



Comparative Education, Global Citizenship, Postmodernism and the Role of School in the 21st Century¹

Pella Calogiannakis^{2*}, Theodoros Eleftherakis³

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Received: 18 March 2017 Revised: 18 May 2017 Accepted: 19 October 2017 online: 1 June 2018	In this paper we argue that, researchers of Comparative Education normally analyse educational practices, curricula, reforms and educational policies, while appearing to be less interested in the ways and means school has to mould citizens, the role of new values promoted via school and how these new values emerge and are projected within the school environment. In this context, Comparative Education could become more humanistic, in turning its attention to the ways and processes by which contemporary citizens are moulded. This could be achieved by studying both educational and social relations, human relations and moral dilemmas posed in the field of knowledge. It could also examine the priority of knowledge and the relativity of values that appear to dominate and mould contemporary citizens. This debate relates to the hierarchy of values and cultural pluralism, as well as to the interpretation of socio-political practices in their wider context.
KEYWORDS Comparative Education Modern Citizen Humanistic Education Post-modernism	

¹ Part of this study has been published in Greek language (cf. References, P. Calogiannakis, 2004).

² Professor of Comparative Education, University of Crete, Faculty of Education, Rethymno, Crete, Greece, pkalogian@edc.uoc.gr

³ Assist. Prof. of Sociology of Education, University of Crete, Faculty of Education, Rethymno, Crete, Greece

Introduction

The concept of citizen has in its long history often been the focus of philosophical quests and wider socio-political concerns. To this day it remains one of the fundamental questions in modern political thinking, as much in the field of education as in that of society. This presentation will deal with some of the fundamental concerns relating to the present-day concept of citizen from the perspective of Comparative Education (CE), as they pertain to the current context in politics and ideology, economy and society, culture and education.

Thus, some of the initial questions and concerns comparative researchers can pose include the following:

1. How is the concept of citizen in the 21st century defined and which values and aspirations is it associated with?
2. Which dimensions of “citizen” can contemporary Comparative Education study and which problems and limitations may be encountered?

Following this train of thought, contemporary scholars of Comparative Education may focus their analysis on:

- a. The way in which we “construct” the concept of “citizen” within the framework of the role played by education in socialisation;
- b. The processes via which contemporary schools and society as a pedagogical agent moulds values and behaviour for future citizens;
- c. The delineation of conceptual and semantic proposals to be used as methodological tools in the comparative study of the school and the citizen as part of new research and activity areas within CE.

Global Citizenship and Comparative Education

Taken together with the role played by education in socialisation is considered important during childhood and adolescence, particularly with regard to political socialisation (Calogiannakis, 1992, Hahn, 1998). With the various mechanisms at its disposal, school can both directly and indirectly provide knowledge, develop attitudes, cultivate values and mould behaviour. Within the terms of its role as an agent for socialisation, it is the school that is called upon to “change” or “transform” the goals and aspirations relating to the edification/education of the contemporary citizen. Yet the heart of the matter is not whether

the existing framework will change or be transformed, but rather how this change will come about, who will bring it about and which parameters will be taken into consideration in the process. Through researching two issues, CE has a contribution to make in this general direction. The first relates to the type of knowledge provided by school in preparing students to be future citizens – humanistic or technocratic education, aiming at the better understanding of the world around and relations they develop (Eleftherakis- Oikonomidis 2015, Kourkoutas, E., Eleftherakis, Th. Et al.2015). The second concerns the study of those mechanisms which foster future citizens' interest in contemporary affairs, so as to enable them to comprehend the relationships that develop between themselves and the environment on a local, foreign and global level (Calogiannakis, 2000, pp.195-223, Chiang Tien-Hui 2011).

