad to join the modern world	Globalization-from below	In order stay on the throne, further work	Mainstreaming	
There is no unique culture or pure indigenous culture.	Jihad's cultural and religious distinctiveness can be preserved if nation states accept the fidelity of globalizing the world through Mcworld agendas since it promises to be accountable.	Cultures change slowly. It is a lot easier to develop a new -model Lexus than it is to evolve a new variety of Olive Trees, which can take generations.	The only dominant existing identity in the future that is going to shape the world is the Civilization identity and will be increasingly important.	CWCE and GSAE theories, couldn't bring solution either for global or national context.	
Result	Proposes Glocalism	Cultural infusion inevitable	Western culture is modern	Hypothesized or common world culture	
Teacher education tensioned between global and local factors.	Democracy and civic institutions can have answers for Jihad if it wishes to join the modern world for the advantage of its economic blessing.	Globalization has its own dominant culture, which is why it tends to be homogenizing to a certain degree. In previous eras this sort of cultural homogenization happened on a	Westerners should promote their cooperation with those whose cultures are close to theirs and establish international	globalization affects education system of any country.	

		regional scale.	institution that can maintain and legitimate the interest of them.		
Result	Proposes institution who can take care of balancing.	Global-local tension exists in every sector.	Reflect Western upholding for the balance.	Ready for glocal understanding	
It is impossible to get an integral person who is equipped with both global and local competence.	method through which both globalism and tribalism are intending to shape this world is generally negative and neither of them is supportive of democracy	A country without healthy Olive Trees will never feel rooted or secure enough to open up fully to the world and reach out into it. But a country that is only Olive Trees, that is only roots, and has no Lexus, will never go, or grow, very far. Keeping the two in balance is a constant struggle.	The long-term strategy focuses on identifying the fault lines between the clashes of the civilization.	GSAE is Submitted to the influence of supranational powers and assume cross border education to maintain international standard	
Result	Uncertain	A healthy strike for balancing education	Looking further study for the West on how to work on the Rest	Standards to be maintained	

4.11.5   Results from the theoretical analysis

The above analysis rests more on the nature and magnitude of glocal effects and how the effect occurs in global and national disputes.   To this end the following can be deduced from the dialectics analysis made between global and local. Global forces are universal providers whereas local receptors are consumers to satisfy their immediate needs. These local receptors have no other options other than what is supplied to them. Provided that the forcing measures vary within the development continuum, local agendas are shaped by these global forces. Unanswered questions that need to be addressed are: how long do such systems lasts; and what penalty is suffered for withstanding the system.

4.12   TEACHER EDUCATION ANALYSIS

4.12.1   Introductory note

After the fall of the command economy of Derge Regime, the EPRDF-led Ethiopian government introduced a new Education and Training Policy (ETP) in 1994. Since then there has not been any change in the policy. The education sector development programs (ESDPs) followed four phases (ESDP I-IV). Likewise, teacher education has undergone many changes in its structure and curricular frameworks: Basic Educations System Overhaul (BESO I & II), Teacher Education System Overhaul (TESO) programs, Teachers' Development Program (TDP) program, current Post graduate Diploma for Teachers (PGDT) programs. The study focuses on the current functioning of the TESO and PGDT programs. The study assessed the current practices of the Ethiopian teacher education program running at two levels: university and college level.

The university level is governed by the PGDT program; the college level is governed by TESO program. Kotebe College of Teacher Education is one of the oldest teacher education colleges in Ethiopia. The college produced many teachers since its establishment from all over the country. The college has accumulated versatile national

and international experience with similar higher institutions. However, the college management and academic staff have been through viccisitudes; in many ways it represents almost all teacher education colleges in Ethiopia.

Prominent people who have been engaged in different professions, university professors, researchers, company owners, and key people in the political decision-makings of the country have been primarily passed through Kotebe College in their academic career. The current administrative structure is organized from two wings; academic staff wing and supportive staff wings. The academic staff wing is coordinated by the Dean of Academic and Research Development. This office is one of the studies units for this research and besides to the management of the college led by the College Dean.

The study conducted an interview hierarchically with College Dean, Academic and research development dean, teacher educators and student teachers in the following areas.

- the TESO program of Kotebe College of Teacher Education,
- Formal practices of the college in light of global and local agendas,
- Informal practices on how to enhance diversity issues with respect to their multicultural understanding, and
- The college's international experiences.

On the other hand, one of the oldest universities in Ethiopia, Addis Ababa University, is among ten selected universities who are running PGDT program. It is managed under College of Education and Behavioral Studies. Since the introduction of the program there has been a PGDT program coordination office in addition to the Department of the Curriculum and Teacher Development. The modality of teacher education for secondary school teachers' preparation has carried out by this PGDT Coordination office while the department office relationship rests only on academic staff exchange.

To this end the following four instruments were utilized to assess the current status of Ethiopian teacher education programs on its practices of the global and local agendas.

- Interview
- Focus group discussion
- Observation
- Document review

4.13   INTERVIEW

As stipulated in the methodology part, respondents were from two categories: stream implementers (the college deans, university department chairman, PGDT coordinator, Teacher educators) and student teachers.

Interview with stream implementers thematic area

Main question: how are the exogenous and indigenous practiced in Ethiopian teacher education?

Sub-question A: Are there any indigenous knowledge practices and what are their unique features in the teacher education program?

"Without being satisfying your belly, how can you think of variety of foods?" One of the participants answered as follows:

> *The question that you are raising about indigenizing and balancing education is not a primary concern for African Education, because African Education in general Ethiopian Education in particular has been suffering from indirect foreign policies. Truly speaking there is no Western-free education across all educational structures. Every one of our programs is fund-driven policies. We cannot sit to think of our own.*

We are made to calculate NGO's formulated problems. You can think of "BESOs" and "TESOs" programs in our teacher education programs. Where they come from? Whose programs are these? By whom they are funded and for what purpose they are funded?

The respondent is in management, yet he is disillusioned with donation driven programs and the instability of teacher education. The respondent is curious about priorities set for African education.

We are forced to run these policies because we don't have options. Just to come to your points, I couldn't see the exact place of indigenous knowledge practices and its unique features in either of the five major components of curricula. Though I am one of the administrator, I am also a teacher educator and I couldn't trace in either of the curricular components like objectives of the lesson, subject to be taught , methodology, assessment tools , or in the instructional aides. I believe that every one of teacher educators accept the importance of balancing indigenous and exogenous in every forms of education especially in the teacher education program. [Respondent I]

The respondent is doubtful about the practices, his colleagues' position and the importance of balancing education.

Another respondent said:

As far as my experience and position is concerned I couldn't trace where, the current Ethiopian teacher education program would address enhancement of the indigenous knowledge neither at program level, nor at curricula level of formal procedures. [Respondent II]

Another respondent, a teacher educator from Addis Ababa University, Department Curriculum and Teacher Development shared the same concern about the existence of such practices. Two teacher educators from Teacher Education College, Department of Education forwarded the following:

As to any, Ethiopian Teacher Education couldn't be out of the science of education. It follows the Taba Model in its curriculum designing; The Piaget's theory of cognitive learning has also used in out lining the contents of learning and methodology development. Teachers' development program has some aspects of these, particularly all over the pedagogical trainings. For instance, a method of teaching it follows is active learning or the PCK system (pedagogy -Content - Knowledge system). This may help the teacher educator to consider enhancement of indigenous knowledge while taking examples at classroom level across. [Respondent III].

I'm not suggesting my contribution being detrimental , but yet untouched as a national concern that influence our HEIs graduates , our entire program hasn't conceived or developed with a view to equipping our student-teachers competing with international students. [Respondent IV]

Department Chairman of 'The Curriculum and Teacher Development' from the University said:

The department is taking out its hands from routine facts of training teachers; rather start focusing on researching and teaching graduate and postgraduate classes. The teacher education program is transferred to the PGDT program and this program designed by the Ministry of Education not by the University. We are here only to support the program. Both the department and PGDT coordination office works

meets in horizontal line of college administrative structure and collaborate for teaching courses related to our department. Hence I am afraid that you can get sufficient information from the University's Department, rather I direct you to contact the PGDT program coordinator adjacent to our college of Education. [Respondent VI]

The PGDT program coordinator welcomed the researcher and gave his consent for the interview; however he mentioned that he is new to the position and appointed from a different discipline. According to the brief explanation of the Addis Ababa University (AAU) PGDT coordinator, the coordination office was established to run the program under the college. He preferred to address the successive workshops conducted by the college and promised to give any other curricular documents and instructional guide lines.

Hence, the researcher found supportive evidence that Colleges of Education and Behavioral Science conducted successive workshops about the PGDT program. The research identified a dispute between the university and Ministry of Education about the program referred to in the speech of the College Dean at two successive workshops the college hosted. The Dean of the College of Education and Behavioral Science gave the speech about 'The consultative workshops' conducted at Adama Town from 28-30 December, 2012 and 8-10 January, 2013. The objective of the workshops was identifying ways on how to improve the implementation of the PGDT program at the respective college in particular and all universities running the program in general. The College Dean said at Adama Town:

The debate on the modality of teacher education for secondary school teachers' preparation has not yet been still resolved! The college of Education has been doing its level best to contribute its share to improve the quality of teacher education and redress status-quo of the teaching profession. Popular in many countries, PGDT is a national program commenced by the FDRE, Ministry of Education, as of July 2011 in ten

Universities which is showing a good progress in multitude of consultative and educational stages.

