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The Specific Challenges of Globalization for Teaching and Vice Versa

The first part of this article examines the historical emergence of contemporary globalization phenomena through Protestantism, European colonialism, technology and the restructuring of international business enterprise, and the rise of various forms of fundamentalism. The changing mandates of teaching and education under the influence of these phenomena are identified. The second part of the article explores possibilities for teaching in the age of globalization under three themes: the recovery of personal truth, truth as shared, and truth as home.

La première partie de cet article trace l'histoire de l'émergence du phénomène contemporain de la mondialisation, à travers le protestantisme, le colonialisme européen, la technologie et la restructuration du monde des affaires à l'échelle internationale, jusqu'à la montée de diverses formes de fondamentalisme. L'auteur évoque les changements de mandats dans l'enseignement et dans la formation que ces phénomènes ont provoqués. La deuxième partie de l'article présente des possibilités pour l'enseignement à l'ère de la mondialisation à partir de trois thèmes: le rétablissement de la vérité face à soi-même, de la vérité face aux autres et de la vérité face au monde.

In "globalization" ... we have a myth that exaggerates the degree of our helplessness in the face of contemporary economic forces. (Hirst & Thompson, 1996, p. 6)

Introduction

Although the language of globalization has been in the common air for about 10 years, the phenomenon itself, as a vision of empire in the Euro-American tradition, probably goes back at least to the late Middle Ages when papal reforms announced a new eschatological dispensation of heaven now being immanent on earth as a political reality (Loy, 2000). Later, through the Renaissance and Reformation, individualism, personal autonomy, and self-interest became celebrated as sacred virtues and foundational to the new science of economics. By the 17th century wealth accumulation had become a sign of divine favor and moral superiority; poverty a mark of personal weakness and lack of self-discipline (Tawney, 1960; Weber, 1920/1962). However, insofar as empire always rests on a will to dominate, so also do those dominated engage in strategies of resistance, with interesting and creative consequences. The future shape of geopolitical reality is currently being worked out in the tensions between these forces.

It should be noted at the start that there is an important difference between international trade (trade between different cultures and groups) and

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globalization, the former having been a practice since ancient days, whereas the latter, at least when conceived as a planetary unified global trading network operating according to a common set of rules, the so-called borderless world envisaged by the World Bank, is a more recent and contentious development. Throughout all periods, education and teaching have had their role to play, defined in character largely by regnant ideas and dreams circulating in the political realm, as those in power have sought to secure the present into the future through the minds of the young.

In this article I wish to keep the two tropes of globalization and teaching circulating together conversationally, instead of polarizing them as often happens today. Globalizers, operating in organizations like the Organization for Economic Cooperation and Development (OECD) and the World Bank and even in local and state governments, rarely develop their educational policies with a concern for the experience of teachers. Teachers are simply those civil servants who put into effect what others decide; “delivering other people’s mail,” as curriculum theorist Pinar has put it (M.-L. Judah, personal communication, 1998). Indeed, much of the personal and collective agitation of teachers today arises from a growing recognition of their own powerlessness in contemporary educational decision-making. In turn, their voices of opposition against the forces of globalization, especially with respect to the commercialization of the educational enterprise and its technologization, are heard as shrill and irrelevant by the other side, largely under the accusation that teachers both ignore their historically constituted service function to broader orders and are complicit in the processes of globalization in their lives as common citizens. As a teacher, if you own shares in the General Electric Company, enjoy the choice and quality of goods at your neighborhood supermarket and thrill to the growl of your SUV (Sport Utility Vehicle); it is unlikely that your protests against the forces of globalization have much moral or even intellectual authority.

No, what is needed today is a more open and vigorous examination of the historical construction of globalization phenomena; a more profound analysis of how we are all implicated in the web of their operations, no matter what our political stripe; and the formulation of a teacherly response that emerges out of the heart of teaching itself, that is, out of that awareness of the conditions of life’s possibility that may be the unique purview of teachers in any discussion about a shared future. Such is the agenda for this article.

My argument is that today teachers and teaching are caught in the middle of both a political and an epistemological crisis, and it is a crisis precisely because the epistemological revolution that has taken place in the Western tradition over the last 50 years or so (the shift from stable-state hard sciences and normatively driven social sciences, to relativity-driven paradigms such as postmodern fluidity, chaos theory, constructivism, and ecology) has not yet registered in the last great bastion of Enlightenment rationality, namely, the dismal science of economics, at least in its dominant configurations. The consequence is that a profound rupture is evolving between a new deep social awareness of the human world’s interconnectedness (and its interconnectedness to the natural world), while hard-line economic interpretations of life insist on an older rationality that relies on exactly the opposite—on the split between subject and object, on a conception of radical personal autonomy, and,

most disastrously, on a split between politics (now conflated with economics) and history. Today *economies* may boom while quality of life for the average person declines, and those in power of necessity turn a blind eye, precisely because actually to *see* the disjunction, to have it land in one's cognitive set, would inspire a crisis of confidence for which the solution is nowhere to be found in any comprehensive sense. Globally speaking, old and new orders are dying and rising coincidentally (maybe even respectively), all the while that there is no one interpretive frame, no common grammar, to hold it all together. Indeed, whether there even needs to be such a frame or grammar, and what could be its possible sources, are two of the most interesting questions of the day.

Teachers, however, inevitably feel the present uncertainty and its underlying tensions deeply, at both conscious and subliminal levels. Teacher preparation programs, situated in academies where the epistemological revolution has been going on for almost 30 years, are increasingly organized around conceptions of intersubjectivity, constructivism, and ecology. Storytelling, multiculturalism curricula, teacher-as-researcher/interpretive inquirer, and group work are now part of the standard preparational repertoire. All this is proposed to be acted out in the context of schools and educational systems that were originally designed to serve a different, older, more clearly defined order, one that remains *politically* regnant even while its conceptual and practical infrastructures are inherently suspect and coming apart in spite of themselves. Serving the stable nation, creating the solid citizen, valuing a commodified liberal education for its own sake—what do, what can, these traditional hortatory imaginaries mean for teachers in the age of economic globalization? If once they served to anchor the teaching profession and provide it with public moral authority, where lies the anchor, and from whence comes moral authority if the nation turns into a dynamic narration while constructing the citizen as nothing but a capital resource, with education nothing more than job-training? Teachers thus find themselves living in both the old and new imaginaries at the same time, and it is a difficult place in which to dwell.

