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Éducation Comparée Mondiale:

Revue du Conseil Mondial des Associations D'Éducation Comparée

Educación Comparada Global:

Revista del Consejo Mundial de Sociedades de Educación Comparada

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全球比较教育

世界比较教育学会联合会会刊

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مجلة المجلس العالمي لمختلف مجتمعات التربية و التعليم المقارنين

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ABOUT THE JOURNAL

حول المجلة, 关于期刊, A propos du journal, O ЖУРНАЛЕ, Sobre la Revista

The *Global Comparative Education* is an open-access, peer-reviewed journal that aims to contribute to the comparative education literature by creating spaces to present critical analyses of the differences and commonalities within education worldwide (formal, informal, and non-formal), with an explicit focus on increasing and widening social justice globally, keeping in mind that for instance UNESCO to which WCCES is affiliated declared education a human right more than half a century ago. The Journal welcomes article submissions in the six UN languages: Arabic, Chinese, English, French, Russian, and Spanish.

The Journal seeks articles that are diverse in numerous aspects and perspectives including, but not limited to: theories, methodologies and methods, pedagogical practices/tools/resources, policies, and scope/nature of comparison (e.g., geographically, culturally, linguistically, economically, historically, and population (gender identity, race, ethnicity, sexual orientation)) and any other grounds of differentiation as they relate to educational processes, especially with comparative perspectives. Special focus will be given to providing space for historically under-represented areas of comparative education and transfers of knowledge (e.g., Global South to Global North). *Global Comparative Education* is the official journal of the World Council of Comparative Education Societies (WCCES).

حول المجلة

التعليم المقارن العالمي هو مجلة مفتوحة الوصول إليها من قبل الأقران التي تهدف إلى المساهمة في أدب التعليم المقارن من خلال خلق مساحات لتقديم تحليلات نقدية للاختلافات الرسمية وغير الرسمية، مع تركيز صريح على زيادة العدالة الاجتماعية وتوسيع نطاقها على الصعيد العالمي، مع الأخذ في الاعتبار (و القواسم المشتركة في التعليم في جميع أنحاء العالم وترحب المجلة بالرسائل المقارنين أعلنت أن التعليم حق من حقوق الإنسان منذ أكثر من نصف قرن التعليم و التربية مجتمعات مختلف العالمي أن اليونسكو التي ينتمي إليها المجلس المقدمة باللغات الست للأمم المتحدة: العربية، الصينية، الانجليزية، الفرنسية، الروسية والإسبانية

الموارد والسياسات / وتسعى المجلة إلى مقالات متنوعة في جوانب ووجهات نظر عديدة منها على سبيل المثال: النظريات والمنهجيات والأساليب والممارسات التربوية / الأدوات وأية أسس أخرى للتمايز من حيث (النطاقات / طبيعة المقارنة على سبيل المثال: جغرافيا، وثقافيا، لغويا، اقتصاديا، تاريخيا، وديمغرافيا (الهوية الجنسية، العرق، التوجه الجنسي). وسينصب تركيز خاص على توفير حيز للمجلات ذات التمثيل الناقص في مجال التعليم المقارن ونقل المعارف (مثل الجنوب. صلتها بالمنهج التعليمية، وخاصة مع المنظورات المقارنة التعليم المقارن العالمي هو المجلة الرسمية للمجلس العالمي لجمعيات التربية التعليم المقارنين) العالمي إلى الشمال العالمي.

关于期刊

《全球比较教育》是一本公开、经过同行评论的杂志，目标是通过呈现对世界教（正式的、非正式的、和不正式的）异同点的批判分析，促进比较教育文献的发展。特别是由于比如 WCCES 附属其下的联合国教科文组织（UNESCO）在半个世纪之前就曾宣告过人权，所以本期刊尤其会着重分析日益严重、影响范围扩大的全球性社会公平问题。本杂志欢迎以下六种联合国语言提交的文章：阿拉伯语、中文、英语、法语、俄罗斯语、西班牙语。

本杂志寻求在诸多方面与视角多样化的文章，包括但不限于：理论、方法论、教学法的实践/工具/资源、政策、比较的视野/本质（比如，地理地、文化地、语言学地、经济地、历史地、人口地（性别身份、民族、人种、性取向），以及与教育过程，特别是比较教育视角之下的问题有关的其他差异之处。特别关注历史上被忽视地区的比

较教育和知识交换（比如，南方世界和北方世界）。《全球比较教育》是世界比较教育学会联合会的官方杂志。

A PROPOS DE LA REVUE

Éducation Comparée Mondiale est une revue accessible et évaluée par les pairs ayant pour but de contribuer à la littérature relative à l'éducation comparée en offrant des espaces pour présenter des analyses critiques des différences et des similitudes au sein de l'éducation (formelle, informelle et non formelle) dans le monde entier, en mettant un accent explicite sur le renforcement et l'élargissement de la justice sociale à l'échelle mondiale, tout en mettant l'accent sur le renforcement et l'élargissement de la justice sociale à l'échelle mondiale, et en gardant à l'esprit que, par exemple, l'UNESCO à laquelle WCCES est affilié, a déclaré l'éducation comme un droit de l'homme il y a plus d'un demi-siècle. La Revue accepte des articles présentés dans les six langues de l'ONU: l'arabe, le chinois, l'anglais, le français, le russe et l'espagnol.

La Revue recherche des articles variés dans de nombreux aspects et domaines, y compris, mais sans se limiter aux: théories, méthodologies et méthodes, pratiques / outils / ressources pédagogiques, politiques et la portée / la nature de la comparaison (par exemple, sur le plan géographique, culturel, linguistique, économique, historique, et démographique (identité de genre, race, origine ethnique, orientation sexuelle)) et tous autres sources/problématiques/questions de différenciation en ce qui concerne les processus éducatifs, en particulier avec des perspectives comparatives. Une attention particulière est accordée aux régions historiquement sous-représentées en éducation comparée et aux transferts de connaissances (par exemple les pays du Sud et du Nord). Education Comparée Mondiale est la revue officielle du Conseil Mondial des Associations d'Éducation Comparée (CMEAC-WCCES).

О ЖУРНАЛЕ

Всемирное Сравнительное Образование - это рецензируемый журнал в свободном доступе, целью которого является вклад в литературу по теме сравнительного образования, путем предоставления критических анализов об общих и отличительных чертах в образовании в мировом масштабе (в форматах обязательного и дополнительного образования, а так же видов образования вне определенного образца), с акцентом на расширение и увеличение социальной справедливости в глобальном масштабе, имея в виду, что, например, ЮНЕСКО, к которой относится WCCES, объявила образование правом человека более полувека назад. Журнал приветствует публикации статей на шести языках ООН: арабском, китайском, английском, французском, русском и испанском.

Журнал ищет статьи, которые разнообразны по многим аспектам и взглядам, включая, но не ограничиваясь следующими темами: теории, методологии и методы; педагогические методики, инструменты и ресурсы; законопроекты; различные области и сферы для сравнительных анализов (например, географической-, культурной-, лингвистической-, экономической-, исторической направленности, а так же вопросы народонаселения, такие как гендерные и расовые различия, этническая принадлежность, сексуальная ориентация), а также любые другие основания дифференциации, связанные с образовательными процессами, особенно со

сравнительными перспективами. Особое внимание будет уделяться областям, исторически недопредставленным в сравнительном образовании и вопросам передачи знаний (например, с Юга на Север в глобальном понимании). *Всемирное Сравнительное Образование* является официальным журналом Всемирного Совета Обществ Сравнительного Образования (WCCES).

SOBRE LA REVISTA

Educación Comparada Global es una revista de acceso abierto, de revisión por pares cuyo objetivo es contribuir a la literatura de la educación comparada mediante la creación de espacios para presentar análisis críticos de las diferencias y de los aspectos comunes dentro de la educación en todo el mundo (formal, informal, y no formal), con un enfoque explícito en incrementar y extender la justicia social globalmente, teniendo en consideración por ejemplo que para UNESCO, de quién el WCCES es afiliado, ha declarado a la educación como un bien social hace más de medio siglo. La revista da la bienvenida a la presentación de artículos en los seis idiomas de la ONU: Árabe, Chino, Inglés, Francés, Ruso y Español.

La revista busca artículos que sean diversos en numerosos aspectos y perspectivas, incluyendo pero no limitándose: teorías, metodologías y métodos, prácticas/herramientas/recursos pedagógicos, políticas, y el alcance/la naturaleza de la comparación (p.ej., geográfica, cultural, lingüística, económica, histórica y de población (identidad de género, raza, origen étnico, orientación sexual)) y cualquier otro campo de diferenciación en relación a los campos educativos, especialmente con perspectiva comparada. Se prestará especial atención en proveer espacio para aquellas áreas históricamente sub representadas en educación comparada y en la transferencia de conocimientos (p. Ej., Sur Global hacia Norte Global). Educación Comparada Global es la Revista Oficial del Consejo Mundial de Sociedades de Educación Comparada (WCCES).

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Preface from the Editor

As Editor of *Global Comparative Education: Journal of the WCCES*, I am delighted to present this issue, which constitutes the second of the series of special issues of the Journal. Each special issue will be edited by one or several invited guest editors. This special issue is based on papers presented at the 4th WCCES Symposium, which was hosted by Cornell University (USA) and held virtually through Zoom due to the COVID-19 Pandemic. It was held from November 18-20, 2021 on the theme *Values Education and Emotional Learning: Broader Implications for Holistic Curriculum & Schooling during and beyond the COVID-19 Pandemic*.

Participants of the Symposium who presented papers were invited to revise and submit them for consideration in WCCES publications outlets: 1) *Global Comparative Education: Journal of the WCCES*, 2) in an edited volume of the WCCES-Brill Book Series, or 3) *World Voices Nexus: The WCCES Chronicle*. The authors of the articles included in this special issue submitted their papers for consideration in the Journal.

This special issue of GCE as well as a forthcoming book out of the 4th symposium are co-edited by Professors Yusef Waghid and Ahoud Alafour. They have titled the special issue *Values' Education, Emotional Learning, and the Quest for Justice in Education*. The final list of papers was made following the usual rigorous peer-review process. It is worth mentioning that, likewise, several papers presented during aforementioned symposium have been published in *World Voices Nexus: The WCCES Chronicle* following the regular peer-review process.

WCCES Symposia have become a regular feature of between-congress events in providing continuity to academic discourse in contributing to past and emerging issues within the comparative education community, as is the case during these tough times of the COVID-19 pandemic. Following the first Symposium in 2018 hosted by the University of Johannesburg (South Africa) and in 2019 by IBE in Geneva (Switzerland) two books have been published. The 3rd Symposium was held in 2020, 4th Symposium in 2021 and the 5th Symposium was held in November 2022. For the 4th Symposium 18 member societies of WCCES served as co-conveners. A record number of 19 member societies of WCCES served as co-conveners of the 5th Symposium. This level of collaboration accentuates my vision for the Council at the time of my election as its President in 2016, and again in 2019 for a second term, which has extended due to Covid-19 pandemic.

We would continue to publish revised and accepted papers of the 5th symposium in the WCCES Journal, Chronicle and book series towards the XVIII World Congress of WCCES to be held in 2024.

On behalf of WCCES, I express my heartfelt gratitude to Professor Yusef Waghid and Professor Ahoud Alafour for their unrelenting support always and hard work in editing this special issue.

I wish you good health, safe living in this tumultuous global environment and happy reading.

N'Dri T. Assie-Lumumba
Editor, *Global Comparative Education: Journal of the WCCES*
President, World Council of Comparative Education Societies (WCCES)
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Editorial from the Guest Editors: Values' Education, Emotional Learning, and the Quest for Justice in Education

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I

Since the late 1950s values education took on a distinctive form of virtue ethics considered as important for humans to exercise their morals. Virtues such as compassion, integrity, fairness, tolerance, selflessness, discipline, dependability, reliability, loyalty, trustworthiness, forgiveness, respect, and determination were considered as virtuous in the pursuit of cultivating people's moralities. Yet, values education had been charged with being too individualistic – a matter of what an individual desires – without any regard for the social – that is, what many or groups desire (Krisjánsson, 2013). Any criticism that values education, firstly, is too individualistic and secondly, has no bearing on the emotions, is unfounded. The point is, values education uses both rationality and the emotions, therefore, any criticism that it separates reason from emotion is also unjustifiable. Considering that values education is a form of education, it would be plausible to ascertain what education means. The very notion of education involves human encounters such as engagement, association, and deliberation (MacIntyre, 1999). Put more succinctly, when humans engage with one another, associate together, and deliberate about matters that concern them, they do so based on educational encounters. Although individuals are engaged in practices, they associate with one another when such practices take on the form of education. In this way, it seems inconceivable to critique educational practices – such as values education as highly individualistic actions. Likewise, values in the form of virtues such as self-respect, consideration, honesty, tolerance, fairness, caring and, compassion cannot exclusively be associated with only individual actions as such virtues seem to be enacted together with others. In previous works it is argued that values education cultivates faith, hope and imagination (Davids & Waghid, 2019). Likewise, values education also seems to be inextricably connected to the cultivation of caring and nuances of care (Waghid, 2019). And, more recently, the enactment of values education has been reconsidered in light of ubuntu – human dignity and interdependence – within higher education (Waghid, 2022). Consequently, values as virtues involve collective human actions whereby people act virtuously towards one another. What follows from such a broadened view of values education is that an enactment of virtues happens in the context of people doing things together. Moreover, acting virtuously in relation to one another does not only involve rational expressions whereby humans justify their actions to one another based on argumentation, and reflection. Rational justification is not the only action that constitutes what humans do and are supposed to do. Humans also act with one another based on their feelings and concern for one another about matters of interest to their flourishing. Simply put, they engage with one another on account of their emotions of responsibility to ensure one another's societal, political, economic advancement.

Related to the afore mentioned understanding of education and values we contend that values education is not an individualistic endeavour. Rather, values education inextricably involves humans doing things with one another based on their rationalities, and emotions. It is our understanding that values education cannot be delinked from any form of emotional learning. Why not? In the first place, learning implies that humans engage with one another's knowledge interests. This makes learning a democratic encounter. Like values education, democratic educational encounters invoke both the rational and emotive which makes learning through such encounters value-laden and democratic. Our reading of the articles included in this special issue suggests that values education and its concomitant link with emotional action invokes forms of teaching and learning that are highly democratic. Next, we offer a word on how the contributions enhance a notion of democratic teaching and learning in relation to a framework of values education and emotional action.

II

To begin with, democratic teaching and learning is a plausible democratic educational encounter because it accentuates acts of autonomy, deliberation, and responsibility. Firstly, when teaching and learning assume the form of a democratic encounter educators and students act with a sense of self-directedness whereby, they advance their intellectualism with a sense of purpose and recognition that things can be conceived differently. That is, they act with a heightened sense of autonomy. It is not that they are always told what to do and think but more poignantly what they need to proffer and come up with in response to emerging challenges vis-à-vis societal living. Their (inter)subjective and autonomous thoughts provoke them to thinking anew so that they can confidently and astutely address societal dilemmas that confront them. Secondly, democratic educational encounters are deliberative whereby teachers and students not merely articulate their truth claims but do so with a consideration that others can critique their claims and even provide belligerent counter claims on what have been proffered. Democratic encounters are belligerently deliberative when teachers and students are provoked to critique one another's understandings in the quest of producing more tenable ones. Deliberation in this regard is not a form of undermining others' points of view but an authentic educational practice to take seriously the claims of others to which they respond with much hyped enthusiasm, agreement, and dissent.

Thirdly, democratic encounters are purposively responsible human encounters through which the quest for just action is clearly enhanced. When teachers and students engage responsibly in pedagogical encounters their deliberative actions are just when they proffer how societal living and human engagement involve the quest for a better existing and future society. There is no point in claims of justice if democratic educational encounters cannot alert and guide teachers and students towards responsible action – that is, action that does not undermine human freedom, equality of opportunity, and liberation of thought and practice. It is such transformative actions that have a bearing on cultivating a more just society where all humans are considered freely and equally as legitimate agents of human co-existence and interdependence. If democratic encounters cannot evoke in people the capacity for recognizing

others for who they are and engage with otherness responsibly, such encounters would remain futile, and irresponsible.

III

We now look at the contributions to ascertain how the notion of democratic educational encounters espoused earlier are attended to. Narendra Deshmukh et.al. make a cogent argument for socio-cultural learning using a Vygotskyan framework of analysis. Their proffering of a socio-cultural notion of learning vindicates their accentuation of democratic educational encounters in the sense that the cultivation of such encounters relies on both socially engaged and culturally biased action. When encounters are both democratic and socio-culturally situated the possibility is always there that such actions would be value-based and emotionally enframed. Ekaterina Mishustina argues that online learning needs to be attuned to a notion of values education, and emotional learning. The emphasis on learning together with online pedagogical activities underscores her leaning towards the cultivation of democratic educational encounters via online education. It is not that such encounters should be online, but that values of engagement, cooperation, and attentiveness ought to constitute such online forms of education. Leadon Williams and Thomas O'Brian offer a cogent analysis of values education in the US and how love, community, and education commensurate. The argument towards social justice education seems to be in line with the cultivation of a democratic educational encounter. Thus, democratic encounters within education have the possibility to be highly communicative and communal if underscored by a love of agape. Nilofar Noor and Manaal Syed argue that refugee education especially for female refugees, using online digital pedagogical actions in relation to teaching and learning can be a way through which values education and emotional learning can be enhanced. Their argument that online education ought to be associational is a vindication that democratic educational encounters favour online education. These encounters, especially for refugees are defensibly democratic and epistemologically transformative. Kana Hamatani et al offer a comparative analysis of values education in Germany and Japan in the realms of practical philosophy and citizenship which seem to commensurate with what it means for democratic encounters to manifest. It is the notion of practical rationality combined with a sense of belonging and the assertion of human identity that constitute an enhanced notion of values education. Daniel Gakunga and Betty Nafula Wakwoma raise an important societal matter, that is, child labour, and how it should be subverted in Kenyan society through the teaching of values education in schools. Here, the notion of a democratic educational encounter is advocated for based on claims of the eradication of unjust human practices. If such encounters can mitigate and or eradicate human injustices, then its democratic significance would have been foregrounded.

Finally, we invite our readers to engage with thoughts and explications of practices pertaining to the cultivation of (democratic) human encounters – educative moments – whereby notions of rationality, emotion, and an interconnectedness with others in their otherness seem to constitute what values education is and ought to be. In this way, the practice of emotional learning becomes a possibility just like justice in education becomes realizable.

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The Role of Parents in Children's Online Education: Our Experiences

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As a part of the safety against the COVID-19 pandemic lockdown, schools in India were closed in March 2020. Consequently, physical education collapsed to maintain social distancing. Education system became desperate. Reopening of the schools became a challenge. Inevitable consequences due to pandemic mold the traditional education as online education. This transition of instructional process from physical classroom to home learning environment created many challenges for parents towards adopting new roles to support their child's learning. This study explores the increase in parents' role towards learning of children during online education. How are they contributing and what are their expectations from school?

For conducting the study, descriptive qualitative design was used on a sample of 10 parents. Parents' interviews were taken as a tool for study. It provides a considerable insight on the changing role of parents during online education and sheds light on parents' experiences of online teaching during summer camp activities conducted at an English medium school located in a semi-urban area of Maharashtra. The researchers used manual thematic for the analysis of the data. Parents reported the various 21st century skills and behavior changes in their child which is in line with the theory of Vygotsky, which suggests that in the formation of knowledge and cognitive development, social interactions and collaboration plays an important role which reduces ZPD. The study revealed that parents' role in an online education can't be undermined and inculcation of 21st century skills can be possible by the collaboration of technology, teachers, parents and children which in turn maximizes benefits promised by sociocultural learning theories.

Keywords: COVID-19, role of parents, online education in India, sociocultural theory, 21st century skills.

كجزء من الإجراءات الاحترازية ضد جائحة كوفيد-19 والإغلاق العام، تم إغلاق المدارس في الهند في مارس 2020. ونتيجة لذلك، تراجع التعليم الرياضي للحفاظ على التباعد الاجتماعي. وأصبحت النظام التعليمي يائسًا. وأصبحت إعادة فتح المدارس تحديًا. وتشكلت نتائج لا مفر منها بسبب الجائحة حيث أدت إلى تحول التعليم التقليدي إلى التعليم عبر الإنترنت. أدى هذا التحول في العملية التعليمية من الصف الدراسي الفعلي إلى بيئة التعلم المنزلية إلى وجود العديد من التحديات التي يواجهها الآباء والأمهات لتبني أدوار جديدة لدعم تعلم أطفالهم. تتناول هذه الدراسة زيادة دور الآباء في تعلم الأطفال خلال التعليم عبر الإنترنت. وكيف يساهمون وما هي توقعاتهم من المدرسة؟

لإجراء الدراسة، تم استخدام تصميم وصفي للبيانات النوعية على عينة مكونة من 10 آباء وأمهات. وتم استخدام مقابلات الآباء والأمهات كأداة للدراسة. وتوفر هذه الدراسة نظرة مهمة حول التغيير في دور الآباء خلال التعليم عبر الإنترنت، وتسلط الضوء على تجارب الآباء والأمهات في التدريس عبر الإنترنت خلال أنشطة مخيم الصيف التي أجرتها إحدى المدارس الإنجليزية في منطقة شبه حضرية بماهراشترا. استخدم الباحثون التحليل الموضوعي اليديوي لتحليل البيانات. وأفاد الآباء بتغيرات مختلفة في مهارات القرن الحادي والعشرين والسلوك لدى أطفالهم، وهذا ما يتوافق مع نظرية فيجوتسكي (1978) التي تشير إلى أن التفاعلات الاجتماعية والتعاون يلعبان دورًا مهمًا في تكوين (ZPD) منطقة التنمية القريبة (المعرفة والتنمية الإدراكية والذي يقلل من المنطقة). وأظهرت الدراسة أن دور الآباء في التعليم عبر الإنترنت لا يمكن تجاهله ويمكن تحقيق زيادة مهارات القرن الحادي والعشرين من خلال التعاون بين التكنولوجيا والمعلمين والآباء والأطفال مما يزيد من الفوائد الموعودة بنظريات التعلم الاجتماعي والثقافي.

作为防范 COVID-19 大流行实施的封锁的一部分，印度的学校在 2020 年 3 月被关闭。由于对保持社会交往距离的要求，体育教育崩溃了。教育系统陷入绝望。学校的重新开放成为一个挑战。由于大流行造成的不可避免的后果使传统教育变成了在线教育。这种从物理教室到家庭学习环境的教学过程转变，给父母带来了许多挑战，他们要扮演新的角色来支持他们孩子的学习。这项研究探讨了在在线教育中父母对孩子学习的影响的增大。他们是如何贡献的，他们对学校的期望是什么？

为了进行这项研究，我们对 10 位家长进行了描述性的定性设计。以家长访谈作为研究的工具。它提供了一个关于家长在在线教育中不断变化的角色的相当深入的见解，并揭示了家长在位于马哈拉施特拉邦的城市边缘地区的一所英语学校开展的夏令营活动中的在线教学经验。研究人员使用主题分析法对数据进行了分析。家长们报告了他们孩子的各种 21 世纪的技能 and 行为变化，显示与维果茨基 (1978) 的理论一致，即在知识的形成和认知的发展中，社会互动和协作起着重要的作用，有助于消除最近发展区。该研究显示，家长在在线教育中的作用不能被削弱，通过技术、教师、家长和孩子的合作，可以培养 21 世纪的技能，从而使社会文化学习理论的好处最大化。

Dans le cadre de la sécurité contre le confinement de la pandémie de COVID-19, les écoles en Inde ont été fermées en mars 2020. En conséquence, la formation s'est effondrée pour laisser place à la distance sociale. Le système éducatif est en crise. La réouverture des écoles est devenue un défi. Les conséquences inévitables de la pandémie transforment l'éducation traditionnelle en formation en ligne. Cette transition du processus d'enseignement de la salle de classe à l'environnement d'apprentissage à domicile a créé de nombreux défis pour les parents en vue d'adopter de nouveaux rôles pour soutenir l'apprentissage de leur enfant. Cette étude explore l'amplification du rôle des parents dans l'apprentissage des enfants lors de la formation en ligne. Comment y contribuent-ils et quelles sont leurs attentes vis-à-vis de l'école ?

Pour mener l'étude, l'approche qualitative descriptive a été utilisée sur un échantillon de 10 parents. Les entretiens avec les parents ont été utilisés comme outil d'étude. Il fournit un aperçu important de l'évolution du rôle des parents pendant la formation en ligne et met en lumière les expériences des parents en

matière d'enseignement en ligne lors des activités de regroupement d'été menées dans une école anglophone située dans une zone semi-urbaine du Maharashtra. Les chercheurs ont utilisé la technique manuelle pour l'analyse des données. Les parents ont révélé les divers changements de compétences et de comportement du 21^e siècle chez leur enfant, ce qui est conforme à la théorie de Vygotsky (1978), qui suggère que dans la formation des connaissances et le développement cognitif, les interactions sociales et la collaboration jouent un rôle important qui réduit la ZPD (*zone proximale de développement*). L'étude a révélé que le rôle des parents dans une formation en ligne ne peut être compromis et que l'acquisition des compétences du 21^e siècle peut être possible grâce à la collaboration de la technologie, des enseignants, des parents et des enfants, ce qui maximise les avantages promis par les théories de l'apprentissage socioculturel.

В рамках защиты от пандемии COVID-19 школы в Индии были закрыты в марте 2020 года. Следовательно, физическое воспитание было прекращено, чтобы поддерживать социальное дистанцирование. Система образования пришла в отчаяние. Возобновление работы школ стало непростой задачей. Неизбежные последствия пандемии превращают традиционное образование в онлайн-образование. Этот переход учебного процесса из физического класса в домашнюю среду обучения создал много проблем для родителей в принятии новых ролей для поддержки обучения своего ребенка. Эта работа исследует увеличение роли родителей в обучении детей во время онлайн-обучения. Какой вклад они вносят и чего ждут от школы?

Для проведения исследования был использован описательный качественный дизайн на выборке из 10 родителей. В качестве инструмента исследования были взяты интервью родителей. Это дает значительное представление об изменении роли родителей во время онлайн-обучения и проливает свет на опыт родителей в онлайн-обучении во время мероприятий летнего лагеря, проводимого в английской средней школе, расположенной в полугородском районе Махараштры. Исследователи использовали ручной тематический анализ данных. Родители сообщали о различных современных навыках и изменениях в поведении своего ребенка, что согласуется с теорией Выготского (1978), которая предполагает, что в формировании знаний и когнитивном развитии важную роль играют социальные взаимодействия и сотрудничество, которые снижают зоны ближайшего развития. Исследование показало, что роль родителей в онлайн-образовании не может быть подорвана, а привитие навыков 21 века возможно благодаря сотрудничеству технологий, учителей, родителей и детей, что, в свою очередь, максимизирует преимущества, обещанные теориями социокультурного обучения.

Como parte de las medidas de seguridad por la cuarentena derivada de la pandemia de COVID-19, en marzo de 2020 se cerraron las escuelas en la India. En consecuencia, la educación física se derrumbó con el objetivo de mantener el distanciamiento social. El sistema educativo se desesperó. La reapertura de las escuelas se convirtió en un reto. La pandemia y sus consecuencias

inevitables moldearon a la educación tradicional como educación en línea. Esta transición del proceso educativo del aula física al entorno de aprendizaje en casa creó muchos desafíos para los padres a la hora de adoptar nuevos roles para apoyar el aprendizaje de sus hijos. Este estudio explora el aumento del papel de los padres en el aprendizaje de sus hijos durante la educación en línea. ¿Cómo contribuyen y qué esperan de la escuela?

Para llevar a cabo el estudio se utilizó un diseño cualitativo descriptivo sobre una muestra de 10 padres. Las entrevistas a los padres se tomaron como herramienta de estudio. Proporcionaron una visión considerable del papel cambiante de los padres durante los procesos de educación en línea y arrojan luz sobre las experiencias de los padres con la enseñanza en línea durante las actividades del campamento de verano realizado en una escuela de enseñanza media inglesa situada en una zona semiurbana de Maharashtra. Los investigadores utilizaron la temática manual para el análisis de los datos. Los padres comentaron sobre las diversas habilidades del siglo XXI y de los cambios de comportamiento en sus hijos, lo que está en consonancia con la teoría de Vygotsky (1978), que sugiere que en la formación del conocimiento y el desarrollo cognitivo, las interacciones sociales y la colaboración desempeñan un papel importante que reduce la ZDP. El estudio reveló que el papel de los padres en una educación en línea no puede ser socavado y la inculcación de habilidades del siglo 21 puede ser posible por la colaboración de la tecnología, los profesores, los padres y los niños que a su vez maximiza los beneficios prometidos por las teorías de aprendizaje sociocultural.

Introduction

Schools, parents, teachers and educators assume an essential part in holistic development of the child. Parents' involvement is widely considered to be the most important in children's education. Parents have received much attention in the last few years for their involvement in children's education. As they are the primary coach of the child and the teacher is the second, both have responsibility, commitment and obligation in forming the child's character. Parents are the children's role models. Children act, respond and imitate the same as their parents. They have a significant part in empowering and persuading their children to learn. Ceka & Murati (2016) found that when parents involve themselves in the education process of their children, usually the outcome can be qualified as a positive and encouraging one. Parental help assists the child to work towards their goal. Sheldon (2009) study shows that successful students have strong academic support from their involved parents. When parents and children collaborate in learning activities, bonding between parents and children increases as they are able to spend much more time together (Bhamani, 2020). Similarly, Sanders & Sheldon (2009) recognise the important role that strong positive bonds between homes and schools play in the development and education of children. Schools provide opportunities for children to improve their social skills. The good cooperation between schools, homes and the communities can lead to academic achievement for students, as well as to reforms in education (Đurišić & Bunijevac, 2017). Furthermore, Sanders and Sheldon (2009) claimed that schools become successful when a strong and positive relationship among students, parents, teachers and the community is established. Together with families, teachers play a fundamental role in helping students to make a more beneficial use of digital learning (The Organization for Economic Co-operation and Development [OECD], 2020).

Covid-19 resulted in the closure of schools and other educational institutions. During this lockdown when schools are closed, numerous children and youth are missing their friendly contact which is crucial for learning and improvement. During this study researchers observed that children are physically less active, their screen time has increased, they follow irregular sleep patterns; sometimes they have irritability and have taken less conducive food in summer vacation during lockdown. Such adverse consequences on health are probably going to be worse as children are restricted to their home without physical activities and interaction with their friends. With children currently not able to study in classrooms, the importance of learning at home is amplified and the task of supporting children's learning has fallen on parents at a much greater rate than ever before. It's truly said "When we can't change a situation, it is better to accept it." So in order to engage students and to develop various 21st century skills at a semi-urban school from Maharashtra, India planned an eight weeks camp during summer to enrich the students with various sessions (stated in annexure1). The school conducted various Activity Based Learning (ABL) and Project Based Learning (PBL) opportunities for children which are in line with Polly et al. (2017), that project-based learning approach which is a multi-layered process of acquiring new skills and knowledge for successfully providing a solution to a challenge. Demonstrations on Robotics, Learning Mathematics, and Understanding of our Solar System, etc. were arranged as a part of students' learning. In India, the transition from traditional to online teaching brought a new challenge to all educational institutions. During the study the researchers observed, online correspondence applications (e.g. WhatsApp) were started by institutions to guarantee communication and interaction among teachers and children. Some schools started using zoom, Google meet and Google classroom. Online classes started giving freedom to social communication. But at the same time during online teaching, technology and technological knowledge becomes a barrier between the teacher and content delivery. Both children and parents who were attending online classes were facing many challenges such as electricity issues, low bandwidth, and some children don't have smart phones for online learning. On the other hand, some students were having a single gadget at home which they had to share with their siblings as per the priorities. Students were required to learn in an online environment where they lacked assistance from their teacher. During online learning, parents are frequently the nearest and best asset for children to look for help from. Thus, children have two main educators in their lives – their parents and their teachers. In their seminal work Ceka & Murati (2016) reported parents as the prime educators until the child attends nursery or starts school and remains a major influence on their children's learning through school and beyond. Parents need to understand why they are educating their children and how learning can become fun. Parental involvement during this phase could significantly help students to address the main challenges posed by online learning, spurring their active and autonomous learning (OECD, 2020). But on the other hand, online learning can be a significant burden, especially for the individuals who are teleworking and those with limited or no education. OECD (2020) observed that parents with low education might also hold negative attitudes towards learning themselves, thus underestimating the importance of their support for their children's skill development and, as a result, help their child/ren less than highly educated parents. According to Ndhine (2020) the Covid-19 presents the opportunity for parents to engage in the lives of their children like never before. But we can't ignore that online learning perpetually places a heavy responsibility on parents in terms of time and money. Many parents are struggling to support children in their new learning environment, often struggling with multitasking between their own work and house chores. On the other hand, today's children are having all the information at a click away. Now it's a need to inculcate 21st century learning skills in our students. 21st Century Skills refer to the skills that are required to enable an individual to face the challenges of the present 21st century world that is

globally active, digitally transforming, collaboratively moving forward, creatively progressing, seeking competent human-resource and quick in adopting changes (Central Board for Secondary Education [CBSE], 2020). John Dewey famously proclaimed, “If we teach today’s students as we taught yesterday’s, we rob them of tomorrow.”

Conceptual framework: Socio-cultural theories and online learning

Sociocultural theories describe learning and development as being embedded within social events and occurring as a learner interacts with other people, objects, and events in the collaborative environment (Vygotsky, 1978). Human cognitive development cannot be separated from the social, cultural, and historical contexts from which such development emerges, and this social and cultural engagement is mediated by culturally constructed tools such as language, materials, signs, and symbols that create uniquely human forms of higher-level thinking (Wang et al, 2013). According to Vygotsky (1978), such social interactions play an important role in the formation of knowledge and cognitive development. In addition to this he further emphasized on social collaboration where knowledge is constructed due to social interactions. According to him, while construction of a new knowledge Zone of proximal development (ZPD) plays an important role which ultimately depends upon social interaction and collaboration. The ZPD is the gap between students’ capability to carry out a task under guidance and the student’s capability to resolve a problem alone. According to this theory children can learn better while more experienced people like teachers or parents help them to construct new knowledge. This theory can be applied during online learning, as children can make use of various technologies and available resources which is also a means of their scaffolding along with the scaffolding of their parents which is supported by Yuniarti et al. (2021) as parental participation is very important for the success of online learning. As suggested by Polly et al. (2017) in the case of digital learning experiences, scaffolds are not necessarily provided by individuals, but may be embedded into the experience. Different technological and online tools can assist with greater communication strategies, more realistic simulations of real-world problem scenarios, and even greater flexibility when seeking to scaffold instruction within students’ ZPD. Teachers can make use of technology in different ways for making the use of social learning theories in their classroom. Ceka & Murati (2016) claimed that each child who grows up and is educated in the presence of a mother, for sure is expected to reach an appropriate physical, psychological as well as social development. Moreover, active participation and learners’ experience helps in effective learning of a child. More recent evidence by Sardareha, et al. (2012) proposes that since the world around us is constantly changing and requires students to acquire 21st century skills, Vygotsky's social constructivism helps us understand important ways of knowledge construction. In consideration of the above, researchers decided to follow the social cultural theories for this study in which parents play a vital factor in their child’s education.

Methodology

In this study a qualitative descriptive design was used. The goal of qualitative descriptive study is a comprehensive summarization, in everyday terms, of specific events experienced by individuals or groups of individuals. Qualitative research studies allow the researchers to explore the phenomenon from an individual’s personal experiences in varying situations and circumstances. The current study is aimed at exploring experiences of parents regarding online education and summer camp activities conducted by the school during the times of COVID 19. Here the descriptive qualitative design was used to administer this study so that relevant responses could be sought to get insights into parents’ experiences which depends on the study done by (Bhamani, 2020; Kim et al., 2017). in which descriptive qualitative study

was planned to explore the experiences of parents about home learning and management during COVID-19 to get an insight into real-life experiences.