Since the discourse on the modality of teacher education for secondary school teacher preparation has not been yet resolved, the College of Education has been doing its level best to contribute its share to improve the quality of teacher education and redress the status quo of the teaching profession in the country. This effort will continue until consensus is reached among the major stakeholders and the road-map for teacher development programs is laid down.

Source: **http://www.aau.edu.et/index.php/News/Latest/3209-college-of-education-and-behavioral-studies-runs-successive-consultative-workshops**

The College of Education and Behavioral studies (CEBS) of Addis Ababa University held two days' workshop at Fiche Town from March 29-30, 2013 with the academic staff of CEBS, North Shewa Zone school principals and mentors hosting PGDT students. Noting the merit of administering such workshops, at Fiche Town the College Dean in his opening speech said:

The College of Education and Behavioral Studies has professional responsibility to spearhead and be part and parcel of the solution of this national agenda and bring sustainable change in the sector. Today's interactive workshop which is focused on the review and reflection of the implementation of PDGT will shade light on pertinent issues and the way forward. It is hoped that the result of the discussion will be a knowledge- base of further research and discourse among major stakeholders in the education sector.

Source: http://www.aau.edu.et/index.php/News/Latest/3209-college-of-education-and-behavioral-studies-runs-successive-consultative-workshops

Irrespective of the dispute between the two bodies, the following emerged. Almost all respondents were unsure of the formal inclusion of indigenous knowledge practice in the Ethiopian teacher education at both levels.

Sub-question B: Do you think that the outcome of your training is successful?

Let alone the developing countries like Ethiopia, I afraid that most developed countries become best suit to their needs , because of varied reasons to their contexts. Regarding our context we have poor habits in listening to each other to finding out our basic problems. We are looking forward to hearing from foreigners, so that we couldn't become successful. You can take the best example of Higher Diploma Program (HDP). The training was very nice. Most teacher educators were happy and we all thought that the program could alienate our major problems of inefficiency in training the student teachers, where as we couldn't observe its outcome since its launching of 2005. My worry is I am not sure how much we are practicing it on the actual ground -there at grass root level. [Respondent VII]

Sub-question C: Is there any global education?

If you mean foreign based education; it is better to ask 'what is not foreign based education in Ethiopia?'. Totally we are following the Western philosophy, curricula, methodology, assessment tools, and instructional aides. This is not new to us? For instance foreign NGOs is working with us. The Check Republic works on gender issues; U.S.AID/IQUIP-GEQUIP working on General Education Quality Improvement Program. All are fund based guided by the premises this NGOs signed agreement at federal level. If we try to work out of their contexts funds will never be released. {Respondent I]

It is not only the teacher education, but also general education follows global standards; in the early days the lesson was conveyed to the classroom in integrated approach -subject-methodology integration, whereas these days only the content integration has adopted. [Respondent V]

Sub-question D: Of all multicultural teachings is there any contextualized one?

Multicultural education is given as a course; such as multicultural philosophies, its dimensions and approaches. These are the theoretical concepts of its teachings, whereas practically there is a lip service to bring it to the ground. The problem is abundant and multidimensional. For instance, teacher educators by themselves who are teaching this course insufficient experience in the course. [Respondent I]

At institution level we are trying to create awareness among student teachers through different mechanisms, such as in organizing conferences for multilingual cultural entertainments days; on annual celebration of the nations and nationalities day. Through practicing governmental policies the females' affirmative action, of male-female contributions to the campus rose to 49%-to 51%. Another dimension of enhancing diversity issues is the practices of empowering minorities who come from emerging regions through lowering cut-off points in the entry requirements. It is by far less than other regions just to get encouraging their contribution in the teacher education program. Addis Ababa, our capital city, is the melting pot where you can find all 82 representatives of nations and nationalities. Of course the majority of our trainees are from the giant nation in Ethiopia Oromo nation. Even some of these Oromo student teachers cannot speak the national language Amharic. [Respondent II]

You mean accommodating differences? Yes, I have seen in theoretical sense; such as 'tolerance for others', 'self-reflections like gender, race, and ethnicity'. [Respondent V&VI]

Yes, of course, I have observed multicultural programs and contents, so that we are following the essence of 'pluralism'; like 'respect for each other'. [Respondent V&VI].

Sub-question E: From your practices where do you think that global and local agendas are regulated in the teacher education programs?

I afraid you can get pure answer for this question, just to try it sometimes at curriculum level, sometimes at program level, sometimes at policy level. However, the policy itself appreciates multiculturalism, universal education is practiced everywhere in the education system. [Respondent I]

There seems the relationship between the two while student teachers make and use of instructional aides from the local resources. I believe that there has to be a school improvement program, for instance our dense forest is changed to dry land areas. The small cottage industry like smith, clay making should be part of our school programs. For instance, to implement local prevention mechanisms by the local people with in local context, the primary health care knowledge should be integrated with the curricula. All are not collected and organized well in order to become incorporated into the education system. All these and others, after being researched for best utilization should be integrated to the teacher education curricula. [Respondent V&VI]

We do have no merit of our own. Policy makers need to redesign the curriculum. Indigenous knowledge management needs care and further study on hot to integrate it into school curricula. [Respondent V&VI]

Sub-question F: Is there any cooperation between your institutions and other similar foreign institutions in order that producing markets driven graduates will be realized?

In the early days there was a Swedish financed NGO known by DAMALARA, but nowadays it is not active. [Respondent I]

I haven't observed any difference between the two, since 'TESO' program is still running. The current program is not yet fully implemented. [Respondent V&VI]

Sub-question G: Who is setting the selection criteria for student teachers?

It is not the college but Ministry of Education. After the criteria have been set by the ministry we are invited to selection and screening. Selected candidates are the low achievers in their high school performance. We don't have education laws so that the candidates are poor in their academic and social performance. [Respondent I]

4.13.1 Interview with student teachers

Interviews were conducted in two categories with student teachers from the two groups; two from the PGDT program attendants and two from the teacher education college diploma program attendants. Interviews were conducted in Amharic and translated and summarized in following way.

Main question: *How are local and global imperatives addressed /practices in Ethiopian Teacher Education?*

Sub-question A: Is there any formal way of communicating with human diversity and discipline of tolerance among student teachers in your campus?

> *Except through co-curricular activities and informal means, there is less fertile ground in the formal procedures where we can appreciate our human tolerance for others. We believe in respecting human beings the diversity we have.* [Respondent from PGDT program attendant I]

> *We respect each other as a human being. Provided that all of us come from different ethnic backgrounds, we have different cultural setups, religious ethos, and feeding even dressing styles. We may not care all about these, because we are here to achieve something, holding our diploma and becoming an employee.* [Respondent from, TESO program attendant II]

Sub-question B: In which program or field of study do you find most diversity imperatives such as accommodating differences, tolerance for others, self-reflections like gender, race, and ethnicity?

> *Yes, of course, we find in the Multicultural education course. More than giving awareness the course has contributed nothing to the actual practice to the 82 and more nations and nationalities of Ethiopian citizen.* [Respondent from PGDT program attendant I]

> *At our level are difficult for us to mention which course is taking lend itself for these we may learn it in the future.* [Respondent from TESO program attendant II]

Sub-question C: Is there any mechanism of promoting global dimensions or programs designed for developing student teachers global perspective?

> *We come across nothing except the media.* [Respondent from PGDT program attendant I]

> *We are ignorant of these, except different films we watch through informal means.* [Respondent from TESO program attendant II]

Sub-question D: Do you believe that your study field, or program of study enable you to be competent enough in global job market?

> *Except language proficiency-we mean English language, I hope can. We are taking the necessary courses on how to convey lessons to the classroom, and handle children of different background.* [Respondent from TESO program attendant II]

4.13.2 Discussion from the interview result

The PGDT program is donation driven and a shift away from TESO program which was criticized for its dedication to methodology of teaching instead of subject-matter knowledge. The PGDT program is subjected to criticism for its lack of subject-specific methodology and so that trainees in a class are from all disciplines. Though the essence of the debate on PGDT is not the concern of this study, this can illuminate the findings that Ethiopian teacher education is aligned to the global-local dialectics. The TESO program is offered at College of Teacher Education. The researcher found that global dimensions are not well incorporated into Ethiopian teacher education programs. In other words teacher education is not globalized to meet the expected standard. Globalizing higher education especially teacher education is explained by Abraha (2008) in the following way,

To globalize means to include, in training, world issues, give students the opportunity to develop a cross-cultural understanding and view knowledge from the international perspective integrating into their field of study, to globalize also refers to developing cooperation with different similar institutions to expand acceptability of the university education. It mainly focuses on the cooperation of institutions by geopolitical elements. (Abraha, 2008)

The participants in the interview did not address any components that Abraha describes as the means to globalize the teaching profession.

4.13.3 Results from the interview analysis

Both groups' interviewee shared common practices on the following issues:

- Human diversity imperatives, if they existed, are practiced more informally than following the formal procedures.
- There is no formal and direct course that enables student-teachers to develop their global perspectives.