The task here, then, is briefly to profile the historical construction of contemporary globalization phenomena, noting the role traditionally played by teaching and education generally within them. Then an attempt is made to articulate an understanding of teachers' work that may provide an open space where pedagogically responsible work can be both considered and conducted in relation to the processes of globalization themselves.

The Construction of the Globalization Phenomenon

A good statement has been made by Held, Goldblatt, McGrew, and Perraton (1997): "Globalization is not a singular condition, a linear process or a final end-point of social change" (p. 258). This characterization addresses a number of important issues. For one thing, some parties do in fact operate as if globalization were a singular condition, if not in actuality, then in imaginal terms, in terms of a dream that drives practices in the now. This is particularly the case with American self-understanding. As United States Secretary of State Madeleine Albright declared in her speech to the 1997 graduating class at Harvard: "Today, I say that no nation in the world need be left out of the global system we are constructing.... Every nation that seeks to participate and is

willing to do all it can to help itself will have America's help in finding *the right path* (Spring, 1998, p. 8, emphasis mine).

This dream is a legacy of the US's leadership role in the reconstruction of world order after World War II, but today its rhetorical force is largely anachronistic and all the more dangerous for being so. It simply ignores some basic facts: the US's own version of economic development is a product of its own time-space configuration as a frontier New World culture that privileges geography over history, seeing the rest of the world in terms of spatial conquest with little regard for other people's historical sensibilities (Campbell, 1992). Also, as Gray (1999) has suggested, the US is the world's "last great Enlightenment regime" (p. 2), by which he means that the 18th-century project of proposing Reason as the condition of universal peace is still kept alive in the preachments of American neo-liberal economic theory taken as reasonable science—although such theory has proven a dismal failure in the new Russia—is denounced as predatory and rapacious by struggling emergent peoples, is completely untenable in the social contract atmosphere of post-World War II Europe, and contradicts the deep sense of familial obligation that inhabits many Asian definitions of commonwealth.

If globalization is not a "singular condition," then how might it best be described? The different circulating influences at work today are the result of historical evolutions that can be traced briefly as follows.

The "borderless world" idea of the OECD and World Bank is the natural extension of the Euro-American tradition of capital development organized around the processes of production and consumption, inspired especially by the industrial revolution of the 19th century. This tradition was responsible for the colonization of the world under European, and later American, requirements for natural resources and markets. Education played the role of handmaiden in this process both at home and abroad under specific definitions of progress and development that had their origin and legitimation in the philosophical writing of people like Kant and Hegel, and later Darwin (Eze, 1996; Schmidt, 1996).

During the period, say, between 1884 when the Berlin Conference of European powers convened to divide up Africa and 1945 when the pre-World War II structure of world order lay in ruins, education was chiefly organized for the production of elites to run that same order both at home and abroad, coupled with the training of the masses to serve the machineries of both capital and the state in their various particularities of bureaucratic functioning, military development, and technical training (Carnoy, 1974). In the colonies, Western style education for indigenous peoples was reserved for a tiny minority nurtured to take their place in local leadership, with the rest minimally instructed to form the service class for their European overlords.

The period of post-World War II to the 1970s, sometimes called the Long Boom, is marked by many contradictions in terms of educational as well as economic development. On the one hand, the Euro-American experience involved the construction of the "mixed economy" wherein capital development was held to a strong sense of social responsibility, as a way of allaying the social disorder that seemed always inevitable under the boom and bust cycles of undisciplined market theory. Under the social responsibility framework,

institutionalized, state sponsored public education flourished at all levels. Partly this was a way of securing the West's social strength and stability against the feared enemy of communism. Its offshoot was the creation of appetite for formal education as a way of social advancement. Education became heavily commodified, a purchasable "thing" available to the rising middle class under equal access legislation and other forms of "rights" politics (Meighan, 1981). This particular vision of education is now dying.

In the colonies, nationalist independence movements successfully fought to gain political sovereignty, but the various machineries put in place to enact the new conditions quickly revealed the many subtle and profound ways old orders were reluctant to fall away. This was partly due to arrogance, partly ignorance. Puppet local leaders were often installed in former colonies to ensure continued rights to natural resources. Definitions of "education" were still inspired largely by Western models although their relevance for solving local problems was suspect (Coombs, 1989). They were tied, however, to the development logic of organizations like the World Bank, the International Monetary Fund, and the United Nations Education, Science and Cultural Organization (UNESCO) and could be taken as early signs of a move toward a unified global network of peoples.

This period was also marked by new forms of movement between cultures. Many idealistic young university graduates from the United Kingdom, the US, Canada, and Europe, for example, taught in the former colonies under such programs as World University Service Commission (WUSC), Canadian University Service Overseas (CUSO), the Volunteer Service Organization (VSO), and the Peace Corps. Such experience often served for the Euro-American young people involved as an education into the ethnocentrism of their own received traditions. It was also a time of mass migrations from the colonies to former imperial centers and included many seeking higher education. These parallel phenomena, moving in opposite directions from center to periphery and back, contributed importantly to the great epistemological revolution that has characterized Western academies since the late 1960s, the so-called "Post" revolution (McClintock, 1994), carried on under the various banners of poststructuralism, postmodernism, and postcolonialism.