Participants

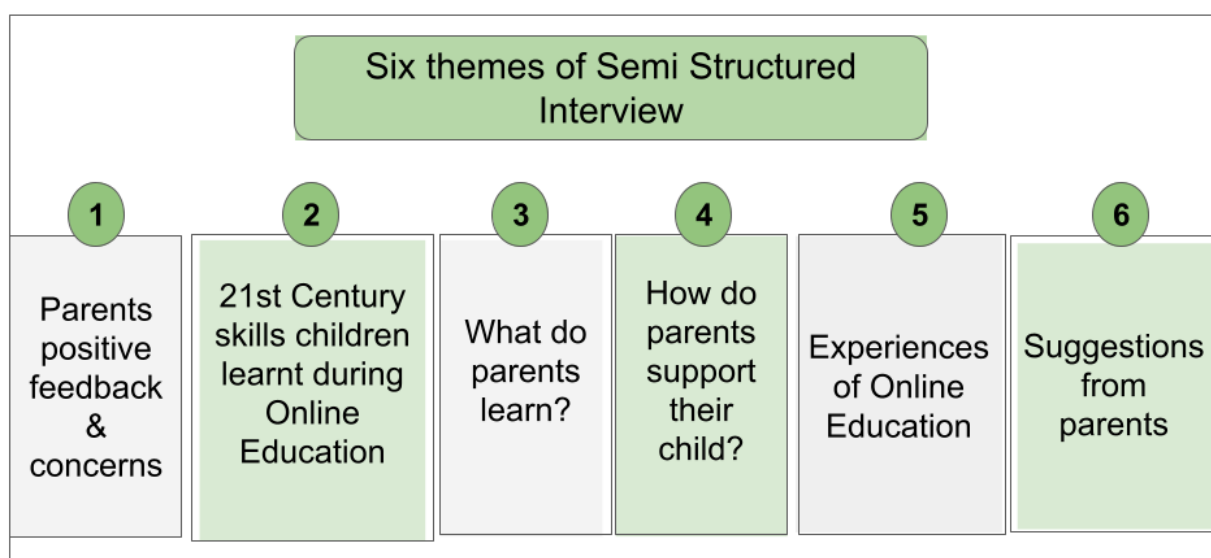
Purposeful sampling is widely used in qualitative research for the identification and selection of information-rich cases related to the phenomenon of interest (Palinkas, et al., 2015). For this study, 23 parents and 35 students of age group 5-14 yrs. from a semi-urban school of Maharashtra, India were taken as a purposive sample. These 23 parents, who attended the online summer camp with their children, were chosen to be a part of this study. All the participants are from low-income groups.

Data collection instruments

Semi-structured interviews were conducted to collect the parents' related data (stated in Annexure 3). And the visual arts made by students and various experiments conducted during online summer camp were used for the collection of students' related data (stated in [annexure 4](#)). A Zoom meeting was organised and recorded by taking the consent of all the parents for knowing their experiences of online summer camp.

The semi-structured interview schedule which is divided into six themes (fig. 1) as - The first theme informs us about parents' positive feedback regarding summer camp online activities and their concerns about interruption of their child's education due to pandemic, the second section examines the various 21st century skills the children learnt during online summer camp? The third section analyses, what do parents learn from summer camp activities? The fourth section investigates the question of how did the parents support their children during online summer camp? The fifth section tries to inform us about parents' experiences about their child's online education, and the last section enlightens us about parents' recommendations regarding online teaching considering the prospects.

Figure 1. Six themes of semi structured interview



Data analysis

Manual thematic analysis of the data was done. Question wise documents were prepared and a query was run to explore the word frequency for each of the questions. Open coding from the acquired data was done at an initial stage and themes and sub-themes were formed. The analysis is based on Bhamani (2020) suggestions which affirm that the codes, themes and sub-themes verified by all researchers confirm coherence in interpretation. Similarly visual arts made by students are also analysed by using manual thematic approach.

Ethical Consideration

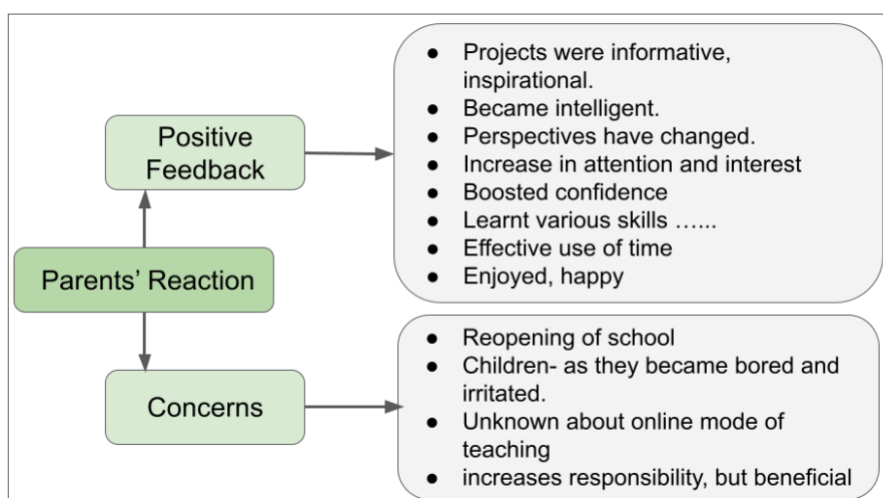
Ethical considerations were guaranteed all through the examination. The participants' consent was taken into consideration. There was no information collected which could show participants direct identity like names, phone numbers, address, region etc.

Findings and discussion

Six major themes emerged from the analysis of the current data set: Parents' Positive feedback and concerns, what are the various 21st century skills the children learnt during online summer camp? What do parents learn? How did the parents support their children? Experiences of online education, and suggestions from parents.

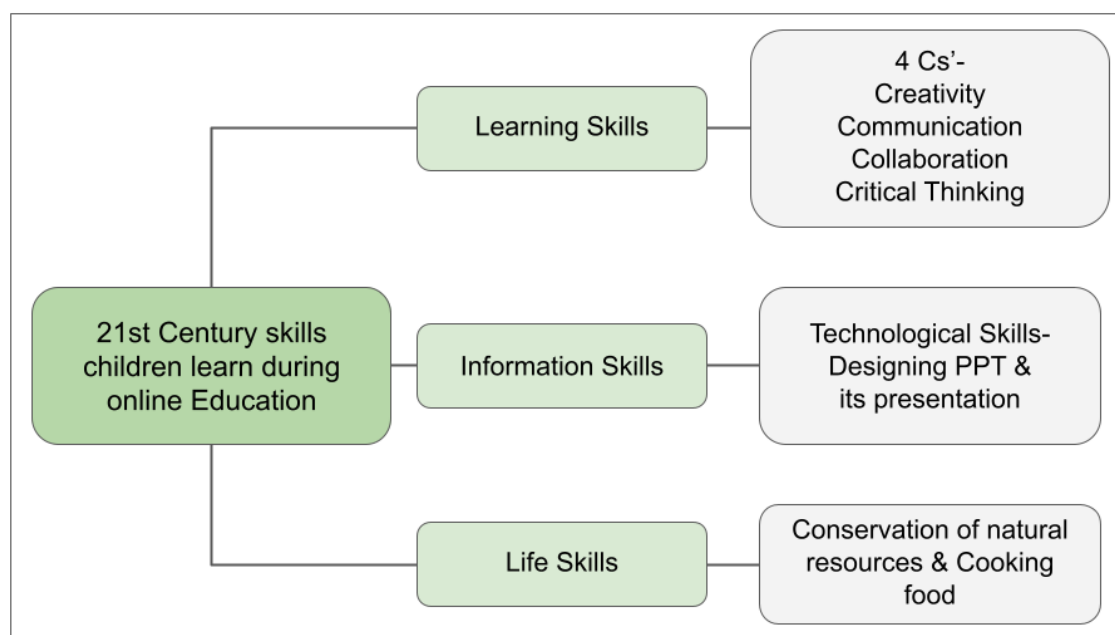
Parent's positive feedback and concerns

Parents shared their experiences of summer camp online activities as children had to remain at their place during lockdown (stated in Annexure 3). They became bored and sometimes irritated. Before the pandemic they had no idea about online mode of teaching. During summer activities children enjoyed a lot. As a result, the lockdown period was easily passed. All the sessions were inspirational. It resulted in effective use of time for both students and parents. Children came to know what a project is, and how it should be done. Children learnt small but valuable things at an early age by doing such innovative projects. After doing the projects children's perspectives have changed. They love to do such projects. They learnt new things, they are becoming more intelligent, and it resulted in increasing their zeal, now they started thinking about the things differently. Summer camp resulted in an increase in the confidence of the child and parents both. After summer camp activities, children started helping their parents in the kitchen. Now some of the children can prepare meals for themselves. Summer sessions resulted in making effective use of time for both students and parents. They expressed their emotions as -'....online teaching increased their responsibility towards their child's education but it is very beneficial... The happiness of parents depends upon their child.'

Figure 2. Parents positive feedback and concerns**What are the various 21st Century skills the children learnt online?**

Summer online camp activities were designed to make the students busy with their minds during the lockdown. The objective behind was to indulge them in various activities which will keep them motivated towards learning and to inculcate 21st century skills in them. The PBL and ABL strategies during summer camp helped children to inculcate various life skills. Collaboration with their parents made this process easy for children. Some of the projects were designed by mentors to instill life skills among the students (stated in Annexure-2).

Children learnt the importance of water as, how to use water? How much water is needed for an individual daily? And how much water are we wasting? While executing the project on groceries, children came to know how much quantity of each item is needed monthly, and its cost? In the project where children had to measure the length of fingers of family members, they come to know that the length of fingers varies from person to person. From the activity of finding the measurement of household items they learnt the concepts of cm, inch and feet and conversion of units. They studied the distance between their village and another, and its direction. They learnt how to make PPT, tea, coffee etc. They learnt the concept of proportion while making dal, tea and coffee. Thus, they enhanced their computational skills. During activity-based learning they came to know the different methods of separation of various things. What is the use of centrifugal force? They experimented under the guidance of their mentors regarding the physical and chemical changes in our surroundings. Thus, it is observed that using technology in education and parents scaffolding as mentioned by Vygotsky helps in inculcating 21st century skills among the children which seems in line with the study conducted by Polly et al. (2017), that using technology to support the implementation of social learning theories in the classroom, students experience collaboration while refining 21st century skills.

Figure 3. 21st Century skills children learnt during online education

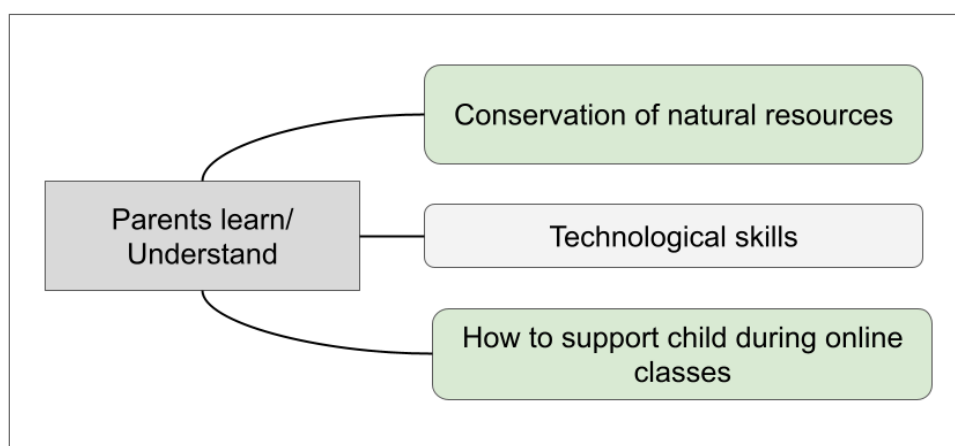
Student's visual art, projects and other activities

Students learnt information and media literacy; they made their presentation containing all the visual arts and presented effectively which enhanced their Critical thinking, Creativity, collaboration and communication skills (stated in [annexure 4](#)). A hobby session was conducted to make children's leisure enjoyable, stress free and try to help them to choose a hobby which will keep them busy in something they enjoy. To engage them in physical reality rather than giving more importance to virtual reality, and to make them aware about collection and observation of original objects and creating hands-on activities from it. They learnt the importance of hobbies and how to inculcate them. They got an opportunity to learn critical observation, creativity, collaboration, and international understanding from these activities.

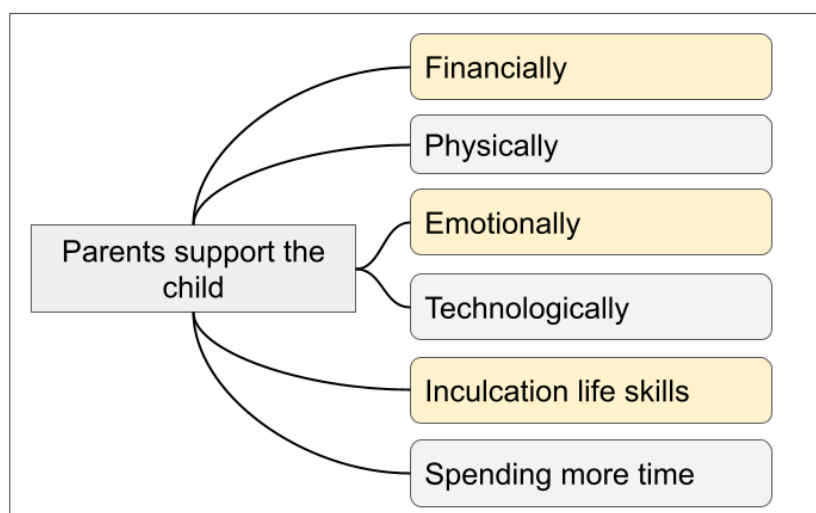
Today technology and innovation became an important part of children's' daily routine as a major backbone for their recreational activities. In recent years as robotics is becoming an engaging and imaginative instructive device, the school organized a session on it. The session helped to open their minds for the innovative way of learning which supports STEAM activities.

What do parents learn?

Parents attended various online activities during the summer camp and took immense interest. They not only guided, but helped and supported their children in doing various activities. They learnt how to conserve our natural resources and various technological skills also removed their misconception about robotics. They realized the importance of online classes during the pandemic, and how to support their child during online classes.

Figure 4. Parent's learning**How do parents support the child?**

Family being a social group helps in socializing and learning of the child. Parents' involvement was observed during summer online camp activities. As suggested by Đurišić & Bunijevac (2017) schools can implement involvement activities that concentrate on involving all parents. Parents shared their experiences as they enjoyed these days by helping and guiding the child during the summer project-based activities. In the overall education of child parents plays an important role. During lockdown the school was physically closed, the children were not able to play with their peers, not able to interact on a physical basis and can't share their tiffins which resulted in immense emotional disturbances. During this period parents support their child emotionally, physically and financially. As the parents are from a low-income group, parents were struggling to make ends meet. They were facing financial crises, but knowing the importance of online learning they always assure that their child/ren will have internet availability. They supported them during summer camp as the child was asked to perform various Project Based Learning and Activity Based Learning activities. They helped them to collect all the items required for the various projects, by letting them know how much Moong, Jawari, Bajri etc. are required on a monthly basis, they help them to know the concepts of inches, feet, to know the units as Kg, one fourth of a Kg etc. They helped their children to sow the seeds in the ground or with searching for the proper sapling, soil and while digging to plant a sapling. As such parents started spending more time with their children which helped them to inculcate various values and life skills such as responsibility, helping each other, mutual respect, honesty, flexibility, fairness, self-compassion etc. Thus, this sharing of time helped children develop the 4c's skills as Critical thinking, creativity, collaboration and communication. As rightly quoted by Dhavan (2020) that "Online learning will enhance problem-solving skills, critical thinking abilities, and adaptability among the students." Moreover, parents assisted them in developing their information literacy such as how to collect information, how to choose appropriate information from vast internet access which is a major part of media literacy. Parents tied together what children learnt in school and out of school. Thus, parents are likely to become an important and integral component in their child's learning.

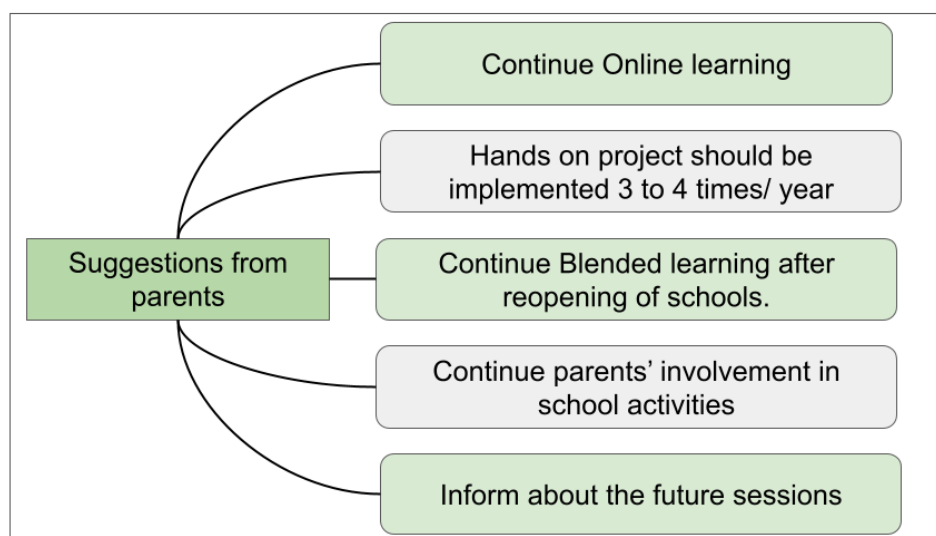
Figure 5. Parent's support to the child

Experiences of Online Education

Researchers found that most of the parents were extremely disturbed about the closing of schools and were concerned about the studies of the child. But as the school started its online instruction, they got relaxed. Before the pandemic they had no idea about the traditional classroom model of teaching, how teachers teach, how their child learns? Now the parents came to know how teachers support and motivate them for learning new knowledge to happen. They understood the predominant role of teacher and school. This goes with the research proposed by Naziri et al. (2019) the ability of teachers to motivate students to learn new knowledge is a measure of the quality of teacher's teaching. Parents shared their thoughts about online learning as, "...compared to traditional classrooms, children show an increase in attention and interest during online learning. However online learning causes an increase in responsibility, it has many benefits too."

Suggestions from the parents

As various summer online camp activities were taken during lockdown the parents found it to be very effective as it supported various skills. They found it beneficial and suggested that such sessions should be conducted on a regular basis. They found hands-on activity plays a major role in child's learning process. According to them Hands on activities help to impart many skills to children. Schools should make the provision for informing and assuring the maximum parents' involvement in their child's learning. They suggested that even if the physical schools will start, schools should frequently organize online classes and thus blended learning must go on.

Figure 6. Suggestions from the parents

Conclusion

Research has indicated that parental involvement provides an important opportunity for schools to enrich current school programmes by bringing parents into the educational process. Due to sudden closure and complete lockdown the education system stands still. Physical assistance from the teacher gets hampered. But many schools have adopted online teaching in which parents are playing the major roles. Schools may implement involvement activities that concentrate on involving all parents (Đurišić & Bunijevac, 2017).

Research revealed that during lockdown parents were trying to keep their child busy with some meaningful ideas. If the parents are having work from home it becomes more challenging to share time with their children. They have to support their children emotionally, physically and financially (Brossard et al., 2020). When parents are engaged with their child's education, the child performs better in school. Parents are the link between schools to real life situations. Support, understanding, encouragement and trust of parents and teachers towards the child help in making the child cheerful throughout their learning process. According to Doucet et. al (2020) parents have a wealth of knowledge and experiences that can bring to life any learning and are a key part of the learning community. Thus, online education during Covid-19 unmasked the role of parents in their child's education. Parents realized that they have the primary responsibility towards their child's education. The study indicates inculcation of 21st century skills can be possible by the collaboration of technology, teachers, parents, and children which maximizes benefits promised by sociocultural learning theories. Not only schools perform a vital role in child's' education, the influence of parents cannot be replaced. Family will always remain an integral part of online education. However, there has been little discussion on parents' involvement in the Indian education system, still there is a need for unfolding it in future studies.

Acknowledgements

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Annexure - 1			
Week	Objectives of All sessions		
1	Workshop on Science Models from Dough	<ol style="list-style-type: none"> To provide visual representations using models. To encourage creativity and enhance concentration. To help children cope up with strong feelings and calm down. To develop independence and decision making power. To develop motor skills, social skills, scientific concept application skills etc. 	
2	Science Workshop Part I - Physical & Chemical change	<ol style="list-style-type: none"> To inculcate scientific attitude in students To make the students learn Science with fun during covid-19 lockdown To equip the students with a variety of activities in learning Science To make the students to better understand the scientific concepts To do the various Science experiments 	
3	Workshop on Robotics with Witblox	<ol style="list-style-type: none"> To understand the robot as a machine To understand Pneumatic To understand the concept of Artificial Intelligence To understand the concept of Machine Learning 	
4	Workshop on Hobby Learning	<ol style="list-style-type: none"> To know the importance of a hobby. To know how to pursue a hobby. To know the benefits of pursuing a hobby 	
5 & 6	PBL Workshop Part-I and Part-II	Project 1	<ol style="list-style-type: none"> To understand the concept of length, breadth, height, perimeter and area.
			<ol style="list-style-type: none"> To understand the concept of conversion of units.
			<ol style="list-style-type: none"> To apply the concept of length, breadth, height, perimeter and area.
			<ol style="list-style-type: none"> To apply the concept of conversion of units.
		Project 2	<ol style="list-style-type: none"> To study the relation between age and length of fingers.
		Project 3	<ol style="list-style-type: none"> To study the concept and process of Germination.
			<ol style="list-style-type: none"> To study the relation between plant growth and number of days.
		<ol style="list-style-type: none"> To study the effect of types of soil on plant growth keeping constant parameters as sunlight. 	

		Project 4	10. To know the intake of water of family members.
		Project 5	11. To know the quantity of water used in a day for different purposes.
		Project 6	12. To know the price of various grocery items.
			13. To know estimated monthly requirement of grocery
			14. To know daily requirement grocery items
			15. To know the quantity of remain grocery at the end of the month
			16. To know the money spent on buying monthly groceries.
		Project 7	17. To study various shapes of things available at home.
		Project 8	18. To know the cooking method of tea, coffee, dal etc.
		Project 9	19. To make Herbarium
		Project 10	20. To write the date and headline of news on a topic from a newspaper.
7	Science Workshop Part II - Separation of Mixture		<ol style="list-style-type: none"> 1. To inculcate scientific attitude in students 2. To make the students learn Science with fun during covid-19 lockdown 3. To make the students understand the concept and types of mixture 4. To make the students understand the various methods of separation of mixture 5. To make the students able to experiment various types of separation of mixture 6. To make the students able to draw inferences from the experiment 7. To make the students able to understand the Principle of separation 8. To make the student able to apply the various methods of separation in their day today activities.

8	Workshop On Experiment of Physics	<ol style="list-style-type: none"> 1. To make Science fun-learning activity during Covid-19 lockdown. 2. To perform various experiments. 3. To develop a scientific attitude in students.
9	ABL Workshop on Maths	<ol style="list-style-type: none"> 1. To make the students learn Mathematics while having fun during covid-19 lockdown. 2. To promote Mathematics teaching in an easy and interesting way to the students. 3. To equip the students with a variety of activities in learning Mathematics. 4. To understand the various Geometrical shapes. 5. To learn and apply the concept of perimeter. 6. To make various Geometrical shapes from dough. 7. To introduce numbers. 8. To learn counting, less and more, from dough balls. 9. To learn fractions, measurements, weight, volume, 2D,3D models etc.

Annexure - 2

PBL activities and its objectives

Sr. no.	Topic	Objectives
1	Measure the dimensions of 2-dimensional and 3-dimensional objects ex. Furniture, containers, wall etc. available in your home and find its perimeter, area and volume accordingly.	-To understand the concept of length, breadth, height, perimeter and area. -To understand the concept of conversion of units. -To apply the concept of length, breadth, height, perimeter and area.
2	Measure the length of fingers of family members	-To study the relation between age and length of fingers.
3	Measure the water intake of family members	-To study the effect of different types of soil on plant growth keeping constant parameters as sunlight.
4	Study the process of Germination	-To know the water intake of family members.
5	Find the quantity of water used in a day for various purposes in our home.	-To know the quantity of water used in a day for different purposes.
6	Find the Monthly requirement of Grocery at our home.	-To know the price of various grocery items. -To know estimated monthly requirement of grocery -To know daily requirement grocery items -To know the quantity of remain grocery at the end of the month -To know the money spent on buying monthly groceries.
7	Study the various shapes of things available at our home.	-To study various shapes of things available at home.
8	Learn Cooking method - <ul style="list-style-type: none"> ● Coffee ● Tea ● Dal ● Meals 	-To learn the skill of making tea, coffee, dal etc.
9	Make Herbarium	- To make Herbarium
10	Select a topic and make a chart using the cuttings from newspaper	-To collect the cuttings, make a chart on any topic from a newspaper.
11	Distance between two places	-To know the distance between two places

Annexure - 3	
Parents opinion on summer Online Activities	
Interview Questions and Responses	Responses (%)
1. Parents' positive feedback and concerns	
● Concern about when the school will start?	52.17%
● Due to lockdown children became bored and irritated.	47.82%
● Projects were informative.	52.17%
● Children enjoyed doing summer activities a lot. Lockdown period was easily passed.	39.13%
● Children learnt small but valuable things at an early age.	27.8%
● Children learnt, what is a project? And how should it be done?	47.82%
● All the sessions were inspirational.	52.17%
● Children love to do such projects.	44.44%
● If a child is happy then the parents also become happy.	27.8%
● Children are becoming intelligent.	66.67%
● Children's perspectives have changed.	47.82%
● Child prepares meals for himself	47.82%
● Child learnt new things	55.56%
● Increase in child's zeal	47.82%
● Before the pandemic we had no idea about the offline mode of teaching, how teachers teach, how a child learns?	47.82%
● We got many things to learn from the various activities in the project	47.82%
● Online learning causes increases in responsibility, but it is very beneficial	27.8%
● As compared to traditional classrooms, children show an increase in attention and interest during online learning.	27.8%
● Effective use of time for both students and parents	39.13%
● After summer camp activities, children help with making food.	27.8%
● Increase in confidence of child and parent both	39.13%
● Children started thinking	39.13%

2. 21st Century skills the children learnt during online summer camp	
● How to reuse water?	39.13%
● How much water do we need, and how much do we waste? On a daily basis.	66.67%
● How to use water?	47.82%
● How much water is needed for an individual?	55.56%
● How much water is wasted?	39.13%
● How much Grocery is needed?	55.56%
● Quantity of each item needed.	47.82%
● Cost of each item.	27.8%
● The length of fingers changes from person to person.	47.82%
● Learnt the concepts of cm, inch and feet	47.82%
● Conversion of units	39.13%
● How to make tea, coffee, milk using turmeric?	78.26%
● The proportion of water while making dal, tea and coffee.	39.13%
● Distance between Akot and other cities and its direction	27.8%
● Importance of trees	27.8%
● How to make the PPT and present it.	52.17%
● What are various methods of separation?-	

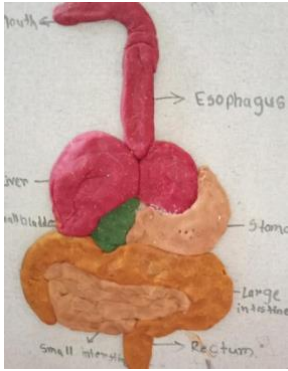
3. What do parents learn?	
● How to conserve water and how to reuse the water?	47.82%
● How to conserve water and how to reuse the water?	47.82%
● Do not waste water.	47.82%
● Names of various plants	27.8%

4. How did the parents support their children?	
● To let them know how much Moong, Jawari, Bajri etc. are required on a monthly basis?	47.82%
● Help the child with the concepts of inches, feet.	47.82%
● To help to know the units as Kg, One fourth Kg	39.13%
● To collect all the items required for the various projects.	39.13%
● Help with bringing the sapling, soil and digging.	39.13%
● Help them to make tea, coffee and turmeric milk	78.26%
● Help them to soak the grains overnight and help them sow the seeds in the ground, to plant a sapling	39.13%

5. Experiences of online education	
● extremely disturbed about the closing of school, but relaxed as online education started	47.82%
● no idea about the traditional classroom model of teaching	27.8%
● understood the predominant role of teacher and school	78.26%
● increase in responsibility, but many benefits	65.21%
● children show an increase in attention and interest during online learning	55.56%

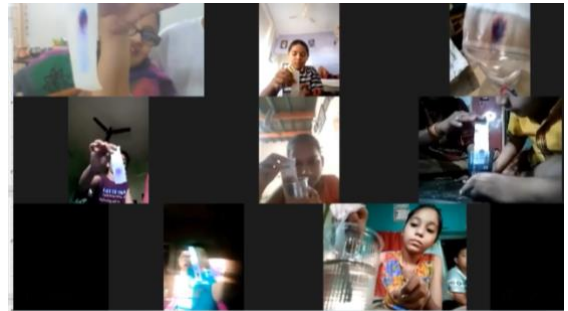
6. Suggestions from parents	
● Do take the sessions within a month or three, four as possible	100%
● Keep blended learning	100%

Annexure - 4			
Students visual art, projects and other activities			
visual arts		various experiments and projects	
Clay	<ul style="list-style-type: none"> ● Scenery ● Geometrical shapes ● 3-D geometric shapes ● Clock ● Numerals ● Digestive System 	Separation of Mixtures	<ul style="list-style-type: none"> ● Handpicking ● Threshing ● Winnowing ● Sieving ● Evaporation ● Distillation ● Filtration or Sedimentation ● Separating Funnel ● Magnetic Separation ● Centrifugation
Paper cutting	<ul style="list-style-type: none"> ● Types of triangles ● Types of quadrilateral ● Number system ● Proof for Pythagoras theorem 	Changes	<ul style="list-style-type: none"> ● Physical ● Chemical
		Hands on activities	<ul style="list-style-type: none"> ● Designing activities
		Kitchen activities	<ul style="list-style-type: none"> ● Tea ● Coffee ● Dal ● Meals
Paper folding	<ul style="list-style-type: none"> ● Obtuse angle Triangle ● Acute angle Triangle ● Right angle Triangle ● 45-45-90 ● 30-60-90 triangle 	Projects	<ul style="list-style-type: none"> ● Germination of seed ● Calculating usage of water ● Measuring fingers ● Prediction of distances ● Collection of newspaper cuttings ● Making Herbarium ● Planting saplings ● Projects ● Estimation of monthly grocery and electricity

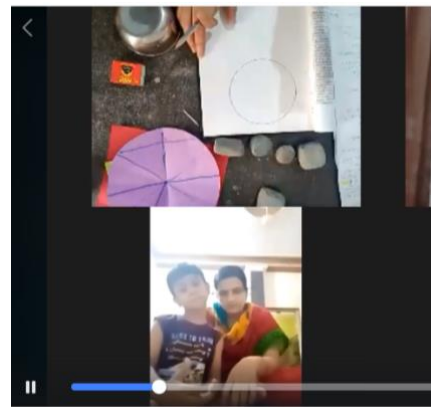


Visual Arts made by students using Dough

A student performing the experiment



Students performing Experiment with mentor



Students Performing PBL activities

Parent attending online summer camp



Students' online presentation of PBL activities with mentors' feedback



Parents Interview - Opinion about summer online camp activities

The Impact of Child Labour on Boys' and Girls' School Attendance in Public Day Secondary School Education during the COVID-19 Pandemic in Kenya

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The purpose of this study was to investigate the impact of child labour on boys' and girls' participation in public day secondary school education in Kiminini sub-county Trans-Nzoia County, Kenya and establish ways of mitigating it. The specific objective was to establish the impact of child labour on boys' and girls' school attendance in public day secondary school education during the COVID-19 Pandemic in Kiminini sub-county, Trans-Nzoia County, Kenya. The study sought to address the research question: "How did child labour impact boys' and girls' school attendance in public day secondary school education during COVID-19 Pandemic in Kiminini sub-county, Trans-Nzoia County, Kenya?" The study reviewed related literature with regard to impact of child labour on boys' and girls' participation in public day secondary school education. The study used a comparative approach in order to determine the impact of child labour with respect to gender. As such, the study employed a descriptive survey design. The study target population comprised of 47 school principals, 188 class teachers, 23,500 parents and 23,500 students, in public day secondary school and the area children officer in Kiminini Sub-County, Trans-Nzoia County, Kenya. The study consequently sampled 14 principals, 56 class teachers, 150 students and 150 parents. The 150 students together with their parents were selected randomly from the 14 schools. The study used questionnaires and interview schedule as instruments for collecting data. After data was collected, data editing and sorting was carried out for completeness to enable analysis of the data. Descriptive statistics was used to analyze quantitative data, while qualitative data was analyzed thematically. Data was generally presented by use frequency tables for ease of interpretation. From data analysis, the study findings established that the work children did out of school greatly affect their school attendance as it made students miss school frequently. In this case girls were more affected by child labour than boys. The study then concluded that child labour greatly influenced school attendance as it made students to miss school frequently where girls were more affected by child labour than boys. Consequently, the study recommended that the problem of child labour in Kiminini sub-county could be tackled by the people themselves in the Kiminini community if the local community was adequately empowered with knowledge on the importance of education in the present-day society and especially during a pandemic like the COVID19. The study further recommended that, in order to mitigate child labour, the government officials should ensure enforcement of the law prohibiting child labour, and these should

be enforced by chiefs and authorized government officers. Since the study covered only Kiminini sub-county, a similar study could be replicated in the other sub counties of Trans Nzoia County and other counties in Kenya in order to establish the impact of child labour on boys' and girls' participation in public day secondary school education or even primary school.

Keywords: Child labour, Impact on education, Education for boys and girls, School attendance, Gender and education.

هدفت هذه الدراسة إلى التحقق من تأثير عمل الأطفال على مشاركة الأولاد والبنات في التعليم الثانوي العام النهاري في مقاطعة كيمييني، مقاطعة ترانس-نزويا، كينيا، وإيجاد طرق للتخفيف من هذا التأثير. كان الهدف الخاص هو تحديد تأثير عمل الأطفال على حضور الأولاد والبنات للمدرسة في التعليم الثانوي العام النهاري خلال جائحة كوفيد-19 في مقاطعة كيمييني، مقاطعة ترانس-نزويا، كينيا. وسعت الدراسة إلى الإجابة على السؤال البحثي: "كيف أثر عمل الأطفال على حضور الأولاد والبنات للمدرسة في التعليم الثانوي العام النهاري خلال جائحة كوفيد-19 في مقاطعة كيمييني، مقاطعة ترانس-نزويا، كينيا؟" تمت مراجعة الأدبيات ذات الصلة فيما يتعلق بتأثير عمل الأطفال على مشاركة الأولاد والبنات في التعليم الثانوي العام النهاري. استخدمت الدراسة نهجًا مقارنًا من أجل تحديد تأثير عمل الأطفال فيما يتعلق بالجنس.

بالتالي، اعتمدت الدراسة تصميم استطلاع وصفي. وتألف مجتمع البحث المستهدف للدراسة من 47 مدير مدرسة، و188 معلمًا، و23,500 ولي أمر، و23,500 طالبًا في المدارس الثانوية العامة النهارية، بالإضافة إلى مسؤول أطفال المنطقة في كيمييني، مقاطعة ترانس نزويا، كينيا. وعلاوة على ذلك، فإن الدراسة اختارت 14 مديرًا، و56 معلمًا، و150 طالبًا و150 ولي أمر. تم اختيار الطلاب وأولياء الأمور عشوائيًا من الـ 14 مدرسة. استخدمت الدراسة استبيانات وجدول المقابلات كأدوات لجمع البيانات. وبعد جمع البيانات، تمت معالجة البيانات وفرزها لضمان الاكتمالية وتمكين تحليل البيانات. واستخدمت الإحصاءات الوصفية لتحليل البيانات الكمية، بينما تم تحليل البيانات النوعية ذاتيًا. وقد عرضت البيانات بشكل عام باستخدام جداول التكرارات لسهولة التفسير. ومن خلال تحليل البيانات، أظهرت نتائج الدراسة أن العمل الذي يقوم به الأطفال خارج المدرسة يؤثر بشكل كبير على حضورهم للمدرسة، حيث يتسبب في غياب الطلاب عن المدرسة بشكل متكرر. وفي هذه الحالة، كانت الفتيات أكثر تأثرًا بعمل الأطفال.

ثم اختتمت الدراسة بأن عمل الأطفال يؤثر بشكل كبير على حضور المدرسة حيث يجعل الطلاب يتغيبون عن المدرسة بشكل متكرر وكانت الفتيات أكثر تأثرًا بعمل الأطفال من الأولاد. وبناءً على ذلك، أوصت الدراسة بأنه يمكن مواجهة مشكلة عمل الأطفال في منطقة كيمييني الفرعية من قبل الناس في المجتمع إذا تم تمكين المجتمع المحلي بمعرفة حول أهمية التعليم في المجتمع الحالي وخاصةً خلال جائحة مثل كوفيد-19. وأوصت الدراسة كذلك بأن يضمن المسؤولون الحكوميون تنفيذ القانون الذي يحظر عمل الأطفال، وينبغي أن يتم تنفيذ هذا القانون من قبل رؤساء القرى والموظفين الحكوميين المفوضين. ونظرًا لأن الدراسة تغطي فقط منطقة كيمييني الفرعية، يمكن إعادة تكرار دراسة مماثلة في المقاطعات الأخرى في مقاطعة ترانس نزويا ومقاطعات أخرى في كينيا من أجل تحديد تأثير عمل الأطفال على مشاركة الأولاد والفتيات في التعليم المدرسي الثانوي اليومي العام أو حتى التعليم الابتدائي.