Differences in view

- Multiculturalism is given as a course of university level; at college level student teachers are not familiar with the term;
- Except for lack of language proficiency, diploma students are confident enough to teach at an international level; university level student teachers were uncertain about this.

4.13.4 Focus group discussion

Participants were teacher educators (one from university; one from CTE), two experts from Ministry of Education (MoE) and two experts from the donor organisation (USAID/AED). Discussion was led by the researcher for three hours at the USAID/AED guest room since USAID/AED share the same campus. The discussion was summarized in the following way,

4.13.5 Presentation

Thematic Area: What aspects of relevant local identities and global imperatives are integrated in the Ethiopian teacher education?

Sub-question A: How should globalizing the teaching profession be practiced in the Ethiopian teacher education?

4.14 SUMMARY OF THE RESPONSE

The 4explanation of the discussants varied according to their current positions in their respective organizations and experiences of teacher education. However, most agreed with the idea that globalizing teaching profession has been practiced informally in many ways. For instance:

- through improving the professional capacity of college's management;
- through providing to support for the student teachers in the following areas:
    - Life skill training
    - ICT
    - Enhancing study habits
    - Innovative pedagogical and active learning
- strengthening the academic staff development unit in different ways:

- through experience sharing with similar institutions in and outside the country
- After conducting needs analysis and gaps identification process in 27 colleges, three modules were developed: thematic areas, quality education enhancement, the inclusion of special needs education and cross-cutting themes. After that training of trainers was conducted for instructors drawn from universities in order to train 2 000 teacher educators.

Sub-question B: Does the Ethiopian Teacher Education program designed in a way of developing students' global perspectives?

Evidence given was the successive changes that Ethiopian teacher education has undergone. Since 1998 the successive changes are as follows: BESO I and II projects, TESO Programs and the current PGDT programs. BESO I & II projects have been criticized for the inability to provide a clear image of the relative emphasis on professional and academic knowledge training for the student teachers. Due to this criticism, in the name of the 'paradigm shift', the TESO program has launched three new approaches:

- The enhancement of professional skill over academic knowledge
- Lessons in the classroom according to an integrated approach and field specific training
- The introduction of 'practicum'.

The current Post Graduate Diploma Training (PGDT) program is known by:

- Separating academic knowledge (subject matter knowledge) from professional knowledge (pedagogical skill) at university level
- Providing pedagogical skill training for all in a class irrespective of student-teachers' specialty area

▪   Maintaining the practicum program.

At the college level the TESO program is still running. The aforementioned successive changes burdened teacher education programs; thus, there is little time to check the means of developing student-teachers' global perspectives.

Sub-question C: Is there a mechanism of promoting global dimensions in the teacher education curricula and instructional approaches?

> *Not only the Ethiopian Teacher education curricula but also all the Ethiopian schools curricula are universal in their nature. If this can be taken as global dimensions, we may say there exists; unless otherwise it is difficult to trace it with the sufficient amounts in the training aspects (as you said curricular and instructional approaches) that promote students global perspectives.*
>
> *Moreover teacher educators and program administrators are not stable in their nature due to various reasons. Those are not significant to your study.*

Sub-question D: *Is the curriculum and Instruction of Ethiopian Teacher education culturally responsive?*

> By referring to their experience, most discussants agreed that there was limited room to identify common culture in the Ethiopian nation and nationalities due to different reasons. A major reason is that innovations introduced to Ethiopian education are support/donation driven. Almost all new innovations are designed to meet the interests of the donors not the local needs. For instance *The Early Grade Reading Assessment (EGRA)* and *RTI* packages were not introduced due to the problem of

access, relevance and quality of Ethiopian education, although they were international research-based programs.

Sub-question E: *Is there an effective use of indigenous knowledge for local production of the Ethiopian teacher education?*

Except for the production and utilization of instructional aids, none has had significant attention. Instructional aids should be produced from local resources within local contexts, while the curricula are not produced within local knowledge. Every curriculum was designed from the induced nature that is assumed to be universal, while student teachers are advised to produce local teaching aids. For instance, instead of appreciating local medical care for first aid treatment, local methods of health care are regarded as traditional and backward.

Sub-question F: Are the Ethiopian teacher education curricula freeing from the imposition of dominant philosophies?

All respondents agreed that all systems of education and curricula for every program are designed from international perspectives.

Sub-question G: How does a balance between what we can be learnt from the exogenous and the indigenous be maintained in Ethiopian teacher education programs in order that graduates can cultivate a proper goal of African education?

> *What we have been discussing so far can have sufficient answers to this question. Just to make it clear, African agendas could be addressed to the world if and only if African has the same voices. This is going to happen in the new future, for the reason that proponents of African indigenous knowledge have started getting attention. The Western practice was demoralizing African context researches and treated them as traditional, unscientific, lack of sufficient philosophies. Much local*

knowledge and African researches have been thrown into African jungles. Nowadays most African government has started supporting their scholars for researching indigenous knowledge management so as to bring sustainable development. Besides, independent civics societies, and professional associations are emerged to support such practices.

4.14.1   Concluding remarks from the focus group discussion

From the discussion carried with the group discussants the following results were extracted. The endeavor to globalize the teaching professions has continued. Discussants were not confident about its outcome. Two main reasons were given for the ineffectiveness of globalizing the Ethiopian teaching profession:

- Ethiopian teacher education has been overloaded with successive changes in its different programs since the introduction to the new education and training policy.
- The mobility of teacher educators and administrators.

Ethiopian teacher education is not culturally responsive because every program introduced into Ethiopian education is donation driven. Due to financial dependency the country does not have its own program. Thus, the exogenous takes the upper hand over the indigenous. Therefore, balancing the global and local dialectics is not yet realized in Ethiopian teacher education.

4.14.2   Observation analysis

Presentation

Main Question: What observable practices of the aspects of local identities and global imperatives are available in the Ethiopian teacher education programs?

- *Any banners or reclame that indicate diversity imperatives such as accommodating differences, tolerance for others, self-reflections like gender, race and ethnicity.*

Identified diversity imperatives found on teacher education campuses were reclame and banners that reflect cross-cutting themes like HIV/AIDS protection mechanisms and gender balance. On the Addis Ababa University main campus where the PGDPT is conducted, reclames and posters were posted; there was nothing at Kotebe College of Teacher Education.

- *Ideas, concepts, and knowledge about balancing global education and local knowledge in the teachers' Continuous Professional Development (CPD) manual.*

The Teachers' Continuous Professional Development (CPD) manual has been developed to serve the in-service program. The manual is dedicated to enhancing on-job skills of the teachers and training and capacity development. Little or nothing was found about on how to balance global and local knowledge.

- *Any typical model of global teacher education addressed in the Teacher Education system overhaul manual.*

The Ethiopian Teacher education system overhaul manual mainly focuses on the objectives, curricular packages, modes of delivery and system of evaluations. Nothing is expressed about which type of global model it follows.

- *Any acts of balancing global and local extremisms perspectives in the contents of posters, and co-curricular activities.*

Produced posters in the co-curricular activities are local products that mainly paid attention to cross-cutting themes.

- *Candidacy recruitment and selection criteria manual benchmarks minimum global standards.*

The candidacy recruitment and selection criteria for teacher education in Ethiopia have been set by two bodies because training is conducted at two levels. The university level recruitment criteria are set by the Federal MoE and college education level recruitment criteria are set by Regional Education Bureaus pertinent to their respective situations.

> *Are there any regular, flyers, brochures posts or distributions; manuals, and bulletins publications; documentary films, exhibition posts, ceremonial recreations addressing the importance of local knowledge contribution in global education?*

Ethiopian Nations and Nationalities Day is celebrated annually at national and institutional level to create awareness among nations on the issue of diversity, tolerance for others and enhancement of neglected groups.

- *Any indigenous and unique candidacy recruitment and selection criteria.*

Unique features of a candidacy recruitment and selection criteria pay attention to the avoidance of self-serving bias. Affirmative action is directed at women and minority groups (ethnic groups, handicapped individuals).

4.15   CONCLUDING REMARKS FROM OBSERVATION

Ethiopian teacher education campuses have posted only cross-cutting themes oon campuses. The Ethiopian Continuous Professional Development (CPD) and Teacher Education System Overhaul (TESO) manuals have information on how to balance global and local knowledge. The candidacy recruitment and selection criteria have set

out to maintain multicultural components such as the means to achieve the right to mother tongue education. Student teachers are selected from the diverse nations and nationalities where they are expected to teach after graduation. They need to speak the language of instruction and training for primary school teachers is in their respective language. Hence, a few aspects of multicultural education are practiced only for primary school teacher education.