The Post revolution in the West had its intellectual genesis in the work of Algerian scholars like Franz Fanon in the 1950s and early 1960s and later Jacques Derrida, Francois Lyotard, and Helene Cixous (Fischer, 1992), who challenged the organizing principles and structures of the Western *episteme*, charging it with responsibility for the continuing hegemony of Western economic, cultural, and political interests throughout the world. They showed how the *episteme* could only have been constructed and sustained through a dependent, but silenced relationship to an Other (other peoples, cultures, groups, gods), and that the time had come for those Others to begin claiming their debts. This claim put into effect an epistemological crisis for Western academic work that continues to this day. It involves a whole host of issues such as the meaning of Identity, the nature of "Man," the question of authority in knowledge, science as a cultural artifact, racial and gender biases in curriculum, and so on. The future of intellectual work, including teaching, will

depend on how these issues are taken up and creatively resolved, perhaps especially in the multicultural environments of the West's urban landscapes.

Understandably, the work of Post scholarship was seen as a threat by those who saw the purpose of intellectual labor as being to serve the technical requirements of state-capital linkage. During the 1980s administrations of Ronald Reagan in the US, and Margaret Thatcher in the UK, universities came under attack for being subversive and anarchic and for teaching distortions of the narrative of Western culture being the natural and proven evolutionary pinnacle of human progress, exemplary for the rest of the species. The actions of the two administrations marked the beginning of the end for the Western academy as a place of free reflection, and autonomous scholarly work, a process of decay that is ongoing.

The period from the early 1970s to the mid 1990s marks the time when the basic configuration of today's globalization processes fell into place, and this was due to a number of interrelated factors. For example, the move in 1971 of the Oil Petroleum Exporting Countries (OPEC) in the Middle East to control the global price of oil revealed the stark vulnerability of Western industry to non-Western interests. In the realm of education, the failure of US military efforts in Vietnam by 1972 was blamed in large measure on the mobilization of war protest on college campuses. Ronald Reagan, as a law-and-order president pledged to securing the conditions for US domination of world order into the next millennium, commissioned a series of reports such as *A Nation at Risk* on the state of public education. These were thinly veiled attacks on public education generally, and especially on teachers and teacher training institutions, as failing to work in harmony with the ideological requirements of true "global competitiveness." "Soft" programs in the arts and social issues curricula concerned with the environment, race and gender inequity, and so forth began to suffer from lack of funding.

All this was happening while the basic infrastructure of Euro-American business was entering a crisis phase. Asian countries like Japan, South Korea, Taiwan, and Singapore, which had enjoyed US military protection under the arrangements of the Cold War, had begun to prosper and pose a threat to Western industry. The ready supply of cheap labor in those countries contraindicated the heavily unionized labor of America and Europe, whose businesses in turn began to move offshore to take advantage of an unregulated labor market. The new global economic competitiveness forced US businesses to seek from their federal and state governments new rules of taxation protection, especially as much of their industrial manufacturing was not now being conducted on local soil (Clarke, 1997).

The rewriting of taxation rules in favor of economic interests over social and cultural ones has marked the most fundamental and profound change in Western societies since the mid-1980s and has been largely responsible for the gradual erosion of all those public and social institutions that flourished during the Long Boom under the Bretton Woods Agreement of 1945. The basic turn was made during the Reagan period under the influence of the Chicago School of Economics at the University of Chicago, whose leader Milton Friedman espoused the neoliberal economic theory of Frederick von Hayek. The Hayek-Friedman thesis reinstated The Market as the preeminent concern of govern-

ment (Spring, 1998), whereby the function of government was to protect the conditions of The Market over social and cultural interests, which were usually and contemptuously derided as special interests. The logic of neo-liberalism, as it was often referred to, became enshrined as sacred doctrine after the fall of the Berlin Wall and the end of the Cold War, events that for free-marketeers were taken as a sign of "The End of History " (Fukuyama, 1993), a true *eschaton* proving the complete superiority of Western economic theory over all competitors.

Public education, first in the UK, then the US, New Zealand, and the Canadian provinces of Alberta and Ontario, began to fall to the logic of market rule, with language such as educational "choice" and "education-business partnership" gradually infiltrating the halls of educational decision-making under pressure from federal, state, and local political administrations (Barlow & Robertson, 1994). The mantra of "global competitiveness" brought into effect in public education new levels of paranoia and uncertainty, especially among the teaching profession, along with an almost complete collapse of any older virtue of learning being valued for its own sake. Education must now constantly demonstrate how its various programs serve The Market. The Organization for Economic Cooperation and Development calls this the "human capital resource" model of education (Spring, 1998, pp. 159-190). When such service actually shows complicity in the destruction of the common good, any expressed concern is quickly dismissed as irrelevant to the larger picture. This has also been a time of efforts to "harmonize" curricula across national boundaries in an effort to produce a set of commonly held knowledges, skills, and attributes that can feed into the converging requirements of the proposed global system. It is also a way of imposing a common discipline on educational systems (Barlow & Robertson, 1994; Spring, 1998).

If market logic has become the new rule of governance, nothing has been more instrumental in its habilitation and entrenchment than the revolution in computer and communications technology. This revolution has been well discussed in many quarters and needs only brief highlighting here to show its pertinence to the changing roles of teaching and public education. As writers like Greider (1997) and Rifkin (1995) have so clearly shown in their excellent documentary investigations, the computer/communications technology revolution has resulted not just in a Copernican change in the conditions of work, with its attendant restructuring of entire systems of production; it has also precipitated profoundly elevated levels of global instability, both in the systems of production themselves and in the international financial systems that now operate as a kind of virtual manager of the international scene, but without visible accountability to anyone or any place, except perhaps to the shadow population of international shareholders.

With respect to systems of production, the technology revolution has broken down the old structures of independent in-house corporate activity and forced new kinds of cooperation and merger. Airplanes and automobiles once built from scratch in a single plant in Seattle or Detroit are now assembled from parts made all over the world, through new kinds of production agreements and negotiated labor pacts. Production measures have assumed a form of international complexity that no one company or country can alter without

serious consequences to multiple partners, which represent every ideological and political stripe. The steep competitiveness of the globalized system of production has effected an essential blindness to such issues as the environment and human rights concerns related to working conditions, the feminization of labor, the male infantilization phenomenon, and child labor.