The increase in the global population, with the associated phenomena of demographic upheaval, population redistribution and migration and consequent cultural upheaval have lead to a redefinition of the citizen, thus forcing comparative educationalists to study the concept within a local, national and global framework. Furthermore, modern reality is characterised by a whole string of unprecedented parameters: developments on the economic front and new indices of economic growth and power, technological and scientific breakthroughs coupled with the digital revolution, computer science, electronics, new forms of communication, the use of nuclear energy and biotechnology and new materials. All of the above have empowered citizens in new directions, create new values and role models and given rise to a new code of ethics. Contemporary scholars of CE should not merely bear these issues in mind – they should trace them in relation to education and educational processes. Furthermore, the use of modern technology in education, distance education, ongoing life-long learning and the creation of video-conferencing classes have brought into being new milieux for the development of the individual and the citizen; they have opened new horizons in the field of knowledge and education internationally, while also creating new study and research areas in CE. Lastly, there is the influence of the mass media and international relations, with legislative reforms in the area of education –e.g. fundamental EU educational policy documents, as well as the emphasis on human rights and the role of numerous educational bodies in stressing the concept of alterity. These in turn constitute new concerns for comparative educationalists about the role of education and the moulding of contemporary citizens. In particular, the various forms and expressions of the concept of otherness or difference, in close connection with contemporary demographic changes and the individual's dependence on technology, pose new dilemmas and concerns for education in

general and CE in particular. These concern the new knowledge to be promoted and included in the school curriculum as well as the ways to bridge the gap between traditional school structures, and how they should be interlinked to the present and the future. The above dilemmas also relate to the comprehension of changes in technology, demography, economics and elsewhere. Furthermore, new approaches to the functions of the human brain and learning methods (multiple intelligence types), together with the widely debated changes in information and communication channels, and radical changes in the fields of labour and the economy have created numerous challenges on the individual and social level. Indeed, they have oriented education towards restructuring, change and a critical approach to its goals, aims and structures (Psacharopoulos-Calogiannakis, 1999, pp. 9-19, Cogan, 2000, pp.37-60). Within this framework, the role of political culture and education at school is an issue that comparative educators can both contribute to, attesting their own knowledge and experience (Apple, 1996).

Modern humanistic Comparative Education (Calogiannakis 2004) could study three dimensions/levels of the citizen:

1. The micro-dimension or micro-realisation, which relates to the personal dimension of citizen, i.e. as socio-psychic entities, how he learns through school to participate in political and social processes;
2. The medio-level, or medio-realisation, which has to do with the socio-spatial dimension, i.e. as active members of local, national and wider society, how citizens co-operate, participate and work in common with others within the context of their wider environment; and finally,
3. The macro-level or macro-realisation, which relates to the socio-temporal dimension, to how citizens see themselves as members of national and wider multinational space, and how they define themselves within the context of they society in which they live, on the basis of their past and present, which to some extent determine their future.

In this framework, the education of students as future citizens is bound up with contemporary schools, while at the same time highlighting interesting areas for investigation by Comparative Education. These include the structure of space and time in contemporary schools; the cultivation of knowledge and culture; the provision of motives and opportunities;

the creation of norms and values that also mould the principles of behaviour for citizens; the structures of given ethics and behaviour processes; the role of public education; the contribution of new technologies to education; challenges for teachers in 21st century, etc. The challenges to be faced in schools of tomorrow are aptly presented in the *Report de Collège de France*, (1998) they include the following: comprehension and acceptance of other forms of culture; learning of tolerance through the discovery of difference; differentiation of forms of excellence; proliferation of opportunities and periodical revision of taught knowledge; continuing, alternative education via the use of modern techniques for the diffusion of knowledge and the consequent upgrading of the teaching profession.

We do of course believe that concern about the concept of citizen and political education in the present day needs to be incorporated into the wider framework of concern about every sphere of human life and activity. Such a perspective could shed light on the concept of “citizen” and “education” through a broader treatment and quest for meanings and senses. In this general direction, we believe that CE can firstly become more global or universal and turn its attention to certain fundamental proposed principles, which are in themselves universal (Leclercq, 1999, Kazamias 2002). It can then attempt to study education from within these principles, which are: that the object of life is harmony with the environment and respect for nature; respect for others; use of free time; education throughout life. We might say that essentially, the need for global, universal education for the citizens of the future is inextricably bound up with the need for pupils - future citizens - to be educated to the extent where they can make choices which they can maintain and defend, while at the same time being ready to alter them should the need be judged to arise. This treatment also defines the directions which both education and future citizens could take within the framework of the development of societies. It is proposed that such development should primarily be human and not economic; that it be firstly psychic and emotional and then cognitive; that it be initially critical without the hypocritical intervention of politics and the media; that it be open to all cultures and, finally, that it be synonymous with creativity and not imitation (Lê Thành Khôi, 2001, p.702).