4.16   DOCUMENTARY ANALYSIS

The checklist protocol was developed and documents were reviewed. The following documents were used as sources of information:

- Education and Training Policy (ETP) document [primary source]
- Education Strategy Development Program IV (ESDP IV) [primary source]
- Teacher Education System Overhaul (TESO) Program manuals [primary source]
- International donors program on teacher education [secondary source]
- University and college's teacher education programs [primary source]

4.16.1 Presentation

Table 4.4: Results from document review

No	Questions	Sources of information					Remarks
		Education and Training Policy (ETP) document	Education Strategy Development Program IV (ESDP IV)	Teacher Education System Overhaul (TESO) Program manuals	International donors program manuals on teacher education	University and college's teacher education programs	

| 1 | *Banks' dimension of multicultural education (Bank, 1993)* | *Appreciates cultural self-awareness and empowering school culture (MOE, 1994) across its entire document & gives much attention on learning by native languages & the incorporation of owns' cultural setups* | "…Equity [education] remains much lower in some of the emerging regions and among pastoralist and semi-pastoralist groups. ESDP IV…[plan] to improve the participation of the groups which are the most difficult to reach." (MOE, 2010, p. 13)- benevolent multiculturalism -Education of the Culturally Different approach | TESO introduced significant structural changes through its 'paradigm shift' by engaging teacher education in promoting democratic, problem-solving education. TESO document reveals gaps and discrepancies about education inequity. | *Pay due attention only on crosscutting themes and the importance of Local language for better pedagogical enhancement –equity pedagogy* | *Pay much attention on teachers recruitment from local areas-implied by* | |

2	*Contemporary education thinking about Diversity issues for personal competence* (Egan, 2007)	*Advocating 'Cultural self-awareness' this had become the root cause for changing Unitarian type Derge- regime education policy* (MOE, 1994)	ESDPIV set priority areas to overcome previous education challenges by sub sectoring it where one of it is higher education. Objective assigned to HEIs is 'to develop highly qualified, motivated and innovative human resources and produce and transfer advanced and relevant knowledge' (MOE, 2010, p. 7)	*The document highly envisages equipping the student teachers with pedagogical skills*	*Rather than focusing, on GQUIP, little or nothing has been said about diversity issues*	*Nothing has mentioned in it in terms of Global mind set –Global thinking*	
3	*Localization in terms of 'Global producers and local consumers'* (Brock-Utne, 2000) *has perceived:*	*Noted In its main objectives ' to bring up citizens who can take care &uses local resources…'* (MOE, 1994, p. 7)	*One of the HEIs policies and strategies designed in ESDP IV was to* 'establish a system for identification and dissemination	*Competency and profiles of teachers are explained in it in better way*	*Issues related to localization pertinently addressed are - utilization of local resources , and local*	*However the magnitude hasn't addressed well 'professionalism' has given due attention*	

			of best practices in higher education available locally and internationally and develop a national mechanism for the assessment of graduates' competences.' (MOE, 2010, p. 69)		*languages*		
4	*Equipping candidate teachers for global and local job markets are described :*	*'To produce citizen who possess national and international outlook on the environment, …'* (MOE, 1994, p. 11)	One key outcome of HEIs including TEIs ' improving employability through high quality higher education and relevant professional mix (MOE, 2010, p. 7)	-	-	-	

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| 5 | *Equipping the would-be-teachers with glocal mind (thinking globally and acting locally)* | *In its overall implementation strategy, addresses the training components of teacher education 'basic knowledge, professional code of ethics etc. and what are required from teachers of all levels 'necessary teaching qualifications and competency in the media of instruction' (MOE, 1994, pp. 20-21)* | *In order to compete with global economy ESDP IV design how to maintain 'ensuring quality and internal efficiency' by investing on Teachers as one of the main inputs (MOE, 2010, p. 12)* | ---- | ----- | ------ | |

4.16.2 Concluding observation

As depicted above, the document review was focused on five major documents by which Ethiopian teacher education is guided. Five interrelated questions were employed to review the documents. The results indicated that inequality of education was addressed in all documents and these documents seem dedicated to combat the problems of ethnic, gender and other forms of inequalities. The documents appreciate wise utilization of local resources while ignoring how to integrate with global resources and encourage professionalism.

4.16.3   Results from teacher education analysis

As it has been described earlier results of dialectical analysis were tested for its practicability in teacher education programs. Kotebe College of Teacher Education is one of the oldest teacher education colleges in Ethiopia. The college has produced many teachers from all over the country since its establishment. The college has accumulated versatile national and international experience with similar higher institutions in its different modes of experience in its life span. However, the college management and academic staff have been through vicissitudes; in many ways it represents all teacher education colleges in Ethiopia.

Prominent people who have been engaged in different professions, university professors, researchers, company owners, and key people in the political decision-makings of the country have passed through Kotebe College. The current administrative structure is organized in two wings; academic staff and supportive staff. The academic staff wing is coordinated by the Dean of Academic and Research Development. This office is one of the studies units for this research as well as the management of the college led by the College Dean.

The study conducted an interview with College Dean, Academic and Research Development Dean, teacher educators and student teachers according to the following topics and came to the following conclusions:

- Kotebe college of Teacher Education is running the TESO program
- Global and local agendas are not separately addressed in any formal program of the college
- Informal practices to enhance diversity issues are disorganized and weak with respect to multicultural understanding,
- International experiences are donation driven.

The university PGDT, though well organized and run by specific coordination outside the concerned department, has no sufficient and relevant resources to answer for the

research questions. For one thing, the program is new in its kind and no one has detailed understanding, including the coordinator.

Staff mobility and program instability are major problems. Two coordinators were changed during the study. The debate on the modality of teacher education for secondary school teacher preparation has not yet resolved. Although the essence of the debate is not the concern of this study, it suggests that Ethiopian teacher education is not stable enough to align itself to the global-local dialectics.

Another finding similar to diploma level training is that the program is initiated by donors. It is a shift away from the TESO program which was criticized for its dedication to methodology of teaching rather than subject-matter knowledge.

From the focus group discussion the following results were extracted. The endeavor of globalizing teaching professions has been practiced through:
▪	Improving the professional capacity of college's management
▪	Providing support for the student teachers such as life skill training
▪	Strengthening the academic staff development unit in different ways.

Two main reasons were given for the ineffectiveness of globalizing Ethiopian teacher education: Ethiopian teacher education has been overloaded with successive changes in its different programs since the introduction of the new education and training policy; the attrition rate of teacher educators and administrators.

Ethiopian teacher education program has not been satisfactorily culturally-responsive because every program is donor driven. Ethiopian teacher education campuses have posted only cross-cutting themes on campuses. The Ethiopian Continuous Professional Development (CPD) and Teacher Education System Overhaul (TESO) manuals do onot indicate how to balance global and local knowledge. The candidacy recruitment and selection criteria have set out to maintain multicultural components such as the means to achieve the right to mother tongue education. Student teachers are selected from the

diverse nations and nationalities where they are expected to teach after graduation. They need to speak the language of instruction and training for primary school teachers is in their respective language. Hence, a few aspects of multicultural education are practiced only for primary school teacher education.

The results found out from the document review were:
- Inequality of education is registered in all documents and these documents seem dedicated to combat the problems of ethnic, gender, and other forms of inequalities;
- They appreciate wise utilization of local resources while ignoring how to integrate with global resources;
- They encourage professionalism in general terms.

Thus, the investigative study conducted on two of the oldest and pioneer TEIs indicate:
- Global and local agendas are not separately addressed in any formal program TEIs;
- Informal practices to enhance diversity issues are disorganized and weak with respect to multicultural understanding;
- International experiences are donation driven;
- Inequality of education has registered in all documents and these documents seem dedicated to combat the problems of ethnic, gender, and other forms of inequalities;
- Globalizing teaching profession has been practiced through the following three major ways:

  o Through improving the professional capacity of college's management,
  o Providing support for the student teachers such as, life skill training, and
  o Strengthening the academic staff development unit in different ways

4.17 COMPARATIVE ANALYSIS: GLOCALISM IN ETHIOPIAN TEACHER EDUCATION

The study employed critical theory paradigm and mainly focused on dialectical analysis between global imperatives and local identities at the teacher education interface. It was aimed to suggest common ground working principles or theories in equipping the-student teachers to fit the glocal market. In its dialectical analysis, the study addressed the pros and cons of the four selected articles as the study units within the already chosen parameters.

Critical theory was chosen because it is the best in contributing to the act of combatting glocalization disputes for two main reasons. It illuminates the framework chosen in examining the interconnectedness characteristic of the contemporary global-local tensions. It has been widely accepted that critical theory is committed to refuting ideas for the purpose of emancipating it from unnecessary constraints on human freedom. It retains a utopian vitality towards opening up unrealized possibilities for the future. This utopian dimension is firmly grounded within the understanding of the contemporary global-local arguments and their contributions to human developments (Hayden, 2006). In the second place it can play a catalytic role in the dialogical and extremist nature of the global-local dispute to foster and suggest better solutions for Ethiopian teacher education. It can address the globalization vs. multicultural debate to attain glocal understanding of nations through transformative actions implemented in teacher education programs.

As explained earlier, the ontological position of the study stands out:

- Global imperatives and local identities will continue to interact with one another as long as society continues to exist;
- Global and local extremes can never stand alone but one is the effect of the other;

- Globalization and multiculturalism which both address global imperatives and local identities respectively constitute the contemporary dynamism of the world and will determine future agendas unless balanced glocally.

The epistemological view of the study lays the argument that:

Globalization and multiculturalism dictate the world. If treated in a balanced way, both are potential resources for nations and the world where socio-economic, political and cultural agendas are shaped.

- Teacher education, as an intercept of any forms of education, elucidates this knowledge production or theory formulation;
- The global and local arguments can yield balanced knowledge that can address current tension created by extremism.