The computer/communications revolution has also made possible lightning-quick processing of international financial operations and the virtual negotiation of commodity exchanges in such a way that these activities have rendered whole economies, such as those of Brazil, Mexico, and Thailand, extremely vulnerable to stock market fluctuation. As virtual operations, they bear almost no responsibility to the peoples and places most affected by them. The chronic instability of international finance has had widespread spin-off effects in the realms of society and culture. The extreme competitiveness it produces for market share, for predatory searches for lowest commodity prices, for speculative ventures in financial services such as insurance and credit, and so forth all have an effect at the local level of ordinary citizens, from the deregulation of labor with its effect on family life (Gray, 1999) to chronic instability in most agricultural sectors.

In the educational sphere the general uncertainty that globalization processes have produced is endemic. Postmodern worry over what may be authoritatively taught is merely exacerbated by the difficulty of understanding what it means to teach authoritatively, especially when in the so-called new knowledge economy teaching is so often reduced to simply "managing" the educational space, without any special personal qualities being required of teachers other than organizational and planning skills. The relation of knowing to being is of no apparent relevance in the cult of information, except perhaps as a personal side-task over which one labors individually, alone, with no help from the teacher, who of necessity for survival in the cult may have already made the split between fact and value or sold out to the heralded belief that the only facts of any value are commercial in nature.

Finally, mention must be made of the dialectic currently operating between the forces of global unification and disintegration. The disintegration of the old bipolar world of the Cold War is giving way to increased efforts to secure national, tribal, and ethnic identities that had been formerly subsumed under the old order. Also, the "borderless world" agenda is producing new forms of resistance, both as religious fundamentalism (Marty & Appleby, 1994), and in the form of nongovernmental citizens' action groups seeking to recover local control over local life (see the journal *Third World Resurgence*), wresting the local away from the aggressive subsumptive power of global market logic.

Globalization in Summary

The following points can be made about globalization as a contemporary condition.

1. As a generative force, globalization is an extension of an approximately 500-year-old development in the thought and action of the Western tradition probably going back to the papal reforms of the late Middle Ages (Loy, 2000) that led in turn to visions of sacred empire eventually underwritten by Protestant-inspired "virtues" of self-interest and wealth accumulation. Such

- virtues became the foundation of capitalist economic theory portended for universal application.
2. *Empire* always means an encounter with Others, who at first may be contributive to the empire, but eventually serve to undermine its original character and authority. This is clearly the case today. The Euro-American empire is disintegrating under the very structures and influences it originally put in place. For example, the postcolonial critique is rewriting the rules of epistemic authority for schools, academies, and curricula. The former colonies of Asia are regrouping after the "Asian Crisis" of the late 1990s to formulate theories of economic, social, and cultural development more in line with their own traditions rooted in Confucianism and other forms of wisdom not grounded in a myth of personal autonomy (*Asian Times*, 2000; Spring, 1998). It is the essential complexity of global interconnectedness today, and its unpredictability, not its univocal character that is the most striking feature of the globalization phenomenon, .
 3. The privileging of economic interpretations of human life over political, cultural, and social ones has led to the gradual erosion of the power of the state over the public sphere, such that national identity is increasingly assuming a chimerical quality. Given the rapid economic integration of Canada into the US, for example, what does the future hold for Canadian identity? And if it was the state that once gave teaching its moral and professional authority, where will that authority come from if the state itself is on the wane? Currently the most influential educational policies are being written not by national or local governments, but by international think-tanks and organizations like the World Bank, funded by the private corporate sector (Barlow & Robertson, 1996; *CAUT Bulletin*, 1999; Spring, 1998). Some scholars suggest that the nation state system that has defined world organization since its inauguration with the Peace of Westphalia in 1648 is falling away to a new network of global cities (Sassen, 1998). The cities will become nodes around which populations gravitate and through which personal identity is constructed. I am an Edmontonian, not so much a Canadian, and I think of my future no longer in terms of being a Canadian, but in terms of having a place in a new global network of urban landscapes. Of course, whether this is good or desirable is yet to be decided.
 4. The communications/technology revolution is rewriting the rules of production in both material and intellectual spheres. Materially, in the West the new technologies, tied to the mantra of global competitiveness, are reshaping the meaning of labor, with career labor being replaced by just-in-time contractual work suffering diminishing security (Gray, 1999). International finance is becoming "virtual," that is, disconnected from people and places most effected by its operations, accountable only to shareholders dispersed throughout the world. Intellectually, knowledge generation and dissemination is heavily influenced by the fact-value separation consequent to the commercialization of the educational enterprise. Computerized information systems are usurping the traditional roles of universities and schools as primary sites of knowledge and information, such that teachers' work is being defined largely in managerial terms, rather than in terms that

maintain any fundamental connection between knowledge and being. Knowledge itself is becoming disembodied and virtual, disconnected from the person and place of the knower. Generally, these conditions fall under a condition that can be called “de-localization,” to be discussed below.

5. The radical commercialization of human values on a global scale introduces into the discourse surrounding possible futures the question of human values itself, and increasingly forms of resistance are emerging that may prefigure a global conversation, if not confrontation, regarding what it means to live well humanly speaking. Clearly a vision of endless, and endlessly variegated, consumption, which is the necessary flip-side of endless and endlessly variegated production, is an absurd and futile vision for many people, as well as perhaps absurd and futile in its own right. The most radical challenge to this vision comes from religious traditions that do not share the sacred/secular conflation that lies at the Protestant root of Western economic theory. Saying this, however, only means that discussions regarding shared futures must inevitably involve religious questions, that is, questions about meaning, purpose, and what is truly required to nurture and sustain human life in its most noble and dignified senses.
6. The intertwining of the world’s peoples that is largely the result of the earlier colonial period has produced new forms of cultural interfacing that hold promise for a new kind of dialogue regarding a shared future. But this dialogue will not be possible as long as different parties hold onto the dream of their own singular logic, whether economic or religious in nature, being recommendable for universal application. Far more important may be a careful examination of the *effects* of our differences on each other, how what you, individually or collectively, assume to be true generally affects me, individually or collectively—and vice versa—and an honest opening of ourselves to the conditions of our mutual survival.