本研究的目的是调查童工对肯尼亚特兰斯-恩佐亚郡基米尼尼县男孩和女孩的公立日间中学教育的影响，并研究减轻影响的方法。具体目标是确定在肯尼亚特兰斯-恩佐亚郡基米尼尼县的 COVID-19 大流行期间，童工对男孩和女孩参加公立日间中学教育的影响。该研究试图解决研究问题："在肯尼亚特兰斯-恩佐亚郡基米尼尼县的 COVID-19 大流行期间，童工是如何影响男孩和女孩在公立日间中学的上学率的？" 该研究回顾了关于童工对男孩和女孩参加公立日间中学教育的影响的相关文献。该研究采用了比较的方法，以确定童工对性别的影响。因此，该研究采用了描述性

调查设计。研究的目标人群包括肯尼亚特兰斯-恩佐亚郡的基米尼尼县的公立日间中学和地区儿童官员的 47 名校长、188 名班主任、23,500 名家长和 23,500 名学生。因此，本研究对 14 名校长、56 名班主任、150 名学生和 150 名家长进行了抽样。这 150 名学生和他们的家长是从 14 所学校中随机抽取的。本研究使用问卷调查和访谈时间表作为收集数据的工具。数据收集完毕后，对数据的完整性进行了编辑和分类，以便对数据进行分析。描述性统计用于分析定量数据，而定性数据则按主题进行分析。为了便于解释，数据一般用频数表来表示。通过数据分析，研究结果表明，儿童在校外所做的工作极大地影响了他们的出勤率，使得学生经常缺课。在这种情况下，女孩受童工的影响比男孩更大。研究得出的结论是，童工极大地影响了学校的出勤率，因为它使学生经常旷课，女孩比男孩更受童工的影响。因此，该研究建议，如果当地社区能够充分了解教育在当今社会的重要性，特别是在像 COVID-19 这样的大流行病期间，基米尼尼县的童工问题可以由当地社区的居民自己解决。该研究进一步建议，为了减少童工现象，政府官员应确保执行禁止童工的法律，这些法律应由酋长和经授权的政府官员来执行。由于该研究只涉及基米尼尼县，类似的研究可以在特兰斯-恩佐亚郡的其他县和肯尼亚的其他县进行复制，以确定童工对男孩和女孩参加公立日间中学教育甚至小学教育的影响。

Le but de cette étude était d'étudier l'impact du travail des enfants sur la participation des garçons et des filles à l'enseignement secondaire public ordinaire dans la province de Kiminini, dans la région de Trans-Nzoia, au Kenya, et d'établir des moyens de l'atténuer. L'objectif spécifique était d'établir l'impact du travail des enfants sur la fréquentation scolaire des garçons et des filles dans l'enseignement secondaire public ordinaire pendant la pandémie de COVID-19 dans la province de Kiminini, la région de Trans-Nzoia, au Kenya. L'étude visait à répondre à la question de recherche : « Comment le travail des enfants a-t-il eu un impact sur la fréquentation scolaire des garçons et des filles dans l'enseignement secondaire public pendant la pandémie de COVID-19 dans la province de Kiminini, la région de Trans-Nzoia, au Kenya ? » L'étude a passé en revue la littérature connexe concernant l'impact du travail des enfants sur la participation des garçons et des filles à l'enseignement secondaire public ordinaire. L'étude a utilisé une approche comparative afin de déterminer l'impact du travail des enfants par rapport au genre. Ainsi, l'étude a utilisé un plan d'enquête descriptif. La population cible de l'étude comprenait 47 directeurs d'école, 188 enseignants, 23 500 parents et 23 500 élèves, dans une école secondaire publique et le responsable des enfants de la province de Kiminini, la région de Trans-Nzoia, au Kenya. L'étude a donc porté sur un échantillon de 14 directeurs, 56 enseignants de classe, 150 élèves et 150 parents. Les 150 élèves ainsi que leurs parents ont été sélectionnés au hasard parmi les 14 écoles. L'étude a utilisé des questionnaires et un calendrier d'entretiens comme instruments de collecte de données. Après la collecte des données, une édition et un tri des données ont été effectués pour être complets afin de permettre l'analyse des données. Les statistiques descriptives ont été utilisées pour analyser les données quantitatives, tandis que les données qualitatives ont été analysées thématiquement. Les données étaient généralement présentées sous forme de tableaux de fréquence d'utilisation pour en faciliter

l'interprétation. À partir de l'analyse des données, les résultats de l'étude ont établi que le travail que les enfants faisaient en dehors de l'école affectait grandement leur présence à l'école en ce sens qu'il conduisait les élèves à manquer les cours. A ce propos, les filles étaient plus touchées par le travail des enfants que les garçons. L'étude a ensuite conclu que le travail des enfants influençait grandement la fréquentation scolaire car il obligeait les élèves à manquer fréquemment l'école où les filles étaient plus touchées par le travail des enfants que les garçons. En conséquent, l'étude a recommandé que le problème du travail des enfants dans la province de Kiminini puisse être abordé par les membres eux-mêmes de la communauté de Kiminini si la communauté locale était suffisamment informée sur l'importance de l'éducation dans la société actuelle et en particulier pendant une pandémie comme la COVID19. L'étude recommandait en outre que, pour réduire le travail des enfants, les responsables gouvernementaux veillent à l'application de la loi interdisant le travail des enfants, et que celle-ci soit appliquée par les chefs et les agents gouvernementaux autorisés. Étant donné que l'étude ne couvrait que la province de Kiminini, une étude similaire pourrait être reproduite dans les autres provinces de la région de Trans nzoia et d'autres régions du Kenya afin d'établir l'impact du travail des enfants sur la participation des garçons et des filles à l'enseignement secondaire public ou même l'enseignement primaire.

Цель этого исследования состояла в том, чтобы изучить влияние детского труда на участие мальчиков и девочек в государственных дневных средних школах в округе Транс-Нзойя округа Киминини, Кения, и найти способы смягчения этого воздействия. Конкретная цель заключалась в том, чтобы установить влияние детского труда на посещаемость школы мальчиками и девочками в государственных дневных средних школах во время пандемии COVID-19 в округе Киминини, округ Транс-Нзойя, Кения. Исследование было направлено на решение исследовательского вопроса: «Как детский труд повлиял на посещаемость школы мальчиками и девочками в государственных дневных средних школах во время пандемии COVID-19 в округе Киминини, округ Транс-Нзойя, Кения?» В ходе исследования была проанализирована соответствующая литература о влиянии детского труда на участие мальчиков и девочек в государственной дневной средней школе. В исследовании использовался сравнительный подход для определения воздействия детского труда с гендерной точки зрения. Таким образом, исследование использовало описательный дизайн опроса. Целевая группа исследования состояла из 47 директоров школ, 188 классных руководителей, 23 500 родителей и 23 500 учащихся государственных дневных средних школ и районного уполномоченного по делам детей в округе Киминини, округ Транс-Нзойя, Кения. В исследовании приняли участие 14 директоров школ, 56 классных руководителей, 150 учащихся и 150 родителей. 150 учеников вместе с родителями были выбраны случайным образом из 14 школ. В качестве инструментов для сбора данных в исследовании использовались анкеты и расписание интервью. После сбора данных было проведено редактирование и сортировка данных для обеспечения полноты, чтобы можно было проанализировать данные. Описательная статистика использовалась для анализа количественных данных, а качественные данные анализировались тематически. Данные, как правило,

представлялись в виде таблиц частоты использования для простоты интерпретации. На основе анализа данных результаты исследования показали, что работа, которую дети выполняли вне школы, сильно влияла на их посещаемость школы, поскольку из-за этого учащиеся часто пропускали школу. В этом случае девочки больше пострадали от детского труда, чем мальчики. Затем в исследовании был сделан вывод, что детский труд сильно влияет на посещаемость школы, поскольку из-за него учащиеся часто пропускают занятия, где девочки больше страдают от детского труда, чем мальчики. Следовательно, в исследовании рекомендовалось, чтобы проблема детского труда в округе Киминини могла быть решена самими жителями общины Киминини, если бы местное сообщество было должным образом наделено знаниями о важности образования в современном обществе и особенно во время такой пандемии, как COVID19. В исследовании также рекомендовалось, чтобы в целях сокращения масштабов детского труда государственные чиновники обеспечивали соблюдение закона, запрещающего детский труд, а их соблюдение должно обеспечиваться руководителями и уполномоченными государственными служащими. Поскольку исследование охватывало только округ Киминини, аналогичное исследование можно было бы повторить в других подокругах округа Транс-Нзойя и других округах Кении, чтобы установить влияние детского труда на участие мальчиков и девочек в обучении в государственных дневных средних школах или даже в начальной школе.

El propósito de este estudio fue investigar el impacto del trabajo infantil en la participación de niños y niñas en la educación secundaria pública diurna en el subcondado de Kiminini, condado de Trans-Nzoia, Kenia, y establecer formas de mitigarlo. El objetivo específico fue establecer el impacto del trabajo infantil en la asistencia escolar de niños y niñas en la enseñanza secundaria pública diurna durante la pandemia de COVID-19. El estudio pretendía responder a la pregunta de investigación "¿Cómo afectó el trabajo infantil a la asistencia escolar de niños y niñas en la enseñanza secundaria pública diurna durante la pandemia COVID-19 en el subcondado de Kiminini, condado de Trans-Nzoia, Kenia?". El estudio revisó la bibliografía relacionada con el impacto del trabajo infantil en la participación de niños y niñas en la educación secundaria pública diurna. El estudio utilizó un enfoque comparativo para determinar el impacto del trabajo infantil con respecto al género. Como tal, el estudio empleó un diseño de encuesta descriptiva. La población objetivo del estudio estuvo formada por 47 directores de escuela, 188 profesores, 23.500 padres y 23.500 alumnos de escuelas secundarias públicas diurnas y el responsable de infancia de la zona antes mencionada. En consecuencia, el estudio incluyó en la muestra a 14 directores, 56 profesores, 150 alumnos y 150 padres. Los 150 alumnos y sus padres fueron seleccionados aleatoriamente de las 14 escuelas. El estudio utilizó cuestionarios y entrevistas como instrumentos de recogida de datos. Una vez recogidos los datos, se procedió a su edición y clasificación para completarlos y poder analizarlos. Se utilizaron estadísticas descriptivas para analizar los datos cuantitativos, mientras que los datos cualitativos se analizaron temáticamente. En general, los datos se presentaron mediante tablas de frecuencia para facilitar su interpretación. A partir del análisis de los datos, las conclusiones del estudio establecieron que el trabajo que los niños realizaban

fuera de la escuela afectaba en gran medida a su asistencia a la escuela, ya que hacía que los alumnos faltaran a clase con frecuencia. En este caso, el trabajo infantil afectaba más a las niñas que a los niños. El estudio concluyó entonces que el trabajo infantil influía en gran medida en la asistencia a la escuela, ya que hacía que los alumnos faltaran a clase con frecuencia y las niñas se veían más afectadas por el trabajo infantil que los niños. En consecuencia, el estudio finalmente recomendó que el problema del trabajo infantil en el subcondado de Kiminini podría ser abordado por la propia población de la comunidad si se los capacitaba adecuadamente con conocimientos sobre la importancia de la educación en la sociedad actual y especialmente durante una pandemia (como la de COVID-19). El estudio además recomienda que, para mitigar el trabajo infantil, los funcionarios gubernamentales velen por el cumplimiento de la ley que prohíbe el trabajo infantil, y que los jefes y los funcionarios gubernamentales autorizados sean los encargados de hacerla cumplir. Dado que el estudio sólo abarcó el subcondado de Kiminini, podría repetirse un estudio similar en los demás subcondados del condado de Trans nzoia y en otros condados de Kenia, con el fin de establecer el impacto del trabajo infantil en la participación de niños y niñas en la educación secundaria pública diurna o incluso en la escuela primaria.

1.1 Introduction

Child labour is defined as work that deprives children of their potential, their dignity and that is harmful to physical and mental development. It is work that is mentally physically, socially or morally dangerous to children and interfere with their schooling by depriving them of the opportunity to attend school, obliging them to leave school prematurely or requiring to attempt to combine school attendance with work, excessively long and heavy work (International Programme on Elimination of Child labour, International Labour Organization 2013). In this study child labour refers to work undertaken by children aged between thirteen years and seventeen years that hinders them from attending school and which is exploitative, hazardous or inappropriate for their age. This includes domestic work, agricultural work, and industrial work, work in mines, queries and in the informal economy, slavery and forced labour. Gender is a crucial determinant of whether a child engages in labor. While child labour is an infringement of the rights of all children – boys and girls alike – girls often start working at an earlier age than boys, especially in the rural areas where most working children are found (UNICEF, 2007). Girls also tend to do more work in the home than boys. As a result of adherence to traditional gender roles, many girls are denied their right to education or may suffer the triple burden of housework, schoolwork and work outside the home, paid or unpaid (UNICEF, 2007).

According to the global estimates of child labour (ILO 2012-2016), a total of 152 million children, 64 million girls and 88 million boys were involved in child labour, 73 million children were in hazardous work that directly endangered their health, safety and moral developments. For instance, In India, young girls often accompany their mothers as they undertake domestic work and, at ages eight or nine, be hired as domestic workers themselves. Children in employment, a broader measure comprising both child labour and permitted forms of employment involving children of legal working age were 218 million (ILO, 2017). In America, ILO had estimated that 11 million children aged thirteen to seventeen were in child labour. Europe and Asia had 6 million children in labour and in Arab states 1 million children aged five to seventeen years in 2016 (ILO, 2017). According to 2016 Global estimates of modern slavery there were about 4 million children aged below 18 years in forced labour,

representing 13 percent of 24.8 million total forced labour victims worldwide. This estimate included 1 million in commercial sexual exploitation, 3 million children in forced labour and 300,000 children in forced labour imposed by state authorities. Boys are more affected than girls in the participation in schools as they are more involved in child labour.

The African region and the Asia and the Pacific region together have nine out of every ten children involved in child labour. Asia ranks highest in the percentage of children in child labour. The absolute number of children in child labour is 72 million. The Pacific ranks second highest with 62 million children in child labour in the region. The remaining child labour population is divided among the Americas 11 million, Europe and Central Asia 6 million and the Arab states 1 million. In most African countries, boys are more affected by child labour than girls as there are more boys in child labour than girls.

The 2016 estimates (ILO 2017), estimated that Sub-Saharan Africa, the regional grouping for which most child labour takes place was within the family unit. More than two thirds of all children in child labour work as contributory family labourers. Most children in child labour were not in an employment relationship with a third party employer but rather work on family farm, and in family enterprises. The agricultural sector accounted for by far the largest share of child labour. The sector accounted for 71 per cent of all those in child labour and 108 million children in absolute terms. It's often hazardous on its nature and the circumstances in which it is carried out. It relates primarily to subsistence and commercial farming and Livestock herding (ILO 2017). There is a strong correlation between child labour and situations of conflict, disaster and poverty. The African region has also been among those most affected by situations of conflict and disaster, which in turn heighten child labour. The 2010 United States Department of Labour estimated over 2.7 million child labourers in Ghana. The government of Zambia estimated there were 595,000 child workers in the country. Many are employed in informal mining operations (ILO 1999). In 2006 there were about 15 million child labourers younger than age 14 years in Nigeria, many of those worked in hazardous condition and for long hours. In Rwanda there were an estimate of 400,000 child workers of those 120,000 were thought to be involved in the worst form of child labour and 60,000 are child domestic workers, In Tanzania some 40,600 children were estimated to be working in small scale mining, Children as young as 8 years old dig 30 meters underground in mines for eight hours a day without proper lighting and ventilation, constantly in danger of injury or death from cave ins.

In Kenya, child labour is a major challenge, the 2005/2006 Kenya Integrated Household Budget survey (KIHBS) indicated that the total number of working children was 1.01 million in 2005/2006. The Analytical Report (2008) also indicated that about 1 million children who were working, 52.9 percent were boys while 47.1 percent were girls. Also 88 percent of those children involved in child labour were in the rural areas while 12 percent were in urban areas. Only 32 percent of those children had attained secondary school education and 12.7 percent had no formal schooling at all.

Rift valley region has the highest proportion of children involved in child labour at 33.85 percent, Nairobi county had the lowest of children involved in child labour at 1.76 percent (Sessional paper number 1 of 2013). Some of the working children in Kenya are employed in the tourism and service sectors, in plantations, in domestic services and in urban informal sector occupations as garbage collectors. Further evidence of child labour in Kenya indicated prostitution is widely practiced in major towns such as Nairobi and tourist spots like Mombasa, Kisumu and Malindi, (Global March 2001). Some of the victims were as young as 11 years.

In Trans-Nzoia County, child labour has been prevalent. According to the population Censuses of 2009, Trans-Nzoia had a population of 818,757 with a poverty rate index of 50.2 percent. 70.9 percent of the population had primary school education while only 10.9 percent

had secondary school education. Poverty in Trans-Nzoia County has been quoted as being a key contributor to school dropout and entry into child labour. Children work to supplement the meagre family income denying them some of their basic rights such as the right to education. It is estimated that over 14,000 children in Trans-Nzoia were illegally employed (Great Mercy Development Center-Kitale, 19 April 2013). During planting seasons, the number of students attending classes was usually very low because the students are always helping their parents work in maize plantations. The situations affect their performance in school. The county director of Education Joseph Wamoto, described the situation as bad because of high level of absenteeism in most schools in the county. School children were hired to harvest maize on big farms and this compromises education standard, (The standards, Wednesday, October 23rd 2013). The impact of child labour on boys' and girls' participation in public day secondary schools in Kiminini sub-county had not been adequately researched hence the study sought to fill this gap. The government of Kenya and international Organization are committed to eliminate child labour as in various government policy documents, national legislation and international convention protecting children. Despite their efforts child labour still persists. Children continue to work instead of being in school. Child labour has far reaching consequences on boys' and girls' school attendance.

It is important to consider gender differences related to child labour because they exist. Society dictates the kind of tasks boys and girls can do. Gender is a central factor around which work and production are organized. Due to gender roles and stereotypes that exist in a particular society, boys and girls are socialized to copy the roles of their parents and are thus channelled into jobs that are seen as typically "male" or "female". Boys are often geared towards sectors like mining, manufacturing, trade, restaurant, hotel and transport while girls are concentrated in agriculture and domestic work (World Bank, 2005).

It is on the basis of this background that this study sought to establish the impact of child labour on boys' and girls' participation in public day secondary schools in Kiminini sub-county from a gender comparative perspective, boys versus girls.

1.2. Purpose of the study

The purpose of this study was to investigate the impact of child labour on boys' and girls' participation in public day secondary school education in Kiminini sub-county Trans-Nzoia County, Kenya and establish ways of mitigating it.

1.3. Objective of the study

The objective of this study was to establish the impact of child labour on boys' and girls' school attendance in public day secondary school education during the COVID-19 Pandemic in Kiminini sub-county, Trans-Nzoia County, Kenya.

1.4. Research question

How did child labour impact boys' and girls' school attendance in public day secondary school education during COVID-19 pandemic in Kiminini sub-county, Transnzoia County, Kenya?

1.5. Review of related literature

In this section related literature with regard to impact of child labour on boys' and girls' participation in public day secondary school education was reviewed.

In developing countries, children make a significant economic contribution to their families through their market activities. Due to their economic contribution parents may be reluctant to send their children to school and this may impede school attendance and the quality of learning achievement of children (Khanaam & Ross, 2005). In another study by Khanaam et al (2011), the result from the paper indicated that in Bangladesh school attendance and grade attainment are lower from children who are working. The gender estimates indicated that probability of grade attainment was lower for girls than that of boys.

In a study conducted by Kibugu (2011), on the effects of child labour on Free Primary Education in Mwea Division, Kirinyaga District, the finding revealed that child labour had affected Free Primary Education through reduction in school attendance.

In addition, Ringera (2011) argued that the introduction of Free Primary Education increased school enrolment of children. However, the enrolment was not sustained in the subsequent years because some children withdrawn from child labour did not participate fully in learning process as some combined schooling and child labour.

This study sought to establish the impact of child labour on school attendance during the COVID-19 pandemic in Kiminini Sub County, Trans- Nzoia County since it has not been extensively researched.

1.6. Research methodology

1.6.1 Introduction

This section focused on the research methodology used in this study. It focused on the following aspects; study design, target population, sample size and sampling procedure, research instruments, data collection procedure and data analysis technique.

1.6.2 Study design

The study employed a descriptive survey design. Descriptive survey is a method of collecting data by interviewing or administering a questionnaire to the sample of individuals (Orodho, 2009). The design was chosen because it was convenient for capturing the opinions of participants on a phenomenon (Leedy & Omrod, 2001). This design enabled the researcher to describe an event, situation or phenomenon as it was at the time of the study. According to Mugenda and Mugenda (1999) descriptive survey is the best method available for social scientists who are interested in collecting original data for the purpose of describing a population which is too large to be observed directly. Descriptive survey design was appropriate for this study because it allowed the researcher to collect information by use of interview schedules and questionnaires. In addition, the study design allowed the researcher to collect students' and teachers' opinion and attitudes on child labour and its impact on boys' and girls' participation in public day schools. Lastly, descriptive survey design allowed the researcher to summarize, present and interpret data collected for the purpose of clarification.

1.6.3. Target population

The target population is the population that the researcher uses to generalize the research of the study (Mugenda & Mugenda, 2003). The study had targeted the following population; 47 public day secondary schools, 47 public day secondary school principals, 188 class teachers, 23,500 parents and 23,500 students, in public day secondary school in Kiminini Sub-County, Trans-Nzoia County and the area children officer. There were 55 public secondary schools in the sub county and among them 47 were public day secondary schools.

1.6.4. Sample size and sampling procedure

A sample is a smaller number of the population that is used to make conclusion regarding the whole population. Sampling is the systematic process of selecting a number of individuals in a study to represent the larger group from which they were selected (Mugenda & Mugenda, 1999). According to Mugenda and Mugenda (2013), a sample size of between 10 percent and 30 percent is adequate to represent the target population. It is on the basis of the above discussion that the researcher selected 30 percent of the schools resulting to 14 public day secondary schools. The required sample size was further determined by using the Krejcie and Morgan table on sample size selection (Krejcie and Morgan, 1970) which uses the formula:

$$S = \frac{X^2NP(1-P)}{d^2(N-1) + X^2P(1-P)}$$

Where: S = Required Sample size
 X = Z value (1.96 for 95percent confidence level)
 N = Population Size
 P = Population proportion (expressed as decimal) (assumed to be 0.5 (50 percent)
 d = Degree of accuracy (5 percent), expressed as a proportion (.05); It is margin of error

This resulted in a sample size of 370 respondents out of a population of 47235 comprising of parents, class teachers. This sample size was divided into 14 principals, 56 class teachers, 150 students and 150 parents. The 150 students together with their parents were selected randomly from the 14 schools. The 14 schools were equally selected from 4 strata's based on the four educational zones in the sub county.

1.6.5. Research Instruments

The instruments for collecting data that were used in this study included questionnaires and interview schedule. The research used questionnaires to collect data from the students, teachers, principals and parents. The questionnaires were used because they had the ability to collect a large number of information in a reasonable quick space of time. Questionnaires also save on time as a large number of people are involved and the question can be analysed easily. The questionnaires are also standardized so as everyone gets the same questions (Orodho, 2009).

The questionnaires had both open ended and closed ended questions. Kothari (2004) emphasizes that while the open-ended type of questions gives the informal freedom of response, the close ended type facilitates constituency of certain data across in formal. Section A of the questionnaires dealt with demographic data of the respondents while section B dealt with the objectives of the study, impact of child labour on boys' and girl' school attendance. Section C dealt with intervention measures to mitigate child labour.

The interview schedule was used to conduct an interview with sub county children officer. According to Mugenda and Mugenda (2003) an interview is an oral administration of a questionnaire. An interview schedule is a set of questions that the interviewer asks when interviewing. The interview schedule as a research tool is unique in that collection of data through direct verbal interaction between individuals permits the interviewer to ask questions on each research question while observing the interviewee (Kothari, 2008).

1.6.6 Data collection procedure

The researcher requested and obtained clearance from the National Commission for Science, Technology and Innovation (NACOSTI) which enabled the researcher to get permit to conduct the research. The researcher visited the selected schools to make appointment for the administration of the interview schedules and the questionnaires. The interview schedule was carried out by the researcher in person according to the time schedule. Questionnaires were administered by the researcher in the selected schools. The respondent was guided and requested to respond to the questions accordingly after having been assured of confidentiality. They were requested to hand over the filled questionnaires at the end of the session.

1.6.7 Data analysis techniques

Data analysis refers to the interpretation of collected raw data into useful information (Kombo & Tromp, 2006). After editing and sorting out the questionnaires for completeness, returns and coding analysis of the data was done. Data was analysed using Statistical Package for Social Sciences (SPSS Version 25.0). For the quantitative data analysis, descriptive statistics was used to analyse the data to give the percentages and frequencies. Data was

presented in form of tables which helped to explain the relationship between the variables of study. Qualitative data analysis was carried on qualitative data from the open ended questions by the use of content analysis technique.

1.7. Data analysis, interpretation and presentation

This section presents data analysis, interpretation and presentation of data for the study as per the study objective; it includes findings, presentation and data analysis on the demographic data of the respondents and on the impact of child labour on boys' and girls' school attendance in public day secondary school education.

1.7.1 Analysis of demographic data

The study required the respondents to indicate their demographic data information including gender, working experience, education level and age among others for all the respondents who included principals, class teachers, parents, students and Sub-County children officer. This general information is presented in tables.

The respondents were asked to indicate their age. The findings were as indicated in the table 1 below.

Table 1: Age of respondents

Principals		
	Frequency (f)	Percent (%)
Less than 35 years	3	27.3
More than 35 years	8	72.7
Total	11	100
Teachers		
	Frequency (f)	Percent (%)
Less than 30 years	16	34.0
More than 30 years	31	66.0
Total	47	100
Parents		
	Frequency (f)	Percent (%)
Less than 40 years	44	41.5
More than 40 years	62	58.5
Total	106	100
Students		
	Frequency (f)	Percent (%)
14 -18years	83	80.6
19 – 20 years	16	15.5
Over 20 years	4	3.9
Total	103	100

Data as shown in Table 1 revealed that the principals who indicated they are more than 35 years old are 72.7 percent while the rest indicated to be less than 35 years old as shown by 27.3 percent. Moreover, the teachers indicated they are more than 30 years old as shown by 66 percent while the rest indicated to be less than 30 years old as shown by 34 percent. The parents also indicated they are more than 40 years old as shown by 58.5 percent while the rest indicated to be less than 40 years old as shown by 41.5 percent. The students indicated that they are 14

to 18 years old as shown by 80.6 percent, 19 to 20 years old as shown by 15.5 percent and over 20 years as shown by 3.9 percent. The results implied that data collection was done across various age groups and data collected could be relied upon.

The respondents were also asked to indicate their gender. The findings were as indicated in the table 2 below.

Table 2: Gender of the respondents

	Principals		Teachers		Students		Parents	
	Frequency (f)	Percentage (%)	Frequency (f)	Percentage (%)	Frequency (f)	Percentage (%)	Frequency (f)	Percentage (%)
Male	7	63.6	28	59.6	44	42.7	47	44.6
Female	4	36.4	19	40.4	59	57.3	59	55.4
Total	11	100	47	100	103	100	106	100

Data contained in Table 2 showed that majority of the principals were male as shown by 63.6 percent while the rest were female as shown by 36.4 percent. Further, majority of the teachers were male as shown by 59.6 percent while the rest were female as shown by 40.4 percent. Also, majority of the students were male as shown by 57.3 percent while the rest were female as shown by 42.7 percent. Majority of the parents were female as shown by 55.4 percent while the rest were male as shown by 44.6 percent. These results implied that both male and female counterparts were crucial in getting reliable information.

The principals were asked to indicate how long they have been in the teaching profession. The findings were as indicated in Table 3 below.

Table 3: Principals' working experience

	Frequency (f)	Percent (%)
Less than 6 years	3	27.3
More than 6 years	8	72.7
Total	11	100

Data captured in Table 3 revealed that majority of the principals indicated they had been in teaching profession for more than 6 years as shown by 72.7 percent while indicated less than 6 years as shown by 27.3 percent. This showed that most of principals had been in teaching profession long enough to provide reliable information regarding the subject under study.

Moreover, most of parents indicated that they were farmers, business people, teachers, and nurses. In addition, the respondents had an average of 4 children.

The principals were also asked to indicate how long they have been in their respective schools. The findings were as indicated in Table 4.

Table 4: Principals' and teachers' period of stay in the current school

	Principals		Teachers	
	Frequency (f)	Percent (%)	Frequency (f)	Percent (%)
Less than 3 years	7	63.6	14	29.8
More than 3 years	4	36.4	33	70.2
Total	11	100	47	100

Data contained in Table 4. showed that majority of the principals indicated that they have been principals in their current schools for more than 3 years as shown by 63.6 percent while others indicated less than 3 years as shown by 36.4 percent. This showed that most of principals had been teaching in their current schools for long enough to provide reliable information regarding the subject under study. Moreover, majority of the teachers indicated that they have taught in the current school for more than 3 years as shown by 70.2 percent while others indicated less than 3 years as shown by 29.8percent. This showed that most of teachers had been in teaching in the current school for long enough to provide reliable information regarding the subject under study.

Most of parents also said that they had an average of 3 children in primary school and 2 children in secondary schools. This implied that all the parents were in a position to respond to issues about child labour and its effect on boys and girls participation in schools.

The students were further asked to indicate their class. The findings were as indicated in Table 5 below.

Table 5: Students' class

	Frequency (f)	Percent (%)
Form 1	37	35.9
Form 2	33	32.0
Form 3	19	18.4
Form 4	14	13.6
Total	103	100

Data presented in Table 5 showed that the respondents indicated that their class was Form 1 as shown by 35.9percent, Form 2 as shown by 32.0 percent, Form 3 as shown by 18.4 percent and Form 4 as shown by 13.6 percent. This showed that all the students were in secondary school and in a position to give responses on subject under study.

The teachers were also asked to indicate if they are residents of Kiminini Sub County. The findings were as indicated in Table 6 below.

Table 6: Whether teachers are residents of Kiminini Sub County

	Frequency (f)	Percent (%)
Yes	31	66.0
No	16	34.0
Total	47	100

Data captured in Table 6 revealed that the respondents indicated they are residents of Kiminini Sub County as shown by 66 percent while 34 percent indicated that they are not residents of Kiminini Sub County. This showed that most of the respondents were residents of Kiminini Sub County and hence were conversant with issues of child labour in the sub county. The sub county children officer indicated that he had been involved in children services for more than 5 years. In addition, sub county children officer indicated that there were cases which had been reported to their office of children involved in child labour.

The next section presents the findings on the impact of child labour on boys' and girls' school attendance in public day secondary school education during the COVID-19 pandemic in Kiminini sub-county.

1.7.2. Data analysis on the impact of child labour on boys' and girls' school attendance during the COVID-19 pandemic

The study sought to establish the impact of child labour on boys' and girls' school attendance in public day secondary school education during the COVID-19 pandemic in Kiminini sub-county and the data obtained was used to answer the research question as well. This section presents views of principals, class teachers, parents, students and a Sub County Children Officer on this objective.

Principals' views on the impact of child labour on boys and girls school attendance.

The study sought principal's views on whether work children do out of school affect boys and girls school attendance. This was in response to the objective and research question on the impact of child labour on boys' and girls' participation in public day secondary school education during the COVID -19 pandemic in Kiminini sub-county. Their responses were as indicated in Table 7.

Table 7: Principals' view on the impact of child labour on boys and girls school attendance

	Frequency (f)	Percent (%)
Yes	8	72.7
No	3	27.3
Total	11	100

The information contained in Table 7 revealed that 72.7 percent of the principals were of the view that the work boys and girls do out of school affect their school attendance. This meant that the problem of child labour in Kiminini sub-county is of great concern to the principals. 27.3 percent of the principals however were of the view that the work boys and girls do out of school do not affect boys' and girls' school attendance. This meant that, these principals do not feel that child labour is a matter of serious concern. Overall however, the findings implied that the work that boys and girls do out of school affect school attendance and this will raise other socio-economic concerns for the students, parents and teachers on the whole.

The study also sought the principal's views on the extent to which child labour made the students miss school. Their findings were as indicated in Table 8.

Table 8: Principals view on the impact of child Labour on boys' and girls' school attendance

Extent of impact	Frequency (f)	Percent (%)
Low extent	2	18.2
Moderate extent	3	27.3
Great extent	6	54.5
Total	11	100.0

Findings as shown in Table 8 revealed that 54.5 percent of the principals indicated that child labour made the students miss school frequently. This implied that the majority of the principals were aware of the consequences of the child labour in Kiminini sub-county. 27.3 percent indicated that child labour made the students miss school hardly while 18.2percent indicated occasionally. Overall, the findings implied that child labour made the students miss school which would lead to low participation and poor performance in school.

The study sought principal's views on which gender was more affected by child labour. The findings were as indicated in Table 9 below.

Table 9: Principals views on the gender more affected by child labour

	Frequency (f)	Percent (%)
Boys	6	54.5
Girls	3	27.3
Both are equally affected	2	18.2
Total	11	100.0

The information contained in Table 9 revealed that 54.5 percent of the principals indicated that boys were more affected by child labour followed by girls 27.3 percent of the principals indicated that girls were more affected by child labour while 18.2 percent of the principals indicated that both are equally affected. This meant that generally boys were more affected by child labour than girls.

Teachers' views on the impact of child labour on boys' and girls' school attendance.

The study sought teachers' views on whether child labour hinders boys and girls from attending school. This was in response to the objective and research question on the impact of child labour on boys' and girls' participation in public day secondary school education in Kiminini sub-county. Their responses were as indicated in Table 10.

Table 10: Teachers' views on the impact of child labour on boys' and girls' school attendance.

	Frequency (f)	Percent (%)
Yes	41	87.2
No	6	12.8
Total	47	100

Data captured in Table 10 revealed that 87.2 percent of the teachers indicated that child labour hinder boys and girls from attending school. This meant that the problem of child labour in Kiminini sub-county was of great concern to the teachers. 12.8 percent of the teachers indicated that child labour doesn't hinder boys and girls from attending school. This meant that the teachers did not feel that child labour was a matter of serious concern. Overall, the findings implied that the child labour affected the boys' and girls' school attendance since tired students were not able to go school, and it was impossible for them to balance between school and work.

The study also sought teachers' views on the extent to which child labour made students to miss school. The findings were as indicated in Table 11.

Table 11: Teachers views on the impact of child labour on boys and girls school attendance

Extent of impact	Frequency (f)	Percent (%)
Low extent	9	18.2
Moderate extent	12	27.3
Great extent	26	54.5
Total	47	100.0

Data contained in Table 11 revealed that 54.5 percent of the teachers indicated that child labour made the students miss school frequently. This implied that the teachers were very

keen in their classes on matters pertaining child labour. 27.3 percent of the teachers indicated that child labour hardly makes students to miss school. While 18.2 percent indicated that child labour occasionally makes students to miss school, implying that these teachers were not as keen on matters pertaining child labour. This was an indication that child labour made the students miss school frequently.

Parents' views on the impact of child labour on boys' and girls' school attendance.

The study sought parents' views on whether child labour hindered boys and girls from attending school. This was in response to the objective and research question on the impact of child labour on boys' and girls' school attendance in public day secondary school education during the COVID-19 pandemic in Kiminini sub-county. The findings were as indicated in Table 12.

Table 12: Parents' views on the impact of child labour on boys' and girls' school attendance

	Frequency (f)	Percent (%)
Yes	97	91.5
No	9	8.5
Total	106	100

The findings shown in Table 12 revealed that 91.5 percent of the parents indicated that child labour hinder boys and girls from attending school. This meant that the majority of the parents were aware of the consequences of child labour on school attendance. 8.5 percent of the parents had indicated that child labour doesn't hinder boys and girls from attending school. This implied that these parents did not feel that child labour was much of a concern. This implied that child labour hindered boys and girls from attending school. The respondents also added that child labor made the boys and girls very tired, frustrated and increased fatigue. This made it impossible for them to go school and hence lowering their attendance.

The study also sought the parents' views on the extent to which child labour influenced the boys' and girls' missing school. The findings were as indicated in Table 13.

Table 13: Parents' views on the extent child labour influences boys' and girls' school attendance

Extent of impact	Frequency (f)	Percent (%)
Low extent	11	10.4
Moderate extent	34	32.1
Great extent	61	57.5
Total	106	100

Information captured in Table 13 showed that 57.5 percent of the parents indicated that child labour influenced the boys' and girls' school attendance to a great extent. This meant that these parents were aware of the great effects that child labour had on their children's school attendance. 32.1 percent indicated to a moderate extent and 10.4 percent indicated to a low extent. This meant that these parents did not feel that child labour affected their children's school attendance much. Therefore, the findings implied that child labour influenced the boys' and girls' school attendance greatly.