The integrated theoretical frame work of the study lies in the following:

Polarization effects of global imperatives and local identities will widen the socio-economic, political and cultural imbalance among nations and nation-states by the help of transnational corporations and technological advancement if untreated. Teacher education programs are the crossroads or meeting ground for all education systems in the country where we can address the problem to produce balanced teachers who can minimize the gap.

The conceptual tools or elements of the theory are:

- Teacher education is the reflection of all other education systems so it is the best interface of the global and local arguments where nation building can germinate;
- Globalization that works for cosmopolitanism and multiculturalism which works for heterogeneity are the current dynamism of the world;

- The endeavor to make the world one global village and to preserve one's own identity are the dialectics of this study.

In order to denote the content of the study unit, main categories and subcategories or analytical concepts were defined. The major categories were globalization vs. multiculturalism; and sub-categories were internationalization vs. indigenization, universalization vs. localization and modernity vs. traditionalism.

There were four developed thematic areas upon which the dialectical analysis was conducted derived from the study's theoretical assumptions. Four chosen articles were analyzed dialectically within the adopted parameters with respect to these thematic areas. Findings from the dialectical analysis were tested against the practical experiences of the two selected Ethiopian teacher education institutions. The theoretical dialectical analysis was based on the following thematic areas:

Thematic area one: *Local agendas are shaped by global forces.*

Thematic area two: *Global and local agendas are regulated through mutual exchanges.*

Thematic area three: *There is no universal model of education that everyone can follow.*

Thematic area four: *There is no unique culture or pure indigenous culture.*

Thematic area five: *Teacher education tension is between global and local factors.*

Thematic area six: *It is impossible to get an integral person who is equipped with both global and local competence.*

4.18   RESULTS FROM DIALECTICAL ANALYSIS

According to the investigation every local agenda is regulated by global forces and these global forces are universal providers whereas local receptors are consumers to satisfy their immediate needs. These local receptors have no other options other than what is supplied to them. There is no legislative body that can propose a solution to the imbalance between global and national forces. Finally, the effect of globalization and its

driving forces on national education policies are certain and unbearable.The analysis depicts that:

- The tension between the two is irrefutable;
- Both dialectics have proponents and opponents;
- Global forces are more organized than locales;
- Locales practices are too weak to contribute to glocal agendas and to protect indignity;
- These weak local forces take scholars' views as irrevocable;
- There is no legitimate body who can dissolve the tension between two extremes.

4.19   RESULTS FROM TEACHER EDUCATION ANALYSIS

The instruments employed in conducting teacher education analysis were interviews, focus group discussion, observation and document review. Findings indicate that Ethiopia has not separately addressed global and local agendas in its formal teacher education programs. Informal practices of enhancing diversity issues are disorganized and insufficient with respect to Bank's multicultural approaches. The international experiences introduced into Ethiopian Teacher Education Institutions (TEIs) were donation driven and have no continuity.

Regarding diversity imperatives, education inequality is registered in all documents and these documents were dedicated to combat the problems of ethnic, gender and other forms of inequalities. Besides the education and training policy and its implementation strategy documents appreciate wise local resources utilization which has valuable implications for teachers' selection, production and utilization of instructional aids while ignoring how to integrate with global resources.

Contemporary Ethiopian teacher education ideally encourages professionalism in general terms while lacking cultural sensitivity. Globalizing teaching professions has been practiced only through improving the professional capacity of college's

management, providing support for the student teachers, such as life skill training, and strengthening the academic staff development unit in different ways.

Teacher education as a meeting ground for all education has been the unit of analysis for this part. Therefore, the major findings are:

- Ethiopian teacher education program has no or little awareness about the dialectics between global and local forces;
- Among Bank's five approaches' of multiculturalism one or two elements are entertained in Ethiopian education in general and teacher education in particular;
- Ethiopian teacher education programs has no stability;
- Practical experiences of TEIs have shown that there are no formal and sustainable procedures to enhance any one of the glocal balance;
- Political and situation driven informal activities could not contribute for the global and local dialectics to be entertained in teacher education.

4.20   CONCLUSION

The contribution of individuals via the nation to the world's development is determined by healthy relationship of glocal practices. The converse of this idea also holds true regardless of the magnitude and nature of interactions between the two. Global practices such as the cyberspace technology, current marketing principles and human trafficking could have the potential to revert cultural prejudices of individual and nations. The quest and demand of individuals and groups for the enhancement of indigenous knowledge for sustainable development could address global indoctrination. While investigating the glocal practices of Ethiopian teacher education, from the analysis made at different stages, this study categorizes glocal practices into four quadrants. This categorization has stemmed from two contemporary world determinant theories: globalization theories and multicultural theories.

CHAPTER FIVE
DISCUSSION OF FINDINGS AND REFLECTIONS

5.1   TEACHER EDUCATION-NEXUS FOR ALL EDUCATION

Teacher education is the nexus for all systems of education, where quality and relevance of education can be regulated. However, candidate teachers are the result of the systems of education and thus represent input. After training candidate teachers are expected to teach at the respective level of education for which they have been trained and thus constitute output. Therefore, they are both input and output. This loop makes teacher education a meeting ground or nexus for all levels of education. Thus, relevance and quality of all levels of education in the system of any country is mirrored at teacher education level. A country can measure the success and failure of all other programs of education by taking teacher education as its mirror.

Therefore, teacher education is the place where education cadres are cultivated and produced. The effort to balance glocal aspects in teacher education can address the need for relevance and standardization of education. This can be realized through identifying the limitations of candidate teachers who have been through all levels of education. Addressing gaps in their formation would contribute to mitigating low quality education and the problem of relevance on every level.

5.2   TEACHER EDUCATION: PLAYING GROUND FOR EQUITY PEDAGOGY

The leading figure of multiculturalism, James Banks, posits equity pedagogy as a science that prepares teachers to revitalize their methods in order that children from diverse racial groups can better achieve. Equity pedagogy revolves around the act of making balanced knowledge available in the classroom. It is the professional skill that enables student-teachers to recognize connections between their multicultural experiences and their training. This can be realized if teacher education programs are

propelled by equity pedagogy (Banks, 2010). True equity pedagogy balances the pros and cons of glocalism and avoids extreme poles such as globophillic and globophobic views. As a meeting ground for all, curricular packages by which student teachers are educated and school curricula should cohere and provide a platform for equity pedagogy.

The national framework of the Ethiopian education and training policy that appreciates the participatory approach and student-centered learning methods should realized as a major training aspect of teacher education. The current mode of learning assessment in the policy documents and successive ESDPs (I-IV), such as continuous assessment at all education levels, contribute to making teacher education a platform for equity pedagogy.

Hence, teacher education as a nexus for every educational program and platform for equity pedagogy has the potential to make this circle productive and glocalize the education system. Its success and failure dictates the outcome of all aspects of the education system as well as relevance and quality. Hence, as platform for equity pedagogy, teacher education is significant for the following reasons:

- It helps student teachers to realize their origins and start comparing their local identities with the diverse population of candidates;
- It enables them to tune their understandings to global competence; and
- It helps them to realize and practice skills acquired during training programs.

5.3   TEACHER EDUCATION: A GLOBAL INTERFACE

Nations are building a world that is heading towards cyberspace and the birth of global cities, networked and supported by the revolution of technological advancements. It is through education that the positive aspect of this development can be exploited. Teacher education as a nexus for all education and platform for equity pedagogy is the

best global interface for this technological revolution to reach the nations especially the young generation.

The three major inputs of education (teachers' personality, curricula, and versatile methodologies of teaching) if supported by this cyberspace technology can simplify student learning and facilitate fast and easy   sharing   of global resources. All these three are highly and continuously interactive in the effort to achieve the intended learning outcome. Throughout all education levels one cannot fully function without the other. Would-be teachers need to be equipped with the know-how of global technology at teacher education level so that after graduation they can properly guide their students to utilize these technologies.

5.4   TEACHER EDUCATION SIGNIFICANCE

The what, how and when of curricula and the selection of methods of teaching in relation to socio-economic and cultural contexts of students are realised in teacher education. All these three indispensable pillars of teacher education nature should be considered in designing teacher education programs. The multiplication of education cadres or clinical education (synergy of knowledge, teaching and researching) start with relevant, timely, responsive and productive teacher education.

Ethiopia has made pronounced achievements in access, equity, relevance and quality in all its education programs at different levels. However, the official Education Sector Development Program (ESDP) IV does not deny the variation in the extent of attainments across the entire education program. The ESDP IV has demonstrated significant development as one of the country's education programs (MOE, 2010).

The Education Review conducted by the Academy for Education Development (AED) in collaboration with Ministry of Education (MOE, 2008) attested the considerable progress made in quality teacher education. On the other hand, local studies have found that teacher education is partly irrelevant and of poor quality (Ambisa, 2008; Amaliraj, 2008).

Beside local Ethiopian teachers of every level of education do not meet international standards.

Teacher education requires attention for the following reasons. It is the nexus for all education, a platform for equity pedagogy and global interfaces. There is a need to improve teacher quality and to increase teacher education relevance and quality. The quest for greater teacher quality and the consequent demand for higher quality teacher education is a universal phenomenon.