A general conceptual framework for action by a global, universal CE aiming at approaching the concept of citizen in today’s world could include the following dimensions or areas:

1. The concept of *world-society / world-citizen* that will study the global or universal development of the concept of citizen mainly on the basis of the principle that

while the economy may well be global in nature, citizens should not adopt a blindly economic attitude or approach – the world should under no circumstances be regarded as a commodity. Furthermore, global culture may include many individual cultures, yet also be capable both of producing culture founded on technology and science and of developing a set of values and norms. The object of CE is on the one hand to define the identities and distinguishing features of these concepts. On the other, it is to assist in defining those principles that could pave the way for a society-world and a global citizen which will not only be characterised by global integration, but which will also favour the expression of more individual cultural traits.

2. The *concept of transcendence*. This entails the adoption of a policy for humanity in the world-society that will be directed at introducing, safeguarding and controlling common universal goods and with developing a global justice policy for all. Universal CE will be called upon to define the terms of such a policy. To the extent that it may be transformed into a [cultural] commodity to be planned and taught, CE will have to seek out those elements of cultural contact and activities on the universal level. CE would have a tendency to unify, but not homogenise world-society and will reject entrenched power policies that have, in reality, led in the past to nationalistic attitudes. It will lead nation states and citizens away from the politically immature stage during which dogmatic, nationalistic reasoning was adopted to maturity, i.e. to a transcendence of these extreme modes of thought. This approach may lead to a global citizen who can be integrated into the above framework for analysis and approach. Lastly,
3. The approach to *utopia*. At first, such a standpoint appears utopian in its own right. Yet today, with the assistance of modern technology, many channels of communication are now open. For the first time in the history of the citizen since democracy emerged in Athens, citizens have regained a podium for expression-digital communication. From direct democracy, the citizen moved on to parliamentary democracy and now, with the Internet, to digital democracy. Global CE can focus its attention on this juncture, on how it can trace and define this new challenge, i.e. on the transition from Athenian egalitarianism to digital egalitarianism. At the same time, numerous problematic situations may arise. For

this very reason, resistance must be created through the media of education and society to a superficial, stultifying way of life, in which the construction of the human citizen gives way to the construction of the consumer, or the impassive television viewer, or even the impassive citizen.

On the basis of the above conceptual framework (Kazamias-Calaogiannakis 2003, Calogiannakis 2004, Calogiannakis 1988c, Kubow- Karras 2011) we believe that contemporary Comparative Education needs to focus on the following:

1. The need to free studies from ethnocentric comparisons and analyses, and from the attempt to interpret stereotyped collective attitudes and dominant schema bound up with the process of constructing national consciousness. Concurrently, CE may point out the transition from approval of the concept of a national "us" to questioning of it, under the terms of a plurality of approaches, whether within national schemata or beyond them. This transcendence of the ethnocentric approach by no means entails indifference towards the national self or dismantling of it. But CE can demarcate the theoretical ground on which it will approach the citizen of the future, within a broader framework, no longer exclusively in terms of the nation state. It can study school within a wider socio-political context, given that the school of the future, integrated into a globalised, universal environment, is to be defined in terms of the value it lends to individuals and how it prepares them as future citizens. What is important is that CE views educational practices on the international level, in terms of the emotional, value orientations of ideology and culture.
2. The need to seek out wider issues on the micro-/ medio- / and macro-levels, relating to the concept of citizen in the 21st century, in a developmental framework encompassing personal, psychological and also historical, economic and cultural analyses. Here CE can highlight an abundance of evidence, through studying and approaching mechanisms for the formation, construction and enforcement of attitudes. It can also do so through analysis of the value orientations of the citizen as individual in terms of a wider culture, through multiple interpretations, holistic approaches, dialectic comparisons and the inter-educational influences of

educational phenomena and events.

3. The need to develop the concept of the universal citizen in terms of world-society, whereby aspirations for the citizens of the future are inextricably bound up with the aspirations and priorities of the school and society in which they are integrated. In this framework, CE could study the education of the universal citizen; this education would be oriented to the development of a free and critical human being.
4. The need for transition from a globalisation based on economics to one founded on culture or solidarity. This is considered as a highly important issue in current thought. We believe that in this transition, CE has an important role to play, and that an educational and cultural reality that takes the citizen as its starting point one can be linked to it. For that very reason, CE must enter a period of rethinking and of new outlooks on things and concepts. In other words, it will be capable of studying collective forms of human action on the educational, cultural and political level. It will look at the new challenges in the area of production-based society and international level science, as well as at the orientation of values in the so-called "information society" or "knowledge society".