Boys' and girls' views on the impact of child labour on their school attendance.

The study sought the students' views on whether the work they do hindered them from attending school. This was in response to the objective and research question on the impact of

child labour on boys' and girls' participation in public day secondary school education in Kiminini sub-county. The results were as indicated in Table 14.

Table 14: Boys' and girls' views on the impact of child labour on their school attendance

	Frequency (f)	Percent (%)
Yes	92	89.3
No	11	10.7
Total	103	100

Data captured in Table 14 revealed that 89.3 percent of the students indicated that the work they do hinder them from attending school. This meant that the students were aware of the challenges that child labour presented to them. 10.7 percent of the students had indicated that the work they do don't hinder them from attending school. This meant that few students were able to balance both school and the work. Generally, the findings implied that majority of the students were really affected by the work which hindered them from going to school.

The students were also asked to indicate the extent to which child labour influenced their missing school. The findings were as indicated in Table 15.

Table 15: Boys' and girls' views on the extent of the impact of child labour on their school attendance

Extent of Impact	Frequency (f)	Percent (%)
Low extent	9	8.7
Moderate extent	33	32.0
Great extent	61	59.2
Total	106	100

Information shown in Table 15 revealed that 59.2 percent of the students indicated that child labour influenced boys' and girls' school attendance to a great extent. This meant that these students' school attendance was greatly affected by child labour. 32.0 percent indicated to a moderate extent while 8.7 percent indicated to a low extent. This implied these students' school attendance was not much affected by child labour. The findings generally implied that child labour influenced the boys' and girls' school attendance greatly.

Sub-county children officer's view on the impact of child labour on boys' and girls' school attendance.

The study sought the sub county children officer's view on the work the children do at home and outside home that prevents them from going to school. The Sub County children officer indicated work children do include farming, involvement in construction, business and undertaking household chores. The sub county children officer also indicated that girls are likely to be affected by child labour as they are the most vulnerable. The sub county children officer further indicated that there are cases reported in their office where students have dropped out of school due to child labour.

In addition, the sub county children officer said that child labor influenced boys' and girls' school attendance since a tired child was unable to go to school and the money they get from the working may cloud their judgment on necessity of education.

1.8. Findings on the impact of child labour on boys' and girls' school attendance in public day secondary education during the COVID- 19 pandemic in Kiminini sub-county, Transzoia, county Kenya

The study sought to establish the impact of child labour on boys' and girls' school attendance in public day secondary school education during the COVID-19 pandemic in Kiminini sub-county. The study established that the problem of child labour in Kiminini sub-county was of great concern to the principals. The studies also found that majority of the principals were aware of the consequences of the child labour in Kiminini sub-county. The study found out that child labour made the students miss school frequently. In this case, girls were more affected by child labour than boys. The study also established that child labour caused absenteeism and caused students to come late to school. In addition the study established that child labour made boys and girls to be very tired and frustrated. This made it impossible for them to go to school and hence lowering their attendance.

The study also established that the problem of child labour in Kiminini sub-county was of great concern to the teachers. Moreover, the study found out that child labour lowered net secondary enrollment ratios. In addition, the study established that the work the children do at home and outside home that prevented them from going to school included farming, involvement in construction, undertaking household chores and business.

1.9. Conclusions of the study

The study concluded that child labour greatly influenced school attendance as it makes the students miss school frequently. Girls are more affected by child labour than boys. It was deduced that child labour causes absenteeism and coming late to school. This is because it makes children frustrated and increases fatigue. Some of the works that prevent students from going to school include farming, involvement in construction, involvement in business and undertaking household chores.

1.10. Recommendations of the study

From the findings and conclusions of the study, the following recommendations were made:

- i. The study recommends that the problem of child labour in Kiminini sub-county can be tackled by the people themselves in Kiminini sub-county if the local community is adequately empowered with knowledge on the importance of education in the present day society.
- ii. In addition, the study recommends that policy implementation at local level in Kiminini sub-county should be re-evaluated. The study findings implied that the local authorities have not adequately tackled the problem of child labour since there are still cases of child being reported within the county.
- iii. The study also recommends that parents should be fully involved in tackling the problem of child labour particularly the adverse effects it has on the level of students' participation in public day secondary school education. Parents are the major stakeholders in the education of their children and should be fully involved in the policy formulation and implementation within the education sector.
- iv. In order to make education meaningful and fruitful to all those who invest in it, the government should create enough job opportunities in the country and remunerate employees well. This will encourage the learners in schools to strive for excellence with hopes of a bright future and thereby stay away from participating in non- academic activities that sacrifice their academic progress.

- v. Schools' administrations and managements should lay strict and stringent conditions and strategies to govern absenteeism of learners from schools without appropriate explanations and evidence. Certain measures can be introduced to control absenteeism.
- vi. Education planners should come up with a cost effective action plan to cater for vulnerable children. On the same note, education policy makers should come up with a refined system to curb absenteeism and school dropout in an attempt to improve students learning achievements.
- vii. Educators need to create awareness to both parents and pupils on the rights of children hence serve as a medium of spurring development of human capital in future generation which can help in deterring perpetuation of generational poverty. This is likely to increase eradication and deterrence of child labour as well participation in secondary education.
- viii. The study recommends that to mitigate child labour, the government officials should ensure enforcement of the law prohibiting child labour, this should be enforced by chiefs and authorized government offices.
- ix. Finally, there is need to mount massive grassroots awareness campaign targeting parents and potential employers on negative effects of child labour. Total free education and food programs should be introduced and more boarding schools built.

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A Comparative Analysis of ‘Practical Philosophy’ in NRW, Germany and ‘Citizenship’ in Shinagawa, Japan: Rethinking Institutionalization of Values Education

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This study aims to re-examine how values education has been institutionalized in Germany and Japan. The analysis is conducted focusing on the introduction of the subject "Practical Philosophy" in North Rhine-Westphalia (NRW) and that of the subject "Citizenship" in Shinagawa Ward. It is pointed out that "citizenship" is a vague term and that the citizenship pursued could vary from country to country and from region to region (Kondo, 2020). It is also claimed that this is because each country or region has its own society formed over many centuries and its own sense of the problems it faces. According to these factors, the content of citizenship required there would differ. Since the end of World War II, both Germany and Japan have restructured their values education systems and implemented them. Therefore, it is extremely beneficial to compare these countries. Based on this overall scheme of the study, this study focuses mainly on the development of the subjects from the late 1990s to the present. The first part clarifies the socio-political development in Germany and in NRW, and educational policy reacting to the new social development and then introduction of the subject "Practical Philosophy" in NRW. The second part examines the backgrounds of the establishment of the school subject "Citizenship" in Shinagawa Ward in Japan. While taking the limitations into account, the comparison between Germany and Japan regarding their institutionalization in values education identifies a lot of similarities and differences between them.

Key words: Values Education, Practical Philosophy, Citizenship, Institutionalization, Germany, Japan

تهدف هذه الدراسة الحالية إلى إعادة النظر في كيفية تمكين تعليم القيم في ألمانيا واليابان. تتم المقارنة بين مادة "الفلسفة العملية" التي تم تقديمها في ولاية شمال الراين- ويستفاليا (NRW) في ألمانيا، ومادة "المواطنة" التي تم تقديمها في حي شيناغاوا في اليابان. يتم التحليل مع التركيز على هذه المواد.

ويشير التحليل إلى أن "المواطنة" هي مصطلح غامض، ويمكن أن يختلف نوع المواطنة التي يسعى إليها من بلد لآخر ومن منطقة إلى أخرى (Kondo، 2020). ويزعم أن هذا يعود إلى أن لكل بلد أو منطقة مجتمعه الذي يكون عبر قرون عديدة، ولديهما فهم مختلف للمشاكل التي يواجهونها، وبناء عليه، قد يختلف محتوى المواطنة المطلوب في كل منهما. منذ نهاية الحرب العالمية الثانية، قامت كل من ألمانيا واليابان بإعادة هيكلة أنظمتها التعليمية للقيم وتنفيذها. لذلك، فإنه من المفيد بشكل كبير مقارنة هاتين الدولتين. استنادًا إلى هذا الإطار العام للدراسة، يركز هذا البحث بشكل رئيسي على تطوير المواد من أواخر عقد التسعينيات حتى الوقت الحالي.

يوضح الجزء الأول من الدراسة التطورات الاجتماعية والسياسية في ألمانيا وفي ولاية شمال الراين- ويستفاليا، والسياسة التعليمية التي تتفاعل مع التطور الاجتماعي الجديد ومن ثم تقديم مادة "الفلسفة العملية" في NRW. يفحص الجزء الثاني خلفيات إنشاء مادة المدرسة "المواطنة" في حي شيناغاوا في اليابان. وبينما يأخذ بعين الاعتبار القيود، فإن المقارنة بين ألمانيا واليابان فيما يتعلق بتنظيم التعليم في القيم يحدد العديد من التشابهات والاختلافات بينهما.

本研究旨在重新审视价值观教育在德国和日本是如何制度化的。分析的重点是北威州的“实践哲学”科目和品川区的“公民权”科目的引进情况。

报告指出，“公民权”是一个模糊的术语，所追求的公民权可能因国家和地区的不同而不同（近藤，2020）。还有人称，这是因为每个国家或地区都有自己的社会，经过许多世纪形成的社会，有自己对所面临问题的认识。根据这些因素的不同，那里所要求的公民身份的内容会有所不同。自二战结束后，德国和日本都调整了他们的价值观教育体系并加以实施。因此，对这些国家进行比较是极为有益的。基于这个研究的总体方案，本研究主要关注从20世纪90年代末到现在的学科发展。

第一部分阐明了德国和北威州的社会政治发展，以及对新的社会发展做出反应的教育政策，然后在北威州引入“实用哲学”科目。

第二部分研究了日本品川区设立“公民权”这一学校科目的背景。

在考虑到局限性的同时，对德国和日本在价值观教育方面的制度化进行比较，发现它们之间有很多相似之处和不同之处。

Cette étude vise à réexaminer comment l'éducation aux valeurs a été institutionnalisée en Allemagne et au Japon. L'analyse est menée en se focalisant sur l'introduction de la matière "Philosophie pratique" en Rhénanie du Nord-Westphalie (NRW) et celle de la matière "Citoyenneté" dans le quartier de Shinagawa. Il en ressort que la « citoyenneté » est un terme vague et que la citoyenneté recherchée pourrait varier d'un pays à l'autre et d'une région à l'autre (Kondo, 2020). Il est également démontré que cela est dû au fait que chaque pays ou région a sa propre société formée au cours de nombreux siècles et sa propre perception des problèmes auxquels il est confronté. Selon ces facteurs, le contenu de la citoyenneté requise y serait différent. Depuis la fin de la Seconde Guerre mondiale, l'Allemagne et le Japon ont restructuré leurs

systèmes d'éducation aux valeurs et les ont mises en œuvre. En conséquence, il est extrêmement avantageux de comparer ces pays. Sur la base de cette configuration générale de l'étude, cette étude s'intéresse principalement au développement des sujets de la fin des années 1990 à nos jours. La première partie clarifie le développement socio-politique en Allemagne et en NRW, et la politique éducative réagissant au nouveau développement social, puis l'introduction du sujet « Philosophie pratique » en NRW. La seconde partie examine les origines de la mise en place de la matière scolaire « Citoyenneté » dans le quartier de Shinagawa au Japon. Tout en tenant compte des limites, la comparaison entre l'Allemagne et le Japon concernant leur institutionnalisation dans l'éducation aux valeurs identifie de nombreuses similitudes et différences entre eux.

Настоящее исследование направлено на пересмотр того, как было институционализировано ценностное образование в Германии и Японии. Анализ проводится с упором на введение предмета «Практическая философия» в Северном Рейне-Вестфалии (СРВ) и предмета «Гражданство» в округе Синагава.

Отмечается, что термин «гражданство» является расплывчатым и что желаемое гражданство может варьироваться от страны к стране и от региона к региону (Kondo, 2020). Утверждается также, что это связано с тем, что в каждой стране или регионе существует свое общество, сформировавшееся за многие века, и свое понимание стоящих перед ним проблем. В соответствии с этими факторами содержание требуемого там гражданства будет разным.

После окончания Второй мировой войны и Германия, и Япония реструктурировали свои системы образования в области ценностей и внедрили их. Поэтому сравнивать эти страны чрезвычайно выгодно. Основываясь на этой общей схеме исследования, данное исследование сосредоточено главным образом на развитии испытуемых с конца 1990-х годов по настоящее время.

Первая часть разъясняет социально-политическое развитие в Германии и в Северном Рейне-Вестфалии, а также образовательную политику, реагирующую на новое социальное развитие, а затем введение предмета «Практическая философия» в Северном Рейне-Вестфалии.

Во второй части рассматриваются предпосылки введения школьного предмета «Гражданство» в округе Синагава в Японии.

Принимая во внимание ограничения, сравнение между Германией и Японией в отношении их институционализации образования в области ценностей выявляет множество сходств и различий между ними.

El presente estudio pretende reexaminar cómo se ha institucionalizado la educación en valores en Alemania y Japón. El análisis se realiza centrándose en la introducción de la asignatura "Filosofía Práctica" en Norte de Rhine-Westfalia (NRW) y la de la asignatura "Ciudadanía" en el distrito de Shinagawa. Se señala que "ciudadanía" es un término vago y que la ciudadanía que se

persigue puede variar de un país a otro y de una región a otra (Kondo, 2020). También se afirma que esto se debe a que cada país o región tiene su propia sociedad formada a lo largo de muchos siglos y con su propio sentido de los problemas a los que se enfrenta. En función de estos factores, el contenido de la ciudadanía que allí se exige sería diferente.

Desde el final de la Segunda Guerra Mundial, tanto Alemania como Japón han reestructurado sus sistemas de educación en valores y los han puesto en práctica. Por lo tanto, resulta sumamente beneficioso comparar estos países. Partiendo de este esquema general del estudio, éste se centra principalmente en la evolución de las asignaturas desde finales de la década de 1990 hasta la actualidad.

La primera parte aclara el desarrollo sociopolítico en Alemania y en NRW, y la política educativa que reacciona al nuevo desarrollo social y luego la introducción de la asignatura "Filosofía Práctica" en NRW.

En la segunda parte se examinan los antecedentes del establecimiento de la asignatura escolar "Ciudadanía" en el distrito japonés de Shinagawa.

Aun teniendo en cuenta las limitaciones, la comparación entre Alemania y Japón en cuanto a su institucionalización y respecto a la educación en valores identifica muchas similitudes y diferencias entre ellos.

Introduction

This study aims to re-examine how values education has been institutionalized in Germany and Japan. The analysis is conducted focusing on the introduction of the subject 'Practical Philosophy' in North Rhine-Westphalia (NRW) and that of the subject 'Citizenship' in Shinagawa Ward. Takahiro Kondo (2020) pointed out that "citizenship" is a vague term and that the citizenship pursued could vary from country to country and from region to region. He also claims that this is because each country or region has its own society formed over many centuries and its own sense of the problems it faces. According to these factors, the content of citizenship required there would differ. Since the end of World War II, both Germany and Japan have restructured their values education systems and implemented them. Therefore, it is extremely beneficial to compare the situations in these countries. Based on this overall scheme of the study, this study focuses mainly on the development of the subjects from the late 1990s to the present.

Methodological Framework

One crucial requirement of any scientific study in comparative education is to unfold the methodological approach underlying a comparative analysis (Parreira do Amaral 2015; Schriewer 2000). This necessity of methodological reasoning can be seen as an answer to the everyday use of comparison. Whilst everyday comparison is based on a mere comparison of similarities and differences, and thus produces descriptive information about phenomena, comparison as a scientific method intends **to understand** and **to explain** possible similarities and differences of a certain phenomenon. To do so, comparative studies prerequisite a so-called "tertium comparationis", which may allow to examine deeper the relations between the compared phenomena and to classify and to theorize the identified findings.

Against the background of these understanding of comparative research our study on values education in Germany and Japan is using a multilevel model of educational systems.

- On a first level we locate as a perspective of comparison the social contexts of values education in both countries: To what kind of social structures and discourses with respect to pluralism, identity, heterogeneity and concepts of social integration values education is answering? Which role and relevance with respect to which values education is playing out in Japan and Germany? (**Societal perspective of comparison: conditions and contexts**).
- On a second level we locate the school subjects values education is assigned to and their institutional career within the respective educational system. For example, we ask, if values education is assigned to religious, political and/or philosophical education subjects? Or is it defined as supra-subject issue? (**Educational perspective of comparison I: school subjects as an institutionalized expression on values education knowledge**).
- On a third level we locate the curricula of values education: What kind of competencies, thematic issues and objectives are addressed to values education in both countries? What is their respective philosophical background and reasoning? (**Educational perspective of comparison II: Curricula as an institutionalized expression of the respective philosophies of values education**).
- As a fourth dimension we observe the in-situ realization of values education in classes. Guiding questions are: What are the textbooks and teaching materials used in classes? How is values education organized with regard to methods and social formats of teaching? Can effects be observed in the students-teacher-interaction and in the student's behavior in classroom? (**Educational perspective of comparison III: the processes of values education in classroom**).

In this contribution we only focus on the level of the school subjects that values education is related to in Germany and in Japan, more precisely: in North Rhine-Westphalia, the most densely populated federal state in Germany, and in Shinagawa Ward, a central part of Tokyo metropolitan. Table 1 compares the process of institutionalization of values education in the subjects of 'Practical Philosophy' and 'Citizenship'. It presents that both subjects were formally introduced at the same time in Germany and in Japan.

Table 1. Comparison of Institutionalization of Values Education in ‘Practical Philosophy’ in NRW and ‘Citizenship’ in Shinagawa Ward

Year	‘Practical Philosophy’ in NRW	‘Citizenship’ in Shinagawa
1997/1998	<ul style="list-style-type: none"> • Core curriculum, trial version, Curricular framework concept (1997) 	<ul style="list-style-type: none"> • Notification of the course of study: Zest for living (1998)
2008	<ul style="list-style-type: none"> • Core curriculum 	<ul style="list-style-type: none"> • Notification of the course of study: Reliable academic ability • Introduction of the subject “Citizenship”
2017/2018	<ul style="list-style-type: none"> • Agreements on denominational-cooperative religious education from the 2018/19 school year onwards 	<ul style="list-style-type: none"> • Notification of the course of study: Educational issues open to society (2017) • Revision of textbook Citizenship (2020)

1. The Subject ‘Practical Philosophy’ in NRW and its Socio-Political Background

1.1. Socio-Political Developments in Germany after 1990

Since the (re)unification of the two German states in 1990, the plurality in socially accepted ways of life and value orientations that was already to be found in West Germany has intensified (Beck, 1986). Fixed ideas about how to lead one's life based on a particular worldview or religion increasingly dissolved and the Christian orientations of the majority of the population, which were still dominant in the West at the beginning, receded - although in the former GDR Christianity had already been pushed to the social fringes due to the socialist ideology that prevailed there. The influx of many people with an Islamic background, who had already come to West Germany since the 1960s as so-called guest workers, especially from Turkey, also contributed to the diversification of religious ties. The great wave of refugees in 2015, which brought many people, mainly from Syria to all parts of Germany, further strengthened the tendency towards increasing plurality in life models and ideological-religious ties. We currently live in a diversity of divergent and rapidly changing lifestyles and values. For example, it is by no means clear which and whether one belongs to a religious community at all, whether one is involved in a political party or another non-party organization, or whether one sees one's meaning in one's work or profession. Private lives are also diverse and individualized: People live together as singles, as separate-sex or same-sex couples, or try out communal forms of living together with people from the same or trans-generations. The internet and social networks with their diverse possibilities to publicize different life plans accelerate this change, which is also reflected in changing legal regulations, such as the permission for same-sex marriage since 2017.

Finally, the capitalist economic order, which aims to constantly maximize social prosperity, also promotes the trend towards individualization in life plans. Economically, a flexible individual is indicated who can quickly adapt to ever new professional challenges and can also easily change his or her place of residence if professionally indicated - not only

within Europe, but also within the entire world if global economic interdependencies make this necessary. At the same time, resistance to the effects of this global economic order, which is one-sidedly oriented towards the idea of growth, has been growing since the 1990s, especially among the younger generation. This is because it not only demands a universally flexible individual, but also consumes a vast number of natural resources and heats up the world climate dangerously, so that a secure existence on this planet no longer seems possible for future generations. In the Fridays for future movement, which is particularly widespread among schoolchildren, this concern is articulated as an active protest against the growth ideology that dominates the older generation.

1.2. Reactions of Education Policy to Social Developments

In the following, we would like to describe the effects that the economic system of the industrialized countries, which is oriented towards growth and increasing prosperity, has had on the German education system since the year 2000. In 2000, the OECD, the Organization for Economic Co-operation and Development, conducted the PISA (Programme for International Student Assessment) studies for the first time in its 38 member states, which see themselves as democratic and market-oriented (Deutsches PISA-Konsortium, 2001). These are international school performance surveys that aim to measure the knowledge and skills of fifteen-year-olds that are relevant to everyday life and work. The measurements were taken in the areas of reading ability, mathematics and science and produced mediocre results at best for Germany. In particular, they showed that educational success in Germany correlates strongly with social background, i.e. that young people from so-called educationally disadvantaged backgrounds or families achieved significantly worse results than learners from educationally advantaged backgrounds. They also made it clear that teachers often overestimated their students and trusted them to achieve more in the areas mentioned than they were really capable of.

Decisive for developments in the German education system were the PISA studies, which continue to be conducted regularly to this day, with regard to the introduction of the concept of competency. Following the Klieme expertise, which was presented to the public in 2003, this concept no longer functioned merely as a measuring instrument for school performance but gained normative didactic significance in the form of the National Educational Standards developed there. Thus, in the following years, at the instigation of the education bureaucracy throughout Germany, the subject curricula, which had previously been determined primarily by the specification of compulsory content, were converted to so-called competence-oriented curricula. These describe subject-specific, so-called domain-specific skills that learners should have achieved by the end of a certain learning phase or grade; the content used for this is initially arbitrary. This shift from so-called input to output orientation is intended to standardize learning outcomes across schools, at least in the individual states (Länder), and to give schools clear guidelines with regard to the goals to be achieved, but not with regard to the methods and content used to achieve them.

The concept of competence, which has dominated the German education system since around 2005, is also leading to an economization of learning. Instead of seeing education as an end in itself, through which a young person learns to develop his or her individual abilities and thereby both opens up and is opened up to reality in the sense of Wolfgang Klafki's theory of categorical education (Blankertz, 1975), the aim is to develop the ability to solve problems flexibly. Thus, the educationalist Franz E. Weinert defines competencies in a highly effective way as "the cognitive abilities and skills available in individuals or that can be learned by them in order to solve certain problems, as well as the motivational, volitional and

social readiness associated with them, so that the solutions to problems can be used successfully and responsibly in variable situations." (Weinert, 2001). This definition first of all neutrally aims at the formation of flexible problem-solving skills as the goal of school instruction; but it also thereby favors the functionalization of knowledge and skills with regard to the (technical) optimization of economic processes. Terms used in the context of the PISA study such as human capital, excellence level, competition, then show a clearer tendency towards the economization of education as understood by the OECD. This educational paradigm shift has not remained without criticism in Germany. The spectrum of critics ranges from conservative preservers of humanistic pedagogy to pedagogical representatives of critical theory who see subjective educational principles such as maturity and reflexive autonomy abandoned in the economic concept of competence (Frost, 2006). These disparate objections, which, together with many teaching practitioners, also complain about a real lowering of the level of subject-specific learning associated with competence orientation, have led, for example, in NRW to the development of a generation of currently valid curricula for the subjects of upper secondary level as of 2013. It ties subject-specific competency expectations to certain contents, which are specified for their achievement. However, the paradigm of competence orientation is still in force.

1.3. Introduction of the Subject ‘Practical Philosophy’ in NRW

In North Rhine-Westphalia (NRW), the most populous and probably most pluralistic federal state, the subject of ‘Practical Philosophy’ was developed as early as 1995. It was first introduced in 1997 as a school trial, then in 2003 for good in all types of schools - first for grades 9 and 10, later also for grades 5 to 8. Pupils who do not have to take part in denominational Christian religious education because they either do not belong to a Christian religious community or, from the age of 14, opt out of religious education for reasons of conscience, are obliged to take practical philosophy. ‘Practical Philosophy’ is thus a substitute subject for religious education and may only be offered if religious education is also taught in the grade concerned.

In addition to the interest of the two large Christian churches in reducing the number of students withdrawing from religious education through the introduction of ‘Practical Philosophy’, the state also had its own interest in the subject, which many subject didacticians still share today: The pluralization and individualization of lifestyles, social relationships and value systems, as well as the clash of different ethnicities, religions and cultures, point to the need for a common consensus of values necessary for such disparate groups to live together. Here, religious education no longer reached large parts of the student body. In addition, doubts arose as to whether, with its privileging of the Christian worldview, it could still impart the value orientations necessary for a modern pluralistic society.

The 2008 version of the core curriculum for ‘Practical Philosophy’ stipulates that questions of value and meaning are dealt with systematically and directly in this subject. The learners are to be guided to independent rational discussion of various answers to these questions. In this respect, the subject is designed to be ideologically neutral, but not value-neutral: "While the [treatment of questions of meaning and value] in religious education takes place on the basis of a confession, ‘Practical Philosophy’ takes on this task on the basis of argumentative-discursive reflection in the sense of a moral-moral orientation without attachment to a particular religion or world view." (Ministerium für Schule und Weiterbildung des Landes Nordrhein-Westfalen, 1997, 2008) Although the currently valid version of the curriculum for ‘Practical Philosophy’ was enacted in 2008, i.e. the peak phase of competence orientation in the German education system, the subject largely resists the

economization of education with its competence expectations. Although the subject's topics and questions are derived from a comprehensive concept of action, the subject competencies in particular illustrate its critical potential. For example, learners are expected to "reflect on the influence of media on judgments and actions" and "reflect on basic questions of being human and dealing with nature." (Ministerium für Schule und Weiterbildung des Landes Nordrhein-Westfalen, 1997, 2008). Due to the philosophical orientation of the subject, this is about guiding the students to reflect and think fundamentally, on the one hand about their own way of life, but on the other hand also about the successful shaping of living together in the context of a society determined by media, in which the ideology of constant economic growth with its exploitation of nature and the consequences for the world climate also comes under scrutiny (Ministerium für Schule und Weiterbildung des Landes Nordrhein-Westfalen, 1997, 2008). In addition, the curriculum for 'Practical Philosophy' also specifies social competences that students should acquire through the teaching of this subject. They can be seen as a reaction to the pluralization and individualization in German society since the 1990s, as described at the beginning. The social competences include the development of empathy, the ability to take the perspective of others, to respect and tolerate other values and orientations in life, and to deal with each other in a rational and relevant way.

The philosophical background for these social competences is a distinction developed by Otfried Höffe in the context of the theory of pluralistic societies between normative areas that can and should be pluralistic and those that must not be. The pluralisable sphere includes the different life plans, i.e. the living out of individual needs and abilities, of ideas of fashion and taste as well as forms of world and self-interpretation in religions and world views. However, these are in principle prone to conflict and rival each other. What cannot be pluralized, therefore, are the framework conditions that regulate the balancing of rival life concepts. This refers to elementary norms that do not merely apply to individual ideological or religious groups but enable the humane and peaceful coexistence of these groups and the individuals (belonging to them). Thus, a strict distinction must be made between "the ethics of elementary obligations, which is in principle one, and the plurality of ethics of an optimal life, the Christian, [Islamic], Marxist, Buddhist and other interpretations of humanity" (Höffe, 1994). This ethics of elementary obligations includes values such as tolerance as respect for the (value) conviction of the other, renunciation of violence, sincerity in communication, willingness to cooperate and understand, empathy, fairness and the willingness to partially give up one's own interests - because only in this way can humane conflict resolution succeed in a society characterized by different life plans. If the subject of 'Practical Philosophy' succeeds in bringing pupils with different world views and religions into a rational, fair and empathy-guided discourse about the values underlying these world views, the above-mentioned social competences have been developed - in that the learners have concretely experienced the values constitutive of a pluralistic society in the course of their lessons (Henke, 2017).

In NRW, the subject of 'Practical Philosophy' is now established in almost all types of schools. About a quarter of the student body attends classes in this subject, either by their own choice or because they do not belong to a Christian church. In the big cities, the number is even higher, sometimes half of a class attends classes in 'Practical Philosophy'. The composition of the student body is particularly heterogeneous with regard to the world views and values represented there (Blesenkemper, 2015). In the meantime, there is also a curriculum for primary schools, where the subject is to be introduced from the school year 2022/23. As part of the entry into force of this curriculum, it is then also planned to revise the 2008 curriculum and bring it up to the level achieved by the revision of the lower secondary education curricula for Protestant and Catholic religious education, which has already been carried out in 2018/19. For some years now, teachers have been trained in Germany for

confession-oriented Islamic religious education in German as the language of instruction. This is currently being introduced successively, primarily in the comprehensive schools of large cities. Currently, about 25,000 pupils attend these classes, which is less than one tenth of the Muslim pupils in NRW (about 400,000). The introduction of Islamic religious education, which is politically expected to lead to greater integration of Muslims, will in the long-term lead to a change in the student body and to a lower proportion of Muslim students in 'Practical Philosophy' classes.

Since unification in 1990, many have been calling for the regular introduction of ideologically neutral, meaning- and value-oriented lessons for all pupils in all federal states - following the example of the states of Berlin and Brandenburg. Religious education could then be attended additionally and voluntarily by religiously oriented learners. With the introduction of confession-oriented Islamic religious education, however, the state of North Rhine-Westphalia has first stabilized confessional religious education and thus confirmed the substitute subject status for 'Practical Philosophy'. This could only be abolished in NRW by amending Article 7, Paragraph 3 of the Basic Law, which would require a two-thirds majority in the German Bundestag. If pluralism becomes even more widespread in German society, such a political decision is certainly not out of the question in the long term.

2. Background of the Establishment of the Subject "Citizenship" in Shinagawa Ward

The "modern school" in Japan was created by the Meiji government in 1872. The goal was to modernize Japan by efficiently introducing modern Western science to the country, and to create a nation befitting a modern nation. Therefore, the educational system and policies were centralized from above and did not necessarily match the situation and expectations of the people living in local communities. Because of this historical background, decentralized educational policies have not made much progress in Japan in real terms, although some budding examples can be seen in recent years. The "citizenship" curriculum in Shinagawa Ward is a typical example. This part examines the backgrounds of the establishment of the school subject "Citizenship" in Shinagawa Ward in Japan. Until recently in Japan, moral education was not a school subject, but was considered to be a holistic school educational activity. However, it was upgraded and now it is a "special" school subject. In 2006, prior to the upgrade by the government, Shinagawa Ward introduced the subject 'Citizenship'. This part summarizes the social and political background that led to the establishment of the subject 'Citizenship', referring to the report of the Central Council for Education and the Courses of Study, and clarifies how perceptions of 'diversity' and 'building to be a social being' have changed.

2.1. Social and Political Background in Japan

2.1.1. The Concept of "Citizenship Education"

In many European countries today, including Germany, the willingness of migrants and the majority to accept them to live together and the rules necessary for this are said to be of paramount importance, i.e. "respect and tolerance of human rights" is at the heart of "citizenship" (Kondo 2020). In Japan, on the other hand, "citizenship" tends to be described in terms of traditionalist moral consciousness or the ability to achieve economic independence. It is argued that if there is less political resistance to using the term "citizenship education" instead of "political education", then there is no need to stick with a term that causes friction. However, if we use the term "citizenship education", we cannot avoid looking at the reasons for it, namely the situation of education in post-war Japan (Kondo 2020).

2.1.2. Response to the Value of 'Diversity' in the Central Council for Education Report and the Revised Courses of Study

Mizuhara (2018) organizes how the view of ability and the image of human beings have changed in the series of Courses of Study after the world war II. Here, the focus will be on three revisions that are closely related to the time of the establishment of the subject 'Citizenship' in Shinagawa: (1) the 1998/2003 revision, (2) the 2008/2009 revision, and the current revision (3) the 2017/2018 revision and analyze the responses to "diversity" there.

First, (1) the 1998/2003 Courses of Study were fully revised in response to the July 1996 report of the Central Council for Education (hereinafter referred to as the Council), which called for a shared philosophy of "zest for living". The report of the Council of Education, "The Future of Education in Japan in the 21st Century," called the qualities and abilities required in the rapidly changing society of the future "the ability to live," and outlined the following vision for "the future society" and "the basic direction of education in the future.

"Prospects for the future of society"

As a result of the continuous pursuit of economic growth, we live a life with little time to spare, as if we are always being pushed to do something, and even if we have achieved affluence, it is mainly material affluence. In this context, people are gradually seeking a variety of values and self-realization, such as comfort and spiritual richness. (Underlining by the author)

"The basic direction of education in the future"

The cultivation of rich humanity, a sense of justice and fairness, self-discipline and cooperation with others, consideration for others, respect for human rights, and love of nature in children is something that must be cherished in education at all times and in all countries.

The 1998 Courses of Study was characterized by the inclusion of comprehensive learning time, "the period for integrated studies", but it was accompanied by major structural reforms in school education and curricula in Japan, which led to controversy, including criticism of "free education". In 1995, when the Ministry of Education Science and Technology (MEXT) held a meeting of collaborators for basic research on the curriculum in order to conceive the new Courses of Study. Mizuhara, a researcher of curriculum and educational policy was asked by the MEXT to propose a reform plan in the meeting. At the meeting on 31st of August 1995, he summarized the post-war curriculum and proposed the necessity of "integrated learning" in school education to remedy the structural lack of "integration of knowledge" and "subjectivation of knowledge"(Mizuhara 2018). There, "special activities and moral education are dysfunctional due to a variety of adverse conditions" and therefore they had been considered as having "few educational effects" (Mizuhara 2018). In the postwar core curriculum, democratic human resource development was set as an educational goal due to the significance of the creation of social studies. Under this situation, it was even thought that it would be better to delete moral education class set up "comprehensive learning time/the period for integrated studies". Finally, the conference proposed that moral education be merged with integrated learning. However, "due to a series of subsequent abhorrent incidents and a survey by the Liberal Democratic Party's Education Committee on the implementation rate of moral education, there was an increasing demand for "moral education" as a separate learning content and including "education of the mind" into the "moral education class" (Mizuhara 2018).

The 2008/2009's revision of the Courses of Study called for the student's "utilization ability". According to Mizuhara's summary, the Central Council for Education highly valued the significance of "the period for integrated studies" and adopted a policy to retain it (Mizuhara 2018). According to the "summary of the deliberations of the Curriculum Committee" held on 7th November 2007, the Council affirmed that "the principle of nurturing 'zest for living' is becoming increasingly important", as well as the importance of the OCED's concept of "key competency". However, Mizuhara claims that although Japan shares the OCED's vision of the future, they should have started from considering the "power to live" as important because of the negative legacy of high economic growth, that is the severe challenges of sick children and adolescents in front of them (Mizuhara 2018). Mizuhara also take the immaturity of democracy in Japan's 60-year post-war history as another significant reason why the ability to think (reflect), which the OECE places at the core of its key competencies, has not been strongly encouraged in Japan. As for the "Japanese image of citizenship", Mizuhara points out that it is an introspection-oriented (world) citizenship education that is developed solely to make students reflect on themselves.

In this context, it is important to note that the concept of citizenship in the classroom is that of a citizen who contributes to the development of the region and the world, but who is weak in critical thinking skills and awareness of human rights. It is a citizen who contributes to the development of the region and the world, but who is weak in critical thinking and awareness of human rights. The Chūkyōshin Council's report and the revised Courses of Study are based on the sense of crisis that Japan will not have a future if it does not acquire a world-class "citizenship" that goes beyond the traditional framework of "citizens". The 2006 amendments to the Basic Education Law also included provisions on the challenges we face, but not on the future orientation that is fundamental to human rights awareness, such as fostering critical thinking skills and gender awareness, while patriotism education was strengthened at the end of a political confrontation." (Mizuhara 2018)

Finally, here let us look at the features of the current **(3) 2017/2018 revision**. What is said to be groundbreaking in this revision is the orientation towards "independent and interactive deep learning" in all subjects and subject areas. The main theme of the revision is the development of competencies in terms of what students will "be able to do", which is expressed in the three pillars of qualities and abilities to be developed as follows:

- (1) To ensure that necessary knowledge and skills are acquired.
- (2) To develop the ability to think, to judge and to express selves.
- (3) To foster the ability to learn autonomously and to develop humanity

In particular, the revision of the Enforcement Regulations of the School Education Law in March 2015 changed "moral education" from "area" to "a special subject" in the Courses of Study. The basic idea is to cultivate "morality as a basis for living with others as an independent human being". In other words, it calls for "an education in which each person is an independent citizen, with a tolerant spirit from multiple perspectives, respect for others and the possibility of coexistence" (Mizuhara 2018).