Implications of Globalization for Curriculum and Teaching

What remains is to explore more specifically the tensions between the globalization processes as described and the conduct of teaching. In particular, interest is directed to the question of what might constitute an appropriate teacherly response to globalization in the midst of its unfolding complexity. Here, the attempt is to formulate a kind of pedagogical hermeneutic that honors the complexity of globalization while also honoring that pedagogical integrity without which teaching as a form of life-practice can neither survive nor be called teaching as such. Indeed, probably the greatest threat to teaching today is the seeming indifference shown to the experience of teachers by those most responsible for framing the educational policies of the contemporary period. Like most other forms of labor today, teaching is being reduced to a commodity in a deregulated labor market, with little interest shown by planners for what teaching is in its own right and with scant concern for the effects of new plans on the quality of life for either teachers or students.

What can teachers say that is constructively contributive to the conversation about a world inevitably globalizing? Clearly it is impossible to return to an earlier condition when public education was firmly tied to a relatively unproblematic understanding of the meaning of *public*, that is, before the crisis of

state control increasingly tied education to the processes of commercialization. Nor is it possible to return to the sensibility existing before the Post critique, or before the communication and information technologies revolution, or the foregrounding of fundamentalism in its various economic, religious, and ethnic guises. Indeed, it is virtually impossible to predict what the future will hold regarding the shape and character of public education. But as Asian wisdom teaches us (Park, 1996), there is always only Now. So perhaps that is the first challenge for teachers, learning to live Now, although it may not be so easy for a number of reasons.

The first reason is that teaching, at least in the Western tradition, has always operated inordinately in the future tense, in a temporal frame that privileges the future over the present as well as the past. "When you complete this (course, grade, assignment, year, etc.), then you can ..." is a phrase that echoes throughout the discourse of all levels of education from kindergarten through postdoctoral work. This is an orientation that is honestly come by if teaching defines its role as being the handmaid of market logic, because as Loy (2000) has argued, The Market emerged through a template of Christian eschatology in which future time became now time. Indeed, to paraphrase Loy, the West lives in a kind of frozen futurism in which what was expected to be revealed *has* been revealed, and what the revelation discloses is that the future will always be more of this, a perpetual unfolding of more and more of this. In this context what education becomes is nothing but more and more of what it always was. The details may vary over time, but the essential grammar remains the same: Education seems like a preparation for something that never happens because in the deepest sense, it has *already happened*, over and over. So built into the anticipations of teaching is a mask of the future that freezes teaching in a futurist orientation such that in real terms there is no future because the future *already is*. Hence the ubiquitous icon of the perpetually smiling young elementary schoolteacher, and its analogues in both consumer marketing and evangelical Christianity. All three celebrate *enthusiasm* as a cardinal virtue, which means, literally, "inside god" (Gk *en*, inside + *theos* god). They are the bearers of a verdict that, in the name of the future, the future is now closed. Loy's point is not that the future is *in fact* frozen, only a particular understanding of it; an understanding in which the secular and the sacred are conflated in a rationalist schema providing Western economics with its theoretical justifications. The real work of the contemporary period is to recover a future that truly is a future, that is, a condition that is actually open.

It is easy to see how frozen futurism is a recipe for despair for students as well as for teachers, and why public education historically has served the forces of conservatism. If the future is frozen in an anticipatory set through which nothing ever really seems to change, although all of the language perpetually gives assurance that things are always changing, what could one really come to expect after all? Well, more of the same, including perhaps lots of little changes and variations on a theme, but no change in the sense that it actually seems to make a difference in the way one lives. Hence the frequently heard reasoning of new graduate students to the question "Why did you decide to do graduate work?" Answer: "I want to make a difference," one implication being that something is stubbornly resistant to becoming different. Indeed, the trope itself

projects difference into the future, and is therefore part of the very futility it seeks to address, but cannot, because the underlying cultural grammar has undergone no fundamental investigation.

One of the most pronounced effects of the frozen futurism inherent in market globalization can be called the phenomenon of *de-localization*, whereby people and cultures everywhere find themselves being told that all aspects of life are now being defined in terms of a connection to "global" networks, and that the immediately-at-hand only has value insofar as it feeds into those networks. Irony abounds. A friend visiting from India simply could not understand what I was talking about when describing the fact that today in Canada a farming family of five to six persons living on almost 1,000 acres of land increasingly finds it hard to make a living on their farm. From his Indian frame of reference, "one acre could easily support a family of ten."

The most sinister effects of de-localization may be the most ordinary. As Gray (1999) has put it, "We increasingly cannot recognize ourselves in our work" (p. 45). For us as teachers this may be especially true. The plethora of technical and curricular innovations and recommendations under the rhetoric of globalization has left teachers alienated from what their experience has taught them over time, which is that effective teaching depends most fundamentally on human relationships, that there indeed is a profound connection between knowing and being, and that any attempted severance can only produce a deep cynicism with respect to knowledge itself. In this context, if knowledge production and dissemination are tied most securely only to events that happen far away, eventually a crisis is precipitated with respect to the value of any knowledge "for me."

The issue of de-localization is also linkable to the language of "global competitiveness" that is so often used by globalization planners to whip the imaginal energy of frozen futurism into a frenzy. "Unless we do X, we will fall behind." This is a simple but powerful recipe for the creation of Loser Culture. Winning implies losing, so that any social and educational planning motivated by the sheer desire to win of necessity breeds not only hypercompetitiveness in the social realm, but also its adjunct effects of heightened social paranoia and the turning of friends into enemies. Most essentially it makes more and more people feel as if they are losers, that the race to "keep up" cannot be won, that the game is for winners only, who by definition must be few, and that therefore for the rest us life becomes a race to the bottom. A recent Statistics Canada (1999) survey indicated that 80% of small businesses in Canada fail in the first two years of operation. Those that survive after five years then become attractive to larger corporations, who either develop their own competitive clone industry or seek a buy-out of the original firm. As Canadian philosopher of technology Franklin (1999) recently remarked, "The language of global competitiveness is the language of war." As teachers we might ask, "Who can survive it, and how?"