Within the above framework, the following may be regarded as some of the problems faced by contemporary CE in studying the citizen of the 21st century: competition for the control of knowledge; the transference of information; antagonism between the national and the universal; competitive ethnocentric education, and, lastly, the new apperception of the world on the basis of a multi-meaning thought mode, an open consciousness, critical thought, a holistic approach and multicultural understanding (Calogiannakis 2002).

The above problems lead to a fundamental revision of CE as a science, within the terms of moulding citizens of the future. Such methodological and conceptual revision may include the following:

-Definition of the very notion of comparison, and the re-evaluation of methodological approaches and theories: how can we pinpoint, positively identify and compare educational similarities and differences? What are we comparing? on which criteria are the things that we compare in fact comparable? What meaning and which characteristics do present-day

comparisons have? What is the extent of our comparisons? Which units of comparison will we plan so as to compare? what goals and aims do we have in mind in making contemporary comparisons? which data make up objective evidence, which can thus be sources of comparison, and what is their degree of comparability? which means or methodological tools are to be used? which methods of comparison are to be adopted? And

-Secondly, there is the redefinition of the concept of citizen, and the contribution made by education in approaching it, as well as the reconsideration of the concepts of time and space of educational events and phenomena: how are we to define the concept of citizen? on the basis of which changes and reorganisations in the wider educational and more general context is this to be done? which is the wider research field of educational phenomena, what is the role played by the historicity of educational events over time? which are the new readings of space and time under the terms of the challenges of our times?

It thus follows that in studying the citizen, CE will have to pass more into the field of education; from quantitative educational paradigms to qualitative ones; from the external characteristics studied in an educational phenomenon to internal ones; from linear, juxtapositional comparisons to interpretational, multi-prismatic approaches; from banded comparative studies and analyses to case studies; from the educational context to the political, ideological, demographic, economic, historical and cultural context; from unequivocal views and interpretations to polysemous, pluralistic, multi-interpretive approaches (Calogiannakis 1998, Calogiannakis- Kazamias 2009, Calogiannakis-Karras-Wolhuer 2011, Karras -Wolhuter 2012).

Postmodernism, Comparative Education and Global Citizenship in the context the historical-comparative and international discourse on education⁴

The effects of post-modern relativism are now more evident than in education; many are working to be sure for example, that American schools show no favour to, and in fact, downgrade, ideas and practices associated with the United States and its Western heritage. The National History Standards developed in 1994 provide the most egregious example to date of

⁴ cf. Calogiannakis P. (1988). Ancient Greek Logos: an invitation to historical-comparative discourse on education, in: *Mediterranean Journal of Educational Studies*, vol. 3, no 1, pp.1-12.

encouraging students to take a favourable view of other cultures while being hypercritical of the one in which they live. Many commendable efforts to support minorities and women have been subverted into criticism of the culture that has dominated. While education is an area where this is immediately apparent, the same tendencies can be seen in debates over political correctness; ideas growing out of the thinking of Michel Foucault; the consideration of many feminist issues; and trends in the arts, popular psychology (including the recovered memories of presumed child abuse victims), and the press and its view of politics. Some notable exceptions to these trends are highlighted as the basis for eventual change and a re-instatement of regard for objective truth.

Critical post-modernists see the individual as object and subject in history and locate action in a socio-historical realm that gets acted out on a cultural terrain that is contested, redefined, and resisted. They believe that conflict is natural and to be fostered in the struggle for empowerment. They also offer definitions, like the definition of multiculturalism whereby it relates to the construction of ideas pertaining to issues such as race, class, gender, and sexual orientation in the context of global citizenship.