There are similarities here with the development of value education in Germany. In Japanese moral education, "independent, interactive and deep learning" and "thinking and discussing morality" are required, while in German Subject 'Practical Philosophy', "expressing one's own opinions in dialogue with each other" (self-competency) and "listening

and responding to each other in dialogue" (method competency) are also aimed for (Hamatani & Inoue 2021). However, there is some differences between two countries; in Germany, the basis for this is "distinguishing between 'rational' and 'non-rational' behavior and providing a rationale for the classification" (self-competency), which is based on the assumption that "rational behavior (thinking)" transcends diversity, as people are the same even if they have different backgrounds. On the other hand, in Japan, where there is a tradition and accumulation of "understanding the feelings of characters based on literary materials", it is judged that the weight is on "moral sentiments, judgments, and actions" that can guess and understand the feelings of others and "respect opinions and positions different from one's own with an open mind" (Hamatani & Inoue 2021, 44). In other words, what is clear from the contrast with Germany is that in Japan, the value of "tolerance" is prioritized, and it functions in a way that encompasses "diversity" (Hamatani & Inoue 2021, 44).

2.2. Educational Reform to Restore Trust in Public Schools and the Introduction of the Subject ‘Citizenship’ in Shinagawa Ward

2.2.1. Social Background of the Establishment of the Subject ‘Citizenship’ in Shinagawa Ward

In 2000, Shinagawa Ward started an educational reform called "Plan 21" with the aim of changing the teachers' mindset and the quality of school education. They introduced a "school choice system," "classes by proficiency level," a "subject teacher system in elementary schools," "open classes in junior high schools," "cooperative education between elementary and junior high schools," an "external evaluation system," and an "academic achievement retention survey." Hideo Wakatsuki, Superintendent of Education of Shinagawa Ward at that time, said that such a series of reforms was based on the general situation of declining educational functions in families and local communities, as well as the growing popularity of private schools in urban areas. In addition, the popularity of private schools is increasing in urban areas. On the other hand, amid the trend of "deregulation and decentralization of education" since the 1990s, Shinagawa Ward was certified as a "special zone for integrated elementary and junior high school education" under the Special Zone for Structural Reform Act in 2003, which allowed the district to flexibly organize and implement educational programs while adhering to the Courses of Study. In 2006, Shinagawa Ward was certified as a special zone for integrated elementary and junior high school education. With this context, a new subject ‘Citizenship’ was established in 2006 as the centerpiece of the integrated elementary and junior high school education program, aiming to foster the qualities and abilities of a well-educated and good citizen.

2.2.2. Reasons and Aims of Establishing the Subject “Citizenship”

The subject ‘Citizenship’ is a "new subject" that integrates "moral education" to deepen the awareness of moral values and cultivate the ability to put them into practice, "special activities" to aim at human development through desirable group activities, and "comprehensive learning time" to cultivate the ability to solve problems by engaging in cross-disciplinary and comprehensive learning. In response to a question at the ward assembly, the superintendent of education at the time, Wakatsuki, stated as follows:

In this ward, we believe that the aim of the "comprehensive learning time" is to develop the qualities and abilities of a well-educated citizen, and that the original aims of "moral education" and "special activities" are also related to this. However, in the past, each area of study has been separated and not sufficiently related to each other. In addition, it has been pointed out that "moral education" and "special

activities" are weak in terms of looking at oneself in relation to society and acting on what one has learned. In light of this situation, the subject 'Citizenship' was established by interconnecting and integrating these areas, as well as by creating new content on its own, as a place for cultivating the foundation of good citizenship and developing human beings who continue to search for their own way of life. (Shinagawa Ward Assembly, Regular meeting, February 22, 2005).

As for the necessity of the subject 'Citizenship', Yutaka Nakajima, Director of the Educational Guidance Section at that time, responded to a question at the ward assembly as follows, citing an academic expert who was involved in the establishment of the subject 'Citizenship'.

What kind of curriculum and how are the contents that are considered necessary for citizens in the future society, such as social skills, the ability to live, and a rich mind, taught in schools? What is the curriculum and how is it taught in schools? He said that the subject 'Citizenship' was a very important method to improve the self-reliance and independence that is necessary for the future social existence (Shinagawa Ward Assembly, Education Committee, September 28, 2004).

These statements indicate that the subject 'Citizenship' in Shinagawa Ward emphasizes the "establishment of self" necessary to become a "social being".

The current "Shinagawa Ward School Education Guidelines" (2018) stipulates the following about the "image of citizens and their qualities and abilities" to be fostered in the subject 'Citizenship'. At the same time, they are people and citizens who are aware of themselves as shapers and creators of society and aim to create themselves as social beings. This self-development is not achieved by merely knowing various events and concepts as knowledge. It is important to nurture the "qualities and abilities" required for self-development as a "citizen."

2.2.3. Differences between European Citizenship Education and that of Japan

Citizenship education in Shinagawa Ward is not directly modeled on citizenship education in Europe. Masanori Waki, Director of the Integrated Elementary and Secondary Education Section, testified to this point in the assembly as follows.

"The idea of the subject 'Citizenship' was originally conceived by the Director of Education (abbreviated). Although both moral education and special activities have been hollowed out despite the fact that they are very meaningful. The first thing we need to do is to team up with experts and reconstruct what kind of skills should be acquired based on morality and special activities. In addition to that, we will refer to the content of citizenship education in the UK and Europe, and introduce child psychology, developmental psychology, and so on, to systematically determine what skills should be acquired in moral education, special activities, and comprehensive learning time. It was a laborious and original endeavor, as we faced numerous challenges and deliberated extensively to bring the subject 'Citizenship' to fruition." (Shinagawa Ward Assembly, Education Committee, September 30, 2008)

In Europe, "as the content of citizenship and citizenship is being reexamined due to the progress of multi-ethnicity and diversification of society caused by globalization" (Minei, 2007), interest in citizenship education has increased. In Japan, on the other hand,

although there is a common view that "a society composed of diverse values and cultures (a mature civil society)" is being formed, there is an increasing interest in citizenship education in order to "acquire the abilities necessary to protect oneself and at the same time build appropriate relationships with others, obtain a job and lead a rich life, demonstrate one's individuality, achieve self-actualization, and be involved in the creation of a better society. (Ministry of Economy, Trade and Industry, 2006). In the subject 'Citizenship' in Shinagawa Ward, the following three goals were set: "Fostering basic lifestyle habits, a sense of normality, and attitudes toward a better life (grades 1-4)," "Foundations of social behavior (grades 5-7)," and "Formation of a sense of citizenship and how to live in the future (grades 8-9). Students will develop their abilities as "citizens" in five areas: "self-management" for individual, "relationship formation" and "self-governing activities" for the individual and groups, "cultural creation" and "future planning" for the individual and society.

Conclusion: Rethinking Institutionalization of Values Education

When comparing the subjects of 'Citizenship' and 'Practical Philosophy', one must be aware of the limits of comparability. This concerns, first, the subject framework and the linkage among subjects, as well as their content, in terms of what subjects are responsible for the area of values education. This is because, for example, citizenship related to politics and consumption is centered on 'Politics and Economics' in addition to the subject of 'Practical Philosophy' in NRW, while in Shinagawa it is studied in detail in Social Studies in addition to 'Citizenship'. And secondly, it will be necessary to take into account the limitation that comparing these two subjects will lead to an underestimation of the contextual situation of the history of these two subjects.

While taking the above limitations into account, the comparison between Germany and Japan regarding their institutionalization in values education identifies mainly three similarities and five differences between them as follows: the **first** similarity is that both subjects are neutral among world views but based on certain values they want to educate. The **second** is that, as such, citizenship incorporates the key competencies developed by the OECD and the concept of lifelong learning, which transforms 'inert knowledge' into 'competent action'. It also includes an autonomous way of life in which one pursues goals self-determinedly and continuously in cooperation with others. **Third**, in the area of moral education, the common goal is the adaptation of values such as diversity awareness, tolerance and empathy.

On the other hand, there are roughly five differences to be found: **firstly**, as a premise, Japanese society assumes less pluralism than German society. **Secondly**, citizenship in Shinagawa-ward is not an alternative to religious education, such as 'Practical Philosophy', but a subject for everyone. **Third**, in the institutionalization of values education, 'Citizenship' aims to create more of a sense of community and social action, whereas 'Practical Philosophy' aims to tolerate individuals with different value orientations and worldviews and to accept them through rational discourse. **Fourth**, in the area of learning concepts, Shinagawa Ward's 'Citizenship' is more concerned with the concept of competent behavior as problem solving in the sense of OECD key competencies, while NRW's 'Practical Philosophy' is more principled about an economic and social order oriented towards a successful life and stable growth more emphasis is placed on considerations. Furthermore, as a **fifth**, as noted above, the subject of 'Politics and Economics' in NRW aims to develop mature citizens who understand economic processes and is conceptually similar to 'Citizenship' in Shinagawa. On the other hand, the subject of 'Practical Philosophy' differs from the 'Citizenship' in Shinagawa in that it aims at the principle-oriented self-thinking and judgment of students in various - also epistemological - subject areas. Thus, the

institutionalization of value education in the two countries emerges as having different characteristics due to the constraints of the social, political, and economic context. In other words, on the one hand, in NRW, Germany, students are oriented toward a philosophical education developed for students who do not attend religious education, to foster individual thinking and judgment, and on the other hand, in Shinagawa Ward, Japan, students are oriented toward "values" related to diversity and globalization, which are strongly emphasized from the aspect of human resource development.

Finally, we would like to refer once more to the methodological framework of the research and the phases covered in this present study. This paper deal with the first two phases of our four-dimension research processes and the consideration of the actual curriculum and classroom practice in the following two dimensions will be the subject of our future research.

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The Importance of Maintaining Balance in Education: Reflection on Significant Factors in the Light of New Post-COVID Era with a Growing Focus on Online Learning

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It has not been a normal time since the start of COVID -19, and its effect on education scene should not come unnoticed, with rapid growth of online learning and its consequent multi-faceted effect on education aim, means, experience and result.

Realizing the global focus on developing online learning, makes it timely for this research to acknowledge the crucial interplay of senses, discuss motif of place in relation to “presence”, tap into paradox of “connectedness”, discuss the need of “stress” vs “comfort” in education experience, review and unveil factors, which are essential to sustain balance in quality learning experience online.

In terms of methods, this paper will naturally adopt literature review as well apply psychodynamic approach in the process of gathering and interpretation of searched words online (modern Freudian slips), conducting interviews with representatives of education industry as well as reviewing academic results and satisfaction level.

Then, by applying quantitative methods, and viewing them through narrative, we will conclude that there is more than 3 accepted factors of Vischer’s Habituality Pyramid (functional, physical and emotional). It will be clear that emotional and physical states are important for both teacher and student, but there are other factors to address.

As the world is changing and online form of education is becoming prevalent, a continuous update of education form and offerings is required. Both students and teachers need to continuously work together to address various challenges (motivation, self-control, grading, community, etc) in order to make the most of their education. Finally, even though social media can be overwhelming, it shouldn’t be simply dismissed and should be considered in more depth as a modern tool with a learning potential.

Key words: social emotional learning, online learning, offline learning, hybrid learning, Russia, China, emotional and cognitive balance, learning compass

لم تكن الفترة منذ بداية جائحة COVID-19 عادية، ويجب ألا يتم تجاهل تأثيرها على مشهد التعليم، حيث تشهد الآن نموًا سريعًا في التعلم عبر الإنترنت وتأثيراتها المتعددة على الهدف والوسيلة والتجربة والنتيجة التعليمية. يتضح أن التركيز العالمي على تطوير التعلم عبر الإنترنت يجعل مناسبًا لهذه الدراسة مناقشة بعض جوانب التعلم العاطفي التي يمكن أن تتأثر ويجب النظر فيها بعناية في هذا التحول التعليمي. ستتحوّل هذه الورقة بشكل رئيسي إلى النهج النفسي الديناميكي الذي يفحص بالتفصيل تأثير العاطفة على الفرد، فضلاً عن النظر في العاطفة في التدريس والتعلم كتجربة فردية.

من حيث الأساليب، ستستخدم هذه الدراسة بشكل طبيعي مراجعة الأدبيات، بالإضافة إلى الطرق الكمية والنوعية الأساسية لجمع وتفسير البيانات، مثل جمع وتفسير طلبات البحث (الكلمات) عبر الإنترنت - والتي يمكن اعتبارها الفريودية الحديثة - إجراء مقابلات مع ممثلي صناعة التعليم لمعرفة الحالة العاطفية والدوافع والاحتياجات للطلاب والمعلمين بعد الانتقال إلى التعلم عبر الإنترنت، وكذلك مراجعة النتائج الأكاديمية ومستوى الرضا لفهم الحالة الإدراكية والاحتياجات.

بعد جمع جميع هذه النتائج وتفسيرها من خلال السرد، ستخلص هذه الورقة إلى أن هناك أكثر من 3 عوامل مقبولة في هرم العادات لـ "فيشر" (الوظيفية والجسدية والعاطفية). فالحالة العاطفية والجسدية مهمة أيضاً للمعلم والطالب. يتنامى شكل التعليم عبر الإنترنت والهجين كظاهرة حيث يتغير العالم ويتطلب تحديثاً مستمراً لشكل التعليم وعروضه. يحتاج كل من الطلاب والمعلمين إلى العمل بشكل مستمر معاً للتغلب على التحديات المختلفة (مثل التحفيز والسيطرة على النفس والتقييم والمجتمع وغيرها) من أجل الاستفادة القصوى من تعلمهم عبر الإنترنت أو بشكل مختلط. وأخيراً، على الرغم من أن وسائل التواصل الاجتماعي يمكن أن تكون مرهقة، فإنه لا ينبغي ببساطة إغفالها ويجب مراعاتها بمزيد من العمق كأداة تعليمية مناسبة.

COVID-19 大流行对教育领域产生了不可忽视的影响，包括在线学习的迅速发展及其对教育目的、手段、经验和结果的多方面影响。

基于全球对发展在线学习的关注，本研究将讨论在这种教育转型中可能受到影响和必须仔细考虑的情感学习的一些方面，以及教育环境中的场所主题等问题。

本文将主要采用精神动力学方法，详细研究情感对个人的影响，并将教学中的情感视为一种个人经验。

在方法上，研究采用文献梳理以及基本的定量和定性方式来收集和解释数据，例如收集和解释网上搜索的请求（词）--这可以被视为现代弗洛伊德式的滑稽；对教育行业的代表进行访谈，以解决学生和教师在线学习的情感状态、驱动力和需求，以及检测学术成果和满意度，以了解认知状态和需求。

然后，通过把所有发现放在一起，并以叙述方法来看待它们，本文得出以下结论：费肖尔的习惯性金字塔有超过 3 个公认的因素（功能、身体和情感）；情感和身体状态对教师和学生也很重要。在线和混合形式的教育作为一种现象正在增长，世界正在发生变化，需要不断地更新教育形式和产品。学生和教师都需要不断合作，解决各种挑战（动机、自我控制、评分、社区等），以充分利用他们的在线或混合学习。最后，尽

管社交媒体可能会让人不知所措，但也不应该简单地否定它，而应该更深入地考虑它作为一种合适的学习工具。

Cela n'a pas été une période normale depuis le début de COVID -19, et son effet sur le secteur de l'éducation ne devrait pas passer inaperçu, avec une croissance rapide de l'apprentissage en ligne et son effet multiforme qui en résulte sur l'objectif, les moyens, l'expérience et le résultat de l'éducation. Vu l'accent mondial mis sur le développement de l'apprentissage en ligne, il est opportun pour cette recherche de débattre de certains aspects de l'apprentissage émotionnel qui peuvent être influencés et doivent être soigneusement pris en compte dans cette transformation de l'éducation, ainsi que de considérer le motif de la place dans le cadre de l'éducation. Cet article s'orientera principalement vers l'approche psycho-dynamique qui examine en détail l'impact que l'émotion a sur l'individu, tout en considérant l'émotion dans l'enseignement et l'apprentissage comme une expérience individuelle.

En termes de méthodes, il adoptera naturellement la revue de la littérature ainsi que les moyens quantitatifs et qualitatifs de base pour collecter et interpréter les données, tels que rassembler et interpréter les informations recherchées (mots) en ligne - qui peuvent être prises comme les lapsus freudiens modernes, mener des entretiens avec des représentants de l'industrie de l'éducation pour aborder l'état émotionnel, les motivations et les besoins des étudiants et des enseignants après être allés en ligne, ainsi que pour examiner les résultats scolaires et le niveau de satisfaction afin de comprendre l'état et les besoins cognitifs.

Ensuite, en rassemblant toutes ces données et en les visualisant à travers le récit, l'article conclura qu'il existe plus de 3 facteurs admis de la pyramide de l'habitude de Vischer (fonctionnel, physique et émotionnel); les états émotionnels et physiques sont également importants pour l'enseignant et l'élève. Les formes d'éducation en ligne et hybrides se développent entant que phénomène, le monde change et nécessite une mise à jour continue de la forme et des offres de formation. Les étudiants et les enseignants doivent travailler ensemble en permanence pour relever divers défis (motivation, maîtrise de soi, notation, communauté, etc.) afin de tirer le meilleur parti de leur apprentissage en ligne ou hybride. Enfin, même si les médias sociaux peuvent être accablants, ils ne doivent pas être simplement rejetés et être considérés minutieusement comme un outil d'apprentissage approprié.

С момента появления COVID-19 пришло необычное время, и его влияние на сферу образования не осталось незамеченным, учитывая быстрый рост онлайн-обучения и его последующее многогранное влияние на цели, средства, опыт и результаты образования.

Осознание глобальной направленности на развитие онлайн-обучения делает своевременным для этого исследования обсуждение некоторых

аспектов эмоционального обучения, на которые можно повлиять и которые должны быть тщательно рассмотрены в рамках этой образовательной трансформации, а также рассмотрение мотива места в образовательной среде.

В этой статье мы в основном обратимся к психодинамическому подходу, который подробно рассматривает влияние эмоций на личность, а также рассматривает эмоции в преподавании как индивидуальный опыт.

Что касается методов, то, естественно, будет использоваться обзор литературы, а также основные количественные и качественные способы сбора и интерпретации данных, такие как сбор и интерпретация поисковых запросов (слов) в Интернете, которые могут быть восприняты как современные оговорки по Фрейд, проведение интервью с представителями образовательной индустрии для изучения эмоционального состояния, побуждения и потребности учащихся и преподавателей после выхода в Интернет, а также анализа академических результатов и уровня удовлетворенности, чтобы понять когнитивное состояние и потребности.

Затем, объединив все эти результаты и просмотрев их в повествовании, авторы придут к выводу, что существует более 3 общепринятых факторов пирамиды привычки Вишера (функциональные, физические и эмоциональные); Эмоциональное и физическое состояния так же важны как для учителя, так и для ученика. Онлайн и гибридная форма образования набирает обороты как все более распространенное явление, мир меняется и требует постоянного обновления формы обучения и предложений. И учащиеся, и преподаватели должны постоянно работать вместе для решения различных проблем (мотивация, самоконтроль, выставление оценок, сообщество и т. д.), чтобы максимально использовать свое онлайн-обучение или гибридное обучение. Наконец несмотря на то, что социальные сети могут быть чрезмерными, их не следует просто игнорировать, а рассматривать более подробно как подходящий инструмент обучения.

No ha habido un tiempo normal desde el inicio de la pandemia de COVID -19, y su efecto en la escena educativa no debería pasar desapercibido, con el rápido crecimiento del aprendizaje en línea y su consiguiente efecto polifacético en el objetivo, los medios, la experiencia y el resultado de la educación.

Teniendo en cuenta el enfoque global en el desarrollo del aprendizaje en línea, es oportuno para esta investigación discutir algunos aspectos del aprendizaje emocional, que puede ser influenciado y debe ser considerado cuidadosamente en esta transformación educativa, así como considerar el motivo del lugar en el entorno educativo.

En este documento se recurrirá sobre todo al enfoque psicodinámico, que examina en detalle el impacto que la emoción tiene en el individuo, así como a considerar la emoción en la enseñanza y el aprendizaje como una experiencia

individual.

En cuanto al método, naturalmente adoptará la revisión bibliográfica, así como formas cuantitativas y cualitativas básicas para recopilar e interpretar datos, como recopilar e interpretar las peticiones buscadas (palabras) en línea -que pueden tomarse como los modernos deslices freudianos-, realizar entrevistas con representantes de la industria de la educación para abordar el estado emocional, motivaciones y necesidades de los estudiantes y profesores después de conectarse en línea, así como revisar los resultados académicos y el nivel de satisfacción para comprender el estado cognitivo y las necesidades.

Finalmente, al reunir todos estos hallazgos y verlos a través de la narrativa, el documento concluirá que hay más de 3 factores aceptados de la Pirámide de Habitualidad de Vischer (funcionales, físicos y emociones); los estados emocionales y físicos también son importantes tanto para el profesor como para el alumno. La educación en línea e híbrida es un fenómeno en crecimiento, el mundo está cambiando y requiere una actualización continua de la forma y la oferta educativa. Tanto los estudiantes como los profesores necesitan trabajar juntos continuamente para hacer frente a diversos retos (motivación, autocontrol, calificación, comunidad, etc.) con el fin de sacar el máximo partido de su aprendizaje en línea o híbrido. Por último, aunque las redes sociales pueden resultar abrumadoras, no deben descartarse sin más y hay que considerarlas más a fondo como una herramienta adecuada de aprendizaje.

Introduction

It is a widely accepted agreement that emotional and cognitive processes interweave (Duncan and Barrett, 2007; Pessoa, 2013), therefore it is not possible to view education without considering the emotional component. Moreover, studies like Granda Granda & Granda Carrión (2021) have stirred the discussion about the role of emotions in educational processes especially after the pandemic generated by COVID-19.

Since the beginning of new epoch after COVID -19, the world has experienced drastic changes including the urgent appearance of online learning. It is common knowledge, that we strongly connect school to a place where learning *takes place*. Thus, considering learning no longer always happens at school, makes it evident, that the learning itself is not the same experience. Therefore, considering that change of learning place has impacted the learning experience, invites us to consider how in this change of environment - emotion is important to be taken care of, to ensure emotion supports rather than works against a smooth learning experience.

Environmental psychologists often separate aspects of total environment into three parts: physical, social and cultural (Horne – Martin, 2004), and this research will most look into the role of physical environment in education. Education has been transformed from being conducted physically where teachers and students meet into mostly online settings where they meet only virtually or part of the time virtually. Traditionally, students and teachers had to be *present* in the same place physically to create a learning experience through direct communication and socialization. Considering online format of learning doesn't permit "presence" in the strict sense encourages us to consider "presence" in this transformation further.

Rodgers & Raider-Roth (2006) have discussed “presence in teaching” as central to experience of both teachers and students, and explored concepts of presence as self-awareness, connection to students, connection to subject matter and pedagogical knowledge. Nevertheless, Garrison & Rud (1995) and Liston (1995) mentioned that the subject of “presence” is not sufficiently accounted in teacher education programs or mentioned in certification qualities or encouraged by pre and in service supervisors, which therefore calls for further discussion on “presence” in relation to the change of learning environment. If we consider “presence” through five senses of hearing, seeing, smelling, touching and tasting, it helps to identify challenges for completeness of experience in the online format. Rodgers & Raider-Roth (2006) mentioned that process of observation, diagnosis and compassionate response in the teaching environment are at the heart of “presence” phenomenon. In the same physical space, teachers and children are entering the experience of same factors, and create a learning experience through an interplay of senses. If the access to senses is not complete, this could result in pitfalls in observation, diagnosis and compassionate response of teacher towards a student. Moreover, if each individual is in a different place and connected by online web, then the experience really allows only two out of five senses’ interplay, such as hearing and seeing. This in turn narrows the scope of the learning experience. Besides, it is common knowledge that hearing doesn’t always mean listening in either setting. Schultz (2003), for example, defined listening as an active, relational and interpretative process that is focused on making meaning. Last but not least, in the current online education, the teacher doesn’t have a clear understanding of concentration of the student, as some students might turn off their camera, some may place their picture and some may be staring at the screen, but actually at the same time playing a game, browsing or have left the online class altogether.

Considering “connectedness” as a feature of online communication and as belonging allows to see the paradox of online learning. The children and teacher are connected online, however, lack of full spectre of senses’ involvement in the education experience might handicap the connected learning experience in the sense of belonging to the group. Yet, Raider-Roth (2005b) mentioned that “re-connectedness” can bring more value to the learning experience, if identified, thoughtfully considered and acted upon. If played right and timely, it can deepen the relationship between the student and teachers, as well as produce quality of respect, which is important in the education experience. However, would the teachers or students find time and desire to discuss this in the online format, where observation opportunities are limited, is hard to say. Either way, concept of “re-connectedness” inspires to look into other factors which can enhance the “connectedness” of students and teacher during the online learning experience further.

Several scholars consider the evidence, related to the absolute impact of the physical setting on learning, to be complex (Gislason, 2010; Woolner et al., 2007; Weinstein, 1979). After all, there are many partakers of the education experience. Teachers, students, and parents all contribute to the result of the experience. It is worth mentioning, that various research studies (Dudek, 2000; Clark, 2002; Rivlin & Wolfe, 1985; IDEA, 1970) recommend the genuine involvement of students, teachers and parents in the (school) design process; otherwise, the school is *doomed* before it is even opened. Therefore, in order for a changing education experience to continue its important and productive role, and not be *doomed* so to say, the research will look into both teachers and students’ experience in order to detect important patterns and come up with recommendations.

If we consider a change of place of learning as “stress”, it is timely to introduce Vischer’s Habituality Pyramid as framework for this study and review the importance of “comfort” and “stress” in education experience. In educational settings, an individual’s level of “stress” response in a given situation influences their learning capacities in complex ways (Schwabe & Wolf, 2014). Joëls et al. (2011) also referred to the biology, where under “stress”, there is a change in activity in brain areas involved in arousal, alertness, and attention (particularly sustained attention), which in turn signify the importance of considering “stress” in regards to learning. These changes alter the way that we pay attention and learn in complex ways, and suggest the need to consider students’ and teachers’ experience in the new setting more attentively. Vischer (2007) has analysed the physical environment as a correlated continuum of physical, functional, and psychological entities which translate either into “comfort” or “stress” (Vischer 2007; Vischer and Fischer 2005). Habituality Pyramid suggests to consider “comfort” and “stress” as a continuum, and view physical comfort as base, functional comfort as middle and psychological comfort as peak of the pyramid. There are various findings about the prevalent role of physical comfort on the education experience of teachers and students. Blackmore et al. (2011) focuses on the effect of physical environment of schools on students’ performance and academic outcome. Physical environment of a workplace also strongly affects teachers’ physical comfort (Ali, Chua, & Lim, 2015; Baker, 2011; Frontczak et al., 2012; Nazaroff, 2014); well-being (Ali, Chua, & Lim, 2015; Isaa et al., 2011; Nazaroff, 2014; Nelson, Soli, & Seltz, 2002; Rosenberg, 2010); and their productivity (De Been & Beijer, 2014; Dorizas, Assemakopoulos & Santamouris, 2015; Uline, Earthman & Lemasters, 2009; Kim et al., 2016). If physical environment can be so influential, thereby “comfort” and “stress” in the physical and virtual setting need to be acknowledged carefully in the learning transformation.

Considering opportunities and limitations of “physical” encourages to extend concept of “place” to “context”, and invite discussion on other important factors for education experience, like “trust”. Teaching online allows for teachers and students to maintain a class even when going outside is inhibited. In densely-populated classrooms, it is a limiting learning experience for students and a difficult teaching experience for teacher. For students with disability, online learning, however, is still an optimal solution to have access to education. Woolner et al. (2007) discussed further various aspects of physical environment in school, which can lead to negative learning experience, “Physical elements in the school environment can be shown to have discernible effects on teachers and learners. In particular, inadequate temperature control, lighting, air quality and acoustics have detrimental effects on concentration, mood, wellbeing, attendance and, ultimately, attainment”. Nash (1981) claimed that thoughtful organization of classroom to fulfil educational aims facilitates learning and enhances cognitive development. So, after all school environment whether “online” or “offline” needs to be considered very thoughtfully in order to ensure that it does more good, than damage in the education experience. Last but not least, it is important to consider McDermott (1977), who indirectly invited to view “place” as “context”, and suggested to consider “context” in more general terms, “In contexts that offer teachers and students enough resources to work together to establish a trusting environment, children will have sufficient time and energy to devote themselves to the intellectual tasks set before them. In other words, trusting relations are framed by the contexts in which people are asked to relate and where trusting relations occur, learning is a possibility”.

Considering trust normally decreases stress, and seeing digital transformation as “stress” to education, encourages to consider Habituality Pyramid in terms of its balancing structure as motivation to keep the education functional and upright in these destabilizing times. Pyramid has always been the most balanced structure, because the triangle is the strongest geometric

shape which has a strong base and an upward direction of development. By realizing the “presence” of other essential factors for modern education experience, ignites the discourse on ways to maintain balance in new education environment with more than 3 factors of Vischer’s pyramid: physical, functional and emotional.

Theoretical assumption

First, this research will consider Vischer (2007) Habituality Pyramid as suitable to deduce three important factors of education experience: physical, emotional and functional.

Second, we will also acknowledge the continuum of “comfort” and “stress” as influential on the education experience.

Third, we will continuously refer to the significance of emotion in shaping the individual education experience for teacher and student.

As Schultz & DeCuir (2002) mentioned, researchers of emotions in education need to make their theoretical assumptions about emotions explicit at the outset, as theoretical assumptions about emotion have methodological implications.

Considering the role of emotion in this study, invites to acknowledge emotion in teaching and learning as an individual experience (Gregoire, 2003, Grimley et al., 2004, Vuorela & Nummenmaa, 2004; Kaufhold & Johnson, 2005).

Having reviewed the role of change of place from physical to digital, I will mostly turn to psychodynamic approach, which examines in detail the impact that emotion has on the individual, and allows to concentrate on the feeling state and its behavioural manifestations (Beatty, 2005) in the education experience.

Moreover, it is important to note that the focus on emotion as an individual experience prioritizes a particular interpretation of emotion, which entails a momentary personal reaction to a specific external stimulus, which is imposed on the person by the situation (Parkinson, 1995). This will be relevant for researching factors for educational balance in the new post-Covid era where online learning is an external stimulus.

The study will also keep in mind, that individuals from different cultures approach emotions differently (Mayer & Salovey, 1997) and Social Emotional Learning (SEL) programs must be culturally relevant, empowering students within their unique cultural environments (Denham & Weissberg, 2004).

All these findings will be supported by narrative-approach (Holstein & Gubrium, 2000), which positions emotions as major aspects of story-telling and allows to draw a further link to motives, intentions, desires, and actions. This in turn allows to explore meanings of emotional experiences on a more profound level.

It is worth noting, the limitations of personal subjective interpretation, personal emotions and evident challenges to access information, which might cause difficulties and impose certain bias, as well as reduce emotion to emotion. Nevertheless, it should still provide valuable insight to notice patterns and call for certain attention and actions.

Last but not least, it must be acknowledged and carefully assumed, that emotion with more measurability and application doesn’t lose its value as a good in itself.

Questions

- What is the role and to what extent should emotional, functional, and physical factors be considered as basic in offline and online education experience?
- What other factors are essential for education maintenance, especially in the educational transformation in the digital epoch?
- Why should online entertainment and communication tools not be dismissed and considered for education purposes? What are challenges and opportunities for their use for balanced education experience?
- What is the paradox in the online learning, which needs to be acknowledged?

Method

The research adopts literature review as well as quantitative method to collect and interpret data.

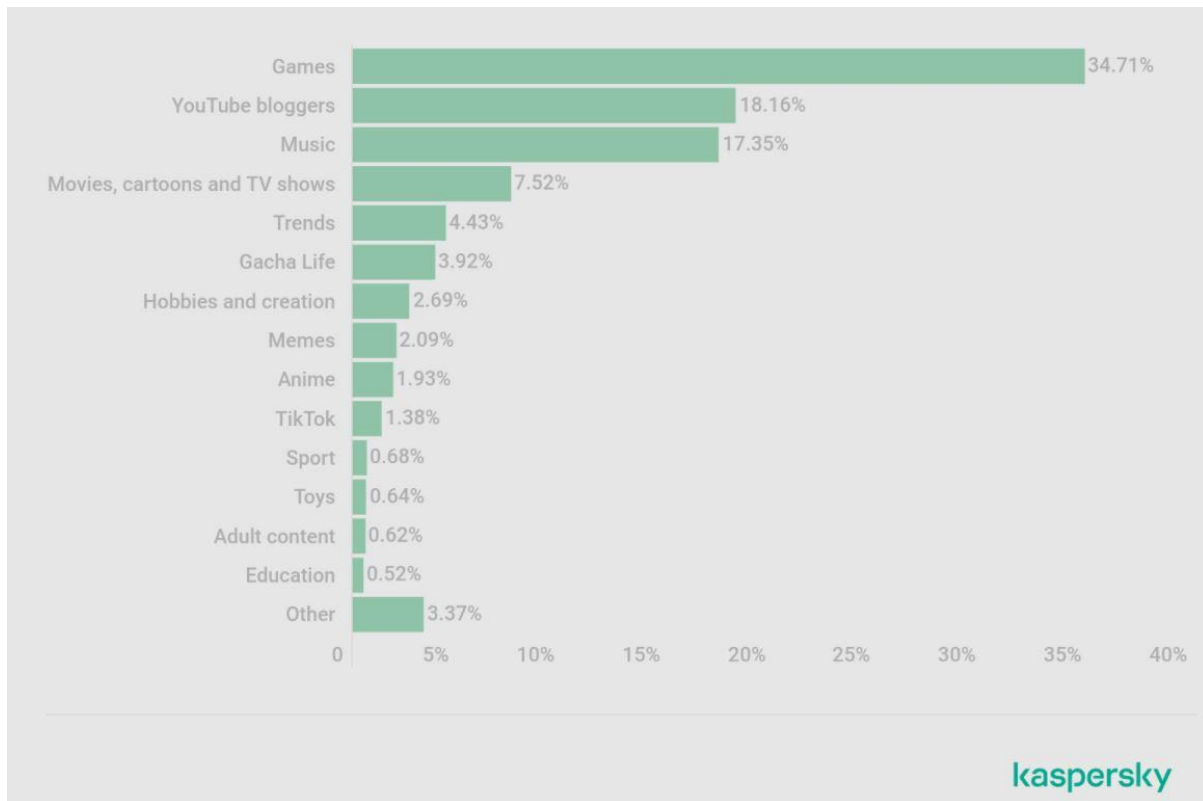
After having reviewed relevant and available literature on the topic, I will gather and interpret online activity, as well as searched terms, which can be considered as modern Freudian slips. Then, I will conduct a survey with representatives of education industry to address the physical, functional, and emotional state of teachers and students, in regards to online and offline learning.

After that, I will conduct statistical analysis (like factor and basic statistical analysis) to establish correlation and direction, then narrow down essential factors and attempt to tap into less obvious factors.