The more important work, however, lies not in laying out further examples of frozen futurism and its effects, which are there at every turn should we care to pay attention. The real work may lie in trying to articulate what the meaning of living Now could be in the context of the dynamics of teaching and learning. Is there a way of living Now that could address the futility of frozen futurism

while honoring the truth of human aspiration and dreaming; a way of living Now that makes possible a radical new acceptance of things, of one another, in the Now, without giving up on the possibility of continual regeneration through our mutual encounter? Perhaps most important, is there a way of living Now that can make it possible to reclaim ownership of the local space—in the classroom, in the community, in the home—in such a way that the best aspects of globalization—especially its inauguration of new forms of cultural interfacing—are not sold out to the formulaic logic of The Market, but held in the present as an invitation to consider the grounds of a truly shared future, and one filled with that rich diversity of life already everywhere on display, but that is now under deep threat from the forces of homogenization that the dominant, conservative interpretation of globalization preaches as inevitable.

Indeed, the first thing we may do as teachers is to make problematic this belief in the inevitability of the present course, not just in the usual manner of protesting its influence, but more creatively in affirming what the wisdom of our experience has taught us to be true of the work of teaching itself. We may begin by asking a simple question: “What makes teaching a liveable experience?” and then elaborate the answer through positive and negative examples. Through the negative examples we can identify the various ways that teaching can no longer be called such, and teachers break down, finding themselves in circumstances that clearly are not liveable, that is, that cannot sustain life in any meaningful sense. Positive examples in turn identify the ways through which the teaching life is worth living, or better, life is discovered to be worth living through teaching.

Most notably teaching cannot be a living if there is no truth told in its enactment, or more accurately, if the classroom is not first and foremost a place of truth seeking, truth discovering, and truth sharing. This is a difficult thing to say in a time when truth is usually claimed to be “relative” and a matter of “perspective,” terms that are themselves relative and perspectival especially in the culture of science and rationalism that has been our legacy since the 18th century. But there may be a way of speaking about truth more hermeneutically such that in those moments when teachers and students find themselves together saying, “Wow, that was a good class!” they are saying they have discovered a truth for Now, something that provides sustenance for Now precisely because of how coming into truth has its own energizing power. When the veil of lies, duplicities, and happy delusions that I ordinarily hold up to shield myself from the glare of truth is suddenly, or gradually, or even only momentarily lifted, something happens to me. I feel enlivened, unblocked, ready for life in a new way, more prepared to be open to life as it meets me and I meet it.

What, then, are the main ways that truth, as truth seeking, truth discovering, and truth sharing, get blocked in teaching? The vivifying quality of teaching-as-truth-dwelling (as it may be called) gets blocked if teaching is understood primarily as an act of implementation, with the curriculum as a settled commodity emerging from a settled anterior logic headed for a settled posterior conclusion. Teaching itself is reduced in the process to being nothing but a form of procedural manipulation in which the being of the teacher requires no true encounter with the being of the student, nor with curriculum

as something open and interpretable, something that could show the way to a possible future.

In the spirit of *re-localization*, and a pedagogy of the Now, let me give an example from my own neighborhood and local school that seems to reveal some of these dynamics in a small but specific way. Billy is my 7-year-old neighbor, and he is having trouble in school, where he is in grade 2. His teacher says that he is inattentive, speaks out inappropriately in class, and disrupts classroom harmony by making jokes, passing rude notes about "bums" and so forth, and not completing assignments. At first his behavior made him a favorite among his peers, and even among students in the upper grades. For a while he was a kind of folk hero. Eventually, however, teachers' perpetual criticism of his behavior began to rub off on other students. They began to see him as a troublemaker, someone to avoid in order to avoid guilt by association. His sense of isolation, and now confusion about identity, have only exacerbated his alienation in the school community and made his attempts at attention grabbing all the more exaggerated, in turn alienating him the more. Indeed, his teacher is upset most of all by this "attention-getting behavior."

As in many schools today that suffer the pressures of political and financial support-withdrawal, the academic staff at Billy's school has been gradually narrowing and hardening the terms of its pedagogical responsibilities. Tolerance for students' disruptive behavior is increasingly being defined in "zero" terms, with preferential attention being given to the more behaviorally compliant "academic challenge" students.

In Billy's case the following scenario unfolded. The school principal and all teachers involved met to draw up a plan for solving Billy's behavioral problems. It had to do with Billy reporting to his teacher at regular intervals during the day with a checklist of behavioral outcomes that he himself would check. Any lapses would result in a "white slip" being sent home to his parents who in turn could "work with" Billy to ensure his compliance. The plan was then presented to the parents "for their approval ... and to clear up any confusions or concerns."

The interesting points about this little story for our present purposes include not just its testifying to the new forms of tension in the public school under political and financial pressures, which themselves can be traced to globalization developments. Perhaps more important is how the school authorities chose to address Billy's problems. Throughout the process there has been a singular absence of interest in dialogue between the teachers, Billy's parents, and Billy himself about what the source of Billy's problems might be in the Now. Instead, there has been a unilateral importation of externally derived behavior modification strategies designed to normalize Billy's behavior according to predetermined criteria for future results. The normalization acts to install in the present a future that has already been defined, such that Billy now in fact has no future in any way that might be derived from a closer more realistic assessment of his present situation. So also are his teachers deprived of an opportunity of learning *from* him in the Now in two ways. They are deprived of learning not just about how their practices may in fact be serving to undermine a 7-year-old's future by in these early years by naming him as a "problem" for which only they, as the alienated Other, hold the

solution. The teachers also seem to be depriving themselves of an opportunity for their own practices to be creatively refracted through a lens of failure. As one of the teacher aides confided, after witnessing months of an evolving sadness in a child who once had a twinkle in his eye for everyone, but whose twinkle eventually became interpreted in conspiratorial terms as far as the school was concerned: "Why doesn't anyone simply pay attention to Billy for himself? He's only 7 years old!"