Local and international studies attest poor teacher education contributes to the view that teaching is not considered a profession. Teaching has lacked many of the typical features of the other professions and teachers have some way to go before they will be accepted as being on a par with other professionals (Ambisa, 2008; Amaliraj, 2008; Newby, 2007). Presently there is a high global demand for quality teachers who can balance the glocal dialectics. Thus, the study has undertaken an investigation into the contemporary practices of Ethiopian teacher education in light of glocal imperatives.

The next chapter will address the findings of the study and present recommendations.

CHAPTER SIX
SUMMARY CONCLUSION AND RECOMMENDATIONS

6.1   SUMMARY OF THE STUDY

The dialectics of globalization and multiculturalism are inescapable world realities which affect teaching. The tensions between these global imperatives and local identities present an irrefutable contemporary dynamic. As a meeting ground and intercept for education programs, teacher education provides an interface for both global imperatives and local identities. Ethiopia has made pronounced achievements in all its education programs at different levels, although official documents do not deny the variability in the quality of attainment across the range of education programs (ESDP IV, 2011). Other local studies have found that quality of teacher education suffers from irrelevance and poor quality (Ambisa, 2008; Amaliraj, 2008). Worldwide there is an increasing demand for qualified teachers who are competent to shape the young generation through balancing the local and global contexts.

This study focused on the analysis of both global imperatives and local identities at the teacher education interface. The main basic question was how can local identities and global imperatives be integrated /addressed in Ethiopian teacher education? Critical theory was the study paradigm and guided the epistemological view that globalization and multiculturalism dictate how the world operates. The study sought to understand the impact of these two phenomena on the two levels of contemporary Ethiopian teacher education.

The research approach was qualitative and an interpretive case study methodology was employed (Yin, 1994; Zainal, 2007). There were two study units: literatures such as *The Lexus vs. the Olive Tree*; *McWorld vs. Jihad*; *The Clash of Civilization: The West vs. the Rest*, and *Demonstrating Common World Culture of Education (CWCE) or Locating A Globally Structured Agenda for Education (GSAE);* and   contemporary Ethiopian Teacher education programs (the PGDT and TESO programs).   The main

data collection tools were basic dialectical questions under the established 'system of norms' (Eemeren, 1986), observation checklist protocol, and interview and focus group discussion (FGDs) questions. Data was collected through dialectical debates, document reviews, observation, focus group discussion and interviews. Confidentiality, anonymity, informed consent, resolution of conflict of interest and intellectual ownership were the major ethical considerations followed. Data collected were validated and dialectical analysis was done on the chosen four articles. The dialectical data were analyzed categorically and tested on the practices of teacher education programs. A comparative analysis was carried to produce a new model of the world order in four quadrants. From the dialectical analysis the study investigated four quadrant world relationships in terms of glocal interactions. The study described role players in the quadrants where nations can locate themselves by adopting the findings as a model.

Those who are in the first quadrant are proponents of globalization from above and blindly favor the dominant view of globalizing the world. These are extremists and propose universalizing institutions. Those who are in the second quadrant are proponents of globalization from below activists. This view proposes selecting the best out of global agendas in order to suit to their natural context. They do not want to waste their time in condemning others; they select from the global and local to fit their glocal context. The third quadrants are pseudo protectors of indignity. They prefer to live in an isolated island space and favor indigenization. The fourth quadrant is known by the convergence thesis, mainly focusing on internationalizing everything while not ignoring local cultures. They propagate the inevitability of globalizing the world through the global actors while advising the local states to give way and fit the global demand.

By contrasting glocal theories and practices within contemporary Ethiopian teacher education, the following findings were investigated. Glocalization has not yet become an issue in Ethiopian teacher education; multicultural practices are fragmented and addressed only to respond to ethnic inquiries for accommodation. Global agendas are introduced in the name of implementing new innovations and are subjected to frequent changes at the early stages. Therefore, it was found that Ethiopian teacher education is

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unaware of glocal debates and is not ready to address them while producing the student teachers.

To this end, Ethiopian teacher education should redefine its programs in order to tune into glocal understanding in its endeavour to produce competent teachers for the glocal market.

6.2   SUMMARY OF THE FINDINGS

6.2.1   Findings from dialectical analysis

In order to illuminate glocal practices in Ethiopian teacher education four articles in two paradigms were analyzed dialectically within the pre-identified ontological positions, theoretical assumptions and conceptual models. The dialectical questions upon which the theoretical analysis was made were the following,

- Local agendas are shaped by global forces
- Global and local agendas are not regulated through mutual exchanges
- There is no universal model of education that everyone can follow
- There is no unique culture or pure indigenous culture
- Teacher education is tensioned between global and local factors.

The results were organized and synthesized in order to check the availability and practicability of this glocal dialectics in Ethiopian teacher education programs. The study has underlined a conceptual framework to frame the dialectics between global and local within the continuing global human relationship.

The discourse lies at the heart of either loading one's own philosophy or practices on others or claiming to share a common world. This has been seen in the dialectical analysis made between two paradigms, global and local dimensions within the selected four articles and substantiated evidences. From the analysis it was found that

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globalization supported by global forces is striving to take advantage over multiculturalism.

To this end, the study produced the following arguments:

- The tension between global and local forces is unstoppable;
- Global forces are striving to load their agendas on locales without considering the local contexts; local forces are requesting to contribute to common worlds, however weak in their nature;
- Global and local agendas can be regulated only if the dialectics between the two are sustained;
- Balancing education in terms of the global force perspectives does not consider the question about locales;
- Teacher education is considered as nexus for all education; it is the playing ground for equity pedagogy and global interface.

Eventually, the following matrices have been proposed:

- Those who are in the first quadrant are proponents of globalization from above and blindly favor the dominant view of globalizing the world. These are extremists and propose universalizing institutions. This globophillic view does not acknowledge locality and its existence. Such views are represented by Huntington's 'The West'; and Dale's 'CWCE'. Proponents of this view argue that only Western civilization and its model of education are modern. Cosmopolitanism is their proposal and they do not recognize cultural heterogeneity. They suggest universal models of education.
  - Those in the second quadrant are proponents of globalization from below activists. This group shares the idea of localizing everything. This view proposes selecting the best out of global agendas in order to suit to their natural context. This group favors the idea of 'thinking globally and acting locally'. They avoid condemning others, while spending much of their time

on selecting from the global and local to fit their glocal context. Members of this group are Barber's 'Jihad', and Friedman's 'The Olive Tree'. They persist negotiating with the external world to compromise with localization. They look for ways in which marginalized society and social movements challenge global forces, its institutions and instruments against discrimination and deprivation initiated by neoliberal globalization (Santos, 2005). This group proposes alternatives to global forces by stressing the contribution of locales to the global culture (Douglas, 2007). The view has stemmed from the idea of multiculturalism, where accommodating differences is a major principle or heterogenization. Heterogenization suggests fragmentation of culture that suits the specific local context to protect cultural purity and uniqueness against foreign cultural influences. To sum up, this group advocates that for glocalism to be in effect one has to bring an evidence of:

o The mandate of the nation it represents;

o The effective use of technology in addressing it;

o Enhancement of global civic society;

o Appreciation of the divergence thesis or globalization on the left activists (Kevin, 2012).

- The third quadrants are pseudo protectors of indignity. They are supposed to live in an isolated island but do not. They favor indigenization and are represented by Huntington's hypothetical 'The Rest'.

- The fourth quadrant is known by the convergence thesis which mainly focuses on internationalizing everything while heeding local and vibrant cultures. They represent groups of global forces and tend to work for the locales. They propagate the inevitability of globalizing the world through the global actors while advising the local states to give way and fit the global demand. They hold the position that national boundaries are eroded by political, technological, and business forces and cultural differences. They suggest an international

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institution that can play a major role in internationalizing glocal agendas through the interests in global forces. These are represented by 'McWorld', 'The Lexus' and 'GSAE'.

Globalization theories have been scrutinized and investigated in this study while locating global-local dimensions on the axis to produce four quadrant relationships of globalization vs multiculturalism. Globalism and localism are the extremes taken as horizontal axis of the model and the global promoter (globophillia and global detractor) and globophobia are taken as the vertical axis. Four quadrants (two horizontal and two vertical) are organized from the frame of reference of existing globalization views.