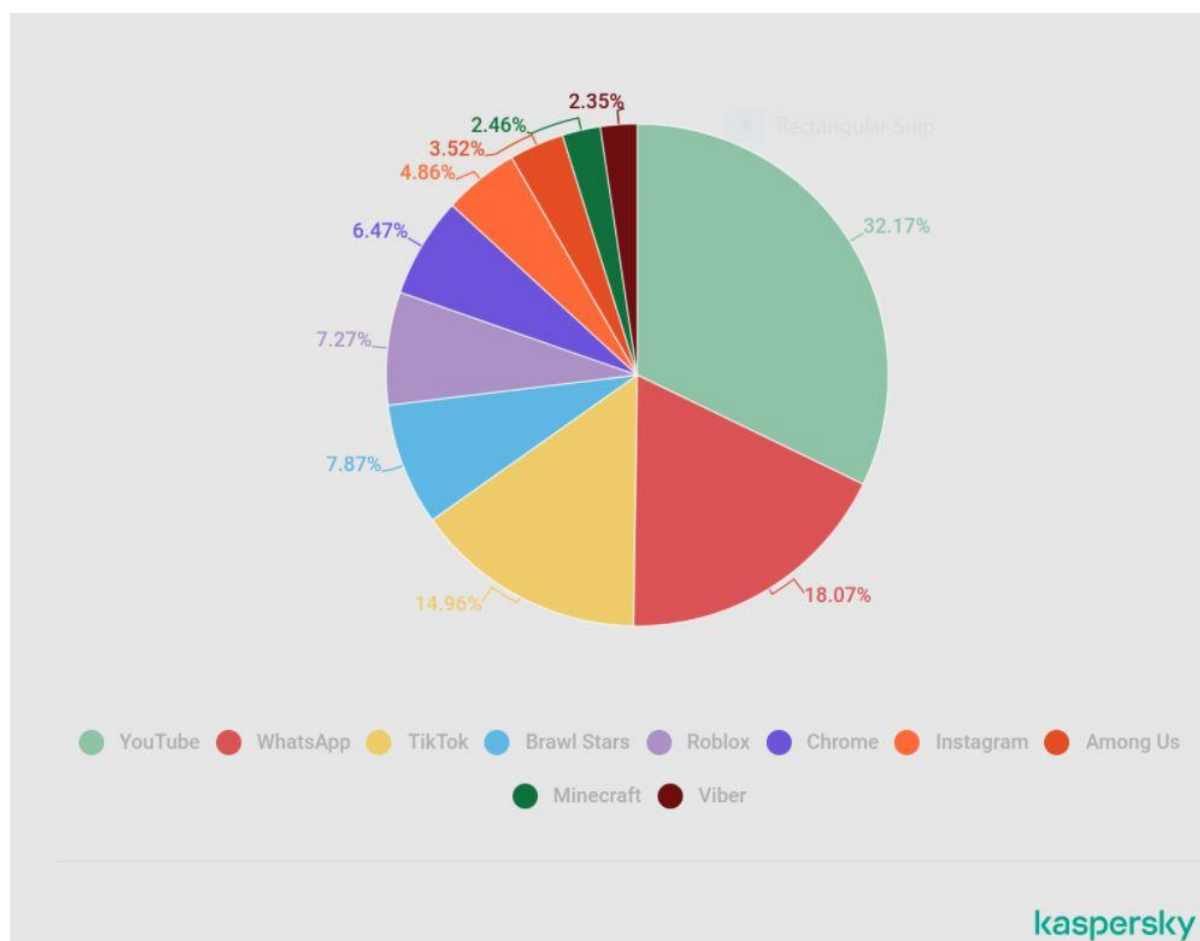
Finally, I will unveil the paradox, and consider the findings to derive at the formula of necessary emotional, functional, physical and other factors necessary for the balanced education experience in the new digital environment.

Data

I. Freudian slips in online world



Searching for knowledge is natural for any learning process from the beginning of time, and invites to consider patterns in children's searching activity. In the school environment, the teacher physically directs the search function, however, in the online setting, the child is equipped and trusted to do it himself or herself. According to Larkina (2018) Report on Children's online activity, we can see that ironically in the world where new education ways require use of devices, children across the globe spent least % of time on Education Content, and most on games. This can suggest that children alone in the online space cannot manage themselves effectively in terms of balancing education and entertainment.



From this graph, we see that most visited websites by children are YouTube, then WhatsApp, and then TikTok, which invites us to evaluate them in terms of their initial value proposition and education potential. YouTube is being the most sought-after website and app primarily for entertainment (videos, cartoons, etc.) and secondarily for creative inspiration (making things, art, music, etc.). WhatsApp is naturally used mostly for communication. TikTok is known to be used not only for procrastination, but mostly for creativity. To record a video that will trend and become popular, users normally need to at least observe, analyse, plan, altogether master skill in order to create whatever they want to show. So, the child often needs to be camera man, actor, director, costume designer, music producer, and an entire film crew to say the least in order to create the video. It becomes evident that this activity can help the child build skills, which may not just become a hobby but could also be a step towards a future profession. Moreover, the more users get into TikTok, the more varied the content becomes. So, it can be assumed to achieve a snowball effect. Considering its popularity among youth of students' age, there are more and more ongoing discussions about how TikTok can be used as an educational resource.

Talking about games, there are various options for users to apply and grow their creativity in the process. It is currently possible for users in the game's existing interface to easily create characters, place them in specific locations and write dialogue for them, which in turn helps unveil and develop creativity. The process after all also inspires competition sense, as once the characters are created, they can be uploaded to YouTube for attracting thousands of views and likes.

It seems evident, that in both cases with games and social media like TikTok, children manage to combine learning aspects like (creativity, competition, skill development), as well

enjoy the learning experience. The evident negative aspect of these activities is: the more time spent individually online logically reduces the amount of time spent offline. Lack of time offline with family, teachers and peers affects their social development track and inhibits their skill of being part of the actual society.

II. Surveys with Education representatives

Students 学生	Teachers 教师
<p>1 – 5 (1 strongly disagree, 5 strongly agree) (1 非常不同意, 5 非常同意)</p> <p>1. I enjoy studying from home more than from classroom 比起在教室里, 我更喜欢在家学习</p> <p>2. I enjoy learning when I am physically in the classroom with teacher and other students 我喜欢和老师同学们一起在教室里学习</p> <p>3. When studying from home, it is easier that I don't need to physically get to school and back 在家学习对我来说更容易, 因为我不需要往返学校</p> <p>4. I study better when I am physically in the classroom with teacher and other students 当我和老师同学们一起在教室里时, 我学习得更好</p> <p>5. I understand material better when at home than in classroom 比起在教室里, 我在家里能更好地理解教材</p> <p>6. Teacher's body language in classroom helps me understand quicker if I am on the right track 通过老师在课堂上的肢体语言, 我可以更快地判断自己是不是跟上了老师的思路</p> <p>7. I am more lonely when I study from home than in classroom 比起在教室里, 我在家里学习感觉更加孤独</p> <p>8. I am more easily distracted when study from home than in classroom</p>	<p>1 – 5 (1 strongly disagree, 5 strongly agree) (1 非常不同意, 5 非常同意)</p> <p>1. I enjoy teaching from home more than from classroom 比起在教室里, 我更喜欢在家里教书</p> <p>2. I enjoy teaching when I am physically in the classroom with other students, and in school with other teachers 我喜欢和学生们一起在教室里上课, 以及和其他老师们一起在学校里教书</p> <p>3. When teaching from home, it is easier that I don't need to physically get to school and back 在家里教书对我来说更容易, 因为我不需要往返学校</p> <p>4. I teach better when I am physically in the classroom with other students 当我和学生们一起在教室里时, 我教得更好</p> <p>5. I teach material better when from home than in classroom 比起在教室里, 我在家里教书可以更好地使用教材</p> <p>6. Student's body language in classroom helps me understand quicker if student is on the right track 通过学生在课堂上的肢体语言, 我可以更快地判断他们是不是跟上了我的思路</p> <p>7. I am more lonely when I teach from home than in classroom 比起在教室里, 我在家里教书感觉更加孤独</p>

<p>比起在教室里，我在家里学习更容易分心</p> <p>9. I enjoy more control over my studies and other things I want to do when at home than in classroom</p> <p>比起在教室里，我更喜欢在家里学习，因为在家里我能更自由地掌控我的学习和其他事情</p> <p>10. I am less thirsty or hungry when I study from home than in classroom</p> <p>比起在教室里，我在家里学习的时候更少感到口渴或饥饿</p> <p>11. I feel more motivated to study when I go to school than when study at home</p> <p>比起在教室里，我在家里学习更有动力</p> <p>12. I get better grades when I study from home than from classroom</p> <p>比起在教室里，我在家里学习成绩更好</p> <p>13. I am less easily tired when I learn at home than in classroom</p> <p>比起在教室里，我在家里学习更不容易疲劳</p> <p>14. I can sleep longer when I am learning at home than in classroom</p> <p>比起在教室里，我在家里学习可以多睡一会儿</p> <p>15. I gain more weight when I study from home than in class</p> <p>比起在教室里，我在家里学习长胖了</p> <p>16. I feel happier that I can learn more in general when studying from home, because I have easier access to social media, etc</p> <p>我在家里学习更开心，因为我能更轻易地使用社交媒体等平台，从而学到更多</p> <p>17. Studying from home allows me to manage stressful and difficult situations easier than studying from classroom</p> <p>比起在教室里，我在家里学习能更容易处理压力和困难</p>	<p>8. I am more easily distracted when teach from home than in classroom</p> <p>比起在教室里，我在家里教书更容易分心</p> <p>9. I enjoy more control over my teaching and other things I want to do when at home than in classroom</p> <p>比起在教室里，我更喜欢在家里教书，因为在家里我能更自由地掌控我的教学和其他事情</p> <p>10. I am less thirsty or hungry when I teach from home than in classroom</p> <p>比起在教室里，我在家里教书的时候更少感到口渴或饥饿</p> <p>11. I feel more motivated to teach when I teach at school than from home</p> <p>比起在教室里，我在家里教书更有动力</p> <p>12. My students get better grades when I teach from home than from classroom</p> <p>比起在教室里，我在家里教书时我的学生成绩更好</p> <p>13. I am less easily tired when I teach from home than in classroom</p> <p>比起在教室里，我在家里教书更不容易疲劳</p> <p>14. I can sleep longer when I am teaching from home than in classroom</p> <p>比起在教室里，我在家里教书可以多睡一会儿</p> <p>15. I gain more weight when I teach from home than in class</p> <p>比起在教室里，我在家里教书长胖了</p> <p>16. I feel happier that I can teach more in general when teaching from home, because I have easier access to social media, multi-medium material, etc</p> <p>我在家里教书更开心，因为我能更轻易地使用社交媒体和多媒体材料等，从而教到更多</p>
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<p>18. It is more comfortable for me to study from home than from classroom 比起在教室里，我在家里学习更舒服</p> <p>Gender 性别</p> <ul style="list-style-type: none"> • Male 男 • Female 女 <p>Age 年龄</p> <ul style="list-style-type: none"> • 5-9 • 10-14 • 15-19 	<p>17. Teaching from home allows me to manage stressful and difficult situations easier than in classroom 比起在教室里，我在家里教书能更容易处理压力和困难</p> <p>18. It is more comfortable for me to teach from home than from classroom 比起在教室里，我在家里教书更舒服</p> <p>Gender 性别</p> <ul style="list-style-type: none"> • Male 男 • Female 女 <p>Age 年龄</p> <ul style="list-style-type: none"> • 24-35 • 36-47 • 48-60
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*yellow – emotional, blue – functional, green - physical

For survey, I have approached 2 schools. One school is high-reputation International School of Shanghai, offering one of the most progressive programs of international education. The other school is the First Central Primary School in Shanghai, which was founded by a famous patriotic educationalist and evokes the concept of living education. In both schools, I targeted teachers and students at primary level. I have surveyed 84 students aged 5-12 years old and 36 teachers aged 24-47 years old, both male and female.

If we consider Social and Emotional Learning (SEL) to be the process by which children and young people develop and learn a broad range of social, emotional, and behavioral skills (Durlak, Domitrovich, Weissberg, & Gullotti, 2015), then it seems most natural to work with primary group when the development is at its start. The primary age group of teachers and students has been chosen carefully as one of the most influential stages of development. It is assumed that children are open to education experience, able to perform simple tasks and least influenced by external factors like sexuality, social norms etc.

The survey will consider 18 total statements, 6 statements representing each category, conveying physical, functional or emotional aspects of education experience online and offline. The results will be evaluated by teachers and students on a scale from 1 to 5, where 1 – least agree, 5 – most agree.

statements	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
students average	2.46	4.60	2.29	4.36	2.29	4.54	3.89	3.48	2.69	2.90	3.13	2.39	2.87	2.58	2.71	2.71	2.61	3.18
teachers average	2.56	4.31	3.64	4.44	2.36	4.58	3.17	3.19	2.92	3.22	3.72	2.64	3.69	4.03	3.14	2.75	3.03	3.36
discrepancy	- 0.10	0.30	- 1.35	- 0.08	- 0.07	- 0.04	0.72	0.29	- 0.23	- 0.32	- 0.59	- 0.25	- 0.83	- 1.45	- 0.43	- 0.04	- 0.41	- 0.18

From the greatest discrepancy in answers, we see that teachers and students have different physical comfort in terms of online education. It is physically easier for teachers to teach online than for students to learn online. We can consider that it is easier in terms of logistics, since students and teachers don't need to put in effort or time to get ready to come to school

or come back home from school. Also, online mode of teaching allows enhancement of efficiency for teacher in terms of mass checking of homework and tests. For students, it is also easier to access materials online, as primary students might find it hard to carry books and in general not to forget them. However, it is important to note, that it might be easier for students to be distracted by home setting and the online resources, unless they are thoughtfully blocked by parents, since evidently self-control of students is less developed than of adult teachers.

From the lowest discrepancy in answers, we see that both teachers and students agree most that it is more enjoyable for them to teach and learn from home. Yet, it is also evident for students and teachers, that it is a more productive experience when it is from school premises. We can consider the reason for a more productive experience to be at school, due to the possibility to use full variety of senses, especially interpret and react to body language.

However, considering the materials of learning, it is becoming easier to manage and use them in online setting. This can be explained by development level of technology, relative straight-forwardness to use and general possibility to access and navigate different material online without the need to carry various heavy books to school.

KMO & Bartlett criteria		
Measure of adequacy		.838
Sphericity test	Approx. chi-square	700.441
	Df	153
	Significance	.000

This study employs factor analysis to target latent factors. Factor Analysis confirms 3 factors proposed by Vischer Habituality Pyramid – emotional, functional, and physical, but also explores other latent factors, important for the learning experience.

KMO 0.838 more than 0.5 and less than 1 shows high acceptability of the use of data, and indicates that the degree of information among the variables overlap greatly and in turn highlight presence of a strong partial correlation. So, it is possible to conduct factor analysis. Significance results .000, less than 0.05, show that the correlation matrix is not an identity matrix and thereby reject null hypothesis.

Total variance explained.

Compo nents	Initial Eigenvalues			Extraction sums of square loading			Rotation sums of squared loadings		
	Total	% of variance	Cumulati ve %	Total	% of variance	Cumulati ve %	Total	% of variance	Cumulati ve %
1	5.469	30.384	30.384	5.469	30.384	30.384	3.877	21.537	21.537
2	2.145	11.915	42.299	2.145	11.915	42.299	2.473	13.741	35.278
3	1.458	8.102	50.401	1.458	8.102	50.401	2.016	11.200	46.478
4	1.120	6.224	56.625	1.120	6.224	56.625	1.827	10.148	56.625
5	.931	5.171	61.796						

6	.907	5.040	66.836					
7	.758	4.212	71.048					
8	.708	3.932	74.980					
9	.674	3.747	78.727					
10	.605	3.362	82.088					
11	.550	3.056	85.144					
12	.511	2.837	87.980					
13	.497	2.758	90.739					
14	.409	2.270	93.008					
15	.344	1.910	94.918					
16	.332	1.845	96.764					
17	.316	1.758	98.522					
18	.266	1.478	100.000					

Method of outlining factors

Total variance outlines from 18 components 4 instead of 3 factors, which makes us see that perhaps there is one more latent factor, apart from physical, emotional and functional (Vischer Habituality Pyramid) in the education experience, which we haven't yet perceived, and which can make the experience worthwhile.

The turned matrix of components

	Component			
	1	2	3	4
我在家里学习更开心，因为我更容易地使用社交媒体等平台，从而学到更多I feel happier that I can learn more in general when studying from home, because I have easier access to social media, etc	.747			
比起在教室里，我在家里能更好地理解教材I understand material better when at home than in classroom	.746			

比起在教室里，我更喜欢在家里学习，因为在家里我能更自由地掌控我的学习和其他事情I enjoy more control over my studies and other things I want to do when at home than in classroom	.718			
比起在教室里，我更喜欢在家学习I enjoy studying from home more than from classroom	.705			
比起在教室里，我在家里学习能更容易处理压力和困难 Studying from home allows me to manage stressful and difficult situations easier than studying from classroom	.638			
比起在教室里，我在家里学习更舒服It is more comfortable for me to study from home than from classroom				
在家学习对我来说更容易，因为我不需要往返学校When studying from home, it is easier that I don't need to physically get to school and back				
比起在教室里，我在家里学习成绩更好I get better grades when I study from home than from classroom				

比起在教室里，我在家里学习可以多睡一会儿I can sleep longer when I am learning at home than in classroom	.788		
比起在教室里，我在家里学习更不容易疲劳I am less easily tired when I learn at home than in classroom	.658		
比起在教室里，我在家里学习更有动力I feel more motivated to study when I go to school than when study at home			
比起在教室里，我在家里学习的时候更少感到口渴或饥饿I am less thirsty or hungry when I study from home than in classroom			
当我和老师同学们一起在教室里时，我学习得更好I study better when I am physically in the classroom with teacher and other students		.779	
通过老师在课堂上的肢体语言，我可以更快地判断自己是不是跟上了老师的思路Teacher's body language in classroom helps me understand quicker if I am on the right track		.749	

我喜欢和老师同学们 一起在教室里学习I enjoy learning when I am physically in the classroom with teacher and other students			.720
比起在教室里，我在 家里学习长胖了I gain more weight when I study from home than in class			.765
比起在教室里，我在 家里学习感觉更加孤 独I am more lonely when I study from home than in classroom			.728
比起在教室里，我在 家里学习更容易分心I am more easily distracted when study from home than in classroom			.680

After 6 iterations, Varimax, with Kaiser normality, and using minimum of 0.6, the results outlined 4 components: role of emotion in online experience (preference of online experience in general, more freedom to manage time, more general learning, better possibility to manage stress and easier access to material), role of physical wellbeing in online experience (less tired, able to sleep longer), role of community in offline experience (better academic results, teachers' body language, and overall joy of being part of society), lack of control in online experience (weight, emotional stability, focus).

Doing factor analysis for students only, with 9 iterations, also showed 4 factors, but doing factor analysis for teachers only, with 8 iterations, showed 5 factors.

The turned matrix of components					
	Components				
	1	2	3	4	5
比起在教室里，我在家里教书更不容易疲劳I am less easily tired when I teach from home than in classroom	.875				
比起在教室里，我在家里教书可以多睡一会儿I can sleep longer when I am teaching from home than in classroom	.792				
比起在教室里，我在家里教书更舒服It is more comfortable for me to teach from home than from classroom	.769				

<p>在家里教书对我来说更容易，因为我不需要往返学校When teaching from home, it is easier that I don't need to physically get to school and back</p>	<p>.607</p>				
<p>比起在教室里，我在家里教书的时候更少感到口渴或饥饿I am less thirsty or hungry when I teach from home than in classroom</p>					

<p>我在家里教书更开心，因为我更容易地使用社交媒体和多媒体材料等，从而教到更多I feel happier that I can teach more in general when teaching from home, because I have easier access to social media, multi-medium material, etc</p>		.839			
<p>比起在教室里，我在家里教书能更容易处理压力和困难Teaching from home allows me to manage stressful and difficult situations easier than in classroom</p>		.807			
<p>比起在教室里，我在家里教书可以更好地使用教材I teach material better when from home than in classroom</p>		.747			

比起在教室里， 我更喜欢在家里 教书，因为在家 里我能更自由地 掌控我的教学和 其他事情I enjoy more control over my teaching and other things I want to do when at home than in classroom		.608			
比起在教室里， 我更喜欢在家里 教书I enjoy teaching from home more than from classroom		.601			
当我和学生们一 起在教室里时， 我教得更好I teach better when I am physically in the classroom with other students			.756		

我喜欢和学生们一起在教室里上课, 以及和其他老师们一起在学校里教书I enjoy teaching when I am physically in the classroom with other students, and in school with other teachers			.692		
通过学生在课堂上的肢体语言, 我可以更快地判断他们是不是跟上了我的思路 Student's body language in classroom helps me understand quicker if student is on the right track			.676		
比起在教室里, 我在家里教书感觉更加孤独I am more lonely when I teach from home than in classroom				.799	

比起在教室里, 我在家里教书更 容易分心I am more easily distracted when teach from home than in classroom				.723	
比起在教室里, 我在家里教书长 胖了I gain more weight when I teach from home than in class				.650	
比起在教室里, 我在家里教书时 我的学生成绩更 好My students get better grades when I teach from home than from classroom					.812
比起在教室里, 我在家里教书更 有动力I feel more motivated to teach when I teach at school than from home					.655

The 5th factor can correspond to the other latent factor, more felt by the more responsible partaker of the education experience, and can outline the paradox, which needs to be addressed. Teacher is more motivated to teach in the classic scenario in the school premisses, but somehow the students get better grades online.

Conclusion

The study discusses how education transformation from physical to virtual setting is influencing the education experience for both students and teachers and calling for maintenance of balance in the moment of destabilization.

Having reviewed literature, it became evident that concept of “place” in education is important, moreover a change in education place from school to online and hybrid format requires to acknowledge the factor of “presence”, interplay of senses and paradox of “connectedness”. Analysing children’s online searches through Freudian slips’ prism, made it clear that in increasingly online or hybrid education, children ironically research education-related material the least, and are mostly lured by online games and entertainment. However, as the world is changing, so are the education ways. Thus, online mediums such as TikTok, YouTube and WhatsApp communication tools should not be easily dismissed as a distracting and irrelevant to education. On the contrary, they should be considered seriously by education industry as new ways which can be explored for the benefit of education and in line with increasingly digitalized world. They entuse children to communicate and share various learning experiences, which is key to education. Moreover, these new digital ways enable children to observe something they like, practice a variety of skills and also create. Since this learning inspires students with competition, and allows them freedom to develop skills which they need for the end project they chose, learning is relevant, engagement is high and thus learning potential is maximized.

Then, having approached, surveyed representatives of primary education industry in international and Chinese schools of Shanghai, and analysed quantitatively the findings, it becomes clear that perhaps there is more than 3 significant factors for education experience, beyond factors suggested by Vischer Habituality Pyramid (functional, physical and emotional). It can be accepted that emotional and physical states are important for both student and teacher, however, the other two factors can be connected to the role of community in offline (school) education and role of control in online (digital) education. Additionally, in analysing teacher related findings only – then another 5th factor can be unveiled and discussed. This factor can be considered through the prism of Vischer’s Habituality pyramid – as responsible for the functional aspect. It points to paradox of the teacher being motivated to teach in school premisses, while the student gets better grades online.

KMO and Significance suggest that Factor Analysis has been chosen appropriately, however it reveals some limitations and room for enhancement of findings in this field. It is evident that the more data can be gathered, the more representative the findings could be. For further studies, it can be recommended to request academic data pre and post Covid as well as consider teachers and students’ home environment to be surveyed and compared in more details in relation to school environment. This could in turn allow to draw more insights about their experience online and offline, as well as trace any further patterns between environment and learning.

Altogether, from findings it seems evident that teachers and students value various factors of online and offline education experience. Discrepancy in results can suggest that formula for education experience is not the same for teachers and students. It is physically easier for teachers to teach online than for students to learn online. Both teachers and students agree most that it is more enjoyable for them to teach and learn from home, yet it is more productive in terms of experience when it is within school premisses. However, in terms of

material it seems easier to manage from home, perhaps due to the high development level of technology and possibility to use different material online without the need to carry various books to school.

Considering these findings could help make hybrid and online education experience more successful, by 1. tapping into – motivation of teachers to teach online, 2. reviewing grading online and offline to make sure they are representative of the actual learning in the same objective way, 3. assisting students and teachers in online education in terms of focus and self-control and 4. maintaining the role of community in online learning.

As OECD is developing learning compass concept of education future 2030, it is important for schools to encourage the *feeling of compass*. Moreover, it is important to persist in equipping students and teachers not only with basic skills, attitudes, knowledge and values but also with necessary emotional strength, critical thinking, learnability, intellectual curiosity, responsibility, proactivity, feeling of community and autonomy skills to maintain the balance and confidently power through the epoch of uncertainty towards better future of 2030 and beyond.

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Technology-Based Education During the COVID-19 Pandemic: Exploring Digital Storytelling for Refugee Women and Youth Girls

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The COVID-19 pandemic and ongoing global conflicts continue to displace people and create new challenges for effective educational delivery. A renewed focus on refugee education delivered through formal and non-formal educational settings can play a key role in supporting displaced learners' settlement in host countries. Innovative refugee education strategies, such as harnessing the power of technology, can especially benefit the disrupted learning of refugee women and youth girls disproportionately impacted by displacement. There is, however, a lack of knowledge in the comparative education field regarding innovative technology-supported educational approaches to support this population. This article discusses the viability of digital storytelling (DST) as an educational tool which helps learners develop a personal audio, video, and images-based story. A comprehensive literature analysis is first undertaken to cover three refugee education themes: technology-related settlement challenges faced by refugee groups, Education in Emergencies (EiE) literature, and digital storytelling in education with refugee and non-refugee learners. This literature illuminates the necessary considerations, potential challenges, and examples for successful DST implementation before and during the COVID-19 pandemic. Subsequently, two examples of refugee education in formal and non-formal settings are presented to support the argument that DST can be an educationally meaningful activity in non-formal settings, especially for refugee women and girls during pandemic isolation. These examples form the basis of the recommendations for effective DST implementation for comparative educators. Recommendations include the need to address the large digital divide for refugee learners and for using DST to support the holistic development of refugee women and girls through academic skills-building, individual and social development, and mental health exploration.

Keywords: Digital Storytelling; Refugee Education; Formal and Non-Formal Education; Education in Emergencies; COVID-19 responses

تستمر جائحة كوفيد-19 والصراعات العالمية المستمرة في تشريد الناس وخلق تحديات جديدة لتوصيل التعليم بشكل فاعل. يمكن أن يلعب التركيز المتجدد على تعليم اللاجئين في إطار التعليم الرسمي وغير الرسمي دورًا رئيسيًا في دعم تسوية المتعلمين المشردين في البلدان المضيفة. ويمكن أن

تستفيد خاصة الفتيات والشابات اللاجئات اللواتي تأثرن بالتشريد بشكل أكبر من تعلم مبتكر استراتيجيات التعليم للاجئين، مثل استغلال قوة التكنولوجيا. ومع ذلك، يوجد نقص في مجال التعليم المقارن المتعلق بالنهج التعليمي المدعوم بالتكنولوجيا لدعم هذه الفئة. يتناول هذا المقال جدوى السرد الرقمي (DST) كأداة تعليمية تساعد المتعلمين على تطوير قصة صوتية ومرئية ومبينة على الصور. ويتم أولاً إجراء تحليل شامل للأدبيات لتغطية ثلاثة موضوعات في تعليم اللاجئين: التحديات المتعلقة بالتسوية المتعلقة بالتكنولوجيا التي تواجهها مجموعات اللاجئين، وأدبيات التعليم في الحالات الطارئة، والسرد الرقمي في التعليم مع المتعلمين اللاجئين وغير اللاجئين. تُسلط هذه الأدبيّة الضوء على الاعتبارات الضرورية والتحديات المحتملة والأمثلة الناجحة لتنفيذ التعلّم الرقمي المدعوم بتقنيات الحاسوب قبل وأثناء جائحة كوفيد-19. ومن ثم، يتم تقديم مثالين عن التعليم للأشخاص النازحين في بيئات تعليمية رسمية وغير رسمية، لدعم حجّتنا بأنّ التعلّم الرقمي المدعوم بتقنيات الحاسوب يمكن أن يكون نشاطاً ذا مغزى تعليمي في البيئات الغير رسمية، وخصوصاً بالنسبة للنساء والفتيات النازحات خلال فترة العزل الصحي الناجمة عن الجائحة. وتشكل هذه الأمثلة أساس التوصيات لتنفيذ التعلّم الرقمي المدعوم بتقنيات الحاسوب بطريقة فاعلة لتربويين التربية المقارنة. وتتضمن التوصيات ضرورة معالجة الفجوة الرقمية الكبيرة التي يواجهها المتعلمون النازحون، واستخدام التعلّم الرقمي المدعوم بتقنيات الحاسوب لدعم التنمية الشاملة للنساء والفتيات النازحات من خلال بناء مهارات أكاديمية والتنمية الفردية والاجتماعية واستكشاف الصحة العقلية.

COVID-19 大流行和持续的全球冲突继续使人们流离失所，为实现有效的教育提供了新的挑战。重新关注通过正规和非正规教育环境提供的难民教育，可以在支持流离失所的学习者在东道国定居方面发挥关键作用。创新的难民教育战略，如利用技术的力量，有利于解决受流离失所影响较大的难民妇女和青年女孩的学习中断。然而，在比较教育领域中，缺乏有关创新技术支持的教育方法来支持这一人群的教育。本文讨论了数字化故事作为一种教育工具的可行性，它可以帮助学习者开发一个基于音频、视频和图像的个人故事。研究首先进行了全面的文献分析，涵盖了三个难民教育主题：难民群体面临的与技术相关的安置挑战，关于紧急情况下的教育的文献，以及难民和非难民学习者的教育中的数字化故事。这些文献阐明了在 COVID-19 大流行之前和期间成功实施数字化故事的必要考虑、潜在挑战和实例。随后，研究介绍了两个在正规和非正规环境下的难民教育案例，以支持数字化故事可以成为非正规环境下有教育意义的活动的论点，这一观点对于在大流行病隔离期间的难民妇女和女孩来说更具代表性。这些例子构成了对比较教育工作者有效实施数字化故事的建议的基础。研究建议包括需要解决难民学习者的巨大数字鸿沟，以及利用数字化故事通过学术技能建设、个人和社会发展以及心理健康探索来支持难民妇女和女孩的全面发展。

La pandémie de COVID-19 et les conflits mondiaux en cours continuent de déplacer des personnes et de créer de nouveaux défis pour une action éducative efficace. Un accent renouvelé sur l'éducation des réfugiés dispensée dans des contextes éducatifs formels et non formels peut jouer un rôle clé dans

le soutien à l'installation des apprenants déplacés dans les pays d'accueil. Des stratégies innovantes d'éducation des réfugiés, telles que l'exploitation de la puissance de la technologie, peuvent particulièrement profiter à l'apprentissage perturbé des femmes et des jeunes filles réfugiées touchées de manière disproportionnée par le déplacement. Il y a cependant un manque de connaissances dans le domaine de l'éducation comparée en ce qui concerne les approches éducatives novatrices appuyées par la technologie pour soutenir cette population. Cet article traite de la viabilité de la narration numérique (DST) en tant qu'outil pédagogique qui aide les apprenants à développer une histoire personnelle basée sur l'audio, la vidéo et les images. Une analyse complète de la littérature est d'abord faite pour couvrir trois thèmes d'éducation des réfugiés : les défis d'installation liés à la technologie auxquels sont confrontés les groupes de réfugiés, la littérature sur l'éducation en situation d'urgence (EiE) et la narration numérique dans l'éducation avec des apprenants réfugiés et non réfugiés. Cette littérature met en lumière les considérations nécessaires, les défis potentiels et les exemples de mise en œuvre réussie de l'heure d'été avant et pendant la pandémie de COVID-19. Par la suite, deux exemples d'éducation des réfugiés dans des contextes formels et non formels sont présentés pour étayer l'argument selon lequel les DST peuvent être une activité éducative significative dans des contextes non formels, en particulier pour les femmes et les filles réfugiées pendant l'isolement pandémique. Ces exemples forment la base des recommandations pour une mise en œuvre efficace du DST pour les éducateurs comparés. Les recommandations incluent la nécessité de combler l'importante fracture numérique pour les apprenants réfugiés et d'utiliser DST pour soutenir le développement holistique des femmes et des filles réfugiées par le renforcement des compétences académiques, le développement individuel et social et l'exploration de la santé mentale.

Пандемия COVID-19 и непрекращающиеся глобальные конфликты продолжают приводить к перемещению людей и создают новые проблемы для эффективного предоставления образования. Возобновление внимания к образованию беженцев, предоставляемому в рамках формальных и неформальных образовательных учреждений, может сыграть ключевую роль в поддержке поселения перемещенных учащихся в принимающих странах. Инновационные стратегии обучения беженцев, такие как использование возможностей технологий, могут особенно помочь нарушенному обучению женщин-беженцев и девочек-подростков, на которых несоразмерно сильно повлияло перемещение. Однако в области сравнительного образования не хватает знаний об инновационных подходах к обучению, основанных на технологиях, для поддержки этой группы населения. В этой статье обсуждается жизнеспособность цифрового повествования (с англ. digital storytelling, далее DST - прим. переводчика) как образовательного инструмента, помогающего учащимся создавать личную историю на основе аудио, видео и изображений. Сначала проводится всесторонний анализ литературы, чтобы охватить три темы образования беженцев: проблемы расселения, связанные с технологиями, с которыми сталкиваются группы беженцев, литература по обучению в чрезвычайных ситуациях (с англ. Education in Emergencies,

далее EиE- прим. переводчика) и цифровое повествование в образовании с беженцами и учащимися, не являющимися беженцами. В этой литературе освещаются необходимые соображения, потенциальные проблемы и примеры успешного внедрения DST до и во время пандемии COVID-19. Далее приводятся два примера образования беженцев в формальных и неформальных условиях в поддержку аргумента о том, что DST может быть значимым с образовательной точки зрения мероприятием в неформальных условиях, особенно для женщин и девочек-беженцев во время изоляции от пандемии. Эти примеры составляют основу рекомендаций по эффективному внедрению DST для специалистов по сравнительному обучению. Рекомендации включают необходимость устранения значительного цифрового разрыва среди учащихся-беженцев и использования DST для поддержки целостного развития женщин и девочек-беженцев посредством формирования академических навыков, индивидуального и социального развития и изучения психического здоровья.

La pandemia del COVID-19 y los conflictos mundiales en curso siguen generando desplazamientos de personas y creando nuevos retos para una provisión educativa eficaz. Un renovado foco en la educación de los refugiados impartida en contextos educativos formales y no formales puede desempeñar un papel clave apoyando a los educandos en contextos desplazados en los países de acogida. Las estrategias innovadoras de educación para los refugiados, como el aprovechamiento del poder de la tecnología, pueden beneficiar especialmente el aprendizaje interrumpido de las mujeres y las niñas jóvenes refugiadas, desproporcionadamente afectadas por los desplazamientos. Sin embargo, en el campo de la educación comparada existe una falta de conocimiento sobre enfoques educativos innovadores apoyados en la tecnología para acompañar a esta población. Este artículo analiza la viabilidad de la narrativa digital (ND) como herramienta educativa que ayuda a los alumnos a desarrollar una historia personal basada en audio, vídeo e imágenes. En primer lugar, se lleva a cabo un análisis exhaustivo de la bibliografía sobre tres temas relacionados con la educación de los refugiados: los problemas de asentamiento relacionados con la tecnología a los que se enfrentan los grupos de refugiados, la bibliografía sobre la Educación en Situaciones de Emergencia (ESE) y la narrativa digital en la educación con alumnos refugiados y no refugiados. Esta bibliografía arroja luz sobre las consideraciones necesarias, los retos potenciales y los ejemplos de aplicación exitosos de la ND antes y durante la pandemia de COVID-19. Posteriormente, se presentan dos ejemplos de educación de refugiados en contextos formales y no formales para apoyar el argumento de que la ND puede ser una actividad educativa significativa en contextos no formales, especialmente para mujeres y niñas refugiadas durante el aislamiento pandémico. Estos ejemplos constituyen la base de las recomendaciones para una aplicación eficaz de la ND para educadores comparativos. Las recomendaciones incluyen la necesidad de abordar la gran brecha digital para los estudiantes refugiados y para el uso de ND para apoyar el desarrollo integral de las mujeres y niñas refugiadas a través de la construcción de habilidades académicas, el desarrollo individual y social y la exploración de la salud mental.

Introduction

Global uncertainty during the COVID-19 pandemic and international and regional conflicts has resulted in significant precarity and displacement for individuals and groups and the corresponding rise of refugee resettlement. As the Commonwealth Education Hub (2017) notes, unprecedented levels of global migration (forced or planned) necessitate the education systems of refugee-receiving western countries to target refugees' unique learning needs. The comparative education field has long prioritized the delivery of effective and innovative education to facilitate refugees' post migration resettlement. For example, the field recommends directing its attention towards "diverse learning perspectives and alternative ways of knowing" (Hayhoe, Mundy & Manion, 2017, p. 26) to manage issues of culture, language, ethnicity, and transnationality with refugee learners (Broadfoot, 2000; Zajda & Rust, 2009).

Importantly, the United Nations High Commission on Refugees (UNHCR)'s report entitled: *Refugee Education 2030: A Strategy for Refugee Inclusion* specifically recommends "leveraging advancements in education technologies and tools" to facilitate accessible learning environments and addressing refugee student learning needs. While the current COVID-19 pandemic circumstances have restructured international travel, individual mobilities and enforced social distancing, a post-COVID-19 era will require nation-states welcoming refugee populations to further prioritize their resettlement through *innovative* and *technological* educational responses. This is precisely because COVID-19 has piled on additional challenges to already dire circumstances in which "armed conflicts, forced displacement, climate change induced disasters, protracted crises and vaccination restrictions have disrupted the education of 75 million children and youth globally" (Education Cannot Wait, 2020, p.1).

While the use of technology in education is not new, educators have been calling for its active implementation to facilitate innovative/dynamic teaching and learning (Robin, 2008). This vision for education rests on promoting creativity, digital literacies and a reflective sense of self and others (Beetham & Sharpe, 2013; Henriksen, Mishra & Fisser, 2016). However, there is a glaring paucity of research about which types of technology-based activities may be effective refugee-responsive educational strategies and which educational settings are appropriate for adopting these activities.