When it comes, therefore, to the question of how teaching must first and foremost involve the practice of truth-dwelling in the Now, the following can be suggested, involving three aspects: *personal truth*; *truth as shared*; and *finding truth as finding home*. I conclude this article with a brief exploration of these themes in relation to teaching and globalization.

The recovery of personal truth. Our contemporary cultural reluctance, in the Western tradition at least, to speak of truth in any way other than through the privileged, though problematic, terms of science deprives us of the opportunity for appreciating how the difficulty of truth-dwelling is in fact part of its pedagogical genius. Truth calls me to human maturity all the while that I would play games to evade the challenge of its call, knowing that in responding I would have to give up the pretense of knowing its concreteness in advance of what confronts me in the Now. The ancient Greeks understood well the slippery character of truth when they assigned to it a word with a double and contradictory meaning. *Alethea* indicates both *unconcealment* and *concealment*. Just when I think I have discovered something to be true, unconcealed, revealed at last for all time, something with which to secure myself into the future, suddenly it slips away into concealment, confusion, into the cloud of unknowing. Beware of the fulfillment of one's dreams, truth seems to say, because in the very fulfillment what has been realized will begin to slip away, to turn into something one could easily regret. In the face of this unexpected result, I must search again, both to find as well as to lose, and somewhere in the space between finding and losing I find myself for what I am, someone who also is both here and not here, and that the truth of my being is not for me to know completely for myself, as a self-enclosed, self-realizing entity. Rather who and what I am appears and disappears both to myself and to others as "I" meet the world and others in a movement of perpetual intercourse.

What does this mean, and how does it play out in the context of teaching? I may begin my teaching career with a clear idea in mind of how I want to be as a teacher, how I want to present myself. Perhaps I want to model one of my own teachers whom I admired. Or perhaps my self-image is constructed out of a reaction against all the bad teachers I thought I had. Perhaps I am in love with the *role* of teacher as I imagine it, relating to kids in a particular way, preparing and teaching lessons I think are interesting and that I think students will enjoy. These kinds of self-constructions can serve for a while, but eventually, left to themselves, they turn to dust. In North America, the statistics are that 50% of teachers leave teaching after five years. This indicates, among other things, that there is a profound dissonance between what I think I want to find as a teacher and what confronts me in the teaching situation, such that I am faced with a particular challenge, which is the discovery that the true or final identity of the teacher does not rest with me and my self-understandings, but that somehow

it must be worked out in relation to what confronts me in the Now. We explore below how this illustrates the way that truth is alive in a classroom only to the degree to which it is truth-as-shared. But first let us briefly explore this conception of personal truth and its essential fluidity in the context of globalization issues.

The recovery of a sense of personal truth is essential as a counter to the forces of de-localization and personal diminishment that are part of globalization's imprint, an imprint first established by Kant's splitting of reason from experience in 1759 (Schmidt, 1996), and which became a key to the foundation of scientific rationalism in the modern era, and in which both educational and economic theory find a common ancestry. In the contemporary context, however, teachers' recovery of personal truth must be in a new way, not in the old way of celebrating personal autonomy and self-interest because those qualities remain as the anchor myths of the very logic that is part of the problem for educators. No, personal truth for teachers must now emerge from a careful attending to the experience of truth as it arises in experience, which is precisely the experience of its openness in the tension between concealment and unconcealment. Personal truth arises out of the experience that I can never know it completely, but only live within the thresholds of human possibility defined by the limits of what I know and what I have yet to know, what I understand and what is yet to be revealed. So personal truth is not a commodifiable thing that can be applied through diligent training, but a way of living in the world that is attuned to the way of the world's actual unfolding. It implies letting go as well as embracing; taking unto oneself responsibility for life with others even while accepting that life is always more than I can claim about it, and that living involves letting live.

Loving the world, loving others, loving one's students suggests standing in a relation to them that does not determine in advance what they shall be for me, but rather accepting them in such a way as to accept the limit of what we can be for each other and not just its imagined possibility. Only then can we arrive at truth as shared. Pedagogical care registers within a dynamic of both embracing and letting go, to find oneself again in a position of embracing and letting go, as both students and teacher we shepherd each other into maturity, each contributing our respective gifts in the Now, but never under the presumption of "forever" being a predeterminable construct.

This kind of understanding has both epistemological as well as structural implications for teachers. Epistemologically it attends to the essential fluidity of knowledge well articulated in the circulating discourses of constructivism, enactivism, and ecology. Structurally, it means that schools and classrooms are not things that can be clung to indefinitely in any kind of fixed form. The technological revolution has changed forever the conditions of both knowledge production and the pedagogical requirements for an educated citizenry. Today the challenge of globalization for teachers is not really about education per se, but about the meaning of *public* in a world dominated by private enterprise, and about how there can be any sense of community if self-interest is the defining public logic.

The question, then, of how there might be community in a globalizing world that celebrates first and foremost the self-interested consumption of the

other, often, but not only "Elsewhere" (the exotic, the exploitable Other, the far away), is too great a challenge for schools and classrooms alone. In the modern period the public school and the public classroom were created not just to serve the public, but also to "create a public" as Postman (1996) has put it. Today, they cannot do it; they cannot carry the full social and cultural weight of globalizations' demands. They can, however, stand in witness to the fact that if there is to be truth in the world, it is because it is in the nature of truth that it be shared. Schools and classrooms can be places of citizenship and community in a globalizing world that is rapidly losing any comprehension of either quality even while new understandings may be emerging. Can the school be a place where these new understandings can be cultivated and learned? I suspect so, but it will require of teachers a disturbingly profound personal and public relinquishment of those fictions through which they may be unwitting partners in the very logics that are killing them.