Table 6.1 explains the relationship among core category, subcategories and promoters/detractors:

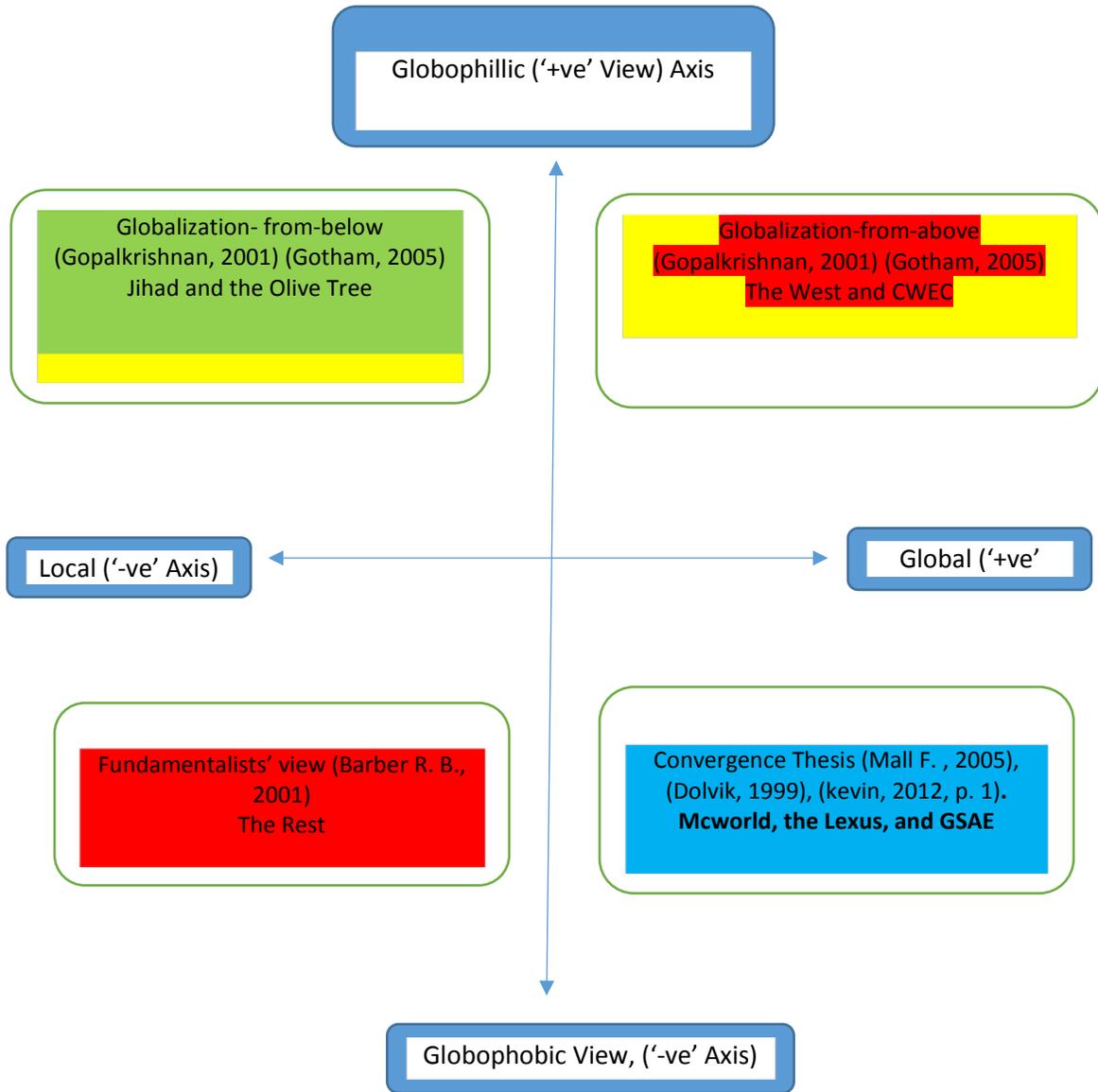**Table 6.1: Quadrant relationship between glocal local dialectics in view of categories**

No	Core Category	Articles	Quadrant	Subcategories	Promoter (Globalists' view)	Detractor (Multiculturalists' view)	Remark
1	Global	*McWORLD*	Convergence thesis 4th quadrant,	Internationalization	Globaphobia	Globaphilia	
		THE LEXUS	Convergence thesis, 4th quadrant	Internalization	Globaphobia	Globaphilia	
		THE WEST	Globalization from above,1st quadrant	Modernization	Globaphilia	Globaphobia	
		CWEC	Globalization from above 1st quadrant	Universalization	Globaphilia	Globaphobia	
2	Local	*JIHAD*	Globalization from below , 2nd quadrant	Localization	Globaphilia	Globaphobia	

		THE OLIVE TREE	Globalization from below , 2nd quadrant	Localization Indigenization	Globaphilia	Globaphobia	
		THE REST	Fundamentalist view, 3rd quadrant	Indigenization Traditionalism	Globaphobia	Globaphilia	
		GSAE	Convergence Thesis 4th quadrant	Internationalization	Globaphobia	Globaphilia	

Figure 6.1 addresses the actors of the quadrants:

✛ First quadrant refers: Globalization-from-above; both-positive (Gopalkrishnan, 2001; Gotham, 2005)

▪ Second quadrant refers: Globalization-from-below; negative and positive (Gopalkrishnan, 2001; Gotham, 2005)

▪ Third quadrant refers: Fundamentalist view; all negative (Barber, 2001)

▪ Fourth quadrant refers: Convergent thesis view; positive and negative (Mall, 2005; Dolvik, 1999; **K**evin, 2012, p. 1).

Figure 6.1: Glocal relationships

Globophillic ('+ve' View) Axis

Globalization- from-below
(Gopalkrishnan, 2001) (Gotham, 2005)
Jihad and the Olive Tree

Globalization-from-above
(Gopalkrishnan, 2001) (Gotham, 2005)
The West and CWEC

Local ('-ve' Axis)

Global ('+ve'

Fundamentalists' view (Barber R. B.,
2001)
The Rest

Convergence Thesis (Mall F. , 2005),
(Dolvik, 1999), (kevin, 2012, p. 1).
Mcworld, the Lexus, and GSAE

Globophobic View, ('-ve' Axis)

From the above graphical representations, the major findings of the literature analysis are:

- It is difficult to get an ideal teacher who is equipped with both global and local competence.
- Global forces are universal providers whereas local receptors are consumers to satisfy their immediate needs. These local receptors are made to have no other options other than what is supplied to them. Provided that the forcing measures vary across the development continuum, locales' agendas are shaped by these global forces. An unanswered question that needs to be addressed is how long does such a system last and what penalty should be shouldered for withstanding the system.

6.3   SUMMARY OF FINDINGS FROM TEACHER EDUCATION ANALYSIS

6.3.1   Interview results

Interviews were carried out at two levels. Separate interviews were conducted with college deans, university department chairpersons, PGDT coordinators, teacher educators and student teachers. Focus group discussions were carried out among experts from MOE, teacher education affiliated donor experts and teacher educators. According to the interview results, the following findings emerged in teacher education practices at both university and college levels.

Common practices

Both groups' interviewees shared common practices on the following issues:

- Human diversity imperatives, if they exist, are practiced more informally than by following formal procedures.

- No formal direct course enables student-teachers to develop their global perspectives.

Latent practices

- Multiculturalism is given as a course at university level while at college level student teachers are not familiar even with the term.
- Except for a lack of language proficiency, college level student-teachers are confident enough to teach at an international level; university level student teachers entertain reservations about whether they are capable of teaching outside Ethiopia because of the language barrier and cross-border practices.

6.3.2   About PGDT Program

The PGDT program is conceived as a donation-driven program and a shift away from TESO program (criticized for its dedication to methodology of teaching rather than subject-matter knowledge). The PGDT program is criticized for its lack of subject-specific methodology and trainees in a class are from all disciplines. Although the essence of the debate on PGDT is not the concern of this study, this can illuminate the findings that Ethiopian teacher education is not able to align itself to the global-local dialectics. The TESO program is presented at colleges of teacher education.

6.3.3   Focus group discussion results

It was found that global dimensions are not well incorporated into the Ethiopian teacher education programs. In other words teacher education is not globalized to the expected standard; globalizing higher education especially teacher education has not yet been fully implemented. An endeavor to globalize the teaching profession has been undertaken as follows:

- Through improving the professional capacity of college management;

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- Providing support for student teachers;
- Providing life skill training, and strengthening the academic staff development unit in different ways.

Discussants suggested two causes of ineffectiveness. Firstly, Ethiopian teacher education has been overloaded by successive changes since the introduction of new education and training policy; secondly the mobility of teacher educators and administrators has been unstoppable.

6.3.4   Multicultural practices

Ethiopian teacher education program is not culturally responsive because all programs introduced in Ethiopian education is donation driven. Due to the donation-dependent introduction of new programs, teacher education does not have its own indigenous knowledge based program. Under these conditions, the exogenous takes precedence over the indigenous. Therefore, balancing global imperatives and local identities is not celebrated in Ethiopian teacher education at both university level (PGDT-led Program) and college level (TESO-led program).

6.3.5   Observation results

From the observations carried out at the two campuses, the following results emanated.

6.3.6   Availing crosscutting themes

- Ethiopian teacher education campuses have posted crosscutting themes at every cross-road and in their main squares.
- The Ethiopian Continuous Professional Development (CPD) and Teacher Education System Overhaul (TESO) manuals have guidelines on how to balance global and local knowledge.

6.3.7 Recruitment criteria seems culturally responsive

The candidacy recruitment and selection criteria have been set out to maintain multicultural components such as mother tongue education. Student-teachers are selected from diverse nations and nationalities where they are expected to teach at the end of training. They require proficiency in the language of instruction and training for primary school teachers is through those respective languages. Hence, some aspects of multicultural education are practiced but only for primary school teacher education at college level.

6.3.8 Document analysis results

The document review of five major guiding documents of the Ethiopian teacher education programs was conducted. Five interrelated questions were employed to review the documents. The results were:

Equality of education is addressed in all documents and documents are dedicated to combat the problems of ethnic, gender and other forms of inequalities. See the table above.

Most documents especially the Education and Training policy appreciates wise local resource utilization; however, how to integrate these with global resource is ignored; all five encourage professionalism in general terms.