One educational tool that has facilitated accessible learning environments, diverse world views and refugee student learning needs is *storytelling*. Narratives and stories help learners engage in meaning-making about their life experiences, their histories/roots, their present and future realities, and trauma coping mechanisms in crises (Huber, Cain, Huber & Steeves, 2013). Storytelling can be especially pertinent in COVID-19 times to help refugees contextualize their unique life challenges, express their ideas and feelings, and generate mutual strength through collaboration with each other. The technological version of storytelling is called *digital* storytelling (DST). This is a process in which individuals develop a short movie clip depicting a personal story through participating in an educator-led program or workshop (Stewart & Ivala, 2017). Refugee learners, especially female refugees, face unique educational challenges post migration affected by trauma from loss of home, threat of violence, interrupted education, lack of specific academic skills due to displacement, post migration language barriers, culture shock and related behavioral and mental health issues (Strekalova & Hoot, 2008). As such, research and policy directives in refugee education and resettlement recommend addressing these needs through diverse and multi-layered approaches. These recommendations specifically advocate for embracing the multi-modal power of technology (such as auditory, visual and experiential) in combination with traditional methods of learning (for example, storytelling) to respond to refugees' complex

educational, individual, social and mental health needs (Chamberlin-Quinlisk, 2013; Gagné, Schmidt & Markus, 2017; Gilhooly & Lee, 2013).

The popularity of digital/cyberspaces is a testament to the increasingly blurred boundaries between real and virtual spaces (Appadurai, 1996). Given this context, the multimodality of technology (and tools such as digital storytelling) can be useful for tapping into refugee learners' transnational stories and knowledges, promoting intercultural exchange, and allowing them to creatively express themselves in new learning environments (Chamberlin-Quinlisk, 2013; Gilhooly & Lee, 2013). Furthermore, DST can support refugees since stories are often a source of knowledge, inspiration, and strength in challenging times of forced displacement, war, or disease pandemics (House, 2013; Huber et al., 2013).

Highlighting the potential benefits of DST in refugee education, this article specifically focuses on refugee women and girls for several reasons. Firstly, the current lack of research and information regarding refugee women and girls' educational experiences is likely to hinder the development of learner-centric educational approaches and well-informed refugee and resettlement policies at the government, non-government organization (NGO) and education level. Secondly, a gender consciousness has gained increased traction in the fields of education, migration, and settlement. Within the education field, early theorizing of a gender-based perspective has facilitated the understanding that women and girls' educational experiences can be distinct, and that educational reform should aim for gender equality in educational access (Connell, 2010). Gender and migration scholars have maintained that the unique circumstances and challenges hindering refugee women and girls' access to education can include increased safety risk in the migration experience, domestic/gender-based harassment and violence, forced early marriage and pregnancy, and intimate partner abuse directly related to precarious legal, financial and migration status post-migration (Lacroix, 2004). Importantly, the interrupted, incomplete, or lack of educational experiences pre migration of refugee women and girls may continue post migration as well (Dryden-Peterson, 2016). In addition, educational access and participation of refugee women and youth girls during resettlement is also impacted by issues such as language barriers, traditional gender roles, divided attention from familial responsibilities, cultural norms, and customs (Hatoss & Huijser, 2010). A UNICEF-hosted initiative, *Education Cannot Wait* (2020) asserts that young and adolescent girls are at greater risk of being out of school during crises. Hence, a gender-informed lens has been deemed critical in the refugee selection and resettlement process (Hondagneu-Sotelo, 2011; Nawyn, 2010).

The above-mentioned discussion indicates the need to consider refugee women and girls as a priority population to facilitate their access and meaningful engagement with education systems post migration. Advancing a gender-conscious education agenda steers towards more nuanced pursuits, such as understanding "...gendered practices and processes, and gender identities" in development contexts (Manion, 2016, p. 64). Thus, beyond access, there is a need to explore educational responses which are flexible and dimensional enough to capture a range of gendered lived experiences and which allow learners to incorporate their complex social, political, global, economic, health and pandemic realities in relation to their intersectional identities. Here, the potential of technological tools, such as DST (given its rich multimodal characteristics described above) becomes especially relevant. As well, this article's interest in exploring the intersection of technology and refugee women and girls (that is, DST use with this population) is especially timely given that Information Communication Technologies (ICTs) and various EdTech tools, are (and will continue to be) one of the most prominent channels of education delivery in emergencies and displaced settings (Tauson & Stannard, 2018).

Overview of the Article

To explore the use of DST with refugee women and girls, this article will first provide a brief description of the DST process. It will then review various available literature sets and present their major contributions that advance knowledge about implementing DST with this population. Following this literature review, the discussion will pay attention to how DST with refugee learners requires consideration for the formality of the education setting through which refugee education is delivered. Specifically, it will demonstrate how DST can be differentially implemented within *formal* and *non-formal* education settings using two empirical studies as case examples. Subsequently, based on this literature analysis, this discussion will argue for the integral need and suitability of *non-formal* education spaces to support refugee women and girls' resettlement through creative and multi-modal technological activities. The article will conclude with the hopeful view that DST can be a significantly beneficial tool for addressing the emerging priorities of refugee education for women and girls within increasingly precarious global realities.

Overview of Digital Storytelling

A digital story showcases a personal story or experience using audio and video multimedia. Learners present static or moving images with a voice-over narration explaining the story and significance of the images (Lambert, 2013). It can be implemented as a collective and participatory learning process (Robin, 2018). Importantly, Malita & Martin (2010) call DST a "web passport to success in the 21st Century" (p. 3064) because it can be used to teach multiple skills and literacies including reading, creative writing, communication/articulation, research, critical analysis, computer/technological literacy and digital ethics (Gubrium, 2009; Gubrium, Hill & Flicker, 2014; Robin 2008; Saponaro, 2014). If used effectively, it allows for learners' self-expression, enhanced self-esteem, confidence and agency, critical consciousness, and may even be empowering and therapeutic for positive mental health (Adelson & Olding, 2013) and catharsis (Ferrari, 2015). Furthermore, technology-facilitated storytelling is highly appropriate in this era in which educationists and facilitators advocate for creativity, digital literacies, personalized emotional connection, self-reflection, interactivity and interconnection, immersive experience and relationality with broader cultural meanings (Beetham & Sharpe, 2013; Henriksen, Mishra & Fisser, 2016). DST can also support refugee women and girls since story-based activity approaches can motivate them to seek empowerment from their lived and inherited knowledges to gain resilience in trauma, forced migration and war (House, 2013; Huber et al., 2013).

Overview of the Literature

This review of the literature relies on empirical studies sourced from peer-reviewed education journals and grey literature. Empirical studies referenced here used formal observation methods (interviews, surveys and case study) or informal ones (educators' reflections) for DST projects. The choice of literature included here intends to overarchingly explore the following relevant themes: 1) Technology-related settlement challenges faced by refugee groups including women and girls. 2) "Education in Emergencies" (EiE) literature focusing on technology use in a development context. 3) Digital storytelling in education with refugee and non-refugee learners. These themes provide a broad overarching knowledge base upon which to explore the effective implementation of DST with refugee women and girls.

Technology-related settlement challenges faced by refugee groups including women and girls

The challenge of the *digital divide*--the unequal access to technology between various groups--is one of the most significant hurdles impacting refugee women and girls' rapid and

successful integration into host societies. Buckingham (2015) notes that the digital divide reflects wider forms of social inequality which create a 'participation gap' between the privileged and underprivileged and their access to social, cultural and political opportunities, experiences, skills and knowledges. Ragnedda & Muschert (2013) raise similar concerns about how the digital divide impacts groups including migrants who may be facing socio-economic inequalities due to income, education, age and gender, and lack of access to infrastructure, equipment, products and services. Alam & Imran (2015) use a focus group methodology to explore the relationship between adoption of digital technology and social inclusion with an ethnically diverse group of refugees (n=28) in the regional town of Toowoomba in Queensland, Australia. They find that refugees continued to face unequal physical access, skills and experience related to technology after migration. They assert that these complex negative factors are perpetuated because of additional issues like insufficient interaction with and integration into new host communities, unknown physical environments, as well as social and economic disadvantages such as the unaffordability of services like electricity or an Internet connection.

Understandably, adopting technology in refugee education has and will continue to have its unique challenges. Indeed, initial global excitement about the imagined prospects of seamless technology-assisted education in the current and post-COVID-19 scenario is already wearing off given the challenges of limited pedagogical knowledge about technology incorporation in education and lack of technology access for the most vulnerable, especially women and girls (UNDP Brussels, 2020). Nonetheless, several initiatives are already underway which aim to address these unprecedented challenges and harness the capacity of technology to facilitate and enhance education delivery. For instance, The Story Center (a pioneer and leading organization in the DST movement formerly known as the Centre for Digital Storytelling) has responded to the COVID-19 crisis through a comprehensive online curriculum on training educators about teaching DST activities online. Furthermore, countries with refugee camp communities such as Jordan are coordinating with international development agencies to provide distance learning training to educators and non-formal/remedial education using multiple modalities that combine social media, digital and print tools to refugee learners (Batshon, 2020). These initiatives are a springboard to an already-growing 'Techfugee' digital movement which advocates for supporting refugee women's education through learner-centric, collaborative, inclusive and ethical digital tools using the United Nations' Sustainable Development Goals framework (Techfugees, 2020). One of these technology support programs is 'TF4Women' or Techfugees4Women, a free technology training, mentoring and leadership fellowship program specifically for displaced women (Techfugees, 2020).

Notably, a handful of literature also provides some useful recommendations for DST with refugee women and girl learners to promote their resettlement. For instance, Alam and Imran (2015) call for reducing the digital divide for refugee populations through supportive policies of the government and the ICT industry. They point out that reducing social exclusion, alienation and marginalization of refugee migrant groups can build a society's social capital. Similarly, Kabbar & Crump's (2007) qualitative study in New Zealand highlights that some prior technological knowledge can help refugees integrate better and find suitable employment faster. Their study found that younger and educated male refugees adapted better to ICTs as compared to *older and younger females* who were less educated and had more articulation and language barriers after migration. The study interviewed 32 multi-ethnic participants and recommends that since women are a potentially vulnerable group for social exclusion from a digital society, it is vital to ensure ongoing training and support to increase their confidence, retain interest, motivation and a sense of ownership in

technological projects, as well as in establishing their own social, cultural and religious online communities.

“Education in Emergencies” (EiE) literature focusing on technology use

EiE literature on the topic of technologies pays attention to the “...adoption, application, or integration of...technology to support, enhance, and enable educational opportunities and practices across education systems, in distinct contexts of immediate and ongoing conflict and crisis, with a focus on psycho-social well-being...” (Dahya, 2016, p. 9-10; Sommers, 2003). Reviewing this literature facilitates in understanding refugee learners’ exposure and use of technology in a pre migration refugee camp context. While there is limited research specifically evaluating technology facilitated EiE initiatives with refugee women and girls, the studies reviewed below still provide general recommendations that can also inform DST use with them post migration. Thus, even though the pre migration educational setting in refugee camps is starkly different from a more stable educational environment post migration, this EiE literature nonetheless provides important insights regarding considerations for technology use with refugees.

The studies reviewed here can be categorized in two ways. Some are evaluative in nature—typically led by a humanitarian aid organization to assess its own large-scale education programs delivered with the assistance of technologies through devices such as phones, tablets or software and technology-based educational activities. The second type of studies map the field, typically comprising a literature or desk review of various technology-based educational programs in the EiE field. One study, (Barry & Newby, 2012) under UNESCO and the International Institute for Educational Planning assesses the potential and relevance of various technologies for education in conflict areas. Data collection for their research comprised a literature review and semi-structured interviews with key informants who work in the EiE field. Although this study does not specifically focus on DST approaches, a key finding is that the implementation of any technology in an educational setting should be driven by “user needs and practices” (p. 3). Dahya’s (2016) report echoes this finding. Specifically, Dahya’s (2016) review of various ICT-based education programs, key informant interviews (n=16) and online surveys (n=56) with EiE practitioners indicates that effective technology use is greatly facilitated when educators adopt a learner-centered pedagogy. Another study by the United States Agency for International Development (USAID) (2013) also recommends that the choice and use of technology should be localized, culturally relevant and flexible.

Another important recommendation in the EiE literature is that technology should be used in education to facilitate socialization among refugee populations. Dahya (2016) notes that individuals affected by conflict and crisis face a significant lack of information regarding educational opportunities and meaningful social connections. Interestingly, Dahya & Dryden-Peterson’s (2016) survey and interview-based research highlights the value of technology-mediated communication for refugee populations. In their study with Somali refugee women in Kenyan refugee camps, they find that these women actively maintained local and transnational online social networks to acquire and exchange information related to higher education pathways for future resettlement.

While very little attention has been given to technology use with refugee women and girls, several studies referenced here (Barry & Newby, 2012; Dahya, 2016; Dahya & Dryden-Peterson, 2016; Tauson & Stannard, 2018) note a stark gender disparity in terms of women and girls’ limited access to, and comfort with technology in conflict and emergency settings. Bergin’s (2017) evaluation of Save the Children UK’s technology projects attributes this gender disparity to several factors such as language barriers, security/safety concerns and

familial responsibilities which may impact women and girls' access to educational opportunities and exposure to technology.

The EiE literature highlights critical issues which have a direct connection for educators considering using DST with refugee women and girls post migration. While there is a gender disparity in access and familiarity with technology pre migration, Dahya & Dryden-Peterson's (2016) study promisingly indicates the potential of refugee women and girls to readily take up technology in pursuit of their own resettlement. Thus, this discussion indicates that post migration DST efforts with female refugees should consider specific curriculum and logistical issues. These include incorporating technology basics into the initiative, managing its level of difficulty so that it matches the pre migration technological literacy levels of this group and tying it to learners' identity and self-concept exploration, and resettlement and educational needs and goals.

Digital storytelling in education with non-refugee and refugee learners

This literature set is reviewed to help understand the range of educational areas for which DST was used (learning outcomes, skills, and competencies) and key implications for successful DST implementation in educational settings. Primarily, the educational literature on DST describes it as an impactful and engaging experience for participants. For instance, Fletcher & Cambre (2009), in their reflective account of a DST project with a group of university students in a Visual Anthropology course, find that it was an emotionally involving and learning journey for the students. Using the methodology of visual media and narratives, the students' DST process was based on their community-based volunteer experiences. As such, the authors found the process to be an embodied and intellectually stimulating experience for the students because it was "creative, and socially oriented" (p.111). As well, they deem the DST process as 'Implicated Scholarship' (based on French visual ethnographer, Jean Rouch's work), because it resulted in the participants and researchers becoming "social actors" (p.111) who adopted altruistic tendencies and felt empowered to be contemplative and make a positive change in their communities.

Studies describing the implementation of a DST project with non-refugee learners in a broader global development education context provide several insights about the tool's usefulness with refugee learners. For instance, Stewart & Ivala's (2017) qualitative study set in South Africa reveals how their classroom became a liberating space where the students (who had survived the apartheid years) were able to share their painful and emotional life stories with their classmates and the community through their digital stories. Relying on participant observation and qualitative interviews, the authors conclude that the sharing of sensitive feelings with others in a safe academic environment can give the students a chance to engage and critically reflect on their own writing and narratives via a digital format. Another study by Fitts & Gross (2010) highlights a project called *Where I am from* (WIF) that aimed to increase teachers' and the school community's knowledge about the cultural and linguistic identities and unique life circumstances of young bilingual and bicultural students in English language classrooms in the United States. The DST project involved trust-building with students, initiating conversations about cultural and family traditions and enhancing language and communication skills through drafting poems and creating storyboards. The authors reflect that the project's impact was two-fold—it helped students explore and share their unique identities with their teachers, families, and the wider community and expanded the teachers' understandings of the lived experiences of immigrant and culturally-diverse language learners. The focus of the WIF project on enhancing student and instructor learning is significant. Such projects can be useful for refugee women and girls as they can not only facilitate their literacy skills and give legitimacy to their voice, but can also foster positive relationships between them, their instructors, and the larger school community.

Additional literature illuminates how DST projects have been designed and implemented specifically with refugee learners. This literature mainly describes the development, implementation and learnings from various DST projects implemented with refugee learners. Only one study (Johnson & Kendrick, 2016) in this literature set uses a qualitative methodological approach to evaluate their DST program using field notes, classroom observations, informal conversations, and semi-structured interviews with participants. No other studies found in our search use formal research methods to assess their DST project and instead opt for a reflective account about their process with refugee populations post-migration. While this largely informal approach to evaluation is a limitation of this literature, the authors' experiential insights discussed below nevertheless provide a rich knowledge base upon which further empirical research can be built. In terms of learning outcomes, all the studies reviewed in this subset (Emert, 2014; Johnson and Kendrick, 2016; Lopez-Bech & Zuniga, 2017) focus on various aspects of refugee learners' resettlement and integration into the host society. For instance, Emert (2014) and Johnson & Kendrick (2016) implement their DST projects with youth refugee learners to improve their English language proficiency through creative self-expression. Emert's (2014) article is the only one found which focused specifically on refugee girls (n=9) and was set up as a community-based intervention (outside of the formal school) while Johnson & Kendrick's (2016) DST project was situated in a formal English literacy classroom. Both these articles note that these learning outcomes were chosen because they can encourage refugee learners' creativity and expression despite their limited writing and oral language skills. Lopez-Bech & Zuniga's (2017) study describes a collaborative DST project with young refugee claimants living in Belgium and Sweden. This project comprised two DST workshops implemented in 2014 and 2015 through two youth-focused non-profit agencies. They articulate their project's purpose as promoting intercultural dialogue between local citizens and refugees and facilitating refugees to be active participants in European society. In terms of the impact of a DST project on refugees, all studies appear to indicate that the process was largely positive. Emert (2014) relies on professional observation and notes a marked decrease in participants' anxiety about working with digital technology and sharing it with others. Emert (2014) further asserts that while the literacy exercises were challenging for the participants and required continued guidance, their gradual comfort with technology along with providing peer support to each other was more natural. Similarly, Lopez-Bech & Zuniga (2017) deduce a reinforcement of participants' self-esteem and confidence about their final product, a greater sense of belonging and increased relationship-building with other participants.

Importantly, emerging grey and empirical literature during the COVID-19 pandemic provides useful insights regarding DST implementation in online learning (not specific to refugee learners). The main logistical recommendation includes implementing accessible and user-friendly DST apps and programs to facilitate student uptake and participation (Khan, 2020; Li & Lalani, 2020). The literature also advises educators to include active student engagement, peer-based learning, and multiple points of assessment and feedback to ensure students keep pace with the creative process (Khan, 2020; Martínez-Borda, de-la-Fuente & Lacasa, 2021). One study, Marais (2021) is based on a teacher education program delivered remotely in the pandemic at a South African university. It focuses on a DST activity for teaching language education through film study. The study links DST to facilitating and assessing teacher candidates' digital competencies, resource creation capabilities and content knowledge about language teaching. Importantly, the study finds that DST improved outcomes in each of these learning criteria. The success of these outcomes rested upon creating short instructional videos for students on how to create digital stories, promoting creative self-expression rather than perfection on the final product's 'look,' and encouraging peer engagement for communal support.

Another theoretical article, Essebo (2022), focuses on the concept of fear, a major challenge in the COVID-19 pandemic. Essebo (2022) argues that fear can encourage the “transformative potential of storytelling” (p. 2) as a cathartic creative outlet in uncertainty. With many politicized fear-based COVID-19 narratives circulating online, Essebo (2022) recommends relying on the standard elements of a story, such as a plot, emotions, time and character creation in DST for effective crisis storytelling. Without these elements in place, Essebo (2022) warns that “narrative deficiencies, such as an incomplete plot, an unnamed fear, or a vague timeline” (p. 7) can make digital stories directionless and inhibit individual resilience or transformation.

Considerations for Digital Storytelling in formal and non-formal refugee education in changing times

Exploring the viability of DST with women and girls refugee learners requires discussing the strengths and challenges of the settings *where* it may be implemented. This is particularly timely during the COVID-19 pandemic when various formal and non-formal education settings are debating their timelines to become fully operational again after a global lockdown. Resettlement and educational responses for immigrants and refugees are generally delivered through formal *and* non-formal education settings. Formal education settings include schools and higher education institutions such as universities and colleges that operate under a traditional educational model which comprises a structured curriculum, chronological age-based trajectories, and formal assessment criteria (Coombs & Ahmed, 1974). For example, in Canada as a refugee host country, refugee educational supports in formal settings may include English language and literacy classrooms, school-based counselling, partial settlement services, and sometimes trauma-informed curriculum and learning activities (Government of Ontario, 2016). In contrast, non-formal educational settings operate outside the formal school system such as community organizations, agencies, non-profits and grassroots groups (Schugurensky, 2000). These settings are characterized as short-term, typically voluntary and non-credential programs or initiatives with varied levels of structure. The non-formal educational model can mimic certain aspects of the traditional educational framework like an instructor/teacher, a group of participants, and structured or loose learning objectives (Schugurensky, 2000). La Belle (1982) positions non-formal education as complementary or supplementary to institutional forms of schooling that cover learning areas including individual, academic and social development and job or career training.

‘The Transpoemations Project’: Digital storytelling, contemporary poetry, and refugee boys, by Toby Emert (2013) is a case example of a DST project with refugee learners in a formal setting. Emert’s (2013) article outlines the planning, delivery and post-project insights of an English language learning and literacy-based DST project in Southeastern USA with refugee boys from African, Central and South Asian regions with complex academic challenges, learning and emotional needs. Emert’s (2013) DST curriculum articulates its learning objectives as: increasing learners’ confidence in reading and writing in English, promoting reflection towards one’s identity, using technology for identity expression, becoming comfortable in culturally appropriate social skills, and developing critical thinking skills. Reflecting on the curriculum design process, Emert (2013) notes that any inflexibility and inadaptability of formal school systems can hinder the development of quantifiable academic standards and competencies for creative and arts-based programs meant to be responsive to refugee learner needs. Despite the breadth of these objectives, Emert (2013) considers the main function of the project to be literacy-based with less emphasis on the social development and self-exploration of the learner. This may imply that the formal education system may tilt towards competency and skills-development based parameters for

creative projects like DST. Importantly however, Emert (2013) also describes how participants often actively negotiated and resisted these standards and competencies when immersed in their creative and self-expression process. For instance, Emert (2013) describes participants who “wrestled” (p. 362) with the rigid features of the available digital software and technology by dedicating extra labour and determination to repeatedly revise their content and used image-based media to communicate their thoughts to supersede the curriculum’s difficult grammar and pronunciation benchmarks. Instances like this reveal the micro-level lived strategies that refugee learners may adopt to create alternative digital lived spaces that overcome the often-frustrating confines of curricular standards and expectations. In contrast, Lopez-Bech and Zuniga’s (2017) article entitled: *Digital Storytelling: Putting young asylum seekers at the heart of the story*, is a case example of a refugee youth-focused DST project implemented in a non-formal setting. The project adopts several planning and design choices made possible through the flexible format of non-formal settings: articulating the workshops as a journey of self-discovery and learning, relying on an organic learner-led curriculum format, non-prescribed goals, adopting a learner-centered approach, arranging a collaborative story circle-format, inviting friendly locals to the project and assuring a commitment to safety and trust-building. These planning approaches were the material strategies which helped regulate the relationships between local Europeans and refugee participants in the agency context. Lopez-Bech and Zuniga’s (2017) project was also specifically responsive to the salient issues impacting refugee lives. For instance, they position their DST projects within a broader trend of increased refugee migration into Europe. Articulating their project as an intercultural dialogue between local citizens and refugees, they shaped the DST project space as a metaphoric bridge between the nation-state citizens and refugee learners who can be marginalized and othered within the host society. This ideological production of the DST project acknowledging refugees’ real-world realities had significant impact on how refugee participants carried out the various activities within this project. Specifically, many participants shared stories that expressed their own values, talents and aspirations, engaged in dialogue with locals, and built trusting relationships with peers through a collaborative digital story creation process. The authors also note how each participant created a distinctly personal and intimate digital story to humanize themselves, dispel xenophobic ideologies and remove stereotypes about the refugee identity and experience.

The preceding discussion distinguished how DST projects may differ in formal and non-formal settings. Formal education is indeed an integral aspect of refugee learners’ development, but non-formal settings can be more versatile, being more expansive in their curricular approach to include multiple types of knowledges in their space. As such, they can play a unique role to incorporate how refugee women and girls’ pre-migration knowledge and ongoing identity construction is manifested in their post-migration contexts (Larsen & Beech, 2014). Non-formal educational settings are also an important analytical site as they can cater to the needs of individuals across the life course and are flexible by design to aptly respond to changing social realities and literacy levels. Importantly, non-formal educational settings also prioritize social justice values by acknowledging the impact of systemic injustices such as war on refugee learners’ interrupted education and can steer the educational environment according to unique learner needs (van der Linden, 2015). In this regard, incorporating technology-based tools such as DST through non-formal settings can also be well suited for refugee education with women and girls given that formal settings are often unable to reach them in conflict-inflicted areas (Romi & Schmida, 2009).

Conclusion

Critical comparativist, Leon Tikly (2001) notes that governments have traditionally used education to establish a unified sense of national identity. However, global migrations, mobilities and porous nation-state borders have provided educators with the important task of developing responses that attend to diverse identities and experiences within the nation-state. In order to promote social change, the comparative education field will need to consider “reading the global, understanding transitologies...and analyzing pedagogies” (Cowen, 2000, p. 333). These issues define the changing context of the field in which it is necessary to consider how global realities and emergencies like global pandemics and international and regional wars, shape and influence education contexts at the local level. Innovative educational responses are thus integral to these calls for social transformation where refugee learners can be seen as embodying the local and global simultaneously (Soja, 2009). Refugees and transnational migrants carry multi-spatial and multi-dimensional knowledges and skills that they acquire through intersectional experiences of mobility/migration, dislocation, marginalization, trauma, survival and resilience (Brah, 1996).

This article considered the viability of DST with refugee women and girls to facilitate their resettlement. Against the backdrop of the uncertain and changing global COVID-19 pandemic realities and international conflicts, this article relied on literature sets and location-specific considerations (formal and non-formal educational settings) to support the argument that DST holds tremendous potential to facilitate refugees, especially women and girls’ education and resettlement. This article confirms that global inequalities in the delivery and availability of education and technology perpetuate a digital divide (Haight, Quan-Haase, & Corbett, 2014) which negatively impacts the technology access and uptake by refugee populations, of which women and girls are a particularly disadvantaged group. Technological adoption challenges are especially prominent in refugee women and girls who are notably at-risk for gender-based violence and patriarchal social customs that can regulate their mobility and access to education. The DST literature indicates that it has been useful in addressing refugee populations’ resettlement in critical education areas such as language skills, literacy, socialization, community-building, self-confidence, identity exploration, mental health, and healing.

The literature reviewed in this article demonstrates the strong potential of DST for positive educational outcomes and experiences of refugee women and girls. At the same time, this strong potential must also be considered alongside new challenges facing the comparative education field to implement DST. While this article points to some research that has been done with refugee groups, there is still a marked absence of a critical gender lens. There is also a need to contextualize western refugee education literature and refugee learners’ knowledge within globalization and gender dynamics (Marginson & Mollis, 2001). Specifically, there is a need for research that explores broad education and curriculum theories and practices to support DST activities in non-formal environments with refugee women and girls within and post-COVID-19 realities. To address these challenges and to make DST meaningful for refugee women and girls in the post-migration and post-COVID-19 context, comparative educationists could situate DST activities within a broader global education curriculum/paradigm that incorporates issues of global social justice, inclusiveness and intercultural and gender dynamics (Luchs & Miller, 2016; Mundy, Manion, Masemann, & Haggerty, 2007; Ribeiro, 2016; Truong-White & McLean, 2015) through online and distance learning principles. For example, as recommended in emerging literature from the pandemic, DST activities can tap into the affective impact of the pandemic on individuals experiencing fear, uncertainty and confusion. This can be a viable strategy to support refugee women and girls given their unique life experiences and settlement challenges. This would also require educators to make meaningful curriculum choices harnessing the potential of flexible learning. In times of crisis, comparative education can facilitate learning that is

collaborative, addresses the power dynamics between educator and learner, and minimizes the fear and isolation of pandemic restrictions by promoting resilience, growth and recovery.

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What's Love Got to Do with It? An Overview of the Obstacles to and Potential of Values-Based Education in the United States

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This paper compares Values-based Education (VbE)—as it is known and practiced throughout much of the world—to Character Education in the United States, a societal movement that emerged during the 19th century and crested as a conservative platform for educational reform in the 1980s. We then review Labaree's (1997) analysis of conflicting democratic goals in U.S. education (social efficiency, citizenship training, social mobility), discuss imbalances among the goals, and suggest that the lopsidedness has placed American democracy in jeopardy. Next, we examine the history of race in America, and follow McGhee's (2021) exploration of the tendency among *Whites* to perceive social mobility as a zero-sum game—a view that if African Americans and others of color advance, *Whites* will lose. We then argue that Western societies have also tended to embrace a related (and distorted) worldview whereby individual actors assume they are “free, equal, and autonomous” and function in fair and symmetrical competition in an open “marketplace of commodities and ideas” (Soares, 2018). To contrast these patterns, we present Noddings's (2005) and Du Bois's (1935) concepts of care and sympathy and outline how the U.S. and other western societies might move toward authentic VbE, a type that promotes communitarianism in the nation-state and, ultimately, in the world. In so doing, we re-define love as *agape*, self-sacrificing love, and connect VbE with civic education as part of the curriculum. We conclude with a discussion of challenges in moving toward authentic VbE in the U.S. and characterize it as an instructive example for other democratic nation-states and schools if they hope to maintain, sustain, or realize genuine VbE.

Keywords: values-based education, character education, individualism, democracy, capitalism, care, agape

يقارن هذا البحث بين التعليم القائم على القيم - (VbE) كما هو معروف وممارس في معظم دول العالم - وتعليم الشخصية في الولايات المتحدة، وهو حركة اجتماعية ظهرت خلال القرن التاسع عشر وتوسعت كمنصة محافظة لإصلاح التعليم في الثمانينيات. ثم نستعرض تحليل (Labaree 1997) للأهداف الديمقراطية المتعارضة في التعليم الأمريكي (الكفاءة الاجتماعية، وتدريب المواطن، والتنقل الاجتماعي)، وناقش التوازنات بين الأهداف، ونشير إلى أن هذا الاختلال قد وضع الديمقراطية الأمريكية في خطر. فيما يلي، نستعرض تاريخ العنصرية في أمريكا، ونتبع استكشاف ماكجيه (2021) للاتجاه عند البيض لإدراك التنقل الاجتماعي على أنه لعبة من نوع الفوز والخسارة - وهو الرأي الذي إذا تقدم الأفارقة الأمريكيون وغيرهم من الأشخاص من ذوي البشرة الملونة، سيخسر البيض. ثم نجادل بعد ذلك بأن المجتمعات الغربية عليها أيضًا أن تتبنى وجهة نظر عالمية ذات صلة

(ومشوهة) حيث يفترض الفاعلون الفرديون أنهم "أحرار ومتساوون ومستقلون" ويعملون في منافسة عادلة ومتماثلة في "سوق مفتوح للسلع والأفكار". (سواريس ، 2018).
 لمقارنة هذه الأنماط، نقدم مفاهيم الرعاية والتعاطف لنودينجز و دوبيوس، ونوضح كيف يمكن للولايات المتحدة وغيرها من المجتمعات الغربية الانتقال نحو VbE حقيقي وهو نوع يعزز الشعور بالمجتمع في الدولة الوطنية وفي العالم بشكل عام.
 ومن خلال القيام بذلك، نعيد تعريف الحب على أنه agape، حب التضحية بالنفس ، وربط VbE بالتعليم المدني كجزء من المناهج الدراسية. ونختتم بمناقشة التحديات في التحرك نحو VbE الأصلي في الولايات المتحدة، ونصفه كمثال تعليمي للدول القومية والمدارس الديمقراطية الأخرى إذا كانت تأمل في الحفاظ على VbE الحقيقي أو إدامته أو تحقيقه.

本文将以价值观为基础的教育与美国的品德教育进行了比较，后者是 19 世纪兴起的社会运动，在 20 世纪 80 年代作为教育改革的保守平台达到顶峰。然后，我们回顾了拉巴里（1997）对美国教育中相互冲突的民主目标（社会效率、公民培训、社会流动性）的分析，讨论了这些目标之间的不平衡，并认为这种不平衡已经使美国的民主处于危险之中。接下来，我们研究了美国的种族历史，并遵循麦吉（2021）的探索，将白人的社会流动性视为一种零和游戏，即认为如果非裔美国人和其他有色人种进步，白人就会输。由此我们认为，西方社会也已经接受了一种相关的（和扭曲的）世界观，即个人行为者认为他们是 "自由、平等和自主的"，并在一个开放的 "商品和思想市场 "中公平和对称的竞争中发挥作用。（索雷斯，2018）。为了对比这些模式，我们拿出了诺丁斯和杜博斯的关怀和同情的概念，并概述了美国和其他西方社会如何可能走向真正的以价值观为基础的教育，即一种促进民族国家和最终世界的社区主义。在此过程中，我们将这种爱重新定义为自我牺牲的爱，并将价值观教育与公民教育联系起来，作为课程的一部分。最后，我们讨论了美国在走向真正的以价值观为基础的教育方面所面临的挑战，并将其描述为其他民主民族国家和学校希望保持、维持或实现真正的以价值观为基础的教育的一个指导性例子。

Cet article compare l'éducation basée sur les valeurs (VbE) - telle qu'elle est connue et pratiquée dans une grande partie du monde - à l'Education du Caractère aux États-Unis, un mouvement sociétal qui a émergé au cours du 19ème siècle et s'est imposé comme une plateforme conservatrice pour la réforme de l'éducation dans les années 1980. Nous passons ensuite en revue l'analyse de Labaree (1997) des objectifs démocratiques contradictoires dans l'éducation américaine (efficacité sociale, formation à la citoyenneté, mobilité sociale), débattons des déséquilibres entre les objectifs et avançons que le déséquilibre a mis la démocratie américaine en danger. Ensuite, nous examinons l'histoire de la race en Amérique et suivons l'exploration de McGhee (2021) de la tendance des Blancs à percevoir la mobilité sociale comme un jeu à somme nulle - une vision selon laquelle si les Afro-Américains et les autres personnes de couleur progressent, les Blancs perdront. Nous soutenons ensuite que les sociétés occidentales ont également tendance à adopter une vision du monde connexe (et déformée) dans laquelle les acteurs individuels supposent qu'ils sont « libres, égaux et autonomes » et fonctionnent dans une concurrence juste et symétrique sur un « marché ouvert de marchandises et d'idées ». (Soares, 2018). Pour contraster ces modèles,

nous présentons les concepts d'attention et de sympathie de Noddings et de Du Bois, et décrivons comment les États-Unis et d'autres sociétés occidentales pourraient évoluer vers un VbE authentique, un type qui promeut le communautarisme dans l'État-nation et, en fin de compte, dans le monde. Ce faisant, nous redéfinissons l'amour comme *agape*, l'amour qui se sacrifie, et connectons VbE à l'éducation civique dans le cadre du programme. Nous concluons par une discussion sur les défis à relever pour évoluer vers un VbE authentique aux États-Unis et le caractérisons comme un exemple instructif d'autres États-nations et écoles démocratiques s'ils espèrent maintenir, soutenir ou réaliser un véritable VbE.

В этой статье сравнивается образование, основанное на ценностях (с англ. Values-based Education, далее VbE - прим. переводчика), известное и практикуемое во многих странах мира, с воспитанием характера в Соединенных Штатах, общественным движением, возникшим в 19 веке и превратившимся в консервативную платформу реформы образования в 1980-х годах. Затем мы рассмотрим проведенный Лабари (1997) анализ противоречащих друг другу демократических целей в образовании США (социальная эффективность, воспитание гражданственности, социальная мобильность), обсудим дисбалансы между целями и предположим, что односторонность поставила американскую демократию под угрозу. Далее мы рассмотрим историю расы в Америке и последуем за исследованием Макги (2021) тенденции белых воспринимать социальную мобильность как игру с нулевой суммой — точку зрения, согласно которой, если афроамериканцы и другие цветные будут продвигаться вперед, белые проигрывают.

Затем мы утверждаем, что западные общества также склонны принимать родственное (и искаженное) мировоззрение, в соответствии с которым отдельные субъекты предполагают, что они «свободны, равны и автономны» и функционируют в честной и симметричной конкуренции на открытом «рынке товаров и идей». (Соаресс, 2018). Чтобы противопоставить эти паттерны, мы представляем концепции Ноддингса и Дьюбуа о заботе и сочувствии и опишем, как американское и другие западные общества могут двигаться к подлинному VbE, типу, который продвигает коммунитаризм в национальном государстве и, в конечном счете, во всем мире. Поступая таким образом, мы переопределяем любовь как *agape*, самоотверженную любовь, и связываем VbE с гражданским образованием в рамках учебной программы. В заключение мы обсудим проблемы, связанные с продвижением к подлинному VbE в США, и характеризуем его как поучительный пример других демократических национальных государств и школ, если они надеются поддерживать, поддерживать или реализовывать подлинный VbE.