It is argued that post-Fordism (a high skills/high-trust economy/society) has transformative and emancipatory possibilities. The historical-comparative and international discourse (hcid) focusing on critical and collective intelligence and celebrating human potential, examines the applicability of postmodern/ post-structural theory to educational phenomena today. In consideration of the assertion that educational administration research and publications have been traditional and conservative, and a review of Weberian positivism, Levi-Straussian structuralism, the new post-modern/ post-structural theories in light of existentialism, deconstruction, and hermeneutics, often examine their applicability to educational leadership and school restructuring especially in the United States.

Several works are focused on critical theory, cultural analysis, and the ethical aspects of the use of educational technology. The educational philosophy of modern thinkers focus on educational technology in the modern or post-modern era ; some others examine post-modernist thought in education be redefining critical social theory and the notion of resistance in post-modernist terms. The relevance of these ideas to common democratic struggles and the resistance to the oppressive conditions of advanced capitalism is underlined.

Based on Michel Foucault's interdisciplinary efforts to discuss the power/knowledge concept,

some studies critically examine the messages the strategic planning process and the actual published results of schools. Viewing strategic planning as a discursive practice founded on rules of right, they explore how the texts represent social reconstructions of power/knowledge relationships within the school community. Results suggest that strategic plan language creates notions of schooling, education, teaching, learning, and success and solidifies the practices and power relationships surrounding these notions. The plan becomes the subject, and the practices and people become objects. Although greater participation in schools and schooling is desirable, it is debatable whether strategic planning has helped school communities develop increased democratic practices (Eleftherakis 2011, Calogiannakis- Eleftherakis 2012). Some other studies present a critique of the common practice of compositionists to enlist students as subjects of close scrutiny in case studies. Considering Foucault's claim that the power to educate and the power to punish are interrelated, they make comments on demands for action and alternative programs in light of such concerns. In this context, certain researches analyze the interplay of power and knowledge within the contemporary university, based on the work of Foucault by examining different paradigms (disciplinary and pastoral) for defining power relations within major institutions.

Some researches critically examine community development assumptions through historical analysis and mapping of political discourse. Using the method of Foucault and others, demonstrate how participatory through transformation, can expose and resist discourses. They also develop organizational frameworks, for example, that of an institution's participants may employ in assessing multiculturalism: leadership, structure, decision-making, finance, socialization. This kind of framework is intended to provide a comprehensive way for and organization's participants to think about, and then analyse and change and institution's efforts toward increased multiculturalism. Some other studies using the deconstructionist theories of Michel Foucault, argue that there are several perennial myths in educational thought (e.g., all change is progressive and what is promoted as change is novel), some others use Foucault's concepts of disciplinary technology and panopticism to explain educational inequalities in a historico-comparative framework. By describing the Panopticon (an architectural prototype for prisons) as a form of disciplinary technology, they consider school as technologies of power and discipline, and with their conformity to this model they contribute to today's social inequalities.

Certain researches explore the implications of the postmodern deconstruction of the subject for the understanding of pedagogical (inter)action, most notably with respect to the issue of manipulation versus communication. Manipulative pedagogy/critical pedagogy and communicative pedagogy are contrasted. The philosophical basin of these researches is again the work of Michel Foucault (Hourdakis 2018). One of the main outcomes of the elusive cultural, theoretical, and political shift known as “postmodernism” has been the deconstruction of the modern understanding of the human subject as an autonomous, pre-social, trans-historical source of truth, rationality, and identity. A postmodern articulation of the pedagogical phenomena is not interested in what the subject is, but in who the subject is. Such an articulation of pedagogy has to make the step from manipulation to communication, but it has to acknowledge that communication is always that which is at stake. (Foucault, 2002).

The intellectual and social movements of the sixties beyond conservatism, classical liberalism, new liberalism, and various versions of Left philosophy have generated a space for the construction of a neoteric philosophy. The neoteric influence of today’s reality points out that philosophy must move beyond postmodernism and conservatism. Neotericism asserts that politics is not reducible to epistemology, economics, class, modes of production, or life-worlds. It is the rate change- a dynamic, not a structure- that is the central factor of modernity. It reasserts that the new liberal claim that community is the core topic of all politics is correct. A neoteric philosophy of historical-comparative and international discourse revolves around the reestablishment of democracy, community, civic humanism and freedom in discussions of political philosophy in particular in a tone that is against fragmentation.