The Ethiopian Continuous Professional Development (CPD) and Teacher Education System Overhaul (TESO) manuals do not address the balance between global and local knowledge.

Two oldest Teacher Education Institutions (TEIs) were selected since both are pioneers of teacher education. Both were investigated in light of the findings from the glocal dialectical analysis and these findings were refined for comparative analysis.

6.3.9　Global experiences

Donor's agendas-free international experiences have not been fully used and the limited access they avail are inconsistent. Globalizing the teaching profession has been implemented through the following strategies:

- Improving the professional capacity of college's management
- Providing support for the student teachers through life skill training
- Strengthening the academic staff development unit in different ways.

6.3.10　Multicultural practices

Local issues like accommodating differences are addressed only through Informal practices and are disorganized and weak with respect to multiculturalism. Inequality of education is registered in all documents and these documents are dedicated to combat the problems of ethnic, gender and other forms of inequalities. All programs are donor-driven programs. Glocalizing the teaching profession is only encouraged in general terms in guiding documents. Global and local agendas are not separately addressed in any formal program of the TEIs.

6.4　SALIENT FINDINGS AS GUIDED BY THE RESEARCH QUESTION AND SUB-QUESTIONS

By contrasting glocal theories and practices within the contemporary Ethiopian teacher education, the following findings were investigated:

- Glocalization has not yet become the issue of Ethiopian teacher education; Multicultural practices are fragmented and only respond to ethnic innquiries for accommodation;
- Global agendas are introduced to Ethiopian teacher education through indirect imposition by the name of implementing new innovations;

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- Every newly introduced programs are subjected to frequent changes at inception.

6.5 SYNERGY AMONG GLOBALIZATION, MULTICULTURALISM AND TEACHER EDUCATION

The effort to arrive at a conclusive remark of synergizing globalization, multiculturalism, and teacher education is difficult because the three fields, especially the former two, seem divergent and do not support each other. It is difficult to convince academia that their combined effort is greater than the sum of their separate efforts.

Theories for each separate unit do not blend into synergy; however, the combination of globalization and multiculturalism is necessary in teacher education. In the study the researcher has tried to show the relationship between globalization and multiculturalism and their cumulative effect on teacher education. The findings indicate that both should work together in mutual dependence (Vivrus, 2002).

6.6 SUMMARY

Glocal disputes are irrefutable and have the potential to dictate future world relationships. If every nation is proactive to work on glocalism, all could benefit as follows:

- Primarily its destructive nature will be minimized so that nations can gain advantage from it.
- Nations who benefited can contribute to glocalism.

Therefore nations need to locate themselves within the investigated quadrants with respect to glocal relationships. The study described role players in the quadrants where nations can locate themselves by adopting the findings as a model. The following figure illustrates major results of the study and signifies future glocal relationships.

Figure 6.2: Future tendency
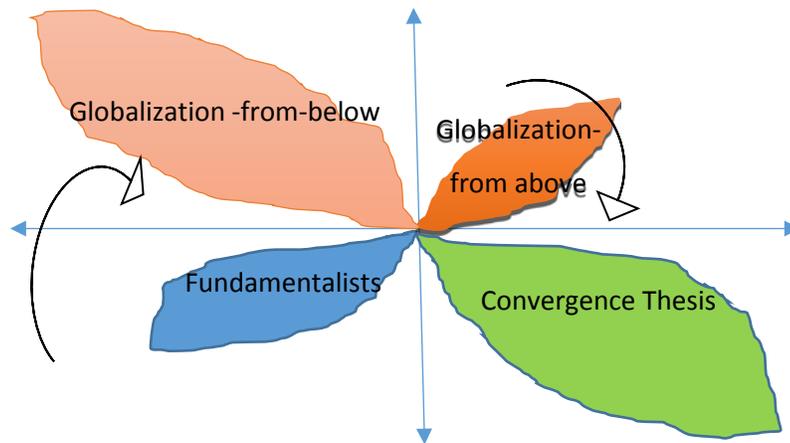
From Figure 6.2 the following conclusions are made:

Since globalization from above theory tends to extremism, it has few supporters. Immanuel Wallerstein in his "World System theory" of globalization divides the world into three regions: 'core', 'powerful' and 'developed' regions.

The core region is comprised of Western Europe, North America and Japan (Robinson, 2007) These are far from what Kotzias described as those who bow to globalization and aim to promote it, but include those who blindly support it and, by any means, pay the price to promote globalization (Kotzias, 2001). Such groups are in the first quadrant and gather from a globophillic and global orientation. Their origin, culture and philosophical orientation is the West and their home is the West. They are limited in number and they can never achieve what they wish alone. Although the world's power lies in the core region, they can never win the glocal battle; they will lose their power through the impact of immigration. They are red-hearted globalists and works for universalization.

The second quadrant has a globalization from below orientation. These people, according to Kotzias, are nations or locales who aim at changing many of globalization's characteristics and want to promote elements of their national culture in supranational

spaces (Kotzias, 2001). These groups neither want to 'bow to global forces' nor 'reject globalization, because they know that they can benefit from and contribute to it. They wish to begin entertaining globalization from local context points of view. As shown on the above graph their area lies in the Local-globophillic quadrant. They measure and value everything in terms of their local context.

According to Wallerstein, they are either from the third region, known as the 'semi-periphery and who are going down; or from the second region known by the periphery and could be subordinated to the core region. This group has been through colonization but are no longer submissive (Robinson, 2007). This group is more dedicated to localization than to internationalization and indigenization.

In the third quadrant there are peoples, nations, and countries dedicated to indigenization. According to Kotzias, they oppose any phenomenon, structure, relationship or essence that creates or reinforces the tendency for globalization (Kotzias, 2001). These people, according to Wallerstein's world system theory of globalization, are from the second region known by the periphery. They are fundamentalists and view globalization as a "ruthless act". They sacrifice themselves for their indignity in vain since they convinced that globalization is a predatory wolf moving towards them.

In the fourth quadrant are proponents of the convergence thesis. These include those who wish to alter globalization's form. This is the culture of "copying", characterized by the lack of originality (Kotzias, 2001).

Wallenstein groups them as the third regions known by semi-peripheries; those who either moving up or down the hierarchy but are near to globalists. These groups work towards internationalizing everything through modernization while utilizing local components. They view everything from international points of view and begin their work from global programs. They promise to care for locals although they do not want to lose their advantage. Acceptance and rejection of local agendas are measured in terms

of the long-term or short term benefits. They have the power to produce authorities that maintain their benefits.

6.7 RECOMMENDATIONS

Based on the results the following recommendations are made.

6.8 RECOMMENDATIONS FOR POLICY ACTIONS

- 1st quadrant glocal relationships cannot fit Africa since they have no room for locales. They try to load their program through their ruthless power. The figure indicates that the first quadrant does not touch the line of locales so it is seen as a primarily global rather than glocal relationship.
- The third quadrant though works for indigenization while ignoring the global context; it would not be successful for Africa.
- Fourth quadrant glocal relationships may work for the Wallerstein's third region known as semi-peripheries. Brazil, Russia, India, China and South Africa (BRICS) group may represent this quadrant. Since it starts from a global point of view, it may not the choice of most Africans to fit the glocal. Africans should not be alienated from the rest of the world by building fences from the inside to suit their economic, social, political well-being.
- The second quadrant would best suit the African context since it looks at everything from the local context: thinking globally and acting locally. These groups try to build fences from the outside to look within for ways to promote global agendas. They know the outside world can develop local mechanisms to work with them.

To this end, Ethiopian teacher education should redefine its programs to tune to a local-globophillic view of the second quadrant known by globalization from below. Hence, based up on the above findings, the researcher suggests the following points:

- The irrefutable tension between the global and local needs to be regulated at teacher education level since teacher education is the reflection of all other education levels.
- In the global village world in order to avoidt unbalanced cultural infusion, Ethiopia needs to have legitimate institutions that can localize the indisputable global cultures.
- In order to produce competent teachers who fit for the glocal market, Ethiopian teacher education programs need to be redefined with respect to glocal perspectives.
- There needs to be a further study on what components should be addressed in the Ethiopian teacher education to combat the fast growing glocal relationships.

6.9   RECOMMENDATION FOR FURTHER RESEARCH

If glocal disputes are unstoppable, what will be the role of each nation? All four articles and their respective writers warn the world that as long as human interaction exists, glocal disputes will not vanish. The study tried to describe role players in the quadrants' glocal axes where nations can locate themselves by adopting the findings as a model.

Therefore, this study revolves around two points,

- Nations are expected to locate themselves within the identified quadrants so as to customize their contexts through further research by taking the advantage of this model.
- Glocal disputes are unavoidable so nations should conduct further study on the scope and dimensions of such disputes as they may affect their practices.

6.10   CONCLUDING REMARKS

If every nation is proactive to work on glocalism ahead of its changing directions to new phenomena, all could benefit. Primarily the destructive nature of globalization will be

minimized so that nations can gain advantages. Consequently nations would increase their contribution to glocalism. Therefore, nations need to locate themselves within the investigated quadrants of glocal relationships. Both fundamentalists and globalization from-above proponents need to rethink how they view this world and thus avoid extremism.

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