Este artículo compara la Educación Basada en Valores (EBV) -tal y como se la conoce y practica en gran parte del mundo- con la Educación del Carácter en Estados Unidos, un movimiento social que surgió durante el siglo XIX y alcanzó su punto álgido como plataforma conservadora para la reforma educativa en la década de 1980. A continuación, repasamos el análisis de Labaree (1997) sobre

los objetivos democráticos contradictorios en la educación estadounidense (eficiencia social, formación ciudadana, movilidad social), discutimos los desequilibrios entre los objetivos y sugerimos que la asimetría ha puesto en peligro la democracia estadounidense. Luego, examinamos la historia de la raza en Estados Unidos y seguimos el análisis de McGhee (2021) sobre la tendencia, entre los blancos, a percibir la movilidad social como un juego de suma cero, es decir, pensar que si los afroamericanos y otras personas de color avanzan, los blancos perderán. Luego argumentamos que las sociedades occidentales también han tendido a abrazar una visión del mundo relacionada (y distorsionada) según la cual los actores individuales asumen que son "libres, iguales y autónomos" y funcionan en competencia justa y simétrica en un "mercado abierto de mercancías e ideas." (Soares, 2018). Para contrastar estos patrones, presentamos los conceptos de cuidado y simpatía de Noddings y Du Bois, y esbozamos cómo Estados Unidos y otras sociedades occidentales podrían avanzar hacia la auténtica EB, un tipo que promueve el comunitarismo en el Estado-nación y, en última instancia, en el mundo. Al hacerlo, redefinimos el amor como ágape, amor abnegado, y conectamos la EBV con la educación cívica como parte del currículo. Concluimos con un análisis de los retos que plantea el avance hacia una auténtica EBV en Estados Unidos, y lo caracterizamos como un ejemplo instructivo para otros estados-nación y escuelas democráticas si esperan mantener, sostener o hacer realidad una auténtica EBV.

Introduction

Founded by Neil Hawkes, Values-based Education (VbE) is a late 20th-Century worldwide movement that has positively transformed educational settings through empowerment and fortification of lives and curriculum with universal human values, such as respect and compassion (VbE International CIC, n.d.). The Association for Living Values Education International has defined VbE as a conceptualization of education "that places the search for meaning and purpose at the heart of the educational process" and as one that recognizes "the worth and integrity of all involved in the life and work of the school" (Alive, 2007 wp). The founder, leader, and former practitioner of Values-based Education (VbE) wrote that the phrase is a "term for a wide-range of activities devised to help pupils develop as moral, caring, authentic, altruistic and self-led members of society. It comprises all aspects of a school's life and work" (Hawkes, 2019, para. 10). Further, the term links to the "spiritual, moral, social and cultural (SMSC) aspects of education, and operates through the formal and informal curriculum, and features in the hidden curriculum. This is comprised of what pupils learn through customs, conventions, routines, structures and role modelling by adults" (Hawkes, 2019, para. 10). Effective VbE rests upon three foundations: (1) Adult modeling of values selected at the school community level; (2) Development from those values of empowering ethical vocabulary for communication of basic and advanced ethical concepts; and, (3) Intentional time and space for reflective experiences and formulation as a personal guide toward self-awareness and inter-personal awareness (VbE International CIC, n.d.).

India, Brunei, Nepal, Belgium, Egypt, United Kingdom, Indonesia, Australia, and South Africa are a few of the many places throughout the globe that have used the essence of or applied the principles behind these definitions. VbE surfaced organically in these countries in the last quarter of the 20th Century and increasingly found its way into more school curricula in the early-to-middle 1990s. Decentralized organic growth led to a variety of

presentations that differed by distinct local traditions cultural contexts but still found room under the umbrella of values education (see for example, Solomons, & Fataar, 2011).

This model of VbE, applied, practiced, and aspired to at various school sites in most of the world today, however, differs from the version that emerged in the United States in the 19th Century as a central feature of Common School Movement. One notable difference is longevity. VbE throughout the world has been in practice roughly 40 years, a far shorter time period than its American relative. A second difference is that world VbE is primarily school-based and learning focused. The unit of analysis for world VbE is demarcated around the school environment and plays out as a form of interactivity among learners, teachers, and the curriculum. In contrast, values in American education was, from the beginning, external to the school and remains political, as Americans have placed a major responsibility on education to solve larger social problems rather than dealing with those problems directly through other mechanisms (Labaree, 2008). Thus, while the American school occupies a comparable physical site as a world VbE school, the American school enterprise, in comparison, is far less focused on teaching and learning and much more preoccupied with resolving societal struggles and tensions. The consequences of this foundational and paradoxical re-direction are explored next.

Lopsided: The Political Goals of American Education

The United States has long valued individual liberties and self-interest. At critical historical junctures, a diehard adherence to individual liberties has threatened and compromised a balance among America's other valued principles, notably political equality, economic opportunity for the masses, and social justice. When these discrepancies have come to the surface they have led to, among other troubling developments, a civil war, *de jure* and *de facto* racial segregation, and most recently, a violent insurrection on the U.S. Capitol that sought – unsuccessfully – to undo the results of a democratically elected President. Have Americans gone too far in their self-interests and devotion to liberty at the expense of community? The philosopher Nel Noddings thinks so. She (2018) summarized Aristotle's thought on the matter, noting that “a good citizen [should] expect to contribute to the state, not [only] demand its protection of individual rights” (p. 12). Yet, the modernized theory of logical individualism—which suggests that “free, equal and autonomous” individuals function in “open and symmetrical competition in a free market place of commodities and ideas”—has permeated the Western world (Soares, 2018, p. 11).

In addition to imbalances in principle, disproportions in purpose have complicated values-related education in practice in the United States. For instance, concerning the three main political goals of American education of citizenship training, social efficiency, and social mobility (Labaree, 1997), an imbalance now exists in practicality whereby the private interests of individuals have overtaken the public, societal interests in preparing citizens for useful work roles and for sustaining a democratic nation-state. The American school operates in self-conflict because of the mixture of simultaneous expectations forced upon it relative to inherently contradictory forces at work within a liberal democracy, including these: markets (e.g., hierarchical structure) versus politics (e.g., flat structure); individual versus group interests; inequality versus equality; and public versus private benefits (Labaree, 2010, p. 17).

Labaree (2010) noted that the foundation of the American school system took form during the Common School Movement (1820-1860), a reform that unlike subsequent educational reforms, he judged successful in realizing its goals. The “explicit aim of the movement was to provide students with an educational experience that would encourage them to become self-regulating moral and political actors in society” (p. 63). Whig reformers at the time sought not to resort to external political supervision and top-down social control of the young for fear that it would undermine the larger political economy of the free market.

Instead, they sought an organization that would include all commoners and ultimately groom them to be “self-interested economic actors and still be orderly townspeople, civic-minded citizens, and upstanding Christians” (p. 62). Thus, when compared to Hawke’s world expression of VbE, which focuses on group learning in a school community, values education in the United States has not only a longer history but also a far more pronounced emphasis on the individual as well as on factors (social, political, economic/marketplace) external to the learning environment.

Americanization was also a key goal of U.S. education during the mass expansion of secondary schooling well into the middle of the 20th Century. On one level, this goal was also in the public interest and linked nicely to democratic citizenship and social efficiency. As American society became more reliant on educational credentials to place people in a work economy expanding in complexity, schools also become key sites for social mobility (Labaree, 2010, p. 178). But the formula to instill predominantly poor, non-English-speaking immigrants with a Protestant brand of self-regulation needed adjustment, especially if a social cohesive, republican community that allowed for the accumulation of wealth and individual liberties was to be maintained. To realize the goal of assimilating immigrants and to attain it promptly, a push from the top in the form of a teacher was widely understood to be necessary (Covello, 1958; Cubberley, 1919; Drachler, 1920; Gold, 1930). Thus, at a key moment, supporting future citizens to be self-regulating actors in the free market economy assumed a secondary position (took a back seat) to absorbing them into the dominant culture. The goal of bottom-up citizen self-regulation, a key fixture of the Common School Movement, was compromised.

Along with the schools, the formation and influence of the Character Development League (CDL) at the turn of the 19th Century stands out as an example of an organization which broke with the internal logic of self-regulation. Noddings (2005) noted that the CDL “sought to inculcate in [American children] a long list of virtues including obedience, industry, purity, self-reliance, courage, justice, and patriotism” (p. 306). As schooling became more popular, so did a more traditional, top-down approach to inculcate Protestant-American values in the immigrants (Covello, 1958; Olson, 1997).

Zero-Sum Thinking

Far more problematic than using the schools as melting-pots, race has been and remains America’s original sin. Unlike the immigrants who came mainly from Southern and Eastern Europe, these Black, Brown, and Chinese children were in many localities not considered worthy candidates for assimilation (*Gong Lum v. Rice*, 1927; Gonzalez, 2013; Harlan, 1958; Takaki, 1993). Throughout American history, a prevailing view and tacit belief among White people has been that advancement of people of color in social/economic opportunity inherently equates to loss for White people, a *zero-sum game* (McGhee, 2021).

McGhee’s (2021) metaphor of a drained community swimming pool was foundational in her new book, *The Sum of Us*, and offers a vivid picture of the effects of zero-sum thinking. In an interview with Klein (2021), she literally and symbolically connected the pool metaphor to a history of racial hierarchy in the United States. In short, Americans invested public revenues in building over 2,000 grand public pools in White communities and for only White people during a “separate but equal” project of the early-to-middle 20th Century. Governments at all levels invested lavishly in national identity and improvement of life quality on the assumption that these privileges were for *Whites* only (Rothstein, 2017; McGhee, 2021; Bell, 2004). Literally, many of these pools later sold for \$1 to private entities and were even later drained and closed to avoid compliance with landmark integration rulings. In short, White people as a whole preferred not to have public goods when doing so meant including people of color.

Symbolically, McGhee (2021) described drained-pool politics, by which people have taken adamant stances that spite their personal interests. She suggested that this phenomenon often has stemmed from a pattern of interpreting all data acquired from the world through a particular lens, in this case a zero-sum lens instead of a positive-sum lens. The belief that progress for people of color necessarily occurs at *White* people's expense has hindered progress in America more than anything else she uncovered in her work. Americans in these situations have not been willing to swim in the same pool with other Americans (McGhee, 2021; Klein, 2021).

As an extension of this discussion, we assert that incorporation of an agape-encompassing version of VbE in U.S. schools offers an opportunity to disrupt zero-sum thinking and may help move the nation forward by having students look through a lens other than the one that is natural to them. After all, development of empathy requires stepping into someone else's shoes and seeing the world, at least for a moment, through that person's eyes. McGhee did an outstanding job of describing and modeling disruption of natural thinking by looking through the eyes of another when she gave this answer in her interview:

And so the way I made sense of it was, if you've been taught for generations to disdain and distrust a group of people and exclude them from the circle of human belonging, from citizenship, from economic inclusion, from schools, from unions — the list goes on — neighborhoods, mortgage markets, and then suddenly the same government that was the purveyor of all of that, the government that wrote into its housing codes, do not sell to black people or we will not give you money — that same government almost on a dime said, OK, now you have to swim with those people. You have to go to school with those people. It was a level of betrayal to the *White* consciousness that made *White* people want to disengage from a collective that was no longer trustworthy (Klein, 2021).

At this moment in the interview, McGhee exhibited an ability to step into the proverbial shoes of *White* people and, while not excusing their collective thinking, demonstrated the ability both to understand what led to that thinking and to unravel its effects on the people who held to that thinking. She reached across a chasm of belief rooted in decades of difference. A person's ability to avoid surrounding herself with people who are just like her is fundamental to avoiding the associated negative influence of staying in a personal bubble on business endeavors, leadership success, and personal relationships (Marcus, 2020). VbE in the U.S. that incorporates agape in the form of open conversation literally could promote stronger businesses, leadership, and relationships.

Change-Resistant Thinking in the U.S.

The question then arises as to what has kept values education mostly status quo within the United States. In the 1980s, some educators such as Edward Wynne (1985) and Thomas Lickona (1991; 2004), helped revive a softer version 19th- and early 20th-Century traditional character education, premised on the primacy of "good" societal values. Lickona lamented the decline of the family and appropriate behavior among individuals in these families, and called for a curriculum that would make a "society-wide effort to restore the moral fabric" (Eskew, 2004, p. 17). Similar to earlier and future iterations of educational reform (Labaree, 2010), this approach called on schools, educators, and society-at-large to first identify dominant cultural values and then instill them into children. The approach received endorsements from conservatives, moderates, and even some progressives, as well as the Clinton administration (Shapiro, 2005; Eskew, 2004). Moreover, as American politics continued to shift to the right under the presidency of George W. Bush, traditionalists gained ground on the values discourse and rebranded "Character Education" as a curriculum infused

with conformity, obedience, and conservative religious truths (Skinner, 2004; Singer, 2000). As such, values education in the late 20th Century U.S. had for a second time implicitly rejected the bottom-up logic of self-regulation and remained, in large part, political and external to the school site.

In summary, as a hold-over from the Common School Movement, Americans have long prized mass education for social purposes, and sometimes succeeded in advancing a values system therein that has encouraged individual liberties and self-interest alongside Protestant civic-mindedness among *Whites*. A delicate balance between individual liberties and civic-mindedness has allowed for and operated within a free market political economy. However, as U.S. society transformed over many years—the abolition of chattel slavery, the massive expansion of schooling, and the immigration of waves of non-Protestant, non-English-speaking, and mostly poor and *non-White* peoples—the balance between public and interests broke in favor individualism, against bottom-up self-regulation, and at the expense of robust civic-mindedness. A long-held, collective certainty among *Whites* that political, economic, and social advancement of people of color resulted in a loss for *Whites* exacerbated this imbalance and weighted the scale toward self-interested thinking and the inculcation of values aimed at social control of the young. In contrast, schools throughout the rest of the world came to Values-based Education much later, in the 1980s and 1990s, and with a much stronger focus on teaching and learning within the school environment. Far less troubled by their nation-state's social purposes, global versions of VbE have tended to grow locally and organically, and to date have avoided or minimized taking on the broad political baggage the American public schooling has long schlepped.

Civil Liberties: Individualism, Community, and Agape

Labaree (2010) has argued with clarity that the American school system has shown both a capacity to do some things well and an inability to even achieve other things. In a similar vein, we ask whether a VbE design that has seemed to work across the globe can gain traction in the United States. Civil liberties—basic rights and freedoms guaranteed to individuals as protection from any “arbitrary interference in one’s pursuits by individuals or by government” (Britannica, 2020)—are at the heart of the national culture and are codified in the U.S. Constitution. The concept of civil liberties has appeal to both conservatives and liberals in America. We acknowledge the intensely protective stance that many Americans would take on any topic that could remotely encroach on civil liberties. In that light, we have observed that the VbE of the world type does not infringe upon civil liberties when a humanistic approach is paired with open discussion of civil liberties in ways that encourage *agape*, a form of love dating back to Ancient Greece.

To be clear, freedoms are baked into the American mindset. Americans have come to understand and operate on the widely-held assumption that one’s individual liberties carry more weight than communitarianism. However, views on civil liberties can remain strong yet malleable. For example, Gutmann and Thompson (2012) argued that “in order to implement our principles and advance our interests, often we must trim them” (pp. 94-95). If we follow Gutmann’s (1985) logic in applying Aristotle’s work, “justice is rooted in a community whose primary bond is a shared understanding both for man and the good of that community (p. 308). This application is similar to Noddings’s (2018) interpretation of Aristotle’s concept of a good citizen; in short, to be free one should not simply demand protection of rights but also contribute to the state. The VbE for which we argue protects civil liberties and promotes caring for others. For this to happen, the concept *agape* must permeate broader social goals (from the outside), and become part of the explicit curriculum in the classroom.

We further recognize the value of a cross-cultural stance concerning VbE. Scholars who have deepened our understanding of love and community have proposed linkages between Western traditions with non-Western thought. Chowdhury (2016) compared the foundations of modern Western morals in education with those in Islam and proposed a more robust theoretical framework that can be applied in both research and in the educational setting. Likewise, Tan (2021) paired agape love with the Confucian concept of *ren* (humanity) and called for mindful school communities, “premised on and powered by *ren* (humanity) and *agape* (love)” (p. 90). Christians in the West see the life and death of Jesus as the embodiment of agape (Moser, 2005; Pope, 1997). Summarizing complementary and contradictory features of the longstanding worldviews through Confucian and Christian ethics and related to promotion of global justice and poverty, Rauhat (2020) argued for standards that should “not be tied to any one particular strand of justice conceptualizations and it should yet be in harmony with the central motivating beliefs of the various concerned moral worldviews” (p. 33). We put forth a similar argument for VbE in the United States and internationally and promote an inclusive approach to VbE that is harmonious with beliefs and can safely address contradictory beliefs.

In keeping with notions of compromise and sacrifice, we promote the addition of a concept of love from Ancient Greece that is often overlooked in the West, *agape*. Agape is a type of love one extends to all people, whether they are family and friends or distant strangers (Kraznaric, 2013). Agape sees “inherent and equal basic dignity” in all people. The concept urges us to treat each other, not as “The Other,” but with respect and, “in as much as possible, show them proactive moral concern.” (Pope, 1997, p 354). Agape, in other words, is inclusive and “encompasses both universal respect and particular affections” (Pope, 1997, p. 354). Many have seen agape as a common theme across religions and a unifying force (Chowdhury 2016; Tan, 2021; Wolpe, 2016). Further, agape stands in sharp contrast to how most American understand love, which most see as a feeling of intense affection for someone or a great interest and pleasure in someone or something (Wolpe, 2016).

Some observers have correctly observed that agape is in “a dangerous decline in many countries” and they cite a fall in empathy levels, notably in the U.S. “over the past 40 years, with the steepest fall occurring in the past decade” (Kraznaric, 2013). Hahn (1998) identified similar declines among young people in levels of trust and civic engagement in four northern European countries (Denmark, Germany, the Netherlands, and England). Likewise, in the U.S. school context, Delpit (1995) observed a reluctance of adults, especially those with power and privilege, “to perceive those different from themselves except through their own culturally clouded vision” (p. xiv). Tillman (2008) summarized the danger of moving away from selfless love:

If sociobiology is correct about the significance of sacrificial altruistic behaviors for the survival of communities, this shift away from sacrificial agape by American Christianity may cut the community off from important resources for the development of a global ethic crucial for the survival of that faith community and humankind itself (p. 541).

Opportunities and Obstacles

We have defined Values-based Education (VbE) on a global level and distinguished it from values education (sometimes called Character Education) in the U.S. We have also examined two of the main the questions that have bedeviled VbE: (1) What/who is at the center when determining values, the child/individual or society? (2) Who decides on the values to be followed, the individual or the community? In this final section, we discuss obstacles to and opportunities for authentic VbE to take hold in a way that leads to

meaningful action through a framework of agape applied in curriculum models within the United States.

- **Climate of Over-Politicization**

In addition to obstacles alluded to already, a perplexing roadblock to VbE in the U.S. is ongoing politicization that surrounds multiple societal issues. Those politically charged issues at present have ranged from vaccinations and mask-wearing to the choice of a neighborhood (Gimpel & Hui, 2015) and a news source (e.g., CNN, Fox, NPR, Deep Web). Although heavily polarized stand-offs present obstacles on the one hand, they provide opportunities for great gains on the other hand. Much potential for those gains resides in honest, open dialogue among students about controversial topics. When met with the obstacles of polarization, educators have a corresponding opportunity to foreground values-based thinking as relevant to everyday life, as opposed to teaching values-based thinking through engagement with fictitious scenarios that are highly unrealistic or of foregoing discussion on controversial issues altogether.

Because an agape-based perspective sees every person as a neighbor (Pope, 1997), VbE that emphasizes every human being as a neighbor could curb tendencies of people toward the type of patterned thinking that has led toward and facilitated drained pools and drained-pool politics. The agape lens would not violate principles of civil liberties, conservative values, or liberal values. That perspective would not be top-down and demanding, itself in violation of agape, but would provide an opportunity for both individualism and communitarianism to operate simultaneously. Moreover, the viewpoint would be in harmony with thinking that Rauhut (2020) used to approach a core problem, poverty, by “motivating people to care for distant needy strangers” (p. 33).

- **All-I-Care-about-Is-Me Thinking (Extreme Individualism)**

Perhaps one of the most recent and extreme visible displays of All-I-Care-about-Is-Me thinking within education in the U.S. occurred in a college admissions scandal. Rowe (2020) summarized the scandal and its possible effects over time on American education. She summarized that the Justice Department arrested 53 people for alleged involvement in a conspiracy to gain entrance for some students into prestigious higher education institutions illegally. Nationwide, suspects allegedly committed a variety of illegal acts to aid students with admissions through deception and fraud, and included coaches from prestigious institutions, a television star, and a well-known fashion designer. Rowe (2020) estimated the financial costs of this debacle of cheating and bribery to have totaled about \$25 million, with more than 850 applicants gaining advantages in admissions for selected individuals. Moreover, one parent spent \$6.5 million for guaranteed admission. Rowe (2020) argued that in addition to undermining public trust, this scandal could ultimately increase racial and class inequality.

We purport that intense individualism without regard for others results in a winner-take-all attitude that affects the so-called winners and losers. The college entrance scandal, a blatant example of putting an individual’s interest above that of others, clearly put the need for agape-based VbE in U.S. schools on the educational radar. The same mentality that resulted in this scandal strengthens systemic behavior by which those-who-have get more without thought for the fallout for others who have none or not as much.

Further, in a perfect world, the lived ethical values of parents and coaches would easily transfer to children in settings outside of the school, giving credence to the argument that values are not the business of schools. However, Lerner (2005) argued against a mentality that reduces the roles of schools and families to a public-private split, one in which schools only handle verifiable material and the home is the sole arena for private matters (e.g., spirit, ethics, and emotions). With respect for the separation, he argued that the private home and the public school are not at odds in purpose:

But love, caring, and cooperation are not only matters for inner life, but also for our lives together in society, so we all have a stake in ensuring that each person in this society is encouraged to develop loving capacities. (Lerner, 2005, p. 337)

We assert that the child is not segmented into one individual at home and another at school and we argue that holistic approaches to learning are an opportunity inherent in VbE. We believe that an agape-based VbE framework that attends to ethics of love, care, and cooperation through attention to spirituality does not violate any religious dogma. It does not violate church-state boundaries but is congruent with Lerner's (2005) belief that cultivating inner life does not undermine the capacity for other realms of experience and provides the opportunity to foster it.

- **Religious Conspiracy Tensions**

Though the U.S. has become more religiously diverse, the nation has since its birth identified as predominantly Christian, even considering the debatable nature of so-termed "Christian America" (Straughn & Feld, 2010). With respect for whatever meaning Christians attach to the label of Christianity, we believe that Christian literature and the Bible itself secure the world version of VbE as legitimate. In *Christianity Today*, Johnson (2019) argued that Christians should stand against certain conspiracy theories, an argument which in itself reveals the threat to the world version of VbE here. For instance, stating that conspiracy theories allure through an intoxicating and faulty sense of empowerment, Johnson retold how secret meetings of the early world Christian church and conspiracy theory frequently combined to result in persecution or murder of Christians. Along with this argument, he denounced beliefs that could not be altered by evidence and described the Scriptural God as reasoning with his people and as having people with whom reasoning was beneficial (Johnson, 2019). VbE rooted in agape also allows the students, teachers, institutions, and curriculum to promote reasoning among people for the greater good.

- **School Institutions, Curriculum, and Teachers**

Huebner (2005) argued that a teacher's vocation is a calling, one that results in conflicted living because teachers hear the call from three sources with conflicting interests: the institution, the content, and the students. First, school institutions hold power and often send the message that "the world can be corrected and redeemed through power (including the power of knowledge) and might, but not through love" (Huebner, 2005, p. 315). Secondly, the educational content consists of encountering things that are strange or different, and initial content is other humans. Huebner (2005) wrote, "Others see the world differently, talk differently, act differently. Therefore they are possibilities for me" (p. 317). Moreover, other people show us that we could become more like them or they more like ourselves, as others become the content based in "sources of criticism and new possibility" (Huebner, 2005 p, 317). Finally, the teacher's response to the students' call produces a work of love, replete with positive images, such as hope. Those same images allude to the power of negative social and political contexts in which teaching occurs, according to Huebner (2005). Vulnerable, teachers "often fall away from the vocation of teaching and become mere functionaries as they do the work demanded by others in workbooks, schedules, exams, grading, and what have you" (Huebner, 2005, p. 321).

The potential to relegate teachers to specified functional roles is troublesome in many ways. Primarily, as Lerner (2005) indicated, love is not just about inner life of an individual but also about our lives as people who are together in society; we consequently have an investment in promotion of development of the capacity to love. He said that teachers must themselves rise above a faulty belief that love is a zero-sum game, in which giving necessitates having less of it for oneself. Purpel (2005) went further to offer as a basic recommendation the grounding of education in "a relentless and whole-hearted quest for the

attitudes formerly known as agape” (p. 358). He added, “I believe that developing the capacity for understanding and insight alongside a commitment to nourishing the capacity for love is a whole lot more practical than teaching people only to be critical and thoughtful” (p. 358).

This stance is parallel with W. E. B. Du Bois’s (1935) concept of sympathetic touch. Du Bois argued that at the center in the struggle for racial justice are teachers with a “sympathetic touch” who foster relationships that center on equity and solidarity. The sympathetic teacher sees more than a classroom of individual learners; they appreciate pupils’ surroundings, background, and histories. These teachers demonstrate care in a way that intentionally promotes to students’ learning and prepares them to realize social equality (Du Bois, 1935 p. 328; Liou & Rojas, 2019; Delpit, 1995). Du Bois and later scholars, saw this concept of sympathy as an ethical, spatial, and pedagogical necessity to a liberatory education (Liou & Rojas, 2019; Terry, Flenbaugh, Blackmon, & Howard, 2013).

We stand in agreement with these writers to iterate the importance of institutions (organizational power), curriculum (content selection), and teaching (vocational calling, more than ritualistic skill performance). We further believe that meaningful change can occur when all invested groups, including students, come together toward the common goal of VbE that is not implemented from a powerhouse, top-down mandate, a one-size-fits-all curriculum, or that caters to the whims of special interest groups, publishers, or individuals. From our stance, schools have open doors of opportunity to promote VbE and the capacity to love at all levels.

- **Meaningful Action**

The conversation cannot end without returning to address the issues aforementioned that have bedeviled values education, at least in the U.S. context. Specifically, who determines values (the child/individual or society) and who decides on the values to be followed (the individual or the community)? We believe that these well-meaning questions are informed and parallel Du Bois’s and McGee’s analyses, and falsely dichotomize options that in turn promote zero-sum thinking. In contrast, we support the notion that—collectively—the child, teacher, institution, and community have roles to play, and in the end, all decide. But honoring the teacher-student relationship is paramount. While the teaching of values may be mandated from afar, the learning of them cannot be mandated in reality, no matter who thinks they are in charge. The critical interplay that supports meaningful values learning and teaching occurs at the instructional core, in the classroom and at the school, and unfolds in the local ecosystem. As such, we argue for implementation of four themes under the VbE umbrella. Those themes practiced in world VbE hold the potential over time to mediate implementation challenges connected to a climate of over-politicization, zero-sum thinking, all-I-care-about-is-me thinking, and conflicting interests. Our interpretation of the teaching of values holds potential across the world as well. We close by discussing those four themes.

- **Conscientious Interdependence**

Leeds (2010) developed the concept of *mature interdependence*, which set the tone for developing a variety of values programs. He defines mature interdependence as a “recognition of need and connection with others, along with an understanding, and even protection, of their separateness” (Leeds, 2010, p. 54). Interdependence does not imply equality of power or expertise. What it does suggest as the central ethical lesson for our times is: We are all in this together. Ethics is primarily about our shared life, understanding the connections between each of us as individuals, and the connections between us and the larger social and natural environments of which we are a part. Mature interdependence implies that people can grow into different kinds and qualities of relatedness. This is what ethical education, and perhaps all education, is about (Leeds, 2010, p. 807). Mature interdependence

is both a description of fact— recognizing the context in which we live—and an assertion of value—the need to learn about, decide, and work on the qualities we wish to bring to this context of relationship. As stated in the Center for Community Values and Action brochure, “Living together is a fact; how we live together is up to all of us.” (as cited in Leeds, 2010, p. 807).

- **Solidarity Dividend**

In writing her book about what racism costs all of us and how united people can prosper, McGhee (2021) listened to stories. She heard even *White* people talk about their losses from a poisonous mix of racism and greed in the U.S. and came to realize how deeply racism hurts everyone. She heard evidence that racism prevents environmental and public health collective action to solve crises. In contrast, she found evidence of gains when people across races came together to benefit all, particularly in workplaces and worship places. She referred to these gains as the “solidarity dividend,” based upon gains brought about for laborers who effectively worked interracial in trade unions toward common goals (McGhee, 2021, p. 111). People who refused to fight alone stood together to win the dividend of better jobs in America against all odds.

- **Deliberation and Cross-Cultural Dialogue**

In her work on the ethic of care, Noddings (2005) refuted the idea that care excludes logic and insisted that people who care use reasoning to determine what care to give and how to best give it. She detailed aspects on the ethic of care. The ethic is about relationships and dialogue is its “most fundamental component” (Noddings, 2005, p. 300). The care perspective may start with agreement but by design intentionally uncovers and appreciates differences. Dialogue probes beneath seeming consensus that would silence non-consenting voices and prevents establishment of fixed values determined by core, powerful authorities (Noddings, 2005, p 307). In talking, people can find points of agreement through deliberation/persuasion and agree to continued care when differences remain (Noddings, 2005). Noddings’s work on care across cultures and power relations in the classroom complements DuBois’s concepts of sympathy within cultural context; both center the student-teacher bond, and call for the development of relationships that intentionally promote to students’ learning and social awareness leading to social justice.

Among discoveries that McGhee (2021) made in her travels across the U.S. to calculate the costs of racism, she concluded the essentiality of digging up the zero-sum mindset and replacing it with knowledge that “we truly do need each other” and can prosper together (p. 271). She recounted her experiences in Minnesota, for instance, and the successful “Greater than Fear” storytelling campaign. That campaign affected election results by means of cross-racial efforts and resulted eventually in frozen college tuition and steps toward healthcare options for the public (pp. 64-65). In her chapter on “The Solidarity Dividend,” McGhee (2021) described how people she encountered in one community had a faith that was based in experience and in the belief of different cultures “not only coexisting but thriving through their differences” (p. 266). She offered two versions of Americans and who we are to each other, competitors or different but with a “common humanity” (p. 289). The people McGhee (2021) had encountered found a way to come together for their common good, even in their differences. Indeed, sustenance of democratic societies foundationally demands coming together in conversation about controversial matters (Kahne, Rogers, & Kwakom 2021). We acknowledge the competitive roots rampant in U.S. history and culture but believe that McGhee’s (2021) latter view of who we are and how we relate to each other is the route toward realization of authentic VbE here. Conversations about our common values, though they may be controversial and uncomfortable, can occur in a context of love.

- **Agape**

The highest reason for including agape as a critical element in a VbE framework is the unifying nature of agape love. Foremost, Pope (1997) argued that agape requires treatment of each person with respect and, when feasible, moral concern, because each human has inherent, equal dignity. At the same time, he advocated for special affections and care within close relationships that goes beyond what others receive (Pope, 1997). This view is important in that it moves away from dichotomous thinking and moves along a spectrum. Moving even a little along that spectrum offers the potential for future movements. Pope's (1997) interpretation of the inclusive nature of agape addresses both the civil liberties Americans cherish and the communitarianism that nurtures life among others. It allows a starting point for controversial dialogue and deliberation that avoids a war mentality. In the end, individuals with divergent worldviews could ultimately discover that they are more alike than they are different in the fundamental aspect of being humans with varying beliefs. Tan (2021) described the possibilities of a mindful school community:

A mindful school community is underpinned by the core values of *ren* (humanity) and agape (love), which are derived from Confucian and Christian traditions respectively. *Ren* is the overarching and general quality that encompasses all virtues such as reverence, sincerity, empathy, tolerance, trustworthiness, diligence, and generosity. Love (agape) refers to the unconditional love of God as exemplified in the sacrifice of Jesus. The key similarities between *ren* (humanity) and *agape* (love) are a convergence on love, a synthesis of the heart and mind, a community of adherents, and an attention to social justice. A major difference between the two traditions is that *ren* in the Confucian traditions is human-centred that is rooted in filial piety, whereas agape in the Christian traditions is God-centred with an accent on salvation through Christ. A whole-school approach is needed to create and sustain a mindful school community that is premised on and powered by *ren* (humanity) and agape (love) (p. 89).

- **VbE: Community and a Neighbor**

In closing, we reflect on the world VbE, community, and a neighbor through the lens of a recent tragedy within the United States. In brief, Amhaud Arbery had been jogging through the neighborhood near his home when Travis McMichael, his father, Gregory, and their neighbor William Bryan chased unarmed Arbery down and murdered him based upon personal suspicion (Fausset, 2022). In the sentencing hearing after the trial, the *White* trial judge handed down life sentences to each of the three convicted *White* men in the murder of this Black man (Sayers, Spells, & Caldwell, 2022). The sentences were noteworthy also because the defendants partially had based their defense on a controversial Civil-War statute, one that their actions ultimately weakened as a direct result of public outrage over the case (Fausset, 2022). Also striking, the jury who convicted the defendants consisted of nine *White* women, two *White* men, and one Black man (Sayers, Spells, & Caldwell, 2021). On February 22, 2022, all three convicted men were also convicted of federal hate crimes, as reported by the Associated Press (Bynum, 2022). According to Bynum (2022), the federal verdict reached by the jury of eight *White* people, three Black people and one Hispanic person, "affirmed what family members and civil rights activists said all along: that he was chased down and killed because he was Black" (para. 1).

The most obvious takeaway for understanding values is the importance of community and deliberation in American society. The first, mostly *White* jury from the community in which both the murdered man and the convicted men resided, effectively deliberated the evidence against three *White* males and proclaimed them guilty of the murder of a lone Black man on the basis of that evidence. The federal jury, also mostly *White*, concluded that the crime had racial motivation. Going back to McGhee's (2021) travels across the U. S. and in

consideration of the zero-sum mentality, we celebrate the commitment by these jurors and their respective communities to values not rooted in zero-sum thinking. In addition, we envision a society in which an African American does not need to die in order for the presence of those values to manifest.

Finally, we look to the recorded words of Judge Timothy Walmsley in the original sentencing hearing (ABCNews, 2022). He stated that after Amhaud Arbery fell, the McMichael's portrayed a disturbing image as they turned their backs and walked away. The judge lamented that closure would not come for the many people he believed were seeking it, including Arbery's mother and father, the community, and maybe even parts of the nation. He said that we are each accountable for our own actions, that the murder of Amhaud Arbery ultimately holds all of us accountable, and that at the very least Arbery's death should demand that we expand our definition of a neighbor and our treatment of our neighbors. Specifically, he argued "that maybe a neighbor is more than the people who just own property around your house" (ABCNews, 2022, 12:53). The judge's words encapsulate what we envision for VbE in the United States today. We urgently need to expand our care for strangers.

In closing, challenges are inevitable when schools or nation-states move toward VbE. We have offered in this document for illustrative purposes what we believe to be major challenges in the United States in the hope that other democratic nation-states and schools will similarly evaluate and plan for challenges. VbE in much of the world aligns with Character Education in the United States, to which the conservative educational reform platform has through recent decades most loudly laid claim. We have offered a plan that is absent of similar divisiveness and that can be adopted no matter the political bent. Inequities in the three democratic goals of social efficiency, citizenship training, and social mobility in U.S. education (Labaree, 1997) have, at the same time, threatened American democracy. America's complex racial history and many *Whites'* tendency to perceive social mobility as a zero-sum game with distinct winners and losers have further solidified a focus on the individual. As a whole, western societies have embraced worldviews that strongly value individual freedom, equality, and autonomy within competitive marketplaces for commodities and ideas that are perceived to be fair and symmetrical (Soares, 2018). We have argued that through a focus on the concepts of care and sympathy (Noddings, 2005; Du Bois, 1935), the U.S. and other western societies can take steps toward true VbE that values the individual and also values community. To do so, however, self-sacrificing love (agape) and civic education must be interwoven into the curriculum. Attention in this manner to VbE by democratic nation-states, especially those that highly value the individual and competition, can lead the way toward a greater focus on community throughout the world.

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