Truth as shared. If the recovery of personal truth is a necessity in the age of globalization, so too is its possibility only recoverable in the context of relations. This may be the most important conceptual breakthrough of the postmodern revolution. Claim an Identity, whether racial, tribal, or gendered, and quickly it can be seen how it emerges through a web of relationships. Identity is never a stand-alone phenomenon; it is always constructed through the scaffolding of Others (for a good discussion of this see Hershock, 1994). The Rational Autonomous Self is a mythical being only, the haunted and haunting ghost of Western modernity that relentlessly conspires to rob the world of real human fellowship. In actuality, Self implies Other. If there is to be truth in the world, it will be only truth as shared, something between us. Such is the foundation for ethics in the age of globalization.

An understanding of truth as shared may not be unusually difficult in local situations where we rub shoulders with one another on a daily basis and continually have to face ourselves in each other. In the context of globalization issues, however, the work is more complicated, with deep implications for both curriculum and teaching. Most especially there has to be a retelling of the historical tales such that the Others who have been silenced under the triumphant narratives of empire are given their just due and embraced as necessarily contributive to any future worth sharing. Aboriginals, women, landless peasants in Africa and Latin America, exploited workers in the New Economy—all these have something to bring to the truth that is yet to be revealed, and the revelation can be expedited most urgently through a showing of the real poverties of those hiding behind the gates of their own self-enclosure.

The poverties arising through the logic of pure self-interest include: addiction to private fantasy (such as the construction of recluse culture through Internet addiction), paranoia (turning the Other into enemy), false generosity (let me help you to be like me), condescension (your problems are because of your personal weakness), isolation (ultimately I don't care about you), and arrogance (claiming power for oneself without justification). These poverties are best addressed not simply through a blanket condemnation, a gesture that contraindicates the very qualities worthy of support. Instead, in laboring for the recovery of the alienated binary, for what has been pushed aside in order

for present regime to claim itself, a new common space can be formed. Addiction to private fantasy is ameliorated by making public realms more hospitable. Paranoia dissolves through active friendship. Generosity is real if it is freely given without self-regard. Condescension is rendered impossible through empathy. The barricades of isolation fall to simple presence. The justifications of arrogance can be overcome by showing the face of a deeper, more comprehensive justice.

Unfortunately, the historical record suggests that such changes are not easily wrought, and that their delay is an invitation to violence for those who refuse to wait for a better day. Indeed, as the world groans under the forces of globalization, forces that are as irrevocable as they are complex and confusing, increased social, cultural, and political violence in the years ahead may be the only sure thing. Its prospect, however, provides no exoneration from laboring in the Now for truth as shared.

Truth as home. If truth as shared is difficult, its inspiration arises from the realization that the practice of truth is nothing less than the practice of finding oneself at home in the world. This is not an exhortation to romantic notions of family values or home as idyll. Instead, it is an appeal to the kind of understanding expressed by the sage Hui Neng: "The world could not be made more perfect." This is a comment on the perfect adequacy of the world with respect to the human prospect of finding oneself at home in it; indirectly, it raises the question of why it is our sense of the world's *imperfections* that seems to dominate our inclinations. The labor of finding truth as home is ultimately the labor of overcoming our primal sense of estrangement from the world. This is at once a religious task (L. *religere*, to tie together again), which in the age of globalization means addressing the specifically religious roots of contemporary economic theory, as well as a pedagogical one, in the agogical sense of taking responsibility for guiding others (L. *agogos*, guide). Teachers, therefore, have a twofold responsibility: (a) to heal their own estrangements as the necessary qualification for (b) leading others home.

The sense of human estrangement from the world takes many different forms, just as the work of reconciliation must have its own specific addresses. There are political estrangements, familial, tribal, sectarian, and so forth, but they find their genesis in the prereflective predisposition to see the Other as that which constrains the projections of the Ego, and which turns the Other into something that must be overcome to protect the Ego's self-constructed identity. Or efforts must be made to turn the Other into a mirror of one's own identity as a way of securing oneself in the world. The kind of reconciliation that is being suggested here arises from an appreciation that the differences between us do not need to be arbitrated or overcome because they are reflective of the very condition by which any identity might be possible in the first place. That is to say, our differences are reflective of our common condition in the world, the acceptance of which is the necessary prefigurement to a world not at war with itself because there is nothing to fight *against*, only a deeper truth to be shown.

In the pedagogical situation the discovery of truth as learning to be at home in the world is best understood through the practice of discipline, a word that in the contemporary context has taken on a pejorative meaning, but in actuality simply refers to the act of following a task to its true end, a kind of obedience to

the call of truth as it speaks out to me from the task at hand. When I respond in a way true to the thing itself, I find my estrangement from it slowly melt away such that I become one with it, and it with me, and something new is brought into the world from out of us both. This is the experience to which true art bears witness; the thing produced transcends both the identity of the artist and the original material from which it is made. It is a testimony to the fruit of reconciliation between self and other, self and world. The act of composition brings a new composure if one can follow the discipline of it. In the context of globalization discourses, the discipline of the new pedagogy will require this kind of attention to "the thing itself," that is, to the requirement that the value of learning something cannot be attenuated by facile alliance to something other than itself, such as commercial venturing or the seduction of power. Learning truth as home means dwelling in the requirements that the world tells me are necessary for living creatively in it and refusing any cheaper way.

Conclusion

This article begins with an exploration of how the current construction of globalization phenomena in their various complexities came about. Generally they can be seen as an extension of the Western European development of empire, but now permutated with the identities and actions of others such that the older logics cannot contain or guide a sustainable way into the future. This situation poses a special challenge for teachers, who are caught between the logics of the old order and the requirements of the new. It is contestation over what those requirements of the new might be that is defining not just the tensions in teachers' lives, but also the lives of ordinary citizens.

The assumption of this article is that the central logic of contemporary globalization, that is, market logic, is not adequate for ensuring a future that is truly open and capable of sustaining human fellowship in any decent sense. It is a logic that requires a profound deconstruction, a task made all the more difficult for it being so deeply embedded in a religious eschatology that freezes a particular understanding of the future such that people are prevented from taking up an examination of their own lives and conditions from within their own experience in the Now. The article attempts to examine the requirements for a renewed understanding of what it means to live Now, as an act of human healing, and as a prospect for a world that is not afraid of itself.

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