The distinctive feature of this discourse deals with the entire globe rather than with a particular country or region. It has to do not with western or non-western man, but with all mankind’s past. As we know every pedagogical problem has a global, ecumenical, and planetary character and a set of values common to human race. Recent studies discuss policy archaeology, a radically different approach to policy studies in education drawn from the post-structuralist work of Foucault. Policy archaeology examines the social construction of problems before they become visible, focusing on five social regulations, race, gender, class, governmentality, and professionalization, comprising the dominant social order .

The approximation to the historical-comparative and international discourse (hcid) implies the following assumptions: this discourse is inscribe in the dynamics of the multiple

interpretations, the holistic approach, the dialectic comparison, the cross-cultural/cross-pedagogical interactions, re-interpretation process, the multi-methodological revision; it is also placed in the context of multicultural understanding and communication and is related to the postmodern discourse. Researchers are now confronted with new challenges and opportunities. Modern discourse in the field re-thinks/reflects on the concept of the cosmos/world and expands the locus of comparative research; concurrently it re-grasps its concern with culturalist studies, with the historical dimensions in its tradition, with its transitology that deals with the complexities of the transition from pre-modern to late-modern educational systems (post-modernity deals with the downfall of educational and pedagogical forms and canons) and finally, with the concept of globality, multiculturalism, identity and alterity, citizenship.

At the end of the 20th century and the beginnings of the 21st interconnections and interdependence between countries and peoples become much closer than before. We realize that the peoples in the world are closely interconnected as a global organism. Thus we are faced with a vital and urgent need to grasp the essence of current changes and the way they can be managed the desirable ends. The future generations will live and work in a multinational and multicultural environment. We cannot limit ourselves only by national historical-comparative educational approach as well as in researching and in teaching the subject. The comparison of educational phenomena in different regions must be taken into consideration. Attention should be paid to the historical conditions, which determined the essence and content of pedagogical events in different countries and geographical areas. The comparative approach in the historical analysis of educational phenomena today is very important because it allows us to re-think on a new paradigm shift in comparative education. The most important components of this paradigm seem to be:

The new challenges: the inter-, the cross- and the multi-

or alter dictum,

- globalization
- multiculturalism
- identity-alterity
- knowledge economy

The approach: the inter-, the cross- and the multi-

or alter dictum,

- holistic approach-internal/external comparison
- dialectic comparison/ “logos”
- Aristotelian *synkrisis* (interconnection/synthesis)
- historical-comparative approach
- cross-cultural/cross-pedagogical interactions
- critical approach-pedagogy / multiple interactions
- post-modern thinking/foucaudian influence

the structure of new concepts: the inter-, the cross- and the multi-

or *alter dictum*,

- self-other
- identity-alterity
- local-global
- ethnocentrism-internationalism
- national-ecumenical

The goals: the inter-, the cross- and the multi-

or *alter dictum*,

- the dialectic and holistic interpretation(s)
- the open consciousness
- the multi- reflective way of thinking
- the re-interpretation of the educational phenomena
- the multiple methodological revision
- the multicultural understanding
- the multicultural communication

The problems: the inter-, the cross- and the multi-

or *alter dictum*,

- the conceptualization of the new concepts
- the re-definition of the time-space concepts

- the definition of the comparison in the global context
- the definition of the change, revision, transition
- the antagonism for the power- knowledge
- the ethnic and ecumenical antagonism
- the antagonistic ethnocentric education
- the stereotypes, the misconceptions, the xenophobia
- the pressure of the traditional methodological approaches
- the continuous social change and instability

In other words we need to work on “a new comparative and international aspect of education”: Comparative and International education re-imagines/rethink on the concept of comparison, citizen and modern school placing them in the framework of Aristotelian *synkrisi*, and dialectic reasoning concerning the *fact*, the *reason*, the *whether it is*, the *what it is*, that is in an inter-/cross-/multi-context for the 21st century.

Instead of Epiloge

Nowadays we often find ourselves discussing the construction of *Homo Europeus* and *Homo Universalis*. We are concerned about the role played by *Homo Economicus* and *Homo Politicus*, and frequently talk of the return of *Homo Historicus*. Perhaps now we can also begin to talk of the man who is linked to all of the above types, and who can synthesize all of them – of *Homo Comparativus* who is related to a new, humanistic and global Comparative Education and Citizenship (Calogiannakis 1988b, Calogiannakis 2004